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The Catholic Register.

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

VOL. III.—No. 26.

TORONTO, THURSDAY, JUNE 27, 1895.

PRICE 5 CENTS.

DEDICATION AT OSHAWA

St. Gregory's Church Opened by
Bishop O'Connor of Peterboro'.

ADDRESSES BY DEAN HARRIS AND
VICAR-GENERAL McCANN.

At nine o'clock on Sunday morning last a special train left the Union Station carrying a large party of Toronto Catholics and other friends of Father Jeffcott who wished to attend the dedication and opening of St. Gregory's Church, Oshawa.

The ceremony was conducted by his Lordship the Bishop of Peterborough, accompanied by Very Rev. J. J. McCann, V.G., Very Rev. W. R. Harris, Fathers Jeffcott, Gallagher, Mulcahy and Reddin. His Lordship explained the nature of the ceremony about to take place, and the practice of the Church of blessing the temples of God and invoking His protection and favor upon the people who will henceforth worship in these temples. His Lordship pontificated at High Mass which was sung by Father Gallagher of Pickering, assisted by Father Reddin, deacon, and Father Mulcahy, sub-deacon. After the Gospel, Very Rev. W. R. Harris, Dean of St. Catharines, preached the sermon of the day.

Taking as his text the passage from St. Paul's Epistle to the Ephesians wherein husbands are enjoined to love their wives as Christ also loved the Church, Father Harris said it would be difficult to imagine any simile that could more adequately indicate the relationship between Christ and the Church than this reference to that most intimate of all human relationships, the married state. The Scripture story tells how when Adam was created, God cast him into a deep sleep, arising from which he found a being like unto himself, formed from his own side. Afterwards the ordinance had gone forth that a man should leave father and mother and all others, cleaving to his wife. This was the culminating act of creation. In the work of redemption, St. Paul finds in Christ's union with His Church a corresponding relation. From His side oozed out His sacred blood blessing all upon whom it descended. In this wise was the Church founded.

The Catholic Church is not to be regarded as an aggregation of men and women banded together because of their holding certain opinions in common. It is not a close corporation. It exists not for any predestined elect. It is for all and embraces all. It has its Judas to betray and its Peter to deny. Yet while its hand is reached out to succor all from the effect of human frailty, it is uncontaminated by wickedness. Sanctity is its inherent principle of life; sanctity is found everywhere in its operations, in its sacrifice, in its sacraments, in its institutions.

When Adam sinned, a change came upon the Universe. Justice at the throne of an offended God demanded the destruction of the disobedient creature. Mercy interceded in vain. It was then that Jesus Christ, God Himself, said that He would take the form of man who had rebelled,

that He would take flesh and suffer, that nails should pierce the flesh, and that as man's intellect had rebelled, His head should bear the crown of thorns, as man had sinned in all his being. His heart should be pierced by a lance in atonement. Holocausts and burnt offerings could not satisfy the justice of God; He would deliver Himself up that satisfaction might be complete.

As one instance of the sanctity of the Church's teaching it would be well to consider its position concerning this marriage relation to which St. Paul refers. If we but glance at the condition in the republic to the south of us we shall find judges and legislatures, upon the most trifling considerations, setting aside the command that no man put asunder such as God has joined together. "Until Death do us part," is the pledge made by man and woman in God's sight. But when trial and sickness have deprived the woman of the freshness and beauty of her youth, man is free in the eyes of these legislatures to seek another victim and to discard the one to whom he is sworn.

The Church protects the woman. It ministers proclaim that the Church of God knows no separation and tell the deserters that hell is open for such as are foresworn. The Church, as Christ left it, found woman the slave of man, a creature for him to play with. She has been raised up. The religion of Christ recognized the equality of her soul with that of man. God is looking down upon the iniquities now practised against woman, and the Church, His representative lifts up its voice unceasingly for her protection.

Another evidence of the sanctity of the Church consists in its directing spirit. The essential life of the human body is the immortal soul which God alone can destroy. So long as it remains there is life. So it is with the Church. The Catholic Church is not a mere set of men. The priests are not the Church; the Bishops are not the Church; the Pope is not the Church; we are all part of the great body of the Church, but the soul of this body is the Holy Ghost. Christ promised before His ascension that He would send the Holy Ghost, to teach all truth and to abide by His Church forever. Do we realize the effect of this statement? Has our Blessed Lord lied? If so, farewell to all religion. "Have a care," cried the Jew of old when they would put Peter and Paul to death. "If this religion is from God, we cannot destroy it; if it is of man, it will die of itself." He spoke wisely. The Church cannot die until the Holy Ghost leaves it. And we are promised that the Holy Ghost will abide to the end of time.

