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The Catholic Register.

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

VOL. II.—No. 17.

TORONTO, THURSDAY, APRIL 26, 1894.

PRICE 5 CENTS.

Register of the Week.

A rather harmless motion by a Dr. Meacham in the Legislature on the 18th inst., was the occasion of a very lively debate. The Dr. moved for a return showing what amount of the Public School grant was apportioned to cities, towns and those incorporated villages containing High Schools or Collegiate Institutes. In making the motion Dr. Meacham criticized the management of the school system generally—counties did not receive their fair share of the Public School grants, an unfair share of which was going to the towns—only half the Roman Catholics were using the Separate Schools. After Mr. Ross replied Dr. Preston briefly followed and was succeeded by a third medical gentleman, the doughty Dr. Ryerson.

His was no skirmish shot about returns, but a broadside against the whole Department—text-books, authors, copyright, executive methods, political intrigue. The British History had been withdrawn and odious terms omitted "no doubt in deference to a certain vote." Protestantism was spoken of as the 'new religion'—"a grievous error," thought Dr. Ryerson, "seeing that Protestantism was as old as Christ." After charging the Minister of Education with buying up two of the teachers of the Province—no very large number—with giving them books to write, the following dramatic dialogue passed between the speaker and Mr. Ross:

Dr. Ryerson—The Deputy Minister of Education is a nephew of the Hon. Minister.

Mr. Ross—No, he's no relative of mine.

Dr. Ryerson—He's a nephew of your wife.

Mr. Ross—No; he's not my wife's nephew.

Dr. Ryerson—Well, he's your first wife's nephew.

Mr. Ross—No, he's no relation to my first wife.

Dr. Ryerson—Well, he's a relation to your second wife.

Mr. Ross—No, nor my third wife.

Dr. Ryerson—Well, I thought he was. (Prolonged applause).

Hon. Mr. Ross replied by administering a severe castigation to the restless Doctor, replying at some length to the various trivial charges made. The old charge of the connection of Mr. Nelson with the *Globe* which had been made in a general way without proof, he threw back in the teeth of the hon. gentleman. It was very evident that Dr. Ryerson knew very little about the text-books he criticized, and still less about the teaching. The gentlemen whom he (Mr. Ross) was accused of purchasing had been selected on account of their talent, and Dr. Ryerson was the first man to rise in the House and attack the reputation of the High School Masters. In conclusion he urged that the Doctor had spoken with an altogether insufficient acquaintance with the facts.

As many as 15,000 Spanish pilgrims were in Rome on the 18th inst., to

witness the ceremonies of beatification of Juan d'Avila Diego of Cadiz. Headed by 15 bishops and large numbers of priests, they marched to St. Peter's where the Holy Father officiated. After the Pope had celebrated Mass he sat on his throne and received an address which was read by the Archbishop of Savile. The formal reply of his Holiness was read in Spanish. After referring to the importance of the pilgrimage, which numbered so many from all classes, rich and poor, the exalted and the humble, it dwelt upon the Catholic condition of Spain. It spoke of the necessity of a full and complete return to the principles of religion, union, concord and submission to constituted authority, and concluded by eulogizing the Queen Regent of Spain. Thereupon the signal being given the pilgrims knelt to receive the Holy Father's blessing, and as he was borne back to the Vatican, after being in the Basilica two hours and a half. It is gratifying to learn from the despatches that the venerable Pontiff continues in good health.

The Benedictine Fathers of Fort Augustus, Scotland, with the approval of all the Archbishops and Bishops of Scotland, are starting a work which will be of interest to all fervent Catholics. It is the forming a Confraternity, which bears the name of the "League of St. Andrew." All Catholics, whether belonging to the clergy or the laity, are received as members. "The only obligations which they undertake are: (1) Enrolment in the Register of the League at St. Benedict's Abbey; (2) the daily recital of one *Hail Mary*, and three or four ejaculations to the Sacred Heart, and the Patrons of Scotland; (3) the offering of Mass by priests or Holy Communion by lay members at least once per annum for the intentions of the League. The intentions, specified in the official circular, are: (1) The conversion of Scotland in general; (2) of particular individuals whose names or initials have been forwarded to the Secretary; (3) the eternal rest of departed members whose names have been entered on the death roll; (4) thanksgiving for the conversion of those whose names have been sent for entry in the thanksgiving roll.

A tremendous strike, in which 137,000 miners are taking part, was begun on Saturday in the coal districts of Pennsylvania, Ohio, and Illinois. They demand an increase of 20 per cent. in wages.

The Hon. John Morley brought forward an Evicted Tenants' Bill in the English House of Commons on the 19th inst. It proposed to establish a Board of Arbitration, whose office should continue for three years, with

power to issue orders reinstating evicted tenants, when petitioned to do so. These orders are conditional if opposed by the landlords; but otherwise they are absolute. In case of landlords objecting to any orders the dispute rests with the Board. Meanwhile the tenant will occupy his holding until a fair rent is paid, either by the Board of Arbitration or the Land Commissioners. Arrears and costs, amounting to not more than two years' rental at the old figure, may be directed by the Board. For the restoration of a reinstated tenant's house, if it has been destroyed, a sum not exceeding £50 may be advanced. No evicted tenant's petition is to be heard before due notice has been served on the new tenant. Any objection from the latter is to be treated as an absolute block on the jurisdiction of the Board.

To carry out these purposes £100,000 is to be appropriated from the temporalities of the Irish Church. The expenses of the administration, and the salaries of the arbitrators and their officials, are to be paid from the consolidated funds.

"This measure," said Mr. Morley in closing, "is not brought forward in any spirit of partizanship. There is no desire to give either party a triumph over the other. The Government wish to heal the deep wound in the social condition of Ireland. For this purpose of healing they commend the measure to the House."

Messrs. Dillon and Sexton expressed themselves as fairly satisfied with the bill, which, in the opinion of the former, was exceedingly valuable, and, in the judgment of the latter, as good as anything Ireland was likely to get from an English Parliament.

A good deal of discussion is going on in Germany as the question of the re-admission of the Jesuits approaches solution. It is expected that the Federal Council will vote the proposal. This does not discourage the Catholic party. They are proposing that the Chancellor should admit a measure allowing each German State to deal with the Jesuits according to its own law. They hope that the repeal of the Imperial law will move the individual States as Bavaria, Saxony, Wurtemberg and Prussia, also to repeal theirs, and admit once more the Society.

The French Cabinet has decided to stop the salary of the Archbishop of Lyons on account of a pastoral letter denouncing the law dealing with the funds for the maintenance of churches. All the French bishops are required to send to the Government copies of their addresses upon this subject.

The marriage of the Princess Victoria Melita of Saxe-Cobourg, grand-

daughter of Queen Victoria, with her cousin, the Grand Duke Ernest Louis of Hesse, took place at Cobourg on the 19th inst.

Relations between the Chamber of Italian Deputies and the Ministry are, according to the *Times*, so strained that the military bill is in grave doubt. The strain is due to the intense feeling upon the proposed economies in the navy. Crispi is master.

His Eminence Cardinal Dusmet, Archbishop of Catania, died in Rome on the 4th of April. He was born in Palermo, 15th August, 1818. In his youth he joined the Benedictine Congregation of Monte Cassino. He was made first Archbishop of Catania by Pius IX. in 1867. During the eighteen years of his pastoral charge he gave great proofs of his activity and zeal in giving a new impulse to the works carried on in his diocese. Through him the monasteries of Sicily were led back to the observance of the primitive rule of St. Benedict. He succeeded so well in these attempts that the Sovereign Pontiff, Leo XIII., gave him charge of the College of St. Anselm in Rome, the future Seminary for all the Congregations of the Benedictine Order. The deceased Cardinal belonged to the Congregations of Bishops and Regulars, Ecclesiastical Immunities, Rites, and the Index.

"The Protestant Alliance has been snubbed by the War Office," says the *Liverpool Times*, "and what will the frequenters of Exeter Hall May meetings, the supporters of Irish Church Mission, and the like, say to this? Whatever they may say or think, most people will conclude that the Alliance got only what it deserved." The committee of that very zealous body addressed a memorial to the Secretary of State for War, drawing his attention to the forming of "Guards of Honour to the Most Holy Sacrament" in certain Catholic churches at the Curragh, and the "carrying in procession of the Blessed Sacrament, the cope being borne by members of the Royal Munster Fusiliers," at the Church of Our Lady of Refuge, Rathmines, Dublin. They received a reply that Mr. Campbell Bannerman, after making necessary inquiries, had given every consideration to the memorial, and found nothing that would require any action on his part.

"It surely is not to be expected that a Catholic who loyally serves his Sovereign and country in the ranks of the British army," continues the *Times*, "is to lay aside his Catholicism when he dons his uniform." "The Catholic soldiers have been organized into confraternities for their mutual edification and improvement at the Curragh, and special retreats to the military have been given in Rathmines for the Catholic soldiers at Portobello barracks.

A RETREAT AT LA TRAPPE.

W I Scott II B in the Catholic World

On the picturesque shores of the River Ottawa, before it divides to embrace within its mighty arms the island of Montreal, there stands, nestling in among the Laurentian Hills, the Trappist Monastery of Notre Dame du Lac des Deux Montagnes. The nearest village is Oka, about three miles away, conspicuous from the river by its pretty church and seminary, monuments to the zeal of the good Sulpician fathers, and its Stations of the Cross, planted on the steep and rugged mountain-side by the early missionaries, and still visited yearly by thousands of pious French Canadian pilgrims. Coming from Ontario, where everything is so new, one is impressed and even overawed by the antiquity of the Oka mission, with its parish register running regularly back for over two centuries, its silver statue of the Virgin and Child, presented to this very mission by Louis XIV himself, and its numerous old French paintings, sent here for preservation from the vandals of the French Revolution. But at the monastery, where some twelve years ago all was in a state of nature, and where the present buildings are scarcely more than two years old, one is nevertheless carried back by the life one sees to an antiquity compared with which the oldest records of the mission are but yesterday—back for twelve hundred years before the first Sulpician grounded his canoe on the shore of the Ottawa; back far into the dawn of Christianity, into the beautiful ages of faith!

I had frequently heard of the monastery on the shores of the Lake of Two Mountains, and had formed a vague idea that a visit to it would be likely to prove interesting; but it was left for a chance journey of pleasure in the summer to bring this about.

August of that year found a party, of whom I was one, encamped on an island in the Ottawa not far from Oka, and a trip to the monastery was naturally looked forward to as one of the chief features of our visit. Accordingly, one beautiful summer morning we set out in our canoes, and after a paddle of five miles arrived at Oka village, where we easily obtained conveyances to carry us on to our destination. Arriving there we saw before us a long, narrow, two storied wooden building standing in the centre of a very considerable vegetable garden, every part of which, even to the refuse-heap, was neatness itself; and where might be seen, here and there, a white or brown-robed figure patiently laboring at his silent task, but with a look of perfect peace and contentment shining from his countenance, such as is not often found outside the cloister.

We were received by the "guest-master," or monk charged with the reception and entertainment of visitors, and were by him shown over the building, our innumerable inquiries being answered with a patience and good-nature surprising when one remembers that the ordeal must be for him one of constant recurrence. For here let me say that hospitality is a traditional characteristic of the order, and one right royally carried out at the present day. Whether your visit extend for hours, days, or weeks you are most welcome, and the best that the monastery can afford is at your disposal. In the new stone monastery, of which I shall speak presently, one whole wing, called the hospice, is set apart for guests; and the first question asked by the porter is, "How long do you intend to stay?"—not, as one might suppose, in an un hospitable spirit, but with a view to the making of immediate preparations for your accommodation. Nor is the hospitality of the monks by any means confined to Catholics; all are indeed welcome, and I may mention that a

well-known Anglican clergyman of extreme High Church views, and himself somewhat of an ascetic, occasionally retires there for a week of prayer and mortification, and not content with the ordinary rule prescribed for guests who are making a retreat, conforms rigorously during his stay to the severe rule of the Trappists themselves.

Probably the first thing that strikes one on entering the monastery is the bareness of the rooms and walls. If we except the rooms set apart for guests, which are comfortably furnished, there is scarcely even a chair or table to be seen, and not a picture, save that in the cloister there is a set of Stations of the Cross of the very simplest and plainest pattern. But even more striking still is the quaintness of everything one sees—the wooden latches to the doors, the wooden spoons and forks in the refectory, the carved wooden stalls in the little chapel, and, most picturesque of all, the enormous leather and brass-bound breviaries, with the lines of the chant nearly an inch wide, and some of them printed entirely by hand by means of stencil-plates.

As the old wooden monastery through which we were then shown has since, thanks to the untiring exertions of the monks, been replaced by a handsome stone structure more in keeping with the growing needs of the rapidly-increasing community, it will be more to the point to describe the latter than the former. The monastery when completed will form a hollow square enclosing a considerable courtyard, but at present only two of the sides and a portion of the third have been erected. Of these the western wing forms the hospice already alluded to, while the central and eastern portions are occupied by the monks themselves. The remaining wing will be devoted to a handsome chapel, or rather church when the funds at the disposal of the monastery will permit of its erection. Meanwhile a temporary chapel in the upper story of the east wing is used. The three great centres of the monastic life within the building are the chapel, the cloister, and the chapter. The cloister, the study of the monks, is a long, narrow room or hallway running around the three sides of the building and looking out on the enclosed courtyard already referred to. The chapter, the official meeting place of the community, is a square room forming a sort of annex to the chapel, and bare of furniture save for a wooden bench fixed around the walls, and a rough wooden throne or seat in the centre for the abbot.

At one side of the main building stand ample and extensive barns and stables devoted to the accommodation of the stock, of which the monks possess an exceedingly fine show, and to the storing of the produce of the farm. On the other side, turned by a picturesque little mountain stream, are grist and saw mills, for the community supply themselves with both flour and lumber. There are also creameries, cheese-presses, and wine-vats, besides other outbuildings, the whole forming quite an imposing array. At the entrances to all the buildings are affixed notices to the effect that women will, under no circumstances, be admitted, this forming the one exception to the universal hospitality of the monks. From the enumeration of their outbuildings it will be evident that the Trappists are farmers, and support themselves by the sale of the produce of their farm. And excellent farmers they are. I have been told that in the time that they have been at Oka they have worked quite a change in the appearance of the whole countryside, not alone within the limits of their own demesne, but likewise in the farms of the inhabitants for miles around, who have adopted their methods and followed their example with most gratifying results. That their example is worthy of imitation

will be evident from the merest glance at their neat and well kept fields, their trim and regular stone fences, and the marked absence of waste and rubbish from about their premises, to say nothing of the excellence of their stock, and in fact of all the several products of their farm. The success they have met with will be the better appreciated when I say that twelve years ago they came to Oka, a party of ten without money or capital of any kind. From the Sulpicians they obtained a free grant of about one thousand acres of land, but almost entirely uncultivated and even unenclosed, and so rough as to make profitable cultivation appear little short of an impossibility. Charity brought them a few head of cattle, some seed and food for immediate use, and from this humble beginning they have grown to a community of some sixty souls, occupying a monastery which cost over eighty thousand dollars, having about five hundred acres cleared and under cultivation, over two hundred head of cattle, besides horses, sheep, pigs and poultry, and employing during harvest-time about sixty or seventy hands in addition to the members of the community. They are, moreover, at present arranging for the establishment of an offshoot at Lake St. John, P.Q., where a considerable tract of land has been donated by the government.

Although our visit lasted only about an hour, it created in me so deep an impression that before it was over I had fully made up my mind to take the first opportunity of returning and spending a few days of quiet retreat in the holy solitude of La Trappe. What a beautiful thing is a retreat!—a time devoted exclusively to prayer, and to a careful examination of ourselves and of how we are progressing in the great business for which we were sent into the world. Yet to those who have never spent any time in a religious house the real beauty and value of a retreat must be largely unknown. Many of the secular confraternities, happily so common among us, hold annually what is called "a retreat," but which is more properly a short "mission." Incalculable, indeed, is the good brought about through the instrumentality of the mission; yet to my mind no mission, however eloquent the preacher, is capable of producing the lasting impression that is frequently the result of a retreat in a religious house. For in the latter case one is entirely cut off from home, business, friends, and daily avocations, and has, in short, for the time being severed every tie that binds him to the world. The advantage of such seclusion for the purpose of entering into one's self is obvious.

It was some months before time would permit of my carrying out my intention, but at length, in November, I wrote asking whether I could spend a few days at "Notre Dame du Lac." The answer was not long in coming. "Our doors and our hearts," they wrote, "stand open to receive you"; and so indeed I found it during the two retreats I have since had the happiness of making there, one in the old wooden monastery and one a year later in the handsome stone building I have just described. And it is in the hope that some among my readers may be induced to share that happiness that I have essayed a description of my experiences.

Before, however, attempting to describe those days of holy quiet, let me say a few words respecting the order whose guest I was.

Many are the errors passing current even among well informed Catholics regarding the life at La Trappe, and of these one, perhaps, of the commonest is the idea that the Trappist rule is a novelty, tolerated indeed by the church, but, owing to its extreme severity, refused the formal approval of the ecclesiastical authorities. Nothing could be further from the truth.

The rule followed by the Trappists is the oldest of all rules—first both in time and excellence, the model of every religious legislator, the rule laid down for his followers by St. Benedict at Monte Cassino nearly fourteen hundred years ago. The visitor to Oka, at the end of the nineteenth century, sees realized before his eyes the life of Saint Benedict and his companions at the beginning of the sixth. How vividly does this thought bring home to us the lasting good that, under the grace of God, one man may accomplish—Saint Benedict after fourteen centuries still living in his works! Who shall be able to calculate the extent of sanctity and self-mortification, of glory to God and peace to men, born of his rule during the long course of fourteen centuries?

(TO BE CONTINUED.)

Many a Mickle Makes a Muckle.

A story told of the customs of the old Drexel banking company gives a hint of the secret of their accumulation of wealth which is worth noting.

A Mr. Koons, employed as supercargo by a shipping house, on his return from a voyage to the West Indies, brought back a considerable quantity of Spanish coins in silver and gold tied up in small bags, as was the custom, and had them carried to the old banking office of the Drexels on Third Street for sale. The bags were emptied out on the counter and the coins carefully counted and set aside in separate piles, in order to calculate the correct sum for which the bank check should be drawn. After this was done old Mr. Drexel took from inside his desk one of the feathered quill pens then generally used, and, with a sheet of white paper, he slowly swept off that portion of the counter upon which the coin had been handled, and as carefully shook the paper into a tin box. Mr. Koons could not see any dust on the paper, so he smilingly asked Mr. Drexel what was gained by the sweepings, and was greatly astonished at the old gentleman's kindly reply: "Why, young man, it brings me in a clean profit of \$1,000 to \$1,500 a year." Mr. Koons has never forgotten the incident, nor the impression it made that the Drexel boys were being disciplined by their father into the close kind of thrift and attention to the little saving economies in their business methods.

Worthy of Mark.

A business man in New York one evening saw his typewriter-girl dining at Delmonico's with a nice-looking old gentleman whom he had never seen. He found next morning that the girl was with her father who was rather well off, and that she worked because her life at home was very dull and she liked the variety and excitement of the office, and the extra money, with which to go to the theatre, buy flowers and gloves, and dine now and then at Delmonico's. The business man gave her a week's notice at once and gave her place to a girl who really needed the wages.

This was only fair. Do not go to work unless you absolutely need the money. If you do, you will be crowding out some poor girl who does need it. Worse than that is working for low pay because you can afford to. The girls who live at home are partly supported by their people do lots of harm by working for low wages and so cutting down the rate of pay for women in general.

Bickel's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lung. It acts like magic in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon for all pulmonary complaints.

THE LATE REV. J. F. RYAN.

Anniversary Mass at St. Michael's Cathedral
—An Interesting Sketch of the
Young Priest's Life.