This then is the principle of holiness. But what of its application? Catholics believe that at the consecration a complete change of substance is effected on the altar, bread and wine becoming the body and blood of Christ. Non-Catholics profess to be unable to accept this, which seems to them a preposterous idea. They are in precisely the same position as those men of 2,000 years ago who refused to follow Jesus Christ on the same question. When he said, "Unless you eat my flesh and drink my blood you shall not have life in you," they,

well meaning, zealous followers, thought the Master had gone mad, and they went off and left him. But when Christ turned to Peter, and asked whether he too would go, he to whom was delegated the primacy of all who kept the faith answered by a declaration of unwavering devotion. This was the same Peter who, long after, when he stood aged and grey before the Roman tyrant, defied all terrors rather than renounce his crucified God.

It is because we believe in the real presence of God in our churches that we decorate these churches as best we can. Protestants sometimes marvel at the expenditure, but we say as Solomon said of the temple, nothing is too good for Jehovah. We are conscious of the presence of God in every particle of the bread of the communion, and every Catholic believes that whosoever approaches that communion unworthily eats judgment, that is damnation to himself. This could not be if it were mere bread, mere wine, it is the body of the Lord. The only marvel in our case is that we are not regarded ten times worse than we are. If a Catholic is not a saint it is his own fault.

The Catholic understands the rigor of the preparation for the approach to the Sacrament of the Eucharist. Our separated brethren, who are sometimes told strange tales of us, should be told that the confessional is no child's play. There a man lays bare the secrets of his soul, which no human force could drag from him. He becomes as the subject upon the dissecting table, there is no evasion, no concealment. He will not eat damnation to himself.

Why should not a Catholic be attached to his religion? Who can wonder that Catholics are devoted to the Church? Consider just one other evidence of the sanctity of that Church. What else could induce young, tender, noble minded women, who have been reared in an atmosphere of kindness, often of ease, to leave all their possessions, abandon all anticipations of happiness, and for what? To cool the fevered brow and cleanse the suppurating wounds of men, and what men, sometimes. This goes on in every city, seen by and known by God alone. There was a time when the world rang with the story of the deeds of Florence Nightingale. But the deeds which were a glory upon the brow of Miss Nightingale become as dwarfs when compared with the work done then and done now by the Sisters of Charity, unknown and unheralded. Where else can these things be found outside the Catholic Church?

In concluding his eloquent sermon, Father Harris took occasion to congratulate priest, congregation and townspeople upon the beauty and efficiency of the temple they that day dedicated to God.

His Lordship Bishop O'Connor also congratulated the people upon the success of their endeavors. The collection, which was taken by Father Jeffcott and Vicar McCann, was a generous one.

The choir which was made up of members of Toronto choirs, under the leadership of Mr. F. A. Anglin sang the Kyrie and Gloria from Mozart's Twelfth Mass; the Credo and other

numbers were from Gounod's Messe Solenne.

Father Jeffcott is to be congratulated upon having brought his building operations to so early a conclusion. The Church, which was designed by Messrs. Post & Holmes, architects, of this city, is of the French Romanesque style of architecture, 120 feet long and 15 wide. The tower is 120 feet in height. The church will seat easily 500 people. It is illuminated by about 150 incandescent electric lights. All the windows are of stained glass, and the figures are of beautiful workmanship. They were made by McCausland & Son, Toronto. Another attractive feature is the handsome altar which cost several hundreds of dollars. It was made by R. S. William & Son, also of Toronto.

Father Jeffcott read in the evening the following letter from His Grace the Archbishop, dated at Caledonia Springs, Ont.:

"MY DEAR FATHER JEFFCOTT—I regret that I shall not be able to be with you on Sunday next to take part in the dedication of your fine new Church and to share in the joy of yourself and people at that memorable event. I need hardly say that I am absent not for pleasure's sake, but for the purpose of building up my health in order to the adequate discharge of my duties. I heartily congratulate yourself and flock on the great work your united efforts have accomplished, for you have built a house and a noble temple not for man but for God. The same spirit of self sacrifice and of generous zeal which the faithful and yourself have hitherto shown in this meritorious work will help and sustain you in the task of paying off the debt that encumbers the new temple. United action and constant effort will, with God's blessing, accomplish this result. I herewith enclose a cheque for one hundred dollars as my second subscription, having paid one hundred dollars on the occasion of the laying of the corner stone. I am glad to tell yourself and our people at Oshawa that my strength is fast returning. Commending myself to your united prayers. I am, my dear Father Jeffcott, Faithfully yours in Christ, JOHN WALSH,

Archbishop of Toronto.

Kind and affectionate remembrance to Bishop O'Connor and our clergy who will be present. J. W.

THE MUSICAL PROGRAMME.

The musical programme was as follows, the choir being Miss Clark, Mrs. Petley, Miss McDonald, Miss Edith McDonald and Miss Elliott, sopranos; Miss Morton, Miss A. Murphy, contraltos; Mr. Kirk and Mr. Ward, tenors; Mr. Kelly and Mr. Anglin, bass.

MORNING.

Kyrie and Gloria, Mozart's 12th Mass. Credo Sanctus Benedictus, Gounod's Messe Solenne. Offerory—Ave Verum, Gounod.

EVENING.

Vespers, Gloria. Holy God we praise Thy Name. Deus In Adjuvatorum. Dixit Dominus. Salvo Maria (English). Sit Nomen Dominum, Cagliari. Not Ashamed of Christ, Mrs. Petley. Hymns—Ecco Panis, Donizetti; duet, Mr. Clark, Mr. Anglin. O Salutaris, Verdi, soloist Miss Edith McDonald.

(Continued on Page 4.)

CLOSING EXERCISES.

Distribution of Prizes at the Various Catholic Educational Institutions.

ST. MICHAEL'S COLLEGE.

MEDALS.

CAMDELL MEDAL—Classics—(Archdeacon Campbell)—V. J. Murphy. O'CONNOR MEDAL—Mathematics—(His Lordship the Bishop of Peterborough)—Not competed for. DOWLING MEDAL—Literary Association—(His Lordship the Bishop of Hamilton)—J. E. Pageau. MADDOGAN MEDAL—Commercial Course—(Rev. Father Maddigan)—J. Heatherington. HONORS—1. P. Cosgrave. 2. J. Cutick. 3. J. E. McCarron

SCHOLARSHIPS.

CHRISTIAN DOCTRINE—(His Grace the Archbishop)—W. N. LaLonde and A. J. Staley, equal. HONORS—1. W. Sweeney. 2. T. Stanton. MENTAL PHILOSOPHY—(Mgr. McEvay)—F. Doyle. ELMSLEY BURSARY—(R. Elmsley, Esq.)—G. Savage. HONORS—1. P. J. Kelly. 2. R. Jordan

PRIZES.

GOOD CONDUCT.

SENIOR DIVISION—(Mgr. Heenan and the Provincial)—J. Braun. HONORS—J. Ward, L. Callen. JUNIOR DIVISION—(The Superior)—M. K. Fitzgerald. HONORS—H. Sheridan, F. Snyder. DAY SCHOLARS—(Rev. Father Jeffcott)—V. J. Murphy. HONORS—T. Roach.

SOCIETY PRIZES.

ST. MICHAEL'S COLLEGE LITERARY ASSOCIATION—(Very Rev. Dean Egan)—G. Savage. ACCESSORIENT—1. W. N. LaLonde. 2. T. Stanton, F. Gallagher and W. Kingale. ST. CHARLES' LITERARY ASSOCIATION—(Rev. Father Redden)—R. H. McCormack. ACCESSORIENT—A. Walsh, J. Dooling. ST. MICHAEL'S DRAMATIC CLUB—(Rev. Father F. Rohleder)—F. J. Donnelly.

ELOCUTION.

(Rev. Father F. Ryan) F. Gallagher and A. T. Staley, equal.

RHETORIC.

EXCELLENCE—(Very Rev. Father McCann, V.G.)—1. V. J. Murphy. 2. W. N. LaLonde. HONORS—F. Gallagher. RELIGIOUS INSTRUCTION—J. Bench. HONORS—V. J. Murphy. LATIN—V. J. Murphy. HONORS—W. N. LaLonde. GREEK—V. J. Murphy. HONORS—W. N. LaLonde. ENGLISH—W. N. LaLonde. HONORS—V. J. Murphy. HISTORY—V. J. Murphy. HONORS—W. N. LaLonde.

BELLES LETTRES.

EXCELLENCE—(Rev. Father J. Walsh)—1. P. J. Kelly. 2. G. Savage. 3. John O'Grady. 4. J. Hefferan. HONORS—R. Jordan and J. Ward. RELIGIOUS INSTRUCTION—G. Savage. HONORS—J. Hefferan, W. Kingale. LATIN—P. J. Kelly. HONORS—John O'Grady, J. Hefferan, G. Savage. GREEK—P. J. Kelly. HONORS—J. Hefferan, G. Savage, J. Fitzpatrick. ENGLISH—G. Savage. HONORS—R. Jordan, J. Hefferan. HISTORY—G. Savage. HONORS—John O'Grady, P. J. Kelly.

FIRST LATIN.

EXCELLENCE—(Rev. Father McEntee) 1. J. Fraser. 2. J. Dee and C. McRae, equal. HONORS—E. O'Donnell. CATECHISM—J. Fraser. HONORS—C. McRae. LATIN—J. Fraser. HONORS—J. Dee and C. McRae. GREEK—E. O'Donnell. HONORS—J. Dee. ENGLISH—C. McRae. HONORS—J. Fraser. HISTORY—C. McRae. HONORS—J. Dee.

SECOND LATIN.

EXCELLENCE—(Rev. Father McMahon)—1. T. Moylan. 2. W. Foley. HONORS—W. Costello, J. Brennan, J. Fay. CATECHISM—W. Foley. HONORS—T. Moylan. LATIN—T. Moylan. HONORS—W. Foley. GREEK—W. Costello.