On Tuesday, the 17th instant, a solemn anniversary High Mass of Requiem was celebrated at St. Michael's Cathedral for the repose of the soul of the late Rev. James Francis Ryan of Newfoundland, whose death in the springtime of a most promising priestly life was announced in these columns just twelve months ago. The Rev. Father Frank Ryan of St. Michael's Cathedral, uncle of the deceased, was celebrant of the Mass, assisted by the Rev. John Kolly as deacon, and Mr. McGrand as sub-deacon. The Very Rev. Vicar General McCann assisted in the Sanctuary.

The beautiful church was heavily draped in mourning, and the large catafalque erected in the Sanctuary, with the purple stole folded on its cover, was a silent sermon on the saintly young Priest's life and labors. A select choir, under the leadership of the Rev. F. F. Rohleder, chanted the Requiem service in solo and chorus with impressive effect, and a large congregation assisted at the Mass with reverent and prayerful devotion.

The deceased young Priest was much loved and regretted by all who knew him; and as he made many friends in Canada during a few months' visit, the following sympathetic and graceful sketch of his life by one of his clerical companions may interest many of our readers, and will certainly edify all. The brief biography was written for the *Evening Telegram*, St. Johns, N. F., by the Rev. Felix D. McCarthy, the zealous and eloquent Pastor of St. Patrick's Church, Carbonear, N. F. We omit a few facts of merely family and local interest, and give the edifying incidents of a saintly young life that will interest all:

FATHER MCCARTHY'S TRIBUTE.

Consummatus in brevi explevit tempora multa: "Being made perfect in a short space he fulfilled a long time." These words of the inspired penman meet with their happiest application in the young Levite who is the subject of this sketch. The Rev. James Francis Ryan was born on the 28th August, 1866, and died on the 17th April, 1898.

The good works of our beloved dead one, so many of which crowd into the spectrum of a single glance at his brief career, were referrible rather to the "religiously active forces of the soul." They were not of the world worldly, and to our seeming, the author belonged not to any class with more befittingness than that of

"The bravely dumb who do their deed,
And scorn to blot it with a name."

It was the privileged few who knew him intimately, and they alone, that could truly perceive and thoroughly appreciate how well filled up was that short life of his and how beautifully studded it was from beginning to close with the jewellery of good and holy works. The fulness or wealth of good that made of his brief existence the "venerable age" was not a thing of chance merely, but a result. 'Tis said, and the saying is full of import, that the one great secret of life and development is not to plan and devise, but to fall in with the forces at work—to do every moment's duty aright. That secret our lamented friend had early learnt and put into practice. Therefore, it was, that his brief span had in it fulness and richness of goodness and worth that outproportioned its circle and outstretched its time.

Of his call to holy priesthood young Ryan became aware at an early age. Even then was made in real earnestness and with effect the application of the secret he had solved. The call took the shape of a burning desire. It was of its kind a special vocation; and when God addresses any soul with a peculiar message of love—

when, in that still, small voice, soft as the breath of a seraph's wing, but unmistakably audible to the inner ear. He whispers, "My son, give Me thy heart"—then the hesitancy or wavering that is pardonable, that is excusable, that is, perchance, scarcely blameable in others, becomes in this soul a sort of faithlessness to his heavenly lover. *A jealous lover is our God, and His love a consuming fire.* A voice, moreover, that transcends reason, addressing the soul in its very citadel, where the pure intelligence apprehends what the reasoning faculty may fail to grasp, is able to silence in honest minds all captious and plausible ratiocination. It was so with our friend. In the desire that had been kindled within him he recognized, by an intuition swift as the lightning's flash, the whispering invitation of divine love. Of it he inquired not the why or wherefore. Concerning it he planned not or devised. The solicitation it addressed to him he might, it is true, have rejected without positive sin. But the secret he had learnt and of which custom had already conciliated to the usage was now again at work. To the call of God he accordingly gave a ready hearing—*audiam quid loquatur ad me Dominus Deus.* In it he eagerly acquiesced, and the believing utterance of "Be it done unto me according to Thy word," became the signal for the influx of the strengthening graces which he needed for the accomplishment of the Divine purpose.

Our friend was born in the old town of Trinity, N.F., on the date referred to above. There, amid a delightfully picturesque environment, he passed the period of childhood, unconsciously absorbing, the while, the poetry and romance whose atmosphere was all around. A mind so young, so susceptible and imaginative as his could not fail to receive fully the impact of the impressions of its surroundings. And it is only in accord with the scenic theory of ethics to trace, in some measure at least, to the scenes that encompassed his early life, the fervour of sentiment, the poetry and exquisiteness of diction that, in after years, characterised his writings and public utterances. Such environs are usually the nurseries of great men, sturdy, energetic and upright, honest, prudent and virtuous; and of these qualities, some in a greater, some in a less degree, our friend was the happy possessor. But in conjunction with the influence of natural scenery there was another factor, and a stronger one, that gave shape and moulding to his character. 'Twas the education of a thoroughly christian home. At that home of his and its family circle let us, kind reader, take *en passant* a brief glance. Within, it was a calm, an oasis in the desert, a little paradise where reigned supreme the quiet and tranquility that come not of this world. A prevailing atmosphere of religion was there, and there, too, were united the altar and the hearth. A home it, therefore, was in the Catholic and best sense of the term, a home of love and innocence, of peace and harmony, reflecting, in its all and all, the harmonious beauty of the family at Nazareth. In that island home was a proper blending of the duties of household and those of religion. There received their due attention the saying in common of the morning and the evening prayers, the recitation of the rosary, the teaching of the Christian doctrine, and the singing of the hymnals simple airs. This was the choral music of humanity, set there to wild accompaniment of storm-wind and thunder-loud bass of the furious wave.

The home life of young Ryan was most congenial to his disposition and feelings and told fully in his susceptible nature. The instructions he there received took deep root in his heart and were wrought into the inmost fibre of his being. The good example

that there came daily under notice appealed to him strongly for imitation. Amid such happy formative influences his piety became more and more pronounced. The desire for holy priesthood that had taken indefectible possession of his young heart grew there with his growth and strengthened with his strength. The visitations of grace seconded his pious wish, and thus fertilized by the dews of heaven the seed of his holy desire grew up and ripened to a firm and unshaken resolution.

Having successfully brought to a close the elementary portion of his studies, our friend in 1878 entered the College of St. Bonaventure, St. John's. His school days at Carbonear had been a bounteous promise of future harvests of knowledge and at Bonaventure's he soon commenced to reap in plentifulness golden fruitage of success. With a fondness and thirst for learning equalled only by his patient, persevering disposition, he applied himself to the different branches of the College curriculum, and delighted his professors by the rapidity of his progress and the vigour and originality of his restless intellect. In the spring of 1882 the Right Rev. Dr. Macdonald, of Harbor Grace, visited the College for the purpose of being present at the commencement of exercises. The young boy who on that occasion carried off the prize of excellence and won other high honors, attracted particularly the attention of His Lordship. That boy was John Francis Ryan. In him the Bishop readily recognized the material of an excellent and remarkable priest, and forthwith adopting him an alumnus for his diocese, sent him to Rome to receive, in the College of Propaganda, his ecclesiastical training. In the autumn of 1882, he accordingly proceeded to the Eternal City and commenced his seminary life in the famous Propaganda. The subjects of philosophy and theology that there engaged his attention, proved to him a literary Ophir of inestimable value and exhaustless interest. Assiduous in study, of a quick and perceptive understanding, highly intelligent, and exhibiting a genius of no ordinary calibre, he soon stood high in the estimation of his teachers and became of the members of his class the recognized head and *facile princeps*. Those who ranked next to him were—'Proximi huic, longo sed proximi intervallo,' and if they did not, when compared with him, submit to the dark shadow of eclipse, they entered, at least, the skirts of its penumbra. His brilliant success in the class hall won for him many honours. Of their number the writer now recalls a very high one, the first prize in the prize in the Sacred Scripture, namely, that was awarded him in 1880, on the occasion of the completion of his seminary course. With his progress in study kept pace his advance in virtue. Love of God and of the places wherein his glory dwelleth, became in him more and more ardent, and he desired, even as his Divine Master, that the day might come when he could deliver himself up a willing victim for the salvation of souls. The years of his detention at College passed by with all the limping impotence of march that they even seem to have in the eyes of expectancy. At length arrived the happy hour when, duly qualified by study and the sacrament of order, he knelt a priest at the feet of His Eminence Cardinal Simioni, and was fully authorised to enter upon the work of the most holy ministry.

Eccce, sacerdos factus es et ad celebrandum consecratus. vide munc, ut fideliter et devote in suo tempore Deo, sacrificium offeras, et te ipsum irreprehensibilem exhibeas.

The life of a priest spent in the unostentatious performance of the duties of his sacred office is, generally speaking, diversified with but a few incidents capable of attracting the notice of the

busy world. And such was the missionary life of Father Ryan. To the above injunction of the Blessed Kemptis, the brief term of his priesthood was, however, a noble response. He was ever faithful to the solemn engagements of ordination, whereby the newly ordained priest is pledged "to believe what he reads, to teach what he believes, and to practice what he teaches;" and though he aimed not at the doing of the extraordinary works that ring out their value on the counters of this world, he yet performed his ordinary duties extraordinarily well. We deem unnecessary a detailed reference to his sacerdotal life. It has passed before the bar of public opinion, and the award is uniform that a more pious, a more zealous, a more faithful priest than the Rev. James Francis Ryan did not exist. We will, then, but partially draw the veil that concealed his hidden life and take only a brief glance at his interior spirit. Self denial and austerity, rigid inflexibility in the discharge of duty, fervor in prayer and daily meditation, these were, we find, the distinguishing traits in his saintly character, the habits that brought to flowering and fruitage in his soul the great cardinal virtues of prudence, justice, fortitude and temperance.

Father Ryan had a singular union of gifts. He was an orator and a writer, and, therefore, a brilliant exception to the generality of scholars. For, as a rule, the glory of the orator is one thing, and that of the writer quite another. Judged as a writer, he had command of a vigorous, nervous, flexible style, and as a preacher he neared perfection. His sermons were composed of "thoughts that breathe and words that burn." His rhetoric had a robust sincerity that convinced as well as thrilled, and whether he discoursed on the most sublime mysteries, or gave the most simple instructions, he was equally at home.

"The work men do is not their test alone,
The love they win is far the better chart."

In social intercourse Father Ryan was a unique type of grace and refinement. His was a peculiar fascination, an indefinable charm that made him, to use the consecrated formula, the friend and favourite of every one. He had in his favor many social advantages—a handsome person, great manliness of character, irresistible manners, and a ready address. So he won upon all who came in contact with him, and won most upon those who had the happiness of associating with him in companionable ease and familiarity. Combine with these gifts his untiring industry, and you see him in his "habit as he lived." His industry, we grieve to say, brought about his early death. All desired to see him more careful of his health, more sparing of his strength, but he still worked on, and, as but too often happens, the result was ill-health and a weakened constitution. Complications of a serious nature set in and on the morning of the 17th April, of the present year, the end came, and God called him to Himself. His death was a severe blow to his friends and a most painful disappointment to the diocese of Harbor Grace.

Our task is finished. Written at brief intervals and *currente calamo* this sketch is necessarily a poor one, and the writer is fully conscious of having touched only here and there a point in the radii and circumference embraced in the subject. Ere ring out the last hours of the old year he hastens, withal, to lay it, as a very small tribute of affection and respect, on the grave of his well beloved and deeply lamented friend.

(REV.) FELIX D. MCCARTHY,
Carbonear, Feast of St. Stephen, '98.

It is only of late years that rheumatism has been treated as a blood disease. But that this is a correct theory is proved by the extraordinary success attending the use of Ayer's Sarsaparilla, in this painful and very prevalent malady. It seldom fails of radical cure.

OPTIONAL BALLOT.

Debate in the Local Legislature.

On Monday afternoon last Mr. Conmee moved the second reading of his bill to give an optional ballot to Separate Schools. He said Mr. Speaker, in rising to move the second reading of this bill I do so with a great deal of embarrassment, for the reason that outside of the provisions of the bill there is much sentiment of an undesirable character, and for the further reason that misunderstandings and misrepresentations usually follow a discussion touching such a question as surrounds this measure.

I can only say at the outset that I have no desire to say anything that would jar on the feelings of anyone, I merely wish to deal with the question from the standpoint of what I conceive should be the aim and object of all true Canadians. If in doing so I condemn that which I believe to be injurious to the future of this country, and if I refer to certain persons, I do so from a sense of duty and not from any desire to be personal.

I may say that the draft of the bill which I handed the Law Clerk to revise had an alternate provision, which left it optional with the Separate School Board as to whether they should avail themselves of the machinery of the municipality or conduct their own elections as at present. In discussing it, it was inferred that this provision was not important, and so the bill was curtailed in this respect. For the first reading it did not matter, but I attach much importance to it.

I assume that inasmuch as the measure is one dealing with the rights of the minority, no one will object to the proposition that all reasonable safeguards should be employed to the end that these rights will not be prejudiced by the legislation proposed.

When the home rule bill was passing through the British House of Commons numerous safeguards were quite properly inserted to protect the Protestant minority in Ireland, to which no one objected. In proposing that the bill should be amended in committee, so as to leave unimpaired the existing rights of the Separate School trustees to control their own elections, I assume I will have the concurrence of the House. As to whether an alternate provision should be employed by which in certain localities where the conditions would be suitable the school board at their option might apply for ballots and ballot boxes to the Municipal Council, is a matter that can be settled by the committee to which I propose to refer the bill.

Upon consideration it will be seen that the municipal machinery as used by the Public School elections would not in many cases be at all suitable to the Separate School elections, for the reason that in the case of a city, such as Toronto for instance, which is divided into wards, it would require a hundred scrutineers and other servants, and in most cases there would be but a few voters, while the Separate School Board conducting their own elections would require but a few places and a few persons, so that, although they would in the latter case bear all the expense themselves, yet it would be preferable to the municipal system as provided by the bill as it now stands. Besides, by giving the Separate School trustees the right to name their own returning officers and time and place of polling (properly regulated) it cannot be said that in this regard any right the Separate School supporters now have under the union act is taken away. That is the point I desire to safeguard, it is the point about which the minority are most anxious; they would not, I am sure, approve of any infringement of their rights under the union act. To them these rights are sacred; they prize them highly, and to anyone who would encroach upon them or seek to undermine them they would at once say hands off. No one need flatter himself that these schools can be abolished or even impaired by hostile hands without a struggle, and such a struggle as this country has never yet seen.

I propose also to provide in respect to the finding of the County Judge in cases of application to the courts as to corrupt practices and other matters affecting the elections, that a return shall be made to the Separate School Board. The only other change of importance is in regard to the means by which the ballot system may be adopted in any school section. The bill now leaves it in the control of the majority of the trustees, but as the existing trustees were not elected with such powers, it would be unfair to those they represent to give them such control. I had intended from the first not to bring the bill into operation until there would be a new election, but as a part only of the School Boards retire annually this plan is surrounded with some difficulty. Yet it would not be fair to cut out the people from expressing their views on the question. This was also pointed out by the leader of the Opposition as one objection to the bill in its present form. I propose to amend the bill so as to give the Separate School supporters the right to pass upon the question by inserting a provision that upon the presentation of a petition, signed by a certain number, the trustees shall submit the ques-

tion to a vote of the Separate School electors of the section as to whether the ballot system shall or shall not be adopted, or by deferring the coming into operation of the bill until new elections take place, making them general, so that the people could elect trustees favorable to the ballot if they so desired; but these are matters of detail that can be arranged by the committee.

By affording the means by which the minority of their own free choice can, if they so desire, use the ballot to elect these Separate School trustees, there can be no infringement of any right which Catholics enjoyed at the union; nothing is taken away, but something additional is offered, of which they may, if they please, avail themselves. It may be contended that a precedent for going further might be established by this action, but where the free will of the parties interested is maintained how can a precedent for overruling that free will be created, or how can these rights be impaired? I know that a great many leading Catholics desire the legislation I propose. I feel certain it is in the best interests of the Separate Schools and of the Catholic people, as well as of the general public. I know also that, like all other reforms, it must in the end be passed, and I desire it to pass without more strife or ill-will than has been already aroused.

Holding these views, I can only press my measure forward, trusting that the good sense of the House will assert itself, and that the measure will have a unanimous support.

I come now to speak of the general question, and as to that we have already had only a few days since a discussion as to the constitutional rights of Catholics under the British North America Act. I prefer to discuss the matter from what I conceive to be the attitude and policy of the two great parties, the Conservative and the Liberal party. The policy of hon. gentlemen opposite is actuated, I fear, by the desire for office, and by a determination to abolish so far as possible every vestige of Separate School rights guaranteed to Catholics under the union act, while the attitude of the Liberal party is one of principle. They say, and truly, "We did not make this law, we found it on the statute book when we came to office; it is a solemn contract bearing the sanction of the Sovereign, and we will not violate the constitutional rights of our Catholic fellow citizens; under it such a course would be a stultification of the principles upon which the Liberal party rests; rather would we give place and power than oppress the conscience of our Catholic fellow countrymen."

Mr. Conmee spoke at length upon the subject, the full report of which we will give in our next issue. He dealt fully with the prejudice and hostility against Catholics, and concluded:

Sir, I repeat that the Catholics of this country have upon all occasions being loyal to it. When the American army appeared before Quebec, the Catholics of that Province rallied to the defence of the country. Men of 60 and boys of 16, although under strong temptation, stood loyal in the defence of the country to which they had sworn allegiance, and spilled their best blood in defence of the nation; and if the British flag to day floats proudly over that grand old fortress we owe it to the valor and loyalty of our French-Canadian fellow-citizens of the Province of Quebec. I ask, are these the men to be alienated in the land for the preservation of which their life-blood was spilled out.

Sir, there is yet another phase of Canadian history that it may be well to remember. As it was in Lower Canada, so in Upper Canada, when the enemy crossed the border the men of Glengarry, mostly in defence of the country, and when the scene of action was on the banks of the great St. Lawrence, and when they were giving ground in the face of vastly superior numbers, and when the day was all but lost, there came to their head a Catholic priest, and with words which he well knew would quicken the blood of his Highland kinsmen, he challenged his countrymen to follow him. His valor and courage was so great that he rallied them again to the onset, and, instead of defeat the enemy was driven from Canadian soil. Are these the men to be alienated or denied the full rights of citizenship? I have too much faith in my fellow countrymen, too much hope for the future of my country, to believe that such a spirit can prevail. Let us cast away old illusions and old prejudices; let us have confidence in ourselves and in the future of our country, and march forward to the building up, not of one religion, or of one race, upon the ruins of another, but of a great, united vigorous nation. (Applause)

HON. MR. FRASER.