HONORS—W. Foley. ENGLISH—J. Fay. HONORS—A. Walsh. HISTORY—W. Costello. HONORS—T. Moylan. ELEMENTARY LATIN. EXCELLENCE—(Rev. Father Kennedy)—1. C. Haurahan. 2. B. Callaghan. 3. J. O'Sullivan. 4. G. Roach. HONORS—D. Matthews. CATECHISM—G. Roach. HONORS—B. Callaghan. LATIN—C. Haurahan. HONORS—G. Roach. ENGLISH—A. Langford. HONORS—C. Haurahan. HISTORY AND GEOGRAPHY—B. Callaghan. HONORS—C. Haurahan.

FIRST COMMERCIAL.

EXCELLENCE—(W. Guhane, Esq.)—1. J. Heatherington. 2. J. E. McCarron. HONORABLE MENTION—J. Cutick. CATECHISM—J. Heatherington. HONORABLE MENTION—J. Cutick. ENGLISH—J. Heatherington. HONORABLE MENTION—C. Anderson. HISTORY AND GEOGRAPHY—J. Heatherington. HONORABLE MENTION—C. Anderson. ALGEBRA—J. Heatherington. HONORABLE MENTION—C. Anderson. BOOKKEEPING. HONORABLE MENTION—PHONOGRAPHY—P. Cosgrave. HONORABLE MENTION—J. Cutick, J. Kennedy. MECHANICAL DRAWING—P. Cosgrave and J. Heatherington, equal. TYPE WRITING—J. Cutick. HONORABLE MENTION—John Kennedy.

SECOND COMMERCIAL.

EXCELLENCE—(Rev. Father T. Collins) 1. F. Flanagan. 2. Fred. Foy. 3. M. Lamburn. HONORABLE MENTION—F. Carney. CATECHISM—M. Lamburn. HONORABLE MENTION—M. Fitzgerald. ENGLISH GRAMMAR—Fred. Foy, M. Lamburn.

HISTORY AND GEOGRAPHY—Fred. Foy. HONORABLE MENTION—F. Flanagan. SCIENCE—F. Flanagan. HONORABLE MENTION—F. Cosgrave. SPELLING—Fred. Foy. HONORABLE MENTION—M. Lamburn. READING—J. V. Foy. HONORABLE MENTION—Fred. Foy. BOOKKEEPING—Fred. Foy. HONORABLE MENTION—F. Flanagan.

THIRD COMMERCIAL.

EXCELLENCE—(Rev. Father Scollard)—1. W. Kelly. 2. L. Miller. CATECHISM—W. Kelly. HONORABLE MENTION—C. Foster, L. Miller, equal. ENGLISH GRAMMAR—W. O'Reilly. HONORABLE MENTION—W. Kelly. SPELLING—W. O'Reilly. HONORABLE MENTION—W. Kelly. HISTORY AND GEOGRAPHY—W. Kelly. HONORABLE MENTION—L. Miller. READING—W. Kelly. HONORABLE MENTION—W. O'Reilly. SCIENCE—W. Kelly. HONORABLE MENTION—C. Foster. MENTAL ARITHMETIC—C. Foster.

ELEMENTARY ENGLISH.

EXCELLENCE—L. Kelly. HONORABLE MENTION—C. Murray. CATECHISM—L. Kelly. HONORABLE MENTION—J. Downey. GRAMMAR AND SPELLING—C. Murray. HONORABLE MENTION—L. Kelly. READING—L. Kelly. HONORABLE MENTION—C. Murray. MENTAL ARITHMETIC—E. Sheridan. PENMANSHIP—C. Murray. HONORABLE MENTION—L. Kelly.

MATHEMATICS.

FIRST CLASS. ALGEBRA—V. J. Murphy. HONORABLE MENTION—J. E. Pageau. TRIGONOMETRY—V. J. Murphy. HONORABLE MENTION—J. E. Pageau. SECOND CLASS. ALGEBRA—J. Fraser. HONORABLE MENTION—A. Langton. GEOMETRY—J. Fraser. HONORABLE MENTION—J. Hayes.

THIRD CLASS.

ALGEBRA—1. C. McRae. 2. J. Pendera. HONORABLE MENTION—R. Fullerton. GEOMETRY—1. C. McRae. 2. L. Callen. HONORABLE MENTION—R. Fullerton.

ARITHMETIC.

FIRST CLASS—1. T. Moylan. 2. P. Cosgrave. HONORABLE MENTION—C. Haurahan and J. O'Sullivan. SECOND CLASS—1. F. Flanagan. 2. J. G. Greeves. THIRD CLASS—1. Fred. Foy. 2. M. Fitzgerald. HONORABLE MENTION—F. Carney. FOURTH CLASS—1. J. Stormont. 2. M. Lamburn.

FRENCH.