Hon. Mr. Fraser said that anybody who was acquainted with the political barometer of Ontario, knew the methods and manner and circumstances of the last two or three general elections, and knew all the questions relating to the Roman Catholic minority in this Province, would have no difficulty in telling that at the present time the political mercury was pointing to a general election. Counting the proposition that had been disposed of already, there had been during the present session three general propositions dealing with the religious minority of the Province brought forward for the consideration of the House. He wished he was in

his old-time vigor, and able to say all he would like to say on the question. But, so far as he was now able to do, he would deal with some of the salient features of the proposition now before the House. He did not propose to go far afield, because, while much might be said on the topic, and some matters of history might be appropriately brought to bear upon the debate, yet, in mercy to himself, and perhaps still more in mercy to his hearers, he must be very limited and brief in what he had to say. In the proposition before the House they were dealing with the question as to whether Separate School trustees should be elected by ballot. If this question were one now arising for the first time, alongside the question as to whether we were going to have the Separate School system, that is, the establishment of the system, and we were settling the details of the whole system, including the details of the manner in which the boards of trustees should be elected, he was free to say that, although he had no particular preference for the ballot as a form of election, and considered it, in its last analysis, a badge of cowardice, and an indication, to some extent, of slavery of thought, and a proof that men are not so free as they should be, and whilst he might personally, and would personally, prefer that all his voting should be done openly, in the old way, yet, as he had said, if we were now discussing the question of Separate Schools for the first time, irrespective of all the circumstances that have grown up around them, he would have no objection whatever to the ballot if he felt that the sentiment of the House was on the whole in favor of it. But, as he had said more than once on previous occasions, and he must say again on the present occasion, it was impossible to dissociate the circumstance of this bill from all the circumstances surrounding it, which had accompanied it from the start. These circumstances, he contended, apart from the constitutional aspect, on which he hoped to be able to say something presently, and without urging anything acrimonious, or wishing to say anything offensive, that if the position now existing in the Province were reversed, and there were a Protestant minority instead of a Roman Catholic minority, and a Roman Catholic majority instead of a Protestant majority, then the Protestant minority would, as the Roman Catholic minority has done under existing circumstances, resent the proposition to force the ballot on the Separate Schools. It was not concealed or hidden—it was not ought to be hidden in any way—that there is a considerable portion of the community that would like to see the system of Separate Schools abolished. All their programmes and platforms looked to that end. He was satisfied that if the situation were as he had suggested, and the religious minority were composed of Protestants instead of Roman Catholics, and they saw, day after day, a large section of those who composed the majority of the people, sometimes in their newspapers, sometimes in public, always with the same motive and the same intent, saying in effect: "We propose to do away with the Separate Schools system which you enjoy, and to make you attend the Public Schools, the schools which are dominated by the Roman Catholic majority"; and suppose, further, that, while this portion of the Roman Catholic majority were continually denouncing these views, they said the ballot system must be adopted by the Protestant minority, whether they wished it or not, he asked anybody who wished to deal with this question apart from par izanship if the supposed Protestant minority would not be fairly stating their opinion when they said "If it be your desire to abolish Separate Schools, if this is what you desire to accomplish, then we have very good reason to fear that what you propose to offer us a gift and a benefit is really intended to ban injury to the Separate School system, and therefore we are determined to resist it as far as we are allowed by the constitution." Would not that, he asked, be beyond all question the position the Protestant minority would take? But, in addition to all this, this portion of the Roman Catholic majority which he had suggested, besides advocating the abolition of the Separate School system, and declaring that the minority must use the ballot, accompanied their arguments by the assertion that the minority required to be freed from their ministers and clergy, that they could not elect their school trustees freely and fairly unless they had the ballot, would not the supposed Protestant minority resent the proposition that accompanied it? Would not the circumstance that the proposition was accompanied by such an offensive argument be sufficient to secure the rejection of the proposition? Apart altogether from the constitutional questions, he said, these two sets of circumstances alone afforded good and sufficient reason for the Roman Catholic minority of the Province having hitherto said in response to the proposition "If you are opposed to the existence of Separate Schools and want to impose the ballot you cannot intend to do it for the good of the system. It is not your purpose to perpetrate the Separate School system, but it is your purpose to destroy it. Part of the machinery with which you propose to do so is this ballot system. Whatever advantages you may see in the operation of the ballot, we have reason to apprehend and believe that the only motive you

have at bottom is the destruction of the system." "These two sets of circumstances," said Mr. Fraser, "would be ample warrant for those of us who belong to the Roman Catholic minority to reply this way to those who are thrusting down our throats, whether we would or not, this ballot system when we are not asking for it, and there is no grievance in the matter." But when the constitutional question stood as it did the ground was perfectly clear and straight, and the minority were bound to resist this proposition to the end. He did not hesitate to say that the position had been somewhat changed by what had occurred, not only during the present session, but by what had occurred so long ago as the session of 1890. Before that time the voice of the minority was united on the subject, but in that session Mr. Clancy voted straight, without hesitation, for a compulsory ballot. He did not want to be offensive. Mr. Clancy had a right to urge his views and adopt what course he saw fit. He (the speaker) had no more right to speak for others than had Mr. Clancy, except that he thought he (the speaker) represented the views of the minority. But in voting for the compulsory ballot Mr. Clancy had to some extent changed the situation. His action enabled many of the Protestant majority, who were to a large extent indifferent on the subject of Separate Schools—and he could quite understand their being so—to say that inasmuch as a Roman Catholic representative in the House had voted for the compulsory ballot, it could not be said thereafter there was no feeling on the part of the minority in favor of election by ballot. But this session the vote of the member for North Essex had also been cast for the recent motion declaring that the ballot system should be applied to the School Board elections. And now there was the proposition of the hon. member for Algoma. This very much changed the situation. It was said there had grown up a sentiment among Roman Catholics in favor of the ballot. It would be news for him to learn that there is another Roman Catholic in the Province, save the hon. gentleman he had mentioned (Mr. Clancy and Mr. White) who were in favor of the compulsory ballot. He thought he knew something about it. For twenty years he had moved among all classes of men, and been a close observer of public affairs. From no source had he heard of such a desire save on the part of these two gentlemen. There was nothing, he said, to indicate that the Roman Catholics were in favor of the compulsory system. But there were doubtless a great many Roman Catholics who, having regard to the agitation going on and to the outcry raised and the irritation caused by the discussion of the question; having regard to the attacks made upon the Separate Schools, and the expressions used with reference to their clergy and hierarchy, and actuated by a desire to take out of the political arena a question calculated to create so much disturbance and difference of opinion, there was no doubt, he repeated, a certain section of the Roman Catholic minority who have felt they did not care whether the Legislatures passed an optional ballot or not.

The last few sentences of Mr. Fraser had been uttered with some difficulty, and had been continually interrupted by a cough. His physical weakness was visible to all, and there was no surprise when, after struggling again for a moment, he said, "Mr. Speaker, I am afraid I shall not be able to proceed," and sank into his chair. It was only a quarter after 5, and the sympathy of the House was manifested in a unanimous suggestion to make it 6 o'clock, if Mr. Fraser could continue his speech after recess. Instead of doing this, however, other business was taken up, on the understanding the debate should proceed after recess if Mr. Fraser felt equal to it.

The Forty Hours at St. Paul's.

The Forty Hours' devotion commenced in St. Paul's Church on April 13th. His Grace the Archbishop assisted at the Mass, which was celebrated by Rev. Father Reddin, assisted by Rev. Father Kelly as deacon, and Mr. J. McQuinn as sub-deacon.

The choir under the able direction of Mr. P. McEavy, rendered Hadys's Second Mass. Miss F. McDonnell presided at the organ. Full orchestral accompaniment, under the leadership of Signor Napolitano, assisted the choir. The Mass was sung most devotionally and with taste. The soloists were Messrs. Tomney, Costello, Mrs. Campbell, Tapscott, Shea, Mrs. Canall and Curran.

After Mass His Grace spoke most impressively of the devotion of Catholics to the Blessed Sacrament. His words will long be remembered in St. Paul's.

The procession took place, and was headed by the Young Ladies Sodality and the Angels' Sodality. A feature that added not a little to the grandeur of the procession and to the devotion, was the uniformed corps of the Knights of St. John that accompanied the Blessed Sacrament.

On Sunday evening Father McBrady of St. Michael's College preached; Monday evening, Father Ryan; and on Tuesday, Father Treacy of St. Mary's.

The crowds that attended the devotion were a testimony of the faith of the Catholics and the piety of the parishioners.

STABAT MATER AT ST. MARY'S.

Ever since those pre-historic days when the fabled son of Calliope attracted even the birds of the air and the beasts of the field by the magic sound of his flute, music has never once relinquished her hold on the affections of man. Although in this practical age of Positivism we are exceedingly loath to give credence to all that is commonly attributed to Orpheus and his wonderful instrument, yet regarding the Thracian history as a legend symbolical of the power that music has over retained over the hearts of God's creatures, the most sceptical amongst us would gladly acquiesce thereto, and would even take occasion to exemplify it in the large and cultured audience that filled St. Mary's on Sunday evening attracted thither by no less an event than the production of Rossini's "Stabat Mater."

Such occasions are *raræ aræ* for the music loving citizen who loves to sit betimes on a mossy bank or a wooden bench and "let the sounds of music creep in his ears." The great majority go to these musical reunions because they wish to enjoy the solace that music only can bestow; while others frequent them solely for the vain purpose of expressing afterwards at Madame Society's next "five o'clock": "Went to hear Rossini's 'Stabat Mater' last week and found it immense, don't you know! The rendering of the 'Inflammatus' was just too lovely for anything—and such like phrases that well show them at least to be men of culture, and worthy of Madame's patronage.

In the cynical solitude of our own heart we often ask ourselves the question: How many of those who throng, day after day, the various conservatories of music in the city really appreciate the classical music found therein. Their number must needs be few; and did we have the "Lamp of Alladin" to light us in our investigations we should find that they are wondrous few. Of those children of Adam, however, who will make the welkin ring when the sounds of an Irish jig or a Scotch reel break in upon the air, the number is legion; and amongst them are many whose inconsistency we deplore at the expense of their taste. They claim to belong to the inner circle of those whose musical bump is sufficiently developed to be able to appreciate Wagner or Handel, and yet when the occasion presents itself, they will allow those authors to go unappreciated, whilst shouts of *encore* will greet the finale of "Marchin' thro' Georgia."

De gustibus non est disputandum, and we do not quarrel with them on account of their taste, which we deplore, but we resent their pragmatical Jackdaw airs in doling feathers which become them to adopt pluinage which honesty does not sanction. Like the ancients, we ourselves have always loved melody; and even when the occasion presents itself we are not averse to what the poet calls the "variegated prism of Harmony."

It was the combination resulting from these that has made the "Stabat Mater" so very popular with Italian audiences, and it was the same beautiful blending of the simple with the classical that enabled the least amongst us to appreciate it on Sunday evening last. After the "Overture" the Very Rev. Father McCann ascended the pulpit, and in choice and elegant language delivered a sermon most appropriate to the occasion. The text: "Praise ye the Lord all ye nations," gave the key-note of the whole discourse. He spoke of that hymn of praise to the Almighty that resounded from the voices of all creation; from the shrill cry of the eagle on the mountain tops to the lowing of the kine in the peaceful valleys beneath; from the fierce blast of the winter storm to the subdued rush of the waves on the shore. It was this music of praise from the living orchestra of animate nature that inspired man with a like desire of praising the Creator, not only with his lips, but also on the harp and the cymbals. Music was, then, religious in its origin, and wanted to joy the praises of the Creator in Canticles of singing exultation. Such was the music of the Jews as, with exultant shouts of triumph, they had the overthrow of Pharaoh singing with Miriam.

"Sound the loud timbrel o'er Egypt's dark sea; Jehovah hath triumphed, His people are free."

It was praise for the Creator and sorrow for having sinned against Him that inspired the beautiful Psalm of David. It was this same religious upheaval of the human heart to God in gratitude for the great favor He had conferred on her drew from the lips of the Virgin Mother of God the solemn though humble tones of the "Magnificat"—"My soul doth magnify the Lord—and when the angelic tones of the "Gloria in excelsis" resounded throughout the earth on that first Christmas night, was it not angels' love and angels' religion that prompted it? Tonight we are assembled, continued the Reverend speaker, to continue that worship of God in the music of the "Stabat Mater." Singing the sorrows of the mother, do we not commemorate her love for her child and honor Him in her? Music is, then, given to us to be the expression of our religious desires to the Creator; but it is, even in His temporal life, the cheapest consolation of man. It will calm us in our troubles, soothe us in our sorrows, and will even temper the excess of our earthly joys. Of

all the Christian arts music alone outlives this earthly life, and after death will accompany the human soul in its flight to the regions of bliss to sing eternal hallelujahs before the throne of the Lamb, through the ages of eternity.

For the next two hours the vast audience listened in breathless silence to the great masterpiece of Rossini, whose the soul of the Virgin Mother, with its religious throbs of love and sorrow, is depicted in music by a child of the Church. The excellent rendering of the "Cujus Animam" by M. Taylor, deserves the highest commendation. Miss Kate Clarke, who, by the way, is a member of St. Mary's choir, excelled herself in the rendition of "Quis est homo." The voice throughout was faultless, and showed that she had perfectly mastered not only the music of her piece, but also the religious feeling embodied in the words. We shall always cherish a pleasing souvenir of that "Quis est homo." The "Pro peccatis" fell to the lot of Mr. Anglin, and he was thoroughly competent to do full justice to its difficult phases. After the quartet, Miss Teresa Koller began the "Factu est portem," and maintained it throughout in a manner which, for correctness of execution and sweetness of tone, has raised her high in the estimation of musical critics. In the "Obo moron Fili"—was, as it is marked, *dulce e graciosum*. To Mrs. Campbell was reserved the rendering of the last solo and right ably did she acquit herself of her difficult task. As a soprano she ranks among our best; and for purity of tone, and what we may call *sostenuto*, is perhaps without a rival.

The "In Dio iudicium" of the chorus was especially fine. The music creates the same solemn, impressive beauty as the "Last Judgment" in the Vatican. In fact, this portrayal of the invisible is characteristic of all the great masters and their works. "Witness the Creation." The harmony is so suggestive that you almost fancy you listened to the tread of the animals as they come in procession from the bowels of antiquity. The same is even more true of the "Elijah." Rossini has shown himself in the "Stabat Mater" vastly superior, in this regard, to the German School. It demands the Italian's fine perception to express the various blendings of joy and sorrow and religion that are so manifest in the "Stabat Mater," and what Michael Angelo has done in "La pietà" and Dante in "Jerusalem delivered," Rossini has well succeeded in accomplishing in the soul thrilling cadences of the "Stabat Mater."

We owe the ladies and gentlemen who took part in its performance our gratitude for the pleasure we have experienced thereat. For the little practice they have had, they have succeeded beyond our most sanguine expectations. Mr. McEvoy may well feel proud of his role of *maestro*. His magic wand was not flourished in vain—and a unity of time that would satisfy even old Capocci was the effect. The leader of the orchestra Mr. Augustus Anderson ably filled the difficult position to which he was called and we all felt now poorly even the most thrilling music is without, the background of the violin and the cello. On the whole we were never so pleased before with an exhibition of Catholic art.

In concluding we may mention that Rossini the composer of the "Stabat Mater" is the same author that has given such master pieces as "Guillaume Tell" to the musical world. His happiest effort, the "Barber of Seville," is still so deservedly popular was composed in 1816. The "Stabat Mater" was originally intended for a distinguished Spaniard "Don Varela," at whose death it came into the hands of the author who had it published and performed in 1842. The "Messa Solennelle" was the last production of the "Swan of Pesaro." It was a posthumous publication, performed after his death, which took place on the 13th November, 1868.

The influence of Rossini "on latter day Italian Opera" is most remarkable. The strength and vigour of "Bellini's Norma" is owing in a great measure to his following in the footsteps of the Maestro; and even Verdi has obtained much from the author of the "Stabat Mater."

The words of the "Stabat Mater" were written by Jacopone de Todi, a Franciscan, who lived in the 13th century.

We may soon expect to hear once more a reproduction of the "Stabat Mater" in other Catholic Churches of the city. That is right!

The oftener such chef d'œuvres are given to the public at large the better; and the theatre that harmonizes best with our Catholic art and talent is of all places the House of God that has ever requisitioned all that is beautiful in Nature and in art to praise the God that has her tabernacle with His glory. By all means let us have the pleasure of hearing Rossini again. Let the sound of his harmony again creep in our ears and touch once more the fibres of our heart. We shall feel all the better for the experience and perchance the hardened prejudices of our neighbours, as yet unmoved by the beauty of our Catholic doctrine, may be softened by the sweet cadence of our Catholic music. Therefore the poet did feign that Ophoeus drew trees, stones and floods, and sought to stockish, hard, and fall of rage, but music for the time doth change its nature." CIVIS.

Address and Presentation.

The young ladies of the Sodality of St. Helen's, celebrated the first anniversary of their inauguration on Monday last. They availed themselves of this opportunity to express their gratitude to their kind director, Rev. E. Cassidy, to whose untiring efforts are due the success of the Society. The following address was read by one of the young ladies accompanied by a hand some pair of silver candlesticks, and a check for \$300, the proceeds of the bazaar held by the Sodality recently:

To the Very Rev. E. Cassidy, Dean of Toronto.

VERY REV. FATHER.—We, the young ladies of the Blessed Virgin's Sodality, Brookton, at this our first annual meeting, look back with delight upon our work since inauguration, and the grand success that has attended it. Beginning, as we did, just six months ago, with only a few members, it has gradually grown, until it now gives promise of becoming the first society in the parish. But, while we have every reason for congratulation, we cannot but feel that much, if not all, of its success has been due to the earnest and untiring zeal of our devoted pastor. We, therefore, seize the opportunity, which is afforded us to day, of expressing to you our hearty thanks for your generous efforts. There is much we would say, had we words at our command, to convince you of all that we feel, but we must be content in offering you these small tokens of our esteem and appreciation, hoping that in after years they may serve to recall this little event and the friends who inspired it, while we in turn will ever pray that you will long remain our spiritual adviser, the aid and guide of our deliberations.

CHILDREN OF MARY,
St. Helen's Parish.

Father Cassidy replied in a most suitable manner, thanking the young ladies for their handsome present, and for their zeal and energy in making such a success of the Bazaar. He expressed himself pleased with the progress of the society since it started, and referred to the large number admitted at their last reception. He also spoke of the good that was and is being done from their united efforts under the protection of our Blessed Mother.

Base Ball.

On Saturday last St. Michael's Junior B. B. C. defeated the Victorias in a very exciting game, on the College grounds. Score, 13 U. The good playing gone throughout the whole game was blurred in the sixth innings by some wild base throwing, which materially raised the score on each side. Leech, Foley, Brady and Hellman did good work for the College; while Douglas, Hamilton and Crew showed up well for the Victorias.

Much credit is due to Capt. John Foley for the creditable way he is managing his Juniors. He is anxious to arrange matches with any Junior team in the city.
S.M.C. Jrs.—1, 2, 3, 4, 5, 6, 7, 8, 9 —R.H.E.
0 1 2 1 0 5 2 1 1 13 9 5.
Victorias—0 1 0 1 1 3 1 1 0 8 7 5.
Batteries. Coty-Hayes—Fallon —S.M.C.
Douglas—Crew Victorias.
Umpire, F. J. Durnelly.

About 500 people journeyed to St. Joseph street on the afternoon of the 10th, to see the College boys play a picked team, composed mostly of Dukes, Nationals and Park Nine players. Early in the game the St. Michael's secured a lead that could not be overcome by the city team. McDermott and Fitzgerald wore the battery for the Collegiate, and they did much to secure the well-earned victory. McGinley, in left field, played an excellent game and led for the College at the bat, knocking out two nice two base hits. McDermott struck out 11 of the visiting team. The triple play of the picked Nine in the third inning was much applauded by the spectators, Gagen, McGarry and Thompson performing the feat. On the sixth and seventh innings errors by the St. Michael's caused their adversaries to pile on seven runs, their almost winning the game. The game was very interesting, and abounded with many good plays.

Guelph.

The Catholic people of Guelph deem it an honour to have among them the Rev. Father Kenny, S.J., who recently received the appointment of Superior of the Jesuit Order in Canada. Since Father Kenny came to Guelph he has won the esteem and admiration of all classes, both Catholic and Protestant, as large numbers of our separated brethren come to listen to his eloquent sermons.

The arch-confraternity of the League of the Cross, contemplating holding a convention, to which delegates from other places will be invited to attend. The object is to further the interests of the Society and organize branches in unrepresented districts. In conjunction with the above Society is the Guelph Catholic Union which has attained for itself a high reputation, especially by the number of successful concerts and dramatic entertainments it has furnished the public, both here and in other places. This Union has

over 60 members, about half the number being young men; they have a neat little hall centrally located, where they can come in the evening and enjoy themselves with innocent amusements and interesting literature. Any Catholic stranger, who happens to visit Guelph, will find them a social whole-souled lot of fellows, ever ready to extend the hand of fellowship and render any assistance they can. A paternal care that is pleasing to note, is exercised over the boys by their respected President, Mr. McMahon. May success attend their efforts. M.

Concert at Loretto Abbey.