(Rev. Father Frachon.) FIRST CLASS—T. Stanton. HONORABLE MENTION—J. Bench. SECOND CLASS—1. J. Fraser. 2. E. O'Donnell. HONORABLE MENTION—C. McRae. THIRD CLASS—J. Dee. HONORABLE MENTION—A. Langford.

PENMANSHIP.

FIRST DIVISION—P. Campbell and F. Dillon, equal. HONORABLE MENTION—J. M. Donovan. SECOND DIVISION—J. Downey. HONORABLE MENTION—J. Murphy.

MUSIC.

FIRST DIVISION—W. Fannon. HONORABLE MENTION—J. Brady. SECOND DIVISION—Frank Foy. HONORABLE MENTION—J. V. Foy. THIRD DIVISION—A. Higgins. HONORABLE MENTION—S. Bradley.

SINGING.

D. Turley.

PLAIN CHANT.

J. E. Pageau. HONORABLE MENTION—A. J. Staley.

UNIVERSITY EXAMINATIONS.

THIRD YEAR—W. Roach—First Class Honors in Mental Philosophy. FOURTH YEAR—J. P. Fitzgerald and F. V. O'Brien—First Class Honors in Mental Philosophy.

HONOR LIST.

RHETORIC.

1. V. J. Murphy. 2. W. N. LaLonde. 3. F. Gallagher. 4. T. Roach. 5. E. Pageau. 6. T. Stanton. 7. W. Sweeney.

BELLES-LETTRES.

1. P. J. Kelly. 2. G. Savage. 3. John O'Grady. 4. J. Hefferan. 5. R. Jordan. 6. J. Ward.

FIRST LATIN—1. J. Fraser. 2. J. Dee, C. McRae. 4. E. O'Donnell. 5. J. Pendera. SECOND LATIN—1. T. Moylan. 2. W. Foley. 3. W. Costello. 4. J. Brennan. 5. J. Foy. 6. A. Walsh. 7. J. B. Copinger.

ELEMENTARY LATIN.

1. C. Haurahan. 2. B. Callaghan. 3. J. O'Sullivan. 4. G. Roach. 5. D. P. Matthews. 6. J. P. McCann. 7. Frank Foy. 8. F. Snyder. 9. A. Langford. 10. N. Hodgson.

SECOND DIVISION.

1. E. Favry. 2. F. D. Hayes. FIRST COMMERCIAL—1. J. Heatherington. 2. J. E. McCarron. 3. J. Cutick. 4. C. Anderson.

SECOND COMMERCIAL—1. F. Flanagan. 2. Fred. Foy. 3. M. Lamburn. 4. F. Carney. 5. J. V. Foy. 6. G. Foy. 7. J. Murphy.

NOTE.—The above Honor List contains the names of all who gained an average of sixty per cent in the weekly competitions of their class.

St. Joseph's Academy.

At St. Joseph's Academy the end of the school year was marked by the celebration of solemn High Mass on Thursday last. Very Rev. V. Mary, C.S.B., was the celebrant, assisted by Rev. E. Murray, C.S.B., deacon, Rev. P. Hayes, C.S.B., sub-deacon, Mr. Reath, master of ceremonies, and Mr. Donnelly, thurifer. Father Frachion was also present in the sanctuary. The choir was composed altogether of young ladies of the Academy, who had prepared instrumental as well as vocal music for the occasion.

In the afternoon the prizes for the year were distributed as given below. The display of fancy work, painting and china painting was very much admired by those who attended the reception. The result of the year's work has been to place the reputation of the Sisters of St. Joseph higher than ever before. All who have had the privilege of attending the musical recitals that have been given can bear witness to the excellent quality of the training given in this department. Catholic parents may well regard such an institution as St. Joseph's Academy as capable of imparting at once the best knowledge and the most attractive accomplishments.

LIST OF HONORS.

Bronze Medal, presented by His Holiness Pope Leo XIII., for Christian Doctrine, awarded to Miss Casserly. Accessorant—Misses Davis and Thompson.

Gold Medal awarded to Miss Eveleen Doran for Lady-like Deportment, Superiority in English and French, Honorable Distinction in Vocal and Instrumental Music, Excellence in Oil Painting and Art Needlework.

Gold Medal presented by Most Rev. John Walsh, D.D., for Excellence in English Literature, awarded to Miss Marion Kenny.

Gold Medal presented by Very Rev. J. J. McCann for Excellence in Fourth Grade Inst. Music, awarded to Miss Maggie Leacy. Accessorant—Misses Foy and Conlon.

Gold Medal presented by Very Rev. J. Egan for Superiority in Mathematics, competed for in the higher classes, obtained in Senior "A" by Miss Margaret Meagher.

Gold Medal presented by Rev. Father Ryan for Superiority in English, competed for in the higher classes, obtained in Senior "A" by Miss Casserly.

Gold Medal presented by Sir Frank Smith for Essay Writing, awarded to Miss Dolores Cassidy. Accessorant—Miss Roche.

Gold Medal presented by J. E. Seagram, Esq., for Superiority in German, awarded to Miss Foy.

Gold Medal presented by A. Elliot, Esq., for Excellence in Art Needlework, awarded to Miss O'Leary.

Gold Medal presented by Mrs. J. J. Kenny for Excellence in Plain Sewing and Fancy Needlework, awarded to Miss Cavanna.

Gold Medal presented by V. J. Cavanna, Esq., for Fidelity to Duty and Observance of Rule, awarded to Miss Ina Larkin.

Silver Medal for Christian Doctrine, competed for by pupils in Second Course, obtained by Miss Bella Curtis. Honorable Mention of Misses Hernon and J. Murphy.

Silver Lyre for Superiority in Vocal Music, presented by P. Leacy, Esq., awarded to Miss Cavanna.

Silver Medal presented by Miss Lauretta A. Bowes for Superiority in Elocution, awarded to Miss Nordell. Honorable Mention of Misses Kiely, Cassidy, Quinn, B. Curtis and Gannon.

Special Prize for Latin, presented by Rev. J. Cruise, awarded to Miss Casserly. Crowned for Charity in Conversation, Miss Ina Larkin.

Crowned for Amiability in First Course by vote of teacher and companions, Miss Margaret Thompson.

Crowned for Amiability in Second Course, Miss Margaret Chute.

Crowned for Amiability in Third Course, Miss Ada Fogg.

Crown for Satisfaction in St. Cecilia's Choir, equally merited by Misses Shannon, B. Curtis, M. Sullivan, Larkin, F. Morrow, Davis, Meagher, Thompson, Kuntz, Casserly, Miley, F. Miley, obtained by Miss Kuntz.

Crown for Satisfaction in Holy Angels Choir, equally merited by Misses M. O'Connor, E. Hernon, A. O'Connor, S. Hernon, C. Murphy, M. Murray, K. Murray, R. Hernon, obtained by Miss M. O'Connor.

LIST OF PRIZES.

Prizes in Senior Department awarded to those pupils who obtained fifty per cent. in the final examinations.

Senior "A" Class—English, the Misses Casserly, Foy, Thompson, Meagher, Morrow, Landerkin, F. Miley, Boyle, Roach, Cantiew and Sullivan.

Junior "A" Class—the Misses Kuntz, N. Davis, K. Sullivan, Cassidy, Roche, Miley, Larkin, Quinn, Beynon, O'Brien.

Senior "B" Class—First prize awarded to Miss B. Curtis; second prize awarded to Miss N. Matthew; third prize awarded to Miss Shannon.

Junior "B" Class—First prize awarded to Miss Maud Daymond; second prize awarded to Miss L. Rosar; third prize awarded to Miss Maud Brewer.

Preparatory Class—Prize for Catechism awarded to Miss M. Murray; prize for Catechism in day school, awarded to Miss F. Foy.

First prize, Senior Division, awarded to Miss M. Power; second prize, awarded to Miss S. Hernon; third prize, awarded to Miss M. Foy.

First prize in Junior Division, awarded to Miss Carrie Murphy; second prize, awarded to Miss Rose Hernon; third prize, awarded to Miss Lillie Cashman.

Kindergarten Class—Misses H. Kiely, A. Fogg, M. Lee, B. Fogg, M. Ryan, L. Van Haun, G. McLolland, Hazel Dean, Mary Ryan, Bertha Kelly, Bertha Brewer, J. Kennedy, P. Foy, A. Croker, F. Kelly.

Prize for Kindergarten Card Work, awarded to Miss H. Kiely.

Promoted to Senior "A" Class—The Misses N. Davis, Sullivan, Kuntz, Cassidy, Roche, Larkin, Quinn, O'Brien and Fitzgerald.

Promoted to Junior "A" Class—The Misses M. Matthews, C. Sullivan, Shannon, Dooling, Coffey, B. Curtis, Kelly, Chute, Leacy Davis.

Promoted to Senior "B" Class—Miss M. Daymond.

Promoted to Junior "B" Class—Misses Power, Hernon, F. Foy, M. Foy, K. Murray, M. Murray, F. Crocker, F. Crocker.

Promoted to Preparatory Class—A. Fogg, L. Van Haun, Lee, B. Fogg, H. Kiely, M. Ryan.

PRIZES IN MATHEMATICS.

Senior "A" Class—Misses Casserly, Foy, Miley, Thompson, Meagher, Boyle, Roach. Junior "A" Class—Miss Kuntz.

Promoted to Senior "A" Class in Mathematics—Miss Kuntz.

Promoted to Junior "A" Class in Mathematics—Misses Davis, Kelly, Matthews, Leacy, B. Curtis, Shannon.

PRIZES IN FRENCH.

First prize, Senior Division, Sixth class, Miss Casserly.

First prize, Junior Division, Sixth class, equally merited by Misses Boyle and Meagher, obtained by Miss Boyle; second prize obtained by Miss Morrow.

First prize, Fifth class French, Miss Kuntz; second prize, Miss Coffey.