On Wednesday evening the 18th the annual Concert was given by the pupils of Loretto in their Distribution Hall at the Abbey. A large and very appreciative audience composed of a number of the clergy, friends and relatives of the pupils was present. The grand opening piece on the programme, "Dance Espagnole" performed by an Orchestra of twenty five or thirty young ladies was very fine, as also the "Septuor" by Beethoven played on eight pianos. The pantomime of the "Raven" was well done by several of the young ladies. Miss Hunt being the reciter. All were charmed with the vocal trio "Believe me if all those endearing young charms," sung by the Misses Tuttle Dodge, Lang and Beattie. Mention must be made of the "Troisleme Ballad," Chopin, and the "Bridal Chorus," from Lohengrin. Miss Minar's rendering of the "Story of Antoine Durand" was really affecting. The programme closed with the "Ode to St. Cecilia," with accompaniment of organ, piano, flute, violin, and cello, which finished a most enjoyable and entertaining evening.

Grand Musical Vespers.

There will be Grand Musical Vespers and Lecture in St. Michael's Cathedral on next Sunday evening, the 20th, at 7 o'clock. A special silver collection for the Cathedral Fund will be taken up. A rare musical treat is being prepared for the occasion.

Home Rule Fund.

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In the Golden Eventide.

John P. Gormly in Cork Examiner.

'Twas a song of love and longing that she sang long ago,
In the sober twilight sitting, while the shadows to
Flickered softly through the dimness of the old
familiar place,
On the shy, pathetic sweetness of her lovely, serious
face—
Just a song of one who slumbered with the rose upon
her breast—
While the waning sunset lingered 'mid the glories of
the west;
Of a story never whispered, of a deep true love that
died,
In the red and radiant splendor of the golden even-
tide!

Just a slender little figure in the deep old window
seat,
With the evening sky behind her, and the breath of
roses sweet
Flowing round her as an incense, from the garden
inward blown.
When the early dews were falling, and the sun's red
light had flown.
Singing faint as weary song-birds, when the dim, grey
woods are still,
And the player's wall is echoed from the dim and
distant hill;
Just a little song of sweetness that the world may
never hide,
Just a child that sang my heart away in the golden
eventide!

Just a little maid so dainty with her curls of nut-
brown silk,
And her deep, fond eyes of sapphire, and her brow as
white as milk;
With her red, moist lips like cherries, when the fair
autumnal sun
Peeps across the fragrant orchard in the dreamy hush
of noon.
So soft and sweet and winsome, with her fancy and
her dreams,
As well as the evening when the dying sunlight
streams
Over the purple hills eternal, and the laughing cou-
try side,
In the glamour and the glory of the golden eventide.

They say that Time has done his work—my heart is
hard and cold—
That other eyes now hold the light that shone for me
of old,
By riverside and woodland, in the pleasant summer
time,
By the sheen of silver starlight, or the day's mercurian
prime,
They flout me for cynic, but they little know how
deep
Are the hidden springs of feeling and the tears I may
not weep;
But they only grope and flounder in eternal fret and
strife
Where each little life is modelled on each other little
life!

O! for one sweet hour of gladness, as in old familiar
days,
O! for one sweet hour of dreaming in the old familiar
ways;
O! for one bright smile to greet me, and for one true
heart to beat
All the faster for my coming in the stillness dim and
sweet,
Of the green and fragrant woodland where we parted
long ago,
And I looked my last upon her while the solemn after
glow
Faded from the shining river and the lighted woods
beside
And my heart grew cold for ever in the golden even-
tide!

Five Minute Sermon.

EASTER DUTY.

Why does the church in the words of the Psalmist bid us rejoice and be glad on this day especially? Why should we experience any extraordinary spirit of joy and happiness on this day above all other days? The reason is plain, as you all know; it is the day of resurrection, it is really and truly our Lord's day, the day that he has made; the day in which we are to place our hope for the future, since with the resurrection of Christ have risen all our hopes. The thought of our own future resurrection ought to fill our minds with consolation, and with joy unlimited, with the hope that we too shall participate in the glory and delight expressed by the church in her liturgy of the day. We look about us, and behold all nature risen, as it were, and beautiful in her new life, the trees budding, the flowers blossoming, and mother earth covered with her new vesture of green. Truly then may we say with the Psalmist: "Let the heavens rejoice, and let the earth be glad; let the sea be moved and the fullness thereof; the fields and all things that are in them shall be joyful."

If we too would share in this joy and gladness, it is necessary that we should make our life conformable, in so far as we can, to the spotless life of our Savior. The resurrection of our Savior teaches us this great truth of priceless value, that we would be truly happy we must rise from the death of sin to a new and holy life, to a life of grace; we must "put off the old man, which is corrupted according to the desire of error, and put on the new man, who according to God is created in justice and holiness of truth."

That is why the church teaches us that the best means of enjoying to the fullest extent the blessings of this day is by the reception of the Body of our risen Savior, and so comes the question to each one of us: Have I risen from the death of sin? Have I made my Easter duty? If you have not done so, then the full joy of Easter cannot be yours. Hasten, before the Easter season be past, to enter into the spirit of it by a good confession and communion. Thus only can you be united to your risen Lord. If you have celebrated Easter by the reception of holy communion, then your joy and gladness is without measure, it is true, it is pure, because fortified with the sacrament of the day.

This resurrection of ours must be true, it must be complete, for just as the risen Savior dies no more, nor does he suffer anything further, so ought we, when returned to the life of grace, when risen from the death of sin to favor with God, remain faithful in that pure and holy condition and die no more to the graces vouchsafed us on this day. If we are dead to the world, to its vanities and deceitful pleasures, our Lord assures us that our resurrection will be the more certain and the more glorious.

Therefore, continue in your purified condition, persevere in your risen state, and so enjoy not only to day, but at each and every one of your future communions the fruits obtained for you by your Divine Lord and Savior; remain closely united to him forever, so that having applied to yourself the words of the epistle, that "Having feasted not with the old leaven nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth," you may in the end enter into the presence of Him whose resurrection has made this day one of joy and gladness for all His creatures.

Women's Friends.

If there is one trait more than another that should be assiduously cultivated by the woman who wishes to make herself popular, that one is loyalty to her friends. This trait embodies many and other estimable ones, and is the basis of a lovely and noble character.

To begin with, the woman who is truly loyal never even thinks evil of those whom she had chosen closely to associate herself with, let alone expressing sentiments that might be construed into appearing derogatory; therefore backbiting and unfriendly gossip never find place among the natural failings that even the most perfect being possesses.

When a woman has been tired and has stood the test there should well up in the heart of the one possessing so staunch a friend a great fountain of thanksgiving.

Petty jealousies, suspicion, whether well-grounded or not; envy and even malice are more apt to make themselves visible in the attitude of one woman towards another than is ever felt in man's dealings with man. The hardest censure and severest judgment always emanate from critics of the gentler sex, therefore the woman who has proven herself loyal through good and evil report alike has shown herself to be a *rara avis* that should be highly prized by those so blessed as to call her friend.

A REMARKABLE CASE.

The Strange Experience of Wm. B. Hall, of Aldershot.

He Was Thought to be at Death's Door, and the Medicines of a Continent had Failed—A Final Effort to Regain Health was made, and he is to-day Allice, Strong and in Good Health.

(From the Hamilton Herald.)

One of the most attractive places in the county of Wentworth is the little village of Aldershot, situated on what is known as the Plains road, about five miles from the city of Hamilton. One of the best known realtors of the village and surrounding country is Captain Hall, who has represented the Township of East Flamboro in the Municipal Council for a number of years, and who, with his family, is held in the highest esteem by all who know them. Recently a reporter of the *Herald* visited the home of Captain Hall for the purpose of investigating a story to the effect that one of the captain's sons had been restored to health in a wonderful manner after having suffered since boyhood from apoplectic fits. On arriving at his destination, the reporter found the genial captain, his wife, daughter and three sons constituted the family. Of the three stalwart young men it was impossible to pick out the one who had for so many years been such a sufferer, but the captain settled a doubt by referring me to "Will." William R. Hall, more familiarly known as Will, presented the appearance of a hearty young man about 30 years of age. His story is briefly related as follows: He had been a sufferer from fits from his sixth birthday, a childish fright being supposed to have been the original cause. For years he would fall down anywhere without being in the least able to help himself, the doctors from Hamilton and various distant points were in vain called in attendance. Medicines were procured from numerous sources in Canada, the United States and even from England, without avail. The boy became so utterly helpless that seven years ago he was compelled to keep his bed, and until a year ago was completely helpless. The fits sometimes came on him so severely that he would suffer from as many as fifteen in one day, and at such times it was so difficult for him to get his breath, that his nurses had to wash him with liquor. At this time he was so low that the neighbors who dropped in to see him expected to hear of his death almost any moment. This continued until about a year ago, when the newspaper articles relating the wonderful cures by the use of Dr. Williams' Pink Pills induced Mr. Hall to give them a trial, and to the great satisfaction of himself and his friends he began to mend not long after beginning their use, and in three or four months was sufficiently recovered to be able to go out of doors. He continued taking the pills, and for the past six months has been as strong and about as well as either of his brothers, and has attended to the stock and done his share of the work on his father's farm and fruit garden. Before Mr. Hall began talking the Pink Pills he was so thin and light that one of his brothers could carry him upstairs without the least difficulty, but he has since gained fifty pounds in weight. He has not taken any other medicine since he began taking Dr. Williams' Pink Pills, and although a fit of a very mild nature occasionally comes on him now, he is so nearly cured that his father took great pleasure in giving the information here recorded. "It is over a month since I had a spell," said William as the reporter was leaving, "and even when I do have one now it is not nearly so hard as before I began to take the Pink Pills. The neighbors look surprised to see me drive over to Hamilton as I frequently do, for they all thought I would die long ago. I am pleased at the wonderful progress I have made, and am very glad my experience is to be published, as it may be of value to some one else."

Every statement in this article may be verified by a visit to the home of Captain Hall, ex councillor of East Flamboro, who has resided on the Plains road for the past eighteen years, and whose word is as good as his bond among those who know him. The reporter also had a conversation with several of Captain Hall's neighbors, and the story of William Hall's recovery was verified to his full satisfaction.

Such well verified cases as the above prove the wonderful efficacy of Dr. Williams' Pink Pills in the treatment of all diseases of the nervous system, and stamps the remedy as unique in the annals of medicine. St. Vitus' dance, locomotor ataxia, partial paralysis, rheumatism, sciatica, chronic, erysipelas, nervous headache, the after effect of the grippe, and all diseases depending upon a depraved condition of the blood, speedily yield to a treatment with the great medicine. By restoring the blood to a healthy condition, and rebuilding the nerves they speedily drive out the disease and leave the patient in the enjoyment of vigorous health. They are also a specific for the troubles peculiar to women, and soon bring the rosy glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in troubles arising from overwork, mental worry or excess of any nature.

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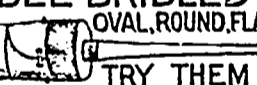
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O. and Q. Railway	7.45	8.00	7.35	7.30	
G. T. R. West	7.30	8.25	12.40pm	8.00	
N. and N. W.	7.30	4.20	10.05	8.10	
T. G. and B.	7.00	4.30	10.55	8.50	
Midland	7.00	8.35	12.30pm	9.30	
C. V. R.	7.00	3.00	12.15pm	8.50	
G. W. R.		a.m.	p.m.	a.m.	p.m.
		noon	9.00	2.00	
		2.00	7.80		
		6.15	4.00	10.80	8.20
			10.00		
U. S. N. Y.	6.15	12.00	9.00	5.45	
		4.00	10.80	11pm	
U.S. West'n States		10.00			
		6.15	12 n.	9.00	8.20
			10.30		

English mails close on Mondays, Thursdays and Saturdays at 10 p.m., and on Thursdays at 7:00 p.m. Supplementary mails to Mondays and Thursdays close on Tuesdays and Fridays at 12 noon. The following are the dates of English mails for April: 2, 3, 6, 7, 9, 10, 11, 12, 13, 14, 16, 17, 19, 21, 23, 24, 26, 27, 29, 30.

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

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THURSDAY, APRIL 26, 1894.

Calendar for the Week.

April 26—SS. Cletus and Marcellinus,
Popes and Martyrs.
27—S. Anastasius, Pope and Con-
fessor.
28—S. Paul of the Cross, Confessor.
29—Fifth Sunday after Easter, S.
Peter, Martyr.
30—Rogation Day, S. Catharine of
Sienna, Virgin.
May 1—Rogation Day, SS. Philip and
James, Apostles.
2—Rogation Day, S. Athanasius,
Bishop, Confessor and Doctor.

The Optional Ballot.

Mr. Conmee introduced the second reading of his bill with a speech which, in spite of the unpleasant subject it touched upon, was above the ordinary. It matters little that we are opposed to the whole question. As Mr. Fraser put it, if this were the first time that the subject was before us—if it were the settlement of one of the details of a system not yet tried, all would be different. But when we feel that it is a sop to Cerberus, a blow at our clergy, we cannot admire much the glitter of eloquence which surrounds its entry into the halls of debate. And while we look upon the blows which Mr. Conmee aims at the Opposition and the other anti Catholic bigots up and down the country, from Dalton McCarthy to Mayors Stewart and Essery, we think much of the force of these blows is lost by the consideration that the measure forms part of their very demands. If, in such matters, people hope to run with the hare and hunt with the hounds they will be disappointed. But omitting the demerits of the bill, Mr. Conmee scored some good points against Mr. Meredith. When he told the House that the Catholic people "were whipped out of the Reform ranks by the Hon. George Brown, just as they have been whipped out of the Conservative ranks by the member for London and some of his followers," he was telling a truth which must not have been more pleasant to the Premier of Ontario than it was to the leader of the Opposition. When he added, however: "In those early days the Conservatives were forcing the Separate School system upon the Province for the same reasons they are now seeking to abolish it, namely, power," it looked like a slash and a dash all round. That might be said of every Act of legislation. If men were not ambitious for power agitation would cease, and even the Optional Ballot would never have seen the light. To tell us that the Separate School System was forced upon the Province is no omen of friendship.

When Mr. Conmee speaks of the hostility against Catholics he is clearer and more telling. He interprets it rightly when he puts it down to the old excuse of the Jews for condemn-

ing the Saviour. "When they failed in all others, 'This man,' they proclaimed, 'is an enemy of Caesar's—' Away with Him.' It is the contention which Burke tells us is the last resort of every scoundrel. When driven by logic from every position, he is sure to accuse his opponent of want of loyalty, and to proclaim himself as the defender of this country." Mr. Conmee claimed that he yielded to no man in love of country. Why should a Catholic yield to any man in patriotism? Why are we always on our trial before cowardly judges as if we were plotting against the State? There never was a reason for such a charge against us or any of our institutions. We hurl such insults in the teeth of our foes, and we are glad that Mr. Conmee read the Opposition a lesson in Canadian history, which, if they were not blinded by passion, they would not forget.

The second speaker was the Hon. Mr. Fraser, whose stand in the question is as manly as the circumstances under which he delivered his speech were touching. Unable through ill health to deliver one of his old-time harangues he spoke calmly for some twenty minutes, when he was obliged to stop. Apart from the constitutional question, Mr. Fraser claimed that the Catholics of the Province had every reason for protesting against the Ballot. "But when the constitutional stood as it did, the ground was perfectly clear and straight, and the minority were bound to resist this proposition to the end." He proceeded to sketch the history of the question since 1890. "It would be news," he said, "for him to learn that there is another Roman Catholic in the Province save the hon. gentlemen he had mentioned (Mr. Clancy and Mr. White) who were in favor of compulsory ballot." Mr. Fraser thought there were a great many Roman Catholics "who, having regard to the agitation going on, and to the outcry raised and the irritation caused by the discussion of the question; having regard to the attacks made upon the Separate Schools, and the expressions used with reference to their clergy and hierarchy, and actuated by a desire to take out of the political arena a question calculated to create so much disturbance and difference of opinion, there was no doubt, he repeated, a certain section of the Roman Catholic minority who have felt they did not care whether the Legislature passed an optional ballot or not."

Here the Hon. gentleman was obliged to sit down with the words: "Mr. Speaker, I am afraid I shall not be able to proceed." The debate was thereupon adjourned upon the understanding that if Mr. Fraser felt equal to the task he was to continue. It would be indelicate on our part to criticize this speech or proceed with its analysis. But before we close we cannot forbear expressing our deep regret that the Hon. Mr. Fraser was unable to complete what promised to be a masterly view of the situation.

The debate closed on Tuesday, when a vote was taken, and the bill carried by 52 to 30. The vote stood:

Yeas—Messrs. Allen, Awrey, Balfour, Barr (Renfrew), Baxter, Bishop, Bronson, Cardwell, Carpenter, Charlton, Clark (Lan-

ark), Cleland, Conmee, Daek, Davis, Dryden, Ewanturel, Ferguson, Field, Fraser, Garrow, Gibson (Huron), Gilmour, Guthrie, Harcourt, Hardy, Harty, Kirkwood, Lockhart, Loughrin, McKay (Oxford), McKay (Victoria), McKechnie, McMahon, McNaughton, Mack, Maackenzie, Moore, Mowat, O'Connor, Paton, Rayside, Robillard, Ross, Smith (Peel), Snider, Sprague, Stratton, Tait, Waters, Wood (Brant)—52.

Nays—Messrs. Barr (Dufferin), Bush, Campbell (Algoma), Campbell (Durham), Clancy, Clarke (Toronto), Glendinning, Godwin, Hammell, Hiscott, Hudson, Kerne, McCallum, McCleary, McColl, Magwood, Marter, Menocham, Meredith, Miscampbell, Monk, Preston, Reid, Rorke, Ryerson, White, Whitney, Willoughby, Wood (Hastings), Wylie—30.

The Forty Hours' Devotions.

As the round of these devotions has now closed it is a matter of deep gratitude to God and of satisfaction to all who have followed the touching services that they were so well attended. To the venerable Archbishop, whose zeal drew him from church to church, it must have been especially gratifying to see his plans for the cause of religion so earnestly entered into by a devoted people. Sunday after Sunday his eloquent voice was heard explaining in simple, yet sublime, language the great mystery of the Blessed Eucharist, and encouraging his flock to gather near the divine Shepherd of their soul. It was only at the last that, through sickness, for he was ill in bed for several days, his Grace could not follow out the desires of his heart. The various pastors have also the great satisfaction of reaping the reward of their severe labors, and of witnessing a most edifying increase of piety. Crowds of young and old thronged the Churches at the special devotions morning and evening. Faithful worshippers in large numbers were coming and going the livelong day. And what was most gratifying, the altar rails were filled with communicants. Such acts of religious faith and love cannot be without their lasting and most beneficent results.

The Immuring of Nuns.

The complete refutation of Mr. Rider Haggard's story of the immured nun appears in the current *Month*. Full evidence as to how an innocent cause has been made the cause of popularity hunting is given. In the National Museum of Mexico there are four mummies in the department of anthropology—those of a man, a woman and two children. The Librarian in charge testifies that the woman's name was Dona Luz Urbina, who was not a religious at all, but a lady living in the world. "There are marks," he writes, "upon the ankles which show they have been tied together; but this is not anything extraordinary, since in some cases it was the custom to tie the ankles of a corpse, and also the arms." The two bodies of children have no connection whatever with those of the adults. They were extracted from other tombs in the cemeteries, and if in the Museum they are placed in the same cases as the others it was merely for convenience. This is the evidence of Senor Agreda Y. Sanchez, Librarian of the National Museum, Mexico, a learned antiquary, and one whose authority stands high in matters of ecclesiastical history.

As for the practice of immuring, Senor Agreda declares that "no such punishment has ever been used either by the Inquisition or by the Religious Order of men, or by nuns." Nothing

could be more complete than the refutation of this foul calumny, which was all the more dangerous because it was surrounded by all the attractions usual to a romance; and Catholic truth owes much to Father Thurston, an English Jesuit, to whose unceasing effort the collection of the evidence is due.