First prize, Forth class French, equally merited by Misses K. Sullivan and B. Curtis, obtained by Miss B. Curtis.
 First prize, Third class French, equally merited by Misses Chute, J. Mason and K. Murphy, obtained by Miss K. Murphy.
 Prize for French Conversation awarded to Miss Ina Larkin.
 Promoted to Senior Division, Sixth class French,—Misses Cantin, Boyle, Meagher, Morrow, Miloy, Roach, Landerkin, Nordell.
 Promoted to Sixth class French,—Misses Kuntz, Coffee, Davidson, Cavanna, Rocho.
 Promoted to Fifth class French.—Misses Mason, K. Sullivan, C. Sullivan, B. Curtis.

PRIZES IN GERMAN.

Prize in Fourth class German equally merited by Misses Johnston and Sullivan, obtained by Miss Sullivan.
 Prize for German Conversation awarded to Miss Kuntz.

COMMERCIAL COURSE.

Diplomas for Proficiency in Stenography and Type Writing awarded to Miss Davis, Miloy and McHenry.

MUSIC.

Prizes for Honorable distinction in Fifth Grade awarded to Miss O'Brien and O'Leary.
 Prize in Fifth Grade harmony awarded to Miss Mabel O'Brien.
 Prize in Fourth Grade Theory of Music, equally merited by Misses Leacy, Conlon, and B. Curtis, obtained by Miss Leacy.
 Prize in Third Grade Theory of Music awarded to Miss Shannon.
 Prize in Second Grade Theory of Music, awarded to Miss Josephine Murphy.
 Prize in Third Grade Instrumental Music awarded to Miss B. Curtis.
 Prize in Second Grade Instrumental Music, awarded to Miss Fitzgerald.
 Prize for Harp awarded to Miss Kiely.
 Honorable Mention of Miss Cavanna.
 Prize for Guitar, equally merited by Misses Leacy, Curtis and Power, obtained by Miss Curtis.
 Prize for Organ, equally merited by Misses O'Leary, Foy, Cassorly and F. Morrow.
 First prize for Violin, awarded to Miss Kenny; second prize for Violin, equally merited by Misses Conlon and Johnston, obtained by Miss Conlon.
 Prize for Vocal Music, awarded to Miss M. Morrow.
 Promoted to Sixth Grade—Misses O'Brien and O'Leary.
 Promoted to Fifth Grade Misses Foy, Conlon, M. Morrow, Cassorly, Power, Leacy, Boyle.
 Promoted to Fourth Grade—Misses Curtis, Johnston, B. Curtis, Meagher, Kiely, Scollard, Thureason.
 Promoted to Third Grade—Misses Fitzgerald, Kuntz, Shannon, C. Sullivan, Hernon, T. Hernon.
 Promoted to Second Grade—Misses M. Power, M. Foy, K. McDonnell, M. O'Connor, Daymond, Matthews, Burns.

ART.

Prize for Excellence in Oil Painting, awarded to Miss Kenny.
 Prize for Flower Painting in Oils, awarded to Miss Thureason.
 Prize for Landscape Painting in Oil, awarded to Miss Kuntz.
 Prize for Pastel Painting, awarded to Miss Carson.
 Prize for China Painting awarded to Misses Doran and Kenny.
 Prize for Drawing (Freehand, Model, Memory, Geometrical and Perspective equally merited by the Misses Thureason, F. Miley, McMahon, F. Morrow, obtained by Miss McMahon.
 Provincial Art School Certificates awarded to the Misses F. Miley, Thureason, McMahon, Cantion, Johnston, Sullivan, Meagher, Kuntz F. Morrow, Boyle, K. Sullivan, Roach, Thompson, and Landerkin.
 Prizes for Freehand Drawing, Jun. Div. obtained by Miss Francis Kelly.

NEEDLE WORK.

Prizes for Honorable Distinction in Silk Embroidery equally merited by the Misses Roach, McDonagh, Scollard and Kuntz, obtained by Miss McDonagh.
 Honorable Mention of the Misses Cavanna, Leacy, Nordell, and Fitzgerald.
 Prize for Bullion Work, awarded to Miss Johnston.
 Prize for Drawn work awarded to Miss Nordell.
 Prize for Point Lace, awarded to Miss McMahon.
 Prize in Senior Division of Plain sewing, equally merited by the Misses M. Morrow, Coffee, Davidson Dooling, and Beynon, obtained by Miss Dooling.
 Prize in Junior Division of Plain sewing obtained by Miss Maud Daymond.
 Prize for Darning and Mending, obtained by Miss Nordell.

ELOCUTION.

First Prize, Junior Division, equally merited by the Misses L. Kiely and Hernon; Second Prize Miss K. McDonald.
 Prize for observance of Rule, equally merited in Second Course by the Misses L. Kiely and F. Miley, obtained by Miss F. Miley.
 Prize for Fidelity in Essay Writing, obtained by Miss Miley.
 Prize for Lady-like Deportment in Day school awarded to Miss L. Power.