"Truth" and Catholic Divorce

In an article entitled "The Catholic Divorce Court" *London Truth*, Mr. Labouchere's paper, through its Paris correspondent asserted: "The yearly average of marriages, M. Nuguet says, declared null at Rome is about a thousand. Some ecclesiastics whom I have consulted do not see any reason to dispute his statistics. Out of the thousand, Italy furnishes about forty-five and France fifty. The French civil Tribunals do not set aside as null more than one marriage a year. Does not this show the Church to be fifty times more easy than the civil judges? May we not also assume from this fact that annulments at Rome are in the nature of disguised divorces? As the Church is a workable institution, could anything else be looked for? The fees to get at the College of Cardinals are high that 60,000 francs hardly cover them." Such an assertion coming from *Truth* called forth responses from various correspondents, but to no effect. Lastly, the *Tablet*, in a very thorough analysis, exposes the calumny and expresses astonishment that no retraction has been forthcoming such as might be expected from the honorable character of the attacking journal.

As a preface the *Tablet* corrects the expression, "College of Cardinals," and points out that there are three tribunals in Rome dealing with matrimonial cases—the *Congregatio Concilii*, the Propaganda and the Holy Office. From the records of the first named tribunal for the years 1890, 1891, 1892, it seems that the total number of cases from Catholic countries dealt with in Rome during these three years was only twenty-nine. According to *Truth* the yearly average of marriages declared null at Rome is about 1,000, of which forty-five are in Italy and fifty in France. The Propaganda, from the Secretary's account, has had about three cases in eighteen months. Cardinal Mazella puts down the yearly average at two or three. Instead, therefore, of an annual total of 1,000 marriages declared null, there are only about a dozen.

As to the fees the *Tablet* shows the false assertion of *London Truth* when it states that 60,000 francs hardly cover it. Of the three tribunals charged with such cases neither the Propaganda nor the Holy Office charges anything. The *Tablet's* information as to the scale of fees in the ordinary court is furnished by its chief "minister." The entire average cost is 8,000 lire, or £120, against the 60,000 francs, or £2,400, stated by *Truth*. It is made up as follows: 12 lire to copyist who writes out the decree; 7 lire—"Tassa" (this is the full extent of the fees charged by the Congregation, that is, less than five shillings, which goes to the Secretary, not to the Cardinals); 400 to 800 lire for printing expenses;

2,500 lire in fees to ecclesiastical lawyers. There is nothing to prevent wealthy litigants paying more exorbitant fees to advocates, but this is no concern of the tribunal. The great majority of cases are tried gratuitously. If the parties cannot afford the expense of a trial the sovereign Pontiff readily takes it up and provides for the printing. We thus see that even if marriage trials are not expensive in Rome they are very rare. And we also see that *Truth* is stranger than fiction.

Was St. Patrick in Rome?

A correspondent writes asking several questions about the great Apostle of Ireland, to the first of which we now devote a little attention. "Reader" wishes to know what historical proof we have that St. Patrick received his mission from Rome, "since nowhere in his writings does he make mention of the Pope, and many learned Protestants maintain that the early Irish Church know nothing of Papal Supremacy?" It does not prove much that St. Patrick omits this. The Confession and the Epistle are too scanty material by which to disprove what many historians state as positive, and what has been the universal Irish tradition. The so-called many learned Protestants have a narrower footing when they come to doubt the belief of the early Irish Church in the Papal Supremacy. The only reasonable doubt for St. Patrick's visit to Rome, in our opinion, is the possible confusion between his visit and that of Palladius, who, even according to the *Encyclopædia Britannica* was in Rome, and derived his jurisdiction from Pope St. Celestine. There was not one of the apostles of the Northern nations, so far as we remember, that did not go to Rome for this purpose. It is true of St. Augustine of England, St. Boniface of Germany, St. Ansgar of Denmark. And there is strong historical evidence that the Apostle of Ireland adopted the same course. We quote some of the authorities we have at hand.

In the Abbe McGeoghegan's History of Ireland we read: "St. Germain sent St. Patrick to Rome with instructions upon the mission to Ireland, and gave him letters of introduction to Pope St. Celestine, who received him with every mark of kindness and respect. Celestine himself then consecrated and appointed him archbishop of Ireland, and sent him, invested with apostolical authority, to preach the gospel to the inhabitants of that island. Twenty priests and deacons were likewise ordained, who were to accompany St. Patrick in his mission, and officiate under his direction, 'ut sub ipso Domino ministrarent.' Among the number there were some prebendaries of St. John of Lateran, who were eminent for their piety."

One of the oldest lives of St. Patrick is that by Jocelin, a Cistercian monk of Furness Abbey, who lived in the twelfth century. He writes more definitely of how the Saint, "desirous that his journey and his acts should by the apostolic authority be sanctioned, was earnest to travel unto the city of St. Peter, and then more thoroughly to learn the canonical institutes of the

holy Roman Church. The God of our salvation having prospered Patrick's journey, he arrived at the city which is the capital of the world; and often, with due devotion, visiting the memorials of the Apostles and the Martyrs, he obtained the notice and the friendship of the chief Pontiff, and found favor in his sight. In the Apostolic Chair then sat Pope Celestine, of that name the first, but from the blessed Apostle Peter, the forty-third; but he keeping Saint Patrick with him, and finding him perfect and approved in faith, in learning and in holiness, at length consecrated him a bishop, and determined to send him to the conversion of the Irish nation." Jocelin also tells us: "The Pope being certified of Palladius' death immediately gave to Patrick the command which hitherto, keeping more secret counsel, he had delayed to proceed on his journey, and on the salutary work of the legation."

We pause. If our library was more extensive, our time freer, and our space in these columns elastic, we might multiply these extracts. The Bollandists in the *Acta Sanctorum* contain an account of St. Patrick's journey to Rome. The General History of the Church by Darras also states it. Butler, in his Life of St. Celestine, mentions it as given by many writers. In his life of St. Patrick he confines himself to the scanty material of the two works of the Saint already mentioned, and simply states that this visit to Pope Celestine was according to other biographers made. We hope that this will satisfy our correspondent, as we must decline being drawn into a controversy upon this or any other subject upon which he touches.

The Church in America.

A brief extract from some paper by Miss Elder, niece of Archbishop Elder, of Cincinnati, was given by the *Christian Guardian*, with the conclusion that it was difficult to be refuted because Miss E. had said it. This lady was the author last summer of a paper upon the losses of the Catholic Church in America read before the Catholic Congress, which called forth a good deal of criticism. We take the extract as given by the *Guardian*:

"We will indeed have, now and then, a grand Catholic. We will occasionally receive a brilliant, an extraordinary convert (converted by reading, not by example). We will have, here and there, an exceptional community of sober, exemplary Catholics. But that we will ever, as a whole, as a class, a people (present conditions remaining), stand on a social, an intellectual level with the Protestants of the country! Never! I say never!"

Before entering upon a discussion of the subject we think it well to remark that the *Christian Guardian's* fear is not well founded. It is no more difficult to refute Miss Elder than any one else. And while we might pass over the faults of her article as due to want of logic and a comprehensive grasp of the whole question—two faults frequently to be found in some women's writings—we cannot so readily excuse the illogical position of our contemporary. Neither does the fact that she is a Catholic, nor even that she is the niece of a great prelate, add force to her statements.

Let us contrast this extract with what a great thinker, Dr. Brownson, wrote upon the same subject:

"Placed side by side and in equal conditions with Protestants, Catholics have shown themselves in no way inferior to Pro-

testants in their aptitude to get on in the world. Their progress here (in America) in wealth, in comfort and ease has been relatively greater than that of the older Protestant population; for they started from an inferior worldly position, and with far inferior means. To be convinced of it, we need but look at the schools and colleges they have founded, at the costly and splendid churches they have erected, and at the large sums they have contributed for the support of Catholic charities and their friends in Ireland and other countries, from which the majority of them have emigrated. With an intense Protestant prejudice against them, they have, in a very few years, risen in the social scale, carried away the first prizes in law and medicine, and secured their full share of public offices both civil and military."

Here it might be well to stop, as otherwise we shall be led too far afield. Protestantism, as a religious system, does not contain within itself any of those elements which tend to the social, the intellectual and the moral elevation of a people. It abandons the education of its members to the State; it yields to the demoralizing cries for divorce, and places the temporal before the spiritual. If we look at the needs of the age every candid observer must see that if future generations are to be nurtured in faith and religion; if they are to be saved from infidelity, impiety and the other countless errors corroding society, it is through the Catholic Church. We do not look, therefore, to the future in any such way as Miss Elder. As time advances these needs will be seen more clearly; and then thoughtful men will come into the Church, more perhaps from reading than by the conduct of others. In democratic ages and democratic countries people are less swayed by example. But let none insinuate that the true spirit of religion is wanting in the Church of America. No doubt the future of the Church here is surrounded by difficulties which, although great, will be surmounted by the zeal of the clergy and the piety of the laity. Nor are these wanting. Less secularism is needed. Protestant society is by no means ideal. Social virtues are not the only ones to be practised. There still remain faith, hope and charity—and the greater of these is charity. To hold out to our younger co-religionists the social and intellectual level of Protestants as the high tide mark in the advance of time and generations of men is by no means enough to satisfy our ambition. Glancing at the glorious past of our holy Church, reflecting upon its vast latent energies of heart and mind and soul, and peering into the future, with confidence in God's Providence and with trust in the religious spirit of our people, we see no reason to be despondent. We look forward to the time when the Church will be an object of lawful pride, saintly glory, and intellectual might and splendour in this land, where now it is a little band struggling against trials from without and from within.

A Word of Sympathy.

Death always terrible has lately visited the family of the esteemed Editor of the *Catholic Record* of Indianapolis with more than ordinary sorrow. We extend to Mr. Chomel the sympathy begotten of a common faith and the friendship that springs from a common cause. When a father's heart gives forth such tones of grief as we read in the following edi-

torial, one would be cold indeed if he did not feel for a home thus tried. For many a young man not altogether lost to love of father and mother it contains a word of warning and a most useful lesson. It is an eloquent temperance lecture, taken from the *Record* of the 5th instant:

"We beg the indulgence of our readers for the late appearance of the *Record* this week, and the omission of matter which usually appears in its columns. Our friends must also excuse us for not publishing their correspondence this week. A dear but erring son, Julius Chomel, died last Monday, about one p. m. Death, always terrible, may yet be surrounded by circumstances which make it crushing to the human heart. This is the great affliction which a merciful God, who is All-wise, and does all for the best, has laid on us. May His holy will be done. We humbly kiss His chastising hand. Dear friends, we ask the charity of your prayers for our dear son; for our part, we ask that God in His infinite mercy may never visit you with such a great cross. While under the weight it looks as if there is none like it. Yes, may our Heavenly Father never lay it on your shoulders! If we only had words to reach the hearts of young men exposed to the temptation of excessive drinking, how, from the bottom of our heart, we would adjure them to turn back in horror from such a fatal course! Let them come in spirit to the chamber of death, and hear the sobs of a devoted mother, who, for ten years, never faltered for an instant in her love and care to bring her weak, yet tender-hearted boy, to a better life! Dear friends listen to the words of a grief-stricken heart. Have pity on your aged parents, your brothers and your sisters! Have pity on yourself! For God's sake do not make life a burden to you, and incur the danger of losing your immortal soul! Yes, yes, profit by the fearful example of so many who have fallen the unhappy victims of that great evil! You, fathers, mothers, brothers and sisters, raise your hands to God, and humbly ask Him to protect your homes from the curse of intemperance. Ask the Blessed Virgin and all the saints to intercede in your favor. If the cross of a dissipating son, husband, brother or friend, is laid on you, be kind to them, so that when the end does come, you may be consoled by the hope that you did all you could. But, above all, ask a merciful Saviour to have pity on them!"

But a mother's prayers are far reaching; a father's faith counts for much, and God's mercy endureth forever. It is consoling to learn that the young man was not altogether unmindful of his prayers, and the religious associations which he had joined in his younger and more innocent years. Nor did these devotions fail him in that hour in which he needed their help the most. The cloud of his wasted life was tinged with the silver light of a sincere death-bed repentance. May his soul rest in peace.

Literary Notes.

The Catholic Reading Circle Review. The April number of this excellent periodical presents its readers with a series of contributions on subjects of special interest. The paper on "Literature and our Catholic Poor," by Walter Lecky, is distinguished for its striking picture of the evils that spring from the circulation of a cheap and vile literature, as well as for the practical common sense of its suggested remedies. Other articles by able writers on historical, scientific and educational questions make the *Review* a real magazine of thought and of useful knowledge. It is the organ of the Catholic Educational Union of America, a society whose labor for the mental and moral uplifting of humanity is meeting with great success. Warren E. Mosher, M.A., Editor, Youngstown, Ohio. \$2 00 per annum.

We have received the April number of *The Owl*, a monthly journal published by the students of the University of Ottawa. Short essays on live topics, literary notes and notices, poems, and brief sporting notes make up the contents for the current month. It is a handsome brochure of fifty pages; typographically, it is all that could be desired, and these strong points, together with high literary merits, place *The Owl* in the front rank of college journals.

Mrs. Richards' Opportunity.

"Why, Mrs. Richards, how in the world did you get that girl? She worked for the Pembertons, and they had to dismiss her because she stole some money," said Mrs. Parker.

She was calling on Mrs. Richards, and caught a glimpse of Nora passing through the hall.

Mrs. Richards changed colour, partly with annoyance that her friend had spoken so distinctly that Nora must have heard and partly with dismay. They had had such a time, and Nora seemed so like a god-send.

Dick, Bobby, and Jennie had all been sick with measles, and right in the very midst of it Sarah had coolly announced her intention of leaving the house at once. That very night Nora had stopped at the door to inquire for work. Mrs. Richards had hesitated; she did not like taking a stranger, but what could she do? The girl told a sad story; she was left alone in the world, and must do something; housework was all she could do; wouldn't the lady just try her?

There was a tired, discouraged look in her face that touched Mrs. Richards' tender heart, and she took her without any more questions.

She had proved such a vast improvement upon her predecessor that Mrs. Richards had been only too thankful that Sarah had thus opportunely taken herself out of the way.

"But it is too lovely to last," she had said at the breakfast table only that morning.

"Then I should certainly take solid comfort out of it while it lasts," said her brother Jack. "Will you kindly pass the muffins again? I thought I was sufficiently supplied, but if we are likely to return to Sarah's leaden bill of fare. I'll improve the moments and these delicious muffins as they pass."

Mrs. Richards laughed and sighed with the same breath.

"I wish it could last, but it won't, something will turn up before long."

And sure enough here it was. Her first impulse after her caller was gone was to dismiss Nora at once; then something within pleaded for the girl.

"What will she do if you send her adrift? Won't she very likely lose heart and courage? Perhaps she has been sorry for that sin and might become honest if she had a little help."

"But how disagreeable to be on the watch all the time. No, I cannot bother with her; she must go."

Again the inner voice argued:

"You're confined at home with the children; you cannot get out to do much outside work. You were regretting only the other day that it was so; has not the Lord put this bit of work into your very hands? Here is a poor, tempted, and erring fellow-creature beside you, will you push her aside to fall lower, or will you help her up? She is one for whom Christ died; will you refuse to help her the little you can?"

No, Mrs. Richards dared not do that; so after much thought she decided that Nora should stay and all should be as though she had heard nothing.

But much to her surprise, Nora herself had something to say.

Just before tea she came to the door, her eyes swollen and tear-stained.

"I should like, ma'am, to go before tea, if you please."

"Go—go where?" asked Mrs. Richards, not thinking for a moment what she could mean.

"I don't know, I'm sure, ma'am. I've no place anywhere; but I heard what the lady said. I couldn't help it, she spoke up so clear; and of course you'll be sending me away now; anyhow, I'd like to go before dark, if I could."

Mrs. Richards' eyes filled with tears as she looked up into Nora's hopeless face.

"My dear girl," she said very kindly, "I am not going to send you away.

You have been very faithful to me; if you did wrong in the past you are sorry for it, are you not, and will try never to do so again?"

Then Nora broke down completely.

"Oh, indeed, ma'am, and I will, and I'm trying that hard now that I don't see how I can try any harder. I never did the like but that once. They were all sick and starving at home. I saw the dollar bill on the stand and took it before I thought. I'd have put it back if I had a chance, but they wouldn't believe me. It's followed me everywhere since. I've tried to be good but nobody gives me a chance. I said I'd try once more here and then give it up. I should like to know how folks can expect a poor girl to be honest and good if they don't give her chance?"

"But you shall have a chance here, Nora," said Mrs. Richards, "and I will help you all I can. I believe you are truly sorry, and I am sure I can trust you now."

"May the Lord reward you!" sobbed Nora. "I can't, but I'll serve you faithfully."

"It wasn't much that I did," said Mrs. Richards afterwards.

"I don't know," answered Jack; "I think it was. I fancy you will find Nora a pretty bright star in your crown; and besides she's passing it along all the time, for they say she's a real help to her friends and associates."

"I hope so; anyway, it was my opportunity then and I tried to use it aright."

How many such opportunities come to us, dear readers? Do we ever fail to use them aright?—*Angelus.*

St. Catharine of Siena.

Unto Christ betrothed in youth,
Spouse of doctrine, love and truth,
I am clad in vestments white.
In my breast is inner light,
Which makes glory in mine eyes,
Thence returning to the skies.

—*Julia Ward Howe.*

St. Catharine of Siena, whose feast is celebrated on April 30, was the daughter of a humble tradesman and was raised up to be the guide and guardian of the church in one of the darkest periods of its history, the fourteenth century. As a child, prayer was her delight. She would say the "Hail Mary" on each step as she mounted the stairs and was granted in reward a vision of Christ in glory. When but 7 years old, she made a vow of virginity and afterward endured bitter persecution for refusing to marry. Our Lord gave her his heart in exchange for her own communicated her with his own hands and stamped on her body the print of his wounds. At the age of 15 she entered the Third Order of St. Dominic, but continued to reside in her father's shop, where she united a life of active charity with the prayer of a contemplative saint. From this obscure home the seraphic virgin was summoned to defend the church's cause. Armed with papal authority and accompanied by three confessors, she traveled through Italy, reducing rebellious cities to the obedience of the holy see and winning hardened souls to God. In the face well nigh of the whole world she sought out Gregory XI at Avignon, brought him back to Rome, and by her letters to the kings and queens of Europe made good the papal cause. She was the counselor of Urban VI and sternly rebuked the disloyal cardinals who had part in electing an anti-pope. She died at Rome at the age of 39, A. D. 1389.—*Donahoe's Magazine.*

There are Sarsaparillas and Sarsaparillas; but if you are not careful in your purchase, the disease you wish to cure will only be intensified. Be sure you get Ayer's Sarsaparilla and no other. It is compounded from the Honduras root and other highly concentrated alteratives.

The grave is but a little hill, yet from it how small do all great affairs of life look, how great the small!

Honors and public favors sometimes offer themselves the more readily to those who have no ambition for them.—*Livy*



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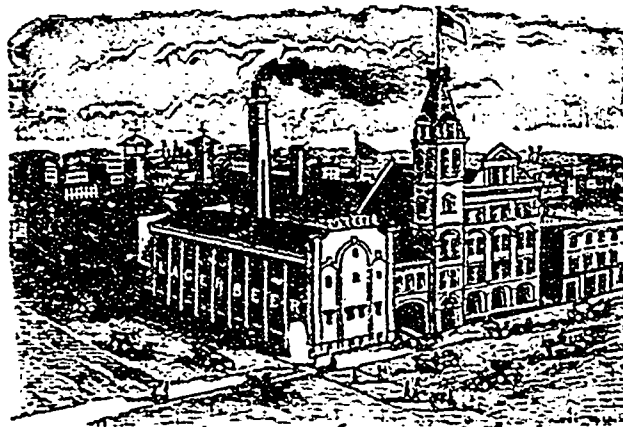
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SUMMARY OF IRISH NEWS.

Antrim.

In Belfast, on March 24th, the Lord Mayor, Mr. Wm. McCammour, J.P., opened the Exhibition of machinery, arts and manufactures in the Ulster Hall. There was a very large display of exhibits by local merchants, manufacturers, and traders. The Lord Mayor in opening the Exhibition, said it seemed to be a complete section of a much vaster undertaking such as was contemplated in 1889, when an International Exhibition in Belfast was proposed. At the time the project was regarded as extremely risky. The present exhibition, however was an omen of returning prosperity. Mr. Shrapnell, in thanking the Lord Mayor for opening the Exhibition, presented him with a handsome gold medal, struck by Messrs. Gibson, in commemoration of the opening of the Exhibition.

Cavan.

The death of Mr. Michael Connolly, Cootehill, took place on the 20th of March. The deceased, who was one of the oldest merchants in Cootehill, bore his last, long illness with exemplary fortitude and Christian patience. The funeral, which took place on Holy Thursday, was large and representative, and bore ample testimony to the high esteem in which the deceased was held by all classes of the community in which he lived.

Clare.

A claim has been lodged, with the Secretary of the Clare Grand Jury, for £30 compensation to Mr. Charles G. Mahon, of Ennis, for the loss of two head of cattle, which were recently found dead on his farm at Templemaley, about three miles from Ennis, under circumstances pointing to their having been poisoned. A farmer named Richard Reynolds, of Ballykeate, had lodged a claim for £20 compensation for the tails of four yearlings and one milch cow, which he swore had been maliciously cut off by unknown persons.

Cork.

Mr. George L. Heard, Lohena House, has been appointed to the Commission of the Peace for the County of Cork.

A young man named John Condon died suddenly on Sunday, March 28th, at Fermoy, near Banteer. He had been a sufferer from epilepsy, and on returning from Mass, at Banteer, he was seized with a fit in which he expired.

A singular and fatal accident occurred at Carrylaurence, near Clonsilla, on March 27th, resulting in the death of Mrs. Norah Dinan, the wife of a respectable farmer. The deceased was engaged in milking a cow, when the animal gave her a vicious kick, which rendered her insensible. The family finding she did not return from the cow-house, went to the place and found her speechless, and in a very helpless condition, and soon after she breathed her last.

A more violent scene than usual accompanied the appearance of the street preachers in Cork, on Sunday March 25th. The recent strictures of Justice O'Brien from the bench had apparently no effect on the "preachers," who took up a prominent position on the South Mall. When moved on by the police they resisted violently, and shouted that they had a right to the thoroughfare and that the police were breaking the peace. The crowd jeered and threw mud, and a disgraceful scene took place. The preachers, several of whom were evidently intoxicated, eventually succeeded in making their way down the South Mall towards Marlborough street, and thence to their rooms.

Derry.

An order is published, in the Dublin Gazette, increasing the salary of the Clerk of the Crown and Peace for Derry, county and city, to £900 a year.

In Derry, on March 27th, Justice Andrews opened the commission, and, in addressing the grand jury, said it afforded him much pleasure to be able to congratulate them on the satisfactory state of the county. At their subsequent sitting the grand jury decided to spend £5,000 in improving and enlarging the county courthouse, and the county surveyor was authorized to bring in an application for said sum at the next presentment sessions.

Donegal.

Popular demonstrations have been got up during the last decade of years with much success by the people of Kiltaine and the surrounding townlands. The impressive scene on March 23d gave universal evidence, for miles around, of popular rejoicing and perfect organization, even to the minutest detail, in honor of the return home of Rev. Hugh M. Dwyer, Vice-Rector of the Irish College, Rome. From Glenties to Upper Kiltaine, and far beyond the latter, there were bonfires on every commanding height. Each pane of glass within this limit exhibited its tapering light of welcome. There could not have been less than 500 persons present to give an Irish welcome to the youthful and distinguished *Soggarth Aroon*. Enthusiasm ran high. It was a night worthy of the occasion—the meeting of an Irish priest with his people.

Dowa.

A melancholy case has recently been admitted into the Banbridge Infirmary, the victim being an old woman, aged 75 years,

named Rachel Kelly, of Coore, who fell into the kitchen fire, and was scorched. Dr. John Hawthorne is attending to the case, and doing all in his power to relieve the unfortunate sufferer.

Mrs. Keating, widow of the late Mr. John Keating, of Wexford, has sold, for a large figure, to Mr. Michael McKenny, formerly of Downpatrick, the stock-in-trade and business premises of the old firm of Messrs. Brion & Keating, Wexford. Mr. McKenny intends to carry on the business under the old style and title of Brion & Keating.

Dublin.

John Robert Haddoway, one of the oldest members of the Dublin Fire Brigade, died on March 30th, after a lingering illness. He had been suffering from bronchitis for a long time, and was at work on the previous morning; but, towards the afternoon, his malady assumed a fatal aspect. He had served 18 years as fireman in Dublin, and was always employed as the Captain's driver. On Sunday, April 1st, his coffin was borne on an engine to Glasnevin, and his comrades, with whom he was intensely popular, marched in procession with the funeral cortege, which was very large, and included many prominent citizens.

Kerry.

In Valentia Island, on March 30th, a poor widow, Mrs. Nano O'Connor, was, with her family, evicted by the Sheriff's bailiff, John E. Dawley, who was protected by a strong force of the police under the command of District Inspector Gardiner, of Cahirciveen. The Rev. John Casey, P.P., Valentia, previous to the eviction, offered, on behalf of the tenant, to pay the whole amount, including costs, to the landlord, Maurice Fitzgerald, "Knight of Kerry;" but the offer was refused by the landlord's representative. A large number of people were present. The widow was quietly effected; after which Mrs. O'Connor signed a caretaker's agreement, and was then allowed to go back as caretaker. Mrs. O'Connor's husband, the late David O'Connor, was a staunch and sincere Nationalist, and had many a tussle during his lifetime with the landlord. Since Mrs. O'Connor was served with an ejection notice, at the Kenmare Quarter Sessions, she has had many sympathizers, as her case is regarded as a peculiarly hard one.

Kildare.

On March 28th, in the Convent of Mercy, Ballyglass, the solemn ceremony of the profession of a religious was performed by the Most Rev. Dr. Lynch, Bishop of Kildare, assisted by the Very Rev. Dr. Murphy, P.P., V.G., Kildare. The novice who took the final vows was Miss Josephine O'Reilly, in religion Sister M. Aloysius Joseph, youngest daughter of Mr. James O'Reilly, Eadens town House, Naas. A very large number of clergy and laity attended. Sister Aloysius is a member of an old Kildare family, which has given many members to the Church.

Kilkenny.

In the recent Poor law elections in Kilkenny, the result of the pollings in the city were as follows:—East Ward—Alderman P. Rowan, 314; J. Purcell, 309; J. W. Mulhall, 292; J. Knarabro', 226. The first three were declared elected. St. Mary's Ward—M. Buggy, 135; J. Parcell, 127; Alderman Healy, 91; D. Guilfooy, 89; J. J. Jackman, 84. The first three were declared duly elected. Odagh Division—Martin Keogh, 79; Patrick Hennessy, 57. Gowran Division—Joseph Walsh, 140; Michael Byrne, 153. The retiring Guardian was elected. St. Canice's Ward—J. Nolan, 261; M. Kenny, 243; P. M. Egan, 203; G. Stallard, 199. The first three were declared elected. Clara Division—J. Shea, 130; J. Harro 25.

Limerick.

The announcement of the death of Mr. Robert Carroll Baker, solicitor, which took place at Bournemouth, England, on Easter Sunday, caused general regret in Limerick city and county. The deceased gentleman had been in delicate health for a considerable time, but it was hoped that change of air and a respite from the cares of business would soon restore him to convalescence.

Our Irish exchanges announce that the Rev. Eugene Sheehy, P.P., Brurea, was to embark at Queenstown, on April 1st, on board the steamer Umbria, for New York. This is Father Sheehy's third visit to the New World, and it is expected to occupy a period of at least nine months, during which time he will be engaged in a lecturing tour for the purpose of raising money to aid in defraying the cost of a new parish church, which, it is intended, shall be built in the parish of Brurea, and for the construction of which Mr. John Siak, of Cork, has been already declared contractor. Father Sheehy possesses the advantage of being already known in nearly every city in the United States. On the present occasion he will probably begin his lecture tour at Chicago, taking in the Eastern States on his return journey.

Seniker's Catholic Home Annual, 1891.

We have just received a supply of this very popular annual. It contains the usual good things in the shape of stories, poems, historical and biographical sketches, and plenty of pretty, interesting pictures. Price by mail 25c., in stamps or scrip. Address, CATHOLIC REGISTER Publishing Co., Ltd., Toronto, Ont.

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No baby in the house, I know;
 'Tis far too nice and clean;
 No toys by careless fingers thrown
 Upon the floor are seen,
 No finger marks are on the panes
 No scratches on the chairs;
 No wooden men set up in rows,
 Or marshalled off in pairs;
 No little stockings to be darned,
 All ragged at the toes;
 No pile of mending to be done,
 Made up of baby clothes;
 No little troubles to be soothed,
 No little hands to fold;
 No grimy fingers to be washed,
 No stories to be told;
 No tender kisses to be given,
 No nicknames, Love and Mouse;
 No merry frolics after tea,
 No baby in the house.

Selected Receipts.

STEAMED BATTER PUDDING—Make a light dough, rather stiff, as for biscuits. Stir cranberries into the batter and steam two hours. Serve with liquid or hard sauce.

STEAMED BUTTER PUFFS—May be raised dough, shaping as for biscuits, rolling berries into the dough. Set, after rising, into a steamer and keep the water boiling hard until the puffs are done, allowing 20 minutes for this. Eat with sauce.

PICKLE FOR HAM.—Six gallons of water, nine pounds of salt, two pounds of sugar, one fourth pound of pepper, one-half ounce of saltpetre. Pack hams tightly in a cask without salt, press down with a heavy stone that the boiling hot brine when it is poured over them shall not displace more than is necessary. After lying in the brine six weeks, it is ready for smoking.

SPONGE CAKE.—Use the weight of two eggs in fine sugar and half the quantity of flour; separate the yolks and whites, whisking the latter to a froth; beat up the yolks, add very gradually the sugar, flour, a teaspoonful of baking powder, a dessertspoonful of strained lemon juice and the whites of the eggs. Pour the mixture into a well buttered pan and put it at once into a brisk oven.

A GERMAN DISH.—A German dish is called *Pflaumen Mus*, and is made from various fruits than the one given. Rub plums with a cloth; stone them. Stew slowly till tender in a little water; rub them through a sieve; stew this with sugar and cinnamon to taste, and a little orange or lemon peel; throw in at the last moment either small squares of bread fried in butter, or grate the same over the "mus."

SARDINES ON TOAST.—Select good-sized firm sardines, arrange them in a double broiler and broil two minutes on each side over a brisk fire. Toast long narrow slices of bread from which the crust has been removed, and place the sardines on them, taking care that they do not creak. Pour them over a butter sauce made as follows: One-half cupful of melted butter, into which stir one tablespoonful of pepper and the juice of one lemon.

FIG PASTE.—A dainty inexpensive candy is made thus: Chop into bits and boil a pound of figs; when soft, strain and press through a sieve, return to the water in which they were boiled and which should be reduced to one cupful; stir in three pounds of granulated sugar, cook down slowly until a thick paste is formed. Pour in pans lined with paper; let cool; take out on the paper and cut into sections. Dust with powdered sugar.

Farm Notes.

The yield of peas will average twenty-five bushels to an acre, but a full crop on good land is thirty-five to forty five bushels. When peas and oats are sown together on good land the yield has been at times seventy-five bushels per acre, but half that is, perhaps, the average. This double crop produces most abundantly by early sowing.

A writer in the *Farmer's Review* describes his mode for killing conch

grass. As soon as the ground is plowed in spring put it in good order for sowing Canada peas. Seed them thick, as thick as a mat when grown. In one experiment they were sowed two years in succession, yielding a good crop each year. The conch entirely disappeared, being thoroughly smothered.

Each farmer should consider it his duty to guard the game on his own farm. It is not the hunting of the farmer and his friends that destroys the game, but the indiscriminate and constant shooting by the idle men and boys from the towns and villages, who will follow a covey of birds day after day, till the last one is killed. They are as apt to kill main stock, too, as the game. Then they tear down fences, leave open gates and often do great damage through pure malice or idle mischief. The farmer should see that his own place is kept clear of vandals.

In England the country places of the nobility and the wealthy are their real homes, where they find the heartiest and truest enjoyment. London life in the short season is only an episode; country scenes, country sports, country recreations and enjoyments form a part of the life of every English gentleman apart from the naval and military professions.

Sponge the Leaves of Your Plants.

One of the difficulties in the cultivation of plants in a sitting room is that the dry air and dust tend to clog the pores of the leaves. Deprived of the rain which would naturally cleanse them and not often watered with a rose pot or syringe, the plants kept in a room are apt gradually to lose their health and look miserable, if they do not altogether die. The best remedy for this is the regular use of a small piece of soft old sponge with slightly warmed water, and if a little soft soap is added all the better. Especially is this necessary in the winter, when dust is rife, and as "blight" is then at its weakest point a thorough cleansing during the cold months will result in freedom from it during the summer. Practice and delicate handling are needed for success. Some plants are much easier to sponge than others. Among these may be mentioned the India rubber plant, and also small specimens of palms, both of which need frequent washings when grown in a room. Orange trees and many other plants exude a kind of sticky, essential oil, which catches the dust; they, therefore, require special attention. Aspidistras and many other plants need sponging often to keep them in health: in fact, all plants with ever-green foliage, and others which will bear it, are strengthened and improved by the free use of the sponge.

The term "Black Maria," as applied to the vehicle in which prisoners are taken to jail, is said to have originated in Boston, where, in Colonial days, a negress named *Maria Lee*, kept a boarding-house for sailors. She was of heroic size, and at one time took three sailors to jail herself. The authorities came to rely upon her aid in arresting sailors for any misdemeanor. Hence the term.

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

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Catholic News.

Rev. Father Dubs of Arthur took the place of Father McPhillips at St. Peter's church, Orangeville last Sunday morning and evening.

Sister St. Gertrude, a member of the Ursuline community at Tiffin, Ohio, departed this life on Tuesday, the 10th inst. at the convent in that place. Deceased was thirty years of age and was in the second year of her novitiate. Her name in the world was Ellen King. May she rest in peace.

The Liverpool *Catholic Times* is authority for the statement that Mr. Pringle Nichol, scholar and exhibitioner of Balliol College, Oxford, and author of the "Life of Victor Hugo," has been received into the Church by Father Rivers, C.P., of Our Lady of Lourdes, Acton, W.

The forty-first German Catholic Congress is convoked at Cologne for August 28th next. The local committee has already been formed, Herr Fuchs, deputy in the Prussian Landtag, taking the presidency. This will be the second congress at Cologne.

The Paulist fathers of New York have issued an invitation to the members of the Grand Army to be present at the annual memorial service in their church, which will take place on Sunday evening, May 27. The exercises will be under the direction of the Rev. Walter Elliott, formerly of the Fifth Ohio Volunteer infantry.

The original altar of the fourteenth century of the Certosa of Pavia has been discovered in the Church of Carpiano, near Melegnano. It is the work of Giovanni da Campiore, and is dated 1396. It consists of a marble slab quadriform with eight bas-reliefs of the highest artistic value, and is in an excellent state of repair. Scenes from the life of the Blessed Virgin are represented.

The festivals in honor of the Holy Coat at Treves are now to be equalled by a revival of veneration toward the Tunic of Argenteuil, which from time immemorial has been looked upon as the inner garment worn by Christ when He was scourged at the pillar. The relic has always retained its local celebrity, but the Bishop of Versailles, having referred the matter to Rome, the Sacred Congregation of Relics has declared that the authenticity of the tunic is more than sufficient to authorize the intense reverence due to accessories of the passion of our Lord. The festival will last from May 14 to June 10.

Things to Think About.

About saving a few dollars for a rainy day.

About paying their just debts and dues.

About being as kind at home as they are outside.

About putting things back in their proper place.

The vicar apostolic of Kiang-Kiang, China, has received 100,000 francs indemnity for the damages inflicted on Catholic property in his jurisdiction during the recent riots. The native Christians received about 7,000 francs besides.

Ten thousand rubles were subscribed by the Russian ladies toward the album which is to be sent to the Dames de France as a memorial gift in honor of the reception accorded to Muscovite admiral and his officers in Paris and Toulon. The souvenir is now exhibited in the Fine Arts Institution of St. Petersburg.

The other day a Russian princess, whose name is given in the "Mattino," on leaving Rome for Florence, forgot two small valises at the station. On arriving at Civita Vecchia she sent to Rome to make inquiries. The station porters had given the valises in charge of the station master. They contained \$00,000 francs, which the princess must have been very glad to get back safe.

Merchant.

Originally this term was only applied to one who traded with foreign countries, and who owned or chartered ships for that purpose. Chaucer's "Marchaunt."

"He wold the see were kepud for any thinge betwixe Middleburgh and Orewelle."

The Merchant of Venice had "on the ocean" his "argosies with portly sail," and so had all other merchants about whom poets or historians have written. So also in the Bible there is no confusion about the meaning of the word. One passage alone will serve as an illustration: "She is like the merchants' ships; she bringeth her food from afar" (Proverbs xxxi, 14). De Quincey, writing in the early part of this century ("Autobiographic Sketches"), says:

"My father was a merchant, not in the sense of Scotland, where it means a retail dealer, one, for instance, who sells groceries in a cellar, but in the English sense, a sense rigorously exclusive; that is, he was a man engaged in foreign commerce and no other; therefore in wholesale commerce and no other."

The Brothers Mayhew note the coming change in their "Greatest Plague of Life" where the heroine's father, who "possessed several fine vessels which used to come up the R—g—nts Canal," was maliciously dubbed a "coal heaver," upon which his daughter defends his memory by the retort. "If three barges and one wagon make a coal heaver, I should like to know what makes a merchant."

But now it is no longer necessary to "plow the Spanish main," or even to own the modest coal barge, to give one this time-honored title, for any one who sells eggs by the dozen or flannel by the piece is at once put down as a merchant.—Notes and Queries

An Intelligent Cat.

A young lady book-keeper, employed in an office at South Manchester, Connecticut, has been in the habit for some time past of giving the office cat a piece of meat for its lunch every day. Precaution is taken to lay a piece of paper under the meat to avoid greasing the floor. The other day, at lunch hour, when there was no meat pussy begged for some in her most intelligent fashion, and, at last, going to the waste basket, dragged forth her regular table cloth and laid it properly for the meal.

The sufficiency of merit is to know my merit is not sufficient.

In our world death deposes intemperance to do the work of age.

The secret of gaining friends is to cultivate within ourselves the capacity for friendship.

THOUGHT IT WAS CANCER.

James McMillan, Esq., Helena Avenue, Bracondale, Toronto, Canada, writes: "I have been suffering from dyspepsia for over 20 years, and have tried every supposed cure, which in some cases gave me temporary relief, but the trouble came back again with renewed force, until I almost despaired of being cured, thinking that instead of dyspepsia it must be cancer of the stomach I had. For the last three years I have been in agony from pain in the stomach, besides other symptoms innumerable, until I could not even move about from pain and weakness. At last I saw your K. D. C. advertised and procured a free sample which I found doing me good. I have used five packages and am free at present from pain and ache, although it is six months since I have been cured, I believe permanently."

EXECUTRIX NOTICE.

In the matter of the Estate of JOHN KAYLAY, late of the City of Toronto, in the County of York, Esq., deceased.

NOTICE is hereby given pursuant to Revised Statutes of Ontario, 1887, Chapter 110, that all persons having claims against the estate of John Kaylay, late of the City of Toronto, in the County of York, Esquire, deceased, who died on or about the 4th day of April, 1894, are required to send by post, prepaid, or deliver to Jas. W. Mallon, 25 Bank of Commerce Building, Toronto, Solicitor for Mrs. Ellen Gracy, the Executrix of the Will of the said deceased, on or before the 21st day of May, 1894, a statement in writing containing their christian and surnames, addresses and descriptions, with full particulars of their claims, duly verified, and the nature of the securities, if any, held by them.