St. Aloysius School.

Prizes in St. Aloysius School awarded to Masters C. Kiely, F. Ryan, P. Bonner L. Lee, A. Kiely, D. O'Hara M. Kelly B. Matthews and J. Madden.
 Special Prize for Good Conduct and Regular Attendance, awarded to Master M. Kelly.
 Prize for Improvement in Instrumental Music, awarded to Master L. Lee.

Loretto Abbey.

While the toilers of the great world are but preparing for the harvest, the student world reverses the order of things, beginning its work in the mellow light of the autumn days and reaping the harvest in the full glow of the summer sunlight, showing what great and useful and noble and intellectual things young minds can achieve and young fingers can accomplish. Among many such harvests, the result of ten month's work at Loretto Abbey is most creditable. Every branch of learning suitable to young ladies of the present day, has had its share of application, and as actions speak louder than words, we but call attention to the works exhibited by the pupils of this flourishing Institute.

At the Art School exhibition recently held in the gallery of the Ontario Society of Artists, we admired the magnificent display of China Painting, for which the Abbey obtained the Gold Medal. The collection of pictures was also very beautiful, and obtained thirteen certificates for water colours and nine for oil painting. The drawing examinations of the Government Art School, with which the Abbey is affiliated, were also very creditable, this being the second year the Abbey has carried off the bronze medal for the highest number of marks in the primary course. The numerous certificates obtained, go to prove the thorough training received in this branch; there were in the advanced course thirty five, in the primary fifty, and one in the mechanical; the marks were also very good in geometry and perspective.

The pupils following the Commercial Course, were likewise very successful, three having obtained diplomas for Stenography and Type-writing from the British American Business College, where they passed their examinations. Nor was this the limit of the "fruit of their hands." Visitors at the Abbey Studio were loud in their applause of the exquisite needlework and the pretty display of fancy work that was exhibited in that department. The linen embroidery was especially beautiful—worthy, indeed, of fairy fingers.

Perhaps the most brilliant of all the examinations was that of the Vocal and Instrumental Music. Of the splendid achievements in the latter, we had occasion to judge at the recent Piano Recital given by Miss Guttin of Owen Sound, when she received her diploma, and exhibited an amount of technical ability and high finish seldom found in young musicians. Mr. Vogt who presided at the closing examinations, expressed himself highly pleased with the young ladies of the graduating and under-graduating classes, whose exquisite rendering of the works of the grand old masters, gives fair hope for successful achievements in the musical world. He especially complimented Miss Ella Butler of Deseronto on her brilliant rendering of very choice and difficult selections.

Miss Butler is a charming musician of great promise and fascinating execution, possessing that enviable soul-stirring faculty to a wonderful extent. Owing to ill health she was unable to obtain her diploma this term, but lovers of music may look forward to her Recital when school re-opens, and may expect fully as rare a treat as that offered by this year's diplomatist.

The vocal music, under the able direction of Mr. Schuch, has also been cultivated with evident satisfac-

tion; it has been the privilege of many to hear within the Abbey walls not merely the sweet voices of young musicians, but the beautiful, effective, melodious sounds of the embryo prima donna.

The success in the school examinations was most gratifying to the pains taking teachers. The three graduates obtained very high marks, and the undergraduates signalized themselves in a manner that promises distinguished graduates for next year. Those aspiring to University Honors and Matriculation have yet to win their laurels, but judging from their serious application and previous achievements they have grounds for expecting a favorable result. The accomplishment of the pupils in the literary line is well portrayed in their successful strides into journalism. Their "Leaflets" that came into existence but a few short years ago, has grown in a favorable atmosphere, though not exempt from the usual scathing criticism, until it ranks among the first of College journals. Each number contains a collection of very fine essays, and the youthful aspirants to poetic fame contribute really delicious little verses, while a few exhibit no small amount of talent in the creation of narrative and incident.

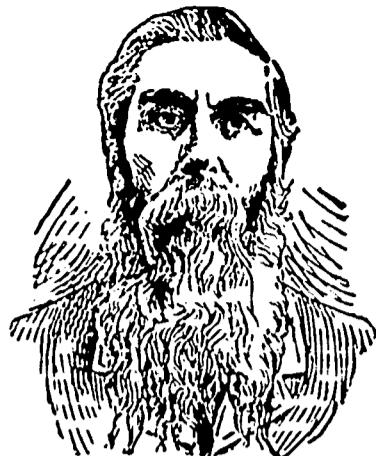
We regret that the closing exercises that took place on Friday morning, were of a private nature, for we judge that the usual recitations and musical selections were of a high order. The Ladies of Loretto are to be congratulated on the splendid success that has crowned this scholastic year of labor and all who are interested in the education of youth must realize what a blessing is such an Institute, where young ladies receive an education that endows them with ability to encounter any emergency in after life. But what is even all this compared