AND NOTICE is also given that after the said 21st day of May, 1894, the said executrix will proceed to distribute the assets of the said estate among the persons entitled thereto, having regard only to the claims of which she shall then have notice, and she will not be liable for the assets, or any part thereof, of the said estate to any person or persons of whose debts or claims she shall not have received notice as aforesaid. Dated at Toronto this 18th day of April, 1894.

JAS. W. MALLON,
25 Bank of Commerce Building,
Solicitor for the said Executrix.

EXECUTORS NOTICE.

In the matter of the Estate of PHILIP SMYTH.

NOTICE is hereby given pursuant to Revised Statutes of Ontario, 1887, Chapter 110, that all persons having claims against the estate of Philip Smyth, late of the City of Toronto in the County of York, Restaurateur, deceased, who died on or about the 16th day of March, 1894, at Toronto, are required to send by post, prepaid, or deliver to Francis B. Morrow and William Smyth, 61 Victoria Street, Toronto, the executors of the Will of the said deceased, or to the undersigned, their solicitor, on or before the 14th day of May, 1894, a statement in writing containing their christian and surnames, addresses and descriptions, with full particulars of their claims, duly verified, and the nature of the securities, if any, held by them.

AND NOTICE is also given, that after the said 14th day of May, 1894, the said executors will proceed to distribute the assets of the said estate among the persons entitled thereto, having regard only to the claims of which they shall then have notice, and they will not be liable for the assets, or any part thereof, of the said estate to any person or persons of whose debts or claims they shall not have received notice as aforesaid. Dated at Toronto this 17th day of April, 1894.

JAS. W. MALLON,
25 Bank of Commerce Building,
Solicitor for the said Executors.

What to Read.

Are you deficient in taste? Read the best English poets, such as Gray and Goldsmith, Pope and Thomson, Cowper and Coleridge, Scott and Wordsworth.

Are you deficient in power of reason? Read Locke and Hill, S. J.

Are you deficient in judgment and good sense in the common affairs of life? Read Franklin.

Are you deficient in vigor and style? Read Junius and Cardinal Newman.

Are you deficient in political knowledge? Read Montesquieu, Lingard's "History of England," the "Federalist" Webster, and Calhoun.

Are you deficient in patriotism? Read the Life of Washington.

Are you deficient in conscience? Read some of Cardinal Manning's works.

Are you deficient in scientific matters? Read St. George Mivart.

Are you deficient in piety? Read the Bible.

The Helpful Word.

Give the young and struggling a word of encouragement when you can. You would not leave those plants in your window boxes without water, or refuse to open the shutters that the sunlight might fall upon them, but you would leave some human flower to suffer from want of appreciation, or the sunlight of encouragement. There are a few hardy souls that can struggle along on stony soil, shrubs that can wait for the dews and sunbeams, vines that climb without kindly training, but only a few. Utter the kind word when you can see that it is deserved. The thought that "no one knows and no one cares," blights many a bud of promise. Be it the young artist at his easel, the young preacher in his pulpit, the workman at his bench, the boy at his mathematical problems, or your little girl at the piano, give what praise you can.

There is no such thing as being happy without asking God to tell us how.

Jealousy is the sentiment of property; but envy is the instinct of theft.

Great men are rarely isolated mountain peaks they are the summit of ranges.

Do that which is assigned thee, and thou canst not hope too much nor dare too much.

THE MARKETS.

Toronto, April 25, 1894.

Wheat, white, per bush	\$0 62	\$0 06
Wheat, red, per bush	0 61	0 62
Wheat, spring, per bush	0 60	0 62
Wheat, goose, per bush	0 58	0 59
Oats, per bush	0 41	0 42
Peas, per bush	0 63	0 00
Barley, per bu	0 42	0 43
Dressed eggs, per 1 & 1/2 lbs	6 0	6 25
Chickens, per pair	0 60	0 75
Turkeys, per lb	0 11	0 12
Butter per lb, in tubs	0 19	0 21
Butter, per lb	0 23	0 24
Parley, per doz	0 15	0 20
Eggs, new laid, per dozen	0 12	0 13
Paranips, per bag	0 50	0 61
Cabbag, new, per doz	0 25	0 30
Celery, per doz	0 40	0 45
Potatoes, per bag	0 35	0 60
Onions, per bag	1 15	0 00
Rhubarb, per doz	0 90	1 00
Turnips, per bag	0 25	0 30
Beets, per bag	0 65	0 75
Carrots, per bag	0 30	0 40
Apples, per lb	2 75	4 50
Hay, timothy	9 00	11 00
Straw, sheaf	6 50	8 00
Straw, loose	5 00	6 00

LIVE STOCK MARKETS.

Toronto, April 24 —The range for butchers' cattle was from 3 to 3 1/2c per pound. Common sold at from 2 1/2 to 2 3/4c.

Stockers and feeders sold easily at firm figures. Good feteen from 3 1/2 to 3 3/4c per pound.

Good rowly-calved cows and well-forward springers are wanted. Prices are unchanged. Sheep are quiet, at from \$4 50 to \$5.50 per head. Not many spring lambs in. All taken at \$4 per head.

There is a good demand for choice calves. All sold. Prices range from \$2 to \$8.50 per head.

Long lean hogs, \$4.75 to \$4.80 per cwt., weighed off cars. Stores, \$4.60 to \$4.75 per cwt. All kinds are wanted.



PUREST, STRONGEST, BEST.
Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious.

LEMAITRE'S PHARMACY,

256 QUEEN STREET WEST,
Directly opposite Fire Hall.
Headquarters for Pure Drugs, Chemicals, Pharmaceutical Preparations and Family Medicines.
ALSO SICK ROOM, NURSERY & TOILET REQUISITES.
Liberal discount to Religious Communities.
PRESCRIPTIONS A SPECIALTY.
Postal and Telephone orders receive immediate attention.
E. G. LEMAITRE.

THE cheap and vile smelling matches that splutter and will not light, can no more be compared with EDDY'S MATCHES than a tallow candle compares with electric light.

EDDY'S
"TELEGRAPH"
"TELEPHONE"
AND
"PARLOR" MATCHES
Maintain unquestioned
SUPREMACY.

THE TRIUMPHS OF DUTY.

CHAPTER V.

MYSTERIES AND ENCOUNTERS.

His mind filled with thoughts of "days of yore," Arthur remained by the fire till it occurred to him to look forth on the same scenery over which his grandfather must so often have gazed in those young days when hope and joy and tender love were his. There was sufficient moonlight to enable Arthur to distinguish the route by which he had entered the valley of Woolton, and the distant heights round Windermere. "Oh! will he ever retrace that path?" thought he. "Will he ever again stand at this window, not as I do, a stranger, but once more lord of this rich domain?" The reply to this was in the first tremulous notes of the nocturnal wail. Roused at once, and shaking off all sinister impressions, Arthur stood intently listening. He was soon convinced that he heard no human voice, however disguised, nor could he identify the sound in connection with any instrument he had ever heard. Passionately fond of music in every grade, from the wisest to the most scientific, he had, as a boy, fastened an æolian harp in his window, and the sea breeze had modulated its chords of harmony as he lay on his mid-day couch in the summer siesta. But this was not quite the æolian harp, some notes were more like the flute. At length he proceeded to another investigation—that of sight, and endeavored to penetrate the secret in every way his piqued curiosity could suggest. All in vain; he had proved that no communication existed between the room and the aerial sounds, but that was all. He softly opened the door into the rooms that formed the complete suite to the ones he occupied; and as he passed from the dressing-room into the sitting room, the immense thickness of that inner wall, as compared with the others, struck him as an architect, for Arthur had studied that art. A shallow closet occupied the thickness of the wall, but he felt assured that behind it ran a narrow passage to the mysterious choir. This once ascertained, almost to conviction, Arthur took himself to rest, and recalling all that had been confided to him, dozed into a sound sleep amid the sounds that, he felt assured, portended no evil to the ancient possessors of Woolton Court.

The mutual confidence on the following morning may be easily surmised; but the conjectured passage behind the china closet was imparted to Miss Sanderson alone. Arthur promised to remain at Woolton, after a confidential visit elsewhere, and Mr Sanderson and his sisters, anxious to travel beyond hearing of the, to them, fatal sounds, departed some days after for London and the coast of Hampshire.

Arthur started the same evening for the tour of the lakes. He had not been able to see Lady Clara, and was uncertain whether she had left Woolton before or after the Sandersons. He determined, however, to console himself for this disappointment by a visit to Windermere as soon as a letter from Mr. Oldham should release him from his forced incognito. The miniature beauties of our English lakes he fully appreciated, but he returned to Woolton a day sooner than he would otherwise have done, being desirous to "come of age" in the halls of his ancestors; their eventual re-possession, however, lay in the balance of an irresolute and prejudiced mind, on which to rely for sympathy with an exiled race of patricians, would be to rashly close the portals against them forever.

Absorbed in many conflicting thoughts, Arthur remained waiting a considerable time after the first peal had been given at the entrance tower of the court. He rang again, with an almost equal time for solitary musings, before a servant appeared.

"Oh! Mr. Bryce; so its you—yes. Mr. Sanderson said you were to return and stop till you had made out some accounts for him. I suppose you would like his study? and a new bed-room from the last?"

"I prefer the library, and whatever bed room is most convenient," said Arthur, walking across the court in that direction, while the servant closed and barred the gate of the tower.

"Oh, very well, said the man, "it is all the same. Have you dined, sir?"

"I have," replied Arthur; "but I should be glad to have a light supper towards night, and to send some man or boy to the village coach-office for my portmanteau."

This commission being accompanied by the remuneration in advance, the servant volunteered to go himself that minute, and our hero, relieved to be alone, walked leisurely into the great hall, and gazed with the eye of a critic—yet a partial critic—on the fine oak panelling, the lofty vaulted ceiling, the broad staircase, parting at the first flight into two branches, and the stained-glass windows, still bearing the crest of the Wooltons, and part of the armorial bearings; the crest of the coat of arms having been repaired at various times, with good arrangement of colors, but without heed to correct quarterings. Arthur then gazed on the rusty armor, and other trophies of an obsolete warfare, and was finally about to seek the library, when, remembering that some of the happiest moments he had spent in that house, had been opposite the picture of the Lady Sybilla in the picture gallery, he mounted the stairs, and, for the sake of these reminiscences, passed through the open door at the east end of the gallery, which extended the whole length of the north facade of the mansion. The portrait of the Lady Sybilla was at nearly the west end; and Arthur, whose time was his own, slowly passed up the gallery from picture to picture on the contrary side, till he recognized a certain knight in armor, which he remembered to hang exactly opposite the picture of happy associations. He turned, and beheld, with a momentary terror, succeeded by a transport of joy, the living form of Lady Clara, who was gazing with equal surprise at him. In the distance she had supposed Arthur to be some stranger, admitted to view the pictures. She was painting, as when he had first known her, but the copy was nearly completed. She seemed more beautiful—more interesting than ever. Her sudden recognition evinced pleasure the most encouraging; so, in the impulse of the moment, darting forward, and bending one knee to his liege lady, the young viscount poured forth his vows of fealty, and passionately entreated a return.

Lady Clara did not reply. It appeared as if emotion prevented speech; at length a few large tears slowly trickled down her cheeks, and she said—

"Lord Stanmore, this meeting has not been sought by either of us; neither is to blame. Before we parted you told me your history. I will now tell you mine; it will soften the refusal I am compelled to give. It is so painful to inflict pain. I am betrothed to another. I am to be soon married to one who possesses claims on my heart that no other can ever equal. He is blind."

"Good heavens!" exclaimed Arthur. "Then you are, indeed, lost to me."

"Oh, how well you understand me," said Lady Clara. "But," returned he, "how well, at the same time, I feel the value of all I have lost. Oh! angel of a woman, why—why have I to feel it is too late. To-day I know, for the first time in my life, what sorrow is. To-day, the 2nd of October, I am twenty-one. In bitter sorrow have I come of age."

"Do not say 'bitter'" interposed Lady Clara, with gentleness. "There is no sting where there is no self-

reproach. You were free—you believed me free. I do not wish that my engagement and approaching marriage should sever the ties of friendship and family connection between us. Would it not interest you to hear something of my future life?"

"*Mon Dieu, non,*" exclaimed Arthur, proceeding unconsciously and rapidly in the language most familiar to him. "At all events not now; I could bear nothing now."

"Believing that you would devote a much longer time to a view of our beautiful scenery, especially round Keswick, I wrote to my brother to invite you to his cottage on Windermere, and to direct his letter to the lawyer at Keswick, where you had purposed to remain some days. I wish you to know and appreciate my brother, and I wish him to know and appreciate your venerable grandfather and yourself. No one more fitted than my brother to understand and value the laborious thirty years of Lord Charleton, for he has of late years had plenty of mental labors himself. You are aware that he has been in the ministry ever since the formation of the present cabinet."

"You mean your elder brother, the Marquis of Seabam?"

"Yes—Hugh. He is at present in office for the colonies; but Claud is also engaged in serving his country. He is in the foreign office, and is just now under Sir Stuart Gorman, at Munich. It is possible that Claud may be sent to England this autumn, and join us for a short holiday here at the lakes. We do not remove into Cheshire till near Christmas. Now, if you are not recalled into France by duty to Lord Charleton, and can spend the Christmas at Marsden, having previously visited us here at Rockley, you will become insensibly attracted, by all you hear around you, to the service of your country."

"I do not feel in the least attracted to that service at present," sighed Arthur. "Perhaps I might, under other circumstances; but now I have no stimulus to exertion."

"Have you not that of love of country?"

"But I am not clear that England is that country. I believe I love France much better. I could have loved England—I could have loved this Woolton Court; but now I am quite prepared to hear by post that Mr. Sanderson has finally made up his mind to die here of cramp or sore throat, I shall then return to France, or more probably roam the world over."

"For what purpose?"

"For no purpose, but to forget that ever I saw you, heard you, adored you; to forget my own identity, my own existence."

"A very mistaken purpose for an intelligent and responsible being. Shall I propose for you something far better, that will make you far happier? Shall I? Shall I? Do say yes. You shall begin by calling me 'Clara,' while I will call you 'Arthur.' You shall confide your thoughts and plans to me as to a true and affectionate cousin. You shall prepare, in a subordinate office, under my brother, to rise gradually in the service of your country, till your eloquent and effective speeches shall attract your cousin, Clara, first to the ventilator of the house of commons, next to the peeresses box in the house of lords."

"What am I fit for?" said he, gloomily.

"That remains to be proved, not altogether by the test of our own abilities, but also by the demand that may be made of the special kind possessed by you alone. For instance, in the midst of a galaxy of talent, you alone may be found to possess a talent for finance, and the Marquis of Seabam, minister for the colonies, may have to cede you to Lord Gratmore, minister of finance, to the total disappointment

of Sir Drake Bruce, of the board of trade."

Arthur could not smile, but he just said—

"And what next?"

"Some years of patient toil and investigation, and sacrifice of self to the public good; a high tone of feeling, with great urbanity of manner, and at length the Earl of Charleton will be sent for by the august lady at the head of the state, and will return with the portfolio and seals of office, to form a cabinet of his own views in Downing street."

CHAPTER VI.

CONSOLATIONS.

The picture-gallery at Woolton Court was visited early on the following morning by Lord Stanmore; but some workmen, removing a picture-case, and the absence of all painting apparatus, told him that his happy interviews with Lady Clara were now to be classed among the reminiscences of his minority. He felt as if the last few hours had added years to his life. Much of what had fallen from her lips he retained with respectful tenderness, and they formed subjects for deep consideration, as he wandered through the grounds that lonely day.

At dinner he asked, in as careless a tone as he could assume, at what hour Lady Clara Chamberlayne had left the house, and was informed that her ladyship and attendant had departed in a hired carriage the evening before, having given directions for the picture to be forwarded to Marsden, the family seat in Cheshire. In the evening, by the cross-country post, the letter arrived from the Marquis of Seabam, forwarded from Keswick. It contained a more than polite—a cordial invitation to Mr. Arthur Bryce to spend as many days as his professional duties would permit at Eockley, the "holiday cottage" on Windermere. A ray of something like consolation gleamed across the desolate heart of our hero, as he drew the implements of writing towards him, and responded gratefully to the invitation. He was convinced that the secret of his identity had not been divulged to the marquis, and therefore comprehended more fully the confidence that the brother must repose in the taste and judgment of the sister to so immediately accede to her request. There was much in this thought to soften the pain of his position.

Arthur had accepted the invitation of the marquis for the 6th October. It was then the third of the month. On the ensuing day, after devoting some time to completing the arrangement of Mr. Sanderson's papers, he rowed to the spot where he had related his story to Lady Clara, and gave a turn to his pensive regrets by taking an exact sketch of the mansion, its platform, causeway, and back-ground of mountains. On his return to the house he made two copies, one for Lady Clara, one for himself. The original, which he carefully worked up, he enclosed in a letter to Marsailles, which he endeavoured to make cheerful, but his own hopes had fallen so low, respecting the re-possession of the Woolton property, that he could scarcely dwell on the topic. He preferred filling his letter with inquiries about persons and places in the city of his early happy youth; so, promising to write soon again, he was closing the envelope when the servant brought two letters with the London post-mark. He recognized the handwriting of Mr. Oldham, and he thought he could pronounce the other to be from Mr. Sanderson. Weariness and disgust filled his mind. The upper servants had informed him that day that they had no doubt of the return of the family, and he thought he might well defer opening the letters till the morrow. The still unsealed letter to Marsailles, however, and long-taught habits of attention to correspondents, urged him to read first the lawyer's, than Mr. Sanderson's, not only once,

but several times; for it was difficult to awake from the passive endurance of disappointment to the actual realization of his brightest hopes. Mr. Sanderson, in a fit of antagonism against a competitor for the Hampshire property, had determined in favor of that place, to the great joy of his amiable sisters. He had therefore closed, beyond power of retraction, with Mr. Oldham for the property in Westmoreland, for he had actually signed away the house and lands of Woolton Court; and the document, or rather two-fold document, was then on its way to Marseilles, to be counter-signed by the hitherto nameless friend of the lawyer. When Arthur had fully comprehended the fact that his grandfather's signature was the only formality required, except that of an order on the Bank of England for a hundred and fifteen thousand pounds sterling to Mr Sanderson, he fell on his knees with eyes and hands raised to heaven; he then burst into tears, and kissed the ground of his home. After some time he turned his eyes on his own dull letter to Marseilles, full of forced questions, to which, in the first emotions of the announcement from London, his grandfather would find it irksome to reply. He tore it up, and still enclosing the drawing, wrote some rapid lines of congratulation, putting the important question, at what point of the route from Marseilles to Dover, and on what day, the happy meeting should take place. It was late in the night before he closed his eyes. He had not expected to sleep; but the having written to Marseilles, added to all the other soothing influences of the evening, produced a slumber, deep and prolonged, which bore him far into the morning of the following day.

Arthur had resolved to consult the Marquis of Seaham on the expediency of continuing to bear the name of "Bryce" until the arrival of Lord Charleton. To do this it would be necessary to see the Marquis in private, and briefly relate his history. The cross-country between the little private lake of Woolton and the far-famed Windermere was quite unknown to him; he, therefore, thought of procuring a guide and two horses, in preference to taking the circuitous route by the public coach. He started on the fifth, intending to sleep at the little inn on the lake of Windermere, described to him by the guide, and present himself on the ensuing morning about ten o'clock at the residence of the marquis. All this was easily accomplished, and our hero being immediately admitted to the private study of Lord Seaham divulged his secret, and was greeted not only by a warm grasp of the hand, but even folded in a cousinly embrace by the celebrated statesman.

Had Arthur not seen the Marquis of Seaham in this advantageous moment, he might afterwards have been annoyed or repulsed by certain characteristics. The marquis spoke little, but he made others talk, and would suddenly pounce down from his heights of abstraction on the weak points of information or argument that had caught his attention in the circle of his guests. Again, his voracity for information, could only be equalled by the skill with which he drew it forth from the often unwilling giver. He had no compassion for that desire of repose or relaxation, which often leads public or professional men to prefer any other subjects in their leisure hours to that which is their daily labor. His brother ministers might laugh and escape from him; but not so the subordinates in office, who scarcely risk offending him. Still less the military and naval applicant for his favor, the renowned poet, or artist, or scientific man, who found himself under the falcon-eye, and firm mental grasp of the master-spirit of the day.

The only but marked exception to this devouring element, was made in

the society of the fair and weaker sex; the active, acquiring dominant mind, was then, for awhile, content to repose, refresh, and recreate. After a morning spent in snapping at and humiliating half-a-dozen secretaries, or terrifying out of all technical memory some candidate for his patronage, this portentous examiner of other men's wits was, in the evening circle in St. James's Square, his suburban villa, or hereditary mansion in Cheshire, the bland and courteous host, the gently playful brother, and, as years rolled on, the tenderly approving father.

Arthur's intelligent mind watched all these phases during his sojourn on the banks of the Windermere. He also submitted to be passed through the ordeal, and had come forth with the encomium, "Good head."

The first dinner and evening at Rockley Cottage gave Arthur a sample of the rest, although the guests were always changing, with the exception of himself and one or two family friends. He perceived that the brother's house was Lady Clara's home; and this, in itself, gave a charm to the visit, although they seldom conversed together. The marquis had advised him to continue the name of Bryce, until the expected letter should arrive from his grandfather, and during the interval to remain his most welcome guest at the cottage. Arthur consented, and, after taking all precautions necessary for the safe and speedy transmission of his letters, fell into the habits of those around him, as easily and happily as though he had passed his life among them. At dinner, the chief lady guest was, of course, at the right hand of the marquis, while Lady Clara, with her cavalier—whenever he might be—sat opposite. The table was oval, and this quartet occupied the centre of the sides, as in France, which contributed to make our hero feel at home. The chair on the left hand of the marquis, was always left vacant till a certain period of the repast; and the question, "why is this?" occupied Arthur during the first dinner without any solution until the last course, when a beautiful girl of fourteen, the only child of the marquis, came in. She bowed around with esse and grace, and gliding her right hand into the left of her father, began immediately to converse with him, or with whoever addressed her, in a bright intelligent manner, worthy of his daughter and the niece of Lady Clara. Our hero who, as Mr. Bryce, had to yield precedence to apparently greater people, was seated at one of the ends of the oval table, and could, therefore, see and watch at an equal advantage the aunt and the niece. For the first time since his arrival, he was aware that Lady Clara was also turning a scrutinizing glance again and again on his countenance. At length, their eyes encountering more than once, she said, smiling;

"Yes, there is a great resemblance as between a mother and her child."

"Mr. Bryce, said the marquis, "you will become a great favorite with Violet, if you think her like her aunt. She is her model for all female excellence, as she well may be."

"Dearest brother," said Lady Clara, "you have the wisdom, given from above, of supporting the weak, and casting the halo of your own genius on those you wish to honor."

(TO BE CONTINUED.)

FEVER AND AGUE AND BILIOUS DERANGEMENTS are positively cured by the use of **Parmelee's Pills**. They not only cleanse the stomach and bowels from all bilious matter, but they open the excretory vessels, causing them to pour copious effusions from the blood into the bowels after which the corrupted mass is thrown out by the natural passage of the body. They are used as a general family medicine with the best results.

Every human being has a work to carry on within, duties to perform abroad, and influences to exert which are peculiarly his, and which no conscience but his own can teach.—*Bulwer*.

"For Years,"

Says **CHARIE E. STOCKWELL**, of Chesterfield, N. H., "I was afflicted with an extremely severe pain in the lower part of the chest. The feeling was as if a ton



weight was laid on a spot the size of my hand. During the attacks, the perspiration would stand in drops on my face, and it was agony for me to make sufficient effort even to whisper. They came suddenly, at any hour of the day or night, lasting from

thirty minutes to half a day, leaving as suddenly; but, for several days after, I was quite prostrated and sore. Sometimes the attacks were almost daily, then less frequent. After about four years of this suffering, I was taken down with bilious typhoid fever, and when I began to recover, I had the worst attack of my old trouble I ever experienced. At the first of the fever, my mother gave me **Ayer's Pills**, my doctor recommending them as being better than anything he could prepare. I continued taking these Pills, and so great was the benefit derived that during nearly thirty years I have had but one attack of my former trouble, which yielded readily to the same remedy."

AYER'S PILLS

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Every Dose Effective

Church Pews.

SCHOOL FURNITURE

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

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

TELEPHONE 1406.

M. McCABE, UNDERTAKER.

EMBRACING A SPECIALTY.

286 Queen St. West, Toronto, Ont.

CARPETS CLEANED



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

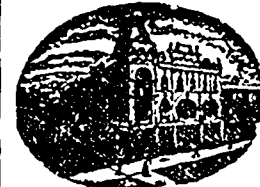
Ontario Carpet Cleaning Co.
Telephone call 5211. W. O'CONNOR.

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

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WHEN SELECTING A PIANO INSIST ON GETTING A **THEY HEINTZMAN & CO ARE ACKNOWLEDGED PIANO BY ALL TO BE THE BEST IN THE MARKET HEINTZMAN & CO 117 KING ST W**

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339 YONGE STREET, Corn. Gould Street TORONTO. TERMS. \$1.00 & \$1.50 per day

Street Cars from Union Station pass every 3 minutes. **R. DISETTE, Proprietor.** Telephone 2279.

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M. J. CROTTIE,

838 and 844 YONGE STREET, Can sell you

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

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

M. J. CROTTIE, 833 and 844 Yonge st., (The Beaver.) North Toronto. TELEPHONE 3362.



Having secured the Canadian agency of the **LARGEST PUBLISHERS OF CATHOLIC MUSIC**

We shall be pleased to forward Catalogues on application, and should you require anything in the music line, whether it be Sheet Music, Music Books or Musical Instruments. Remember we are Manufacturers, Publishers and General Dealers in everything pertaining to a First-Class Music Supply House. Catalogues free on application.

Mention goods required. **WHALEY, ROYCE & Co.,** 155 Yonge St., Toronto, Ont.

GRATEFUL—COMFORTING.

EPPS'S COCOA

BREAKFAST—SUPPER.

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

TEETH WITH OR WITHOUT A PLATE

"VITALIZED AIR"

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

OTTAWA CORRESPONDENCE.

Letter from the Rambler.

On Friday morning, at a quarter to three o'clock, an alarm of fire, quickly followed by another, and another, was rung out proclaiming that the magnificent building known as the St. Patrick's Orphan Asylum, and which is not only the pride, and the glory of the Irish Catholics of the Dominion Capital, was burning. The self-sacrificing Sisters, who have charge of the Institution, the old men, the old women, and innocent orphan children were sleeping peacefully on that calm night, as the torch of the incendiary was applied to a wooden verandah in rear of the building. The Fire Brigade was promptly on hand, and with a will set to work to subdue the flames, which had now made considerable headway. Meanwhile the heroic Sisters, aided by the willing crowd which, despite the hour, had now assembled engaged in rescuing old age and innocent childhood. Nothing could exceed the coolness and courage displayed, and when it was found that the total number of inmates (311), were all safe, many a fervent "Thanks be to God" ascended to the throne of Grace for averting that which at one time threatened to be a frightful holocaust. The fiery element is soon controlled, and a calculation places the damage at \$1,000 which is covered by insurance.

As this was the second attempt which has been made to fire this house of charity, the Trustees have decided to place a watch on it every night in future. They also offer a reward of \$200 for information that will lead to the arrest and conviction of the incendiary. An advertisement to that effect appearing in the Ottawa paper of the 21st instant. Now that the results are known, and that we are spared a tragedy, the awful magnitude of which cannot be contemplated without a shudder of horror, we may, without bitterness and almost without reproach, ask our fellow-citizens. "Who is responsible for this outrage?" That the miscreant who fired the Asylum did so through hatred of the religion professed by the inmates is as certain to me as that the atrocious deed is condemned with vehemence by the great bulk of the Protestants of Ottawa, many of whom would advocate the application of "Lynch Law" to the murderous incendiary were he discovered; but I will, I trust, be pardoned if I refuse to hold as altogether guiltless the community which throws open its halls and its churches to every drunken scamp who calls himself a "Reformed Priest," and every hoyden who call herself an "Escaped Nun." Everyone knows that it is money the unprincipled adventures are in pursuit of, and that if ribald abuse of everything dear to the Catholic heart did not pay they would soon abandon the business. Protestant denunciation of outrages on Catholic Institutions will be futile, then, so long as encouragement is given to ex-jail birds to poison the minds of our youth, with whom, by and by, it will be a meritorious act to fire Catholic Asylums of Charity and kindred establishments.

MANY HAPPY RETURNS.

Readers of THE CATHOLIC REGISTER who know ex-Alderman Heney of Ottawa, as well as many who have never laid eyes on the man at all, will heartily congratulate him on having passed his seventy third year, which event occurred on the 11th instant. Exactly half a century has passed since John Heney, then a light hearted and rollicking young Irishman of twenty-three years of age, left his native home in the County of Cavan; and although that country is prolific of good men and of patriotic Irishmen, it is no exaggeration to say, that the home of the "Blazers" never parted with a son whose whole life, in the home of his adoption, has been devoted to loftier purposes than that of the subject of these lines. After a brief stay in Quebec, where he first landed, the young Irishman set out for Bytown, then an overgrown hamlet of saw mills, saloons and lumber-piles. John Heney was not overburdened with the world's wealth when he "struck" the future Capital of the Dominion, but he had with him an honest heart, a willing pair of arms, and a robust determination to succeed—above all, he had reverently in his keeping the medal which, five years previously, he had received from the hands of the sainted Father Matthew on the occasion of his pledging himself, before that great Apostle of Temperance, to abstain during life, from that bane of many a man—intoxicating drinks. This medal Mr. Heney still retains, whilst the terms of the covenant entered into in presence of the Carmelite Priest of Cork have been scrupulously adhered to.

Mr. Heney has witnessed many changes and vicissitudes in Bytown. The methods of propagating Christianity in those early days were very different to those in use in the Ottawa of to-day. Then, owing I suppose, to the existence of a ruder civilization, the hearts of the erring had to be reached through thin heads, and accordingly paving stones were often the arguments employed to bring the ungodly to a sense of their duty. I do not know the extent of Mr. Heney's experience in stone throwing during those troublesome times, but I do know that his was always a policy of conciliation, although sufficient data is available to show that he never shrunk from a post of danger when-

ever his duty as an Irish Catholic needed it. Mr. Heney is a Knight of the Holy Sepulchre, that high honour having been conferred on him by the present illustrious Pontiff, Leo XIII. The occasion of investing him with the insignia of that illustrious order was one to be remembered, and will ever live as an event in Ottawa's annals. The gathering which was large and thoroughly representative was held in the historic old St. Patrick's Hall in Sussex street, his Grace the Archbishop presiding, and delivering one of his most eloquent speeches. Sir John Thompson was also present and delivered a masterly address, laudatory of the new Chevalier. RAMBLER.

Business Chances.

To the Editor of the Catholic Register.

BRECHIN, Ont. April 19th, 1894

DEAR SIR Kindly permit me to inform the numerous readers of your excellent paper of a few good business chances in this town. Brechin is beautifully situated on the east shore of Lake Simcoe, on the Midland division of the C. T. R. and the proposed extension of the C. P. R. from Toronto to Sudbury. It has a population of about three hundred, and is surrounded by excellent farming land in a good state of cultivation—including the famous Point Mara, the best land in Ontario. Our town suffered severely from fire last week but, in illustration of the old saying, "It is an ill wind that blows nobody good," this will give some men of enterprise and means a good chance, as there was little or no insurance on the buildings burned, and in consequence the owners will be hardly able to rebuild. Besides these chances, there is a standing offer of a free site for a good flour mill convenient to the railway. The nearest mill at present is eight miles distant. There is also a good opening for a competent butcher, as there is none nearer than eight miles. There are too, a number of good, improved farms for sale in this section. Besides the inestimable booms of a fine church and a resident priest, Brechin affords a special advantage to Catholics with families, in its large and efficient Separate school, endowed by its founder, the late Mr. Foley, to such an extent that no taxes are necessary unless for special improvements. Hoping that some of your Catholic readers will avail themselves of these advantages, and thanking you for the use of your valuable space, I remain, Yours gratefully,

K. J. McRAE, P. P.

Obituary.

We regret to learn the death of Mr. John Quinlivan of Stratford, Ont., uncle of Rev. Father Quinlivan, S.S., Pastor of St. Patrick's, Montreal. He was in his seventy-fourth year. Coming to Canada in 1842 he settled at Stratford, where he lived for more than half a century surrounded, as years went on, with the love of a good family and the respect of all who knew him. We extend to Father Quinlivan our sympathy upon the occasion. The edifying life of the departed, his happy death, are the guarantee of God's reward for his fidelity and perseverance. May his soul rest in peace!

In the city of Quebec we notice also the death of the father of the Rev. Father Fahey of St. Patrick's, Montreal. To our friend we offer sympathy and our prayers in this hour of sorrow—all the more bitter as it was within the last twelve months that Father Fahey buried his mother. How frequently husband and wife follow each other in quick succession to the grave.

The C. Y. L. L. A.

This Society intend giving an entertainment in St. Patrick's Hall, McCaul St. Wednesday evening, May 16th, at which his Grace the Archbishop will give an address.

"How are you?"
"Nicely, Thank You."
"Thank Who?"
"Why the inventor of
SCOTT'S
EMULSION

Which cured me of CONSUMPTION."

Give thanks for its discovery. That it does not make you sick when you take it.

Give thanks. That it is three times as efficacious as the old-fashioned cod liver oil.

Give thanks. That it is such a wonderful flesh producer.

Give thanks. That it is the best remedy for Consumption, Scrofula, Bronchitis, Wasting Diseases, Coughs and Colds.

Be sure you get the genuine in Salmon-color wrapper; sold by all Druggists, at 50c. and \$1.00.
SCOTT & BOWNE, Belleville

Grand Concert.

A grand concert will be given by Miss Etlio Ticho in the Auditorium, on Friday evening, the 27th instant. She will be assisted by the following galaxy of talent: Mrs. Frank Campbell, Misses Taylor, Flower, Huston and Thompson; and by Messrs. Baker, Wright and Fielding. Dr. Harris, violinist, has also kindly consented to take part, as also the Toronto Mandoline and Guitar Quartette.

Trusts Corporation

OF ONTARIO

And Safe Deposit Vaults.

Bank of Commerce Building, King St TORONTO.

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

Hon. J. C. Atkins, P.C., President.
Hon. Sir R. J. Cartwright, K.C.M.G.,
Hon. S. C. Wood, Vice-Presidents.

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

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

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

A. E. PLUMMER, - Manager.

Freehold Loan and Savings COMPANY.

DIVIDEND NO. 69.

Notice is hereby given that a dividend of 4 per cent. on the capital stock of the Company has been declared for the current half-year, payable on and after

THE FIRST DAY OF JUNE NEXT,

at the office of the Company, corner of Victoria and Adelaide streets, Toronto. The Transfer Books will be closed from the 17th to the 31st May inclusive.

Notice is also given that the General Annual Meeting of the Company will be held at 2 p.m. Tuesday, June 5th, at the office of the Company, for the purpose of receiving the annual report, the election of Directors, etc.

By order of the Board.

S. C. WOOD,

Managing Director.

Toronto, 19th April, 1894.

MIDNIGHT ALARM.

There are few things which cause an attentive mother more uneasiness than the croupy cough of her child at midnight. Her alarm is quite natural and excusable, as all will admit who have listened to such a sound. To such mothers we earnestly suggest that they administer Hallam's Expecto-rant in future in place of wine of ipecac and goose grease. In five minutes after a dose is given the huskiness and whoezing sound is gone, and the child drops off into a natural and easy sleep. It is absolutely safe to administer to the youngest or weakest child. Ask your druggist for it. T. C. Toronto Pharmaceutical Co., wholesale agents.

ANNUAL MEETING.

PURSUANT to the Act of Incorporation Notice is hereby given that the 24th Annual Meeting of the

Ontario Mutual Life Assurance Company

will be held in the

TOWN HALL, WATERLOO, ONT.,

on THURSDAY, May 24th, 1894, at One of the Clock, p. m.

WM. HENDRY,

Manager

April 20th, 1894.

MURPHY GOLD CURE CO'S. INSTITUTE,

FOR TREATMENT OF

ALCOHOL AND MORPHINE DISEASES AND TOBACCO HABIT.

WM. HAY, Manager, 253 WELLESLEY ST., TORONTO.
JOHN TAYLOR, Managing Director, Ottawa.

Patients treated at their residence when required. Correspondence strictly confidential.

Toronto General

AND SAFE DEPOSIT TRUSTS CO. VAULTS,

CORNER - YONGE AND COLBORNE STS., TORONTO.

Capital, - - - - \$1,000,000
Guarantee and Reserve Funds, \$225,000

Hon. Ed. Blake, Q.C., LL.D., President.
E. A. Meredith, LL.B.,
John Hoskin, Q.C., LL.D., Vice-Pres'ts.

Chartered to act as EXECUTOR, ADMINISTRATOR, TRUSTEE, GUARDIAN, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, etc., and for the faithful performance of all such duties its capital and surplus are liable.

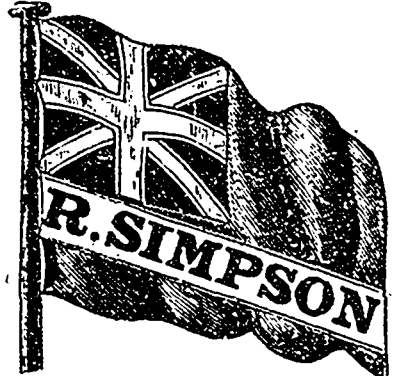
ALL SECURITIES AND TRUST INVESTMENTS ARE INSCRIBED IN THE COMPANY'S BOOKS IN THE NAMES OF THE ESTATES OR TRUSTS TO WHICH THEY BELONG, AND APART FROM THE ASSETS OF THE COMPANY.

The protection of the Company's vaults for the preservation of WILLS offered gratuitously.

SAFES IN THEIR BURGLAR PROOF VAULTS FOR RENT.

The services of Solicitors who bring estates or business to the Company are retained. All business entrusted to the Company will be economically and promptly attended to.

J. W. LANGMUIR, MANAGER.



South-West Corner Yonge & Queen Sts.

BUILDING SALE.

In some respects more care must be given to footwear in spring and summer than in the winter season. We are to be a little more particular about looks of footwear when weather is fine. All possible attention is given style, fit and perfection of workmanship in the footwear sold by this house.

And we suppose that you save easily from 50 cents to \$1 a pair in buying boots and shoes here. A few specimen prices:

- Men's Tan Goat Oxfords, worth \$1.75, sale price, \$1.25.
- Men's Cord Bals and Congress, worth \$1.50; sale price, \$1.
- Men's Cord., Hand-sewed, Walkingfast Bals., worth \$2.50, sale price, \$2.
- Ladies' American Kid Button Boots patent tip, worth \$1.75; sale price, \$1.25.
- Ladies' Dongola Kid; Hand-sewed, Patent Tip Oxfords, worth \$1.75; sale price, \$1.25.
- Ladies' Tan Calf Oxfords, hand-sewed, worth \$1.25; sale price, \$1.
- Misses' Dongola Strap Slippers, sizes 11 to 2, worth 90c, reduced to 75c.
- Misses' Dongola Oxfords, patent tip, sizes 11 to 2, worth 90c; sale price, 75c.
- Girls' American Kid Button Boots, spring heel, worth \$1; sale price, 65c.

Poor coffee is dear at any price. A cup of coffee to be enjoyable must be good. Simpson's Elephant Brand Coffee, in tin, fresh ground daily, at 20 cents a pound; will please everyone. Usually you will pay 40 cents for this coffee.

R. SIMPSON,

B. W. corner Yonge and Queen streets, Toronto. Entrance Yonge street. New Annex, 170 Yonge street.
Store Nos. 170, 174, 176, 178 Yonge street, 1 and 2 Queen street West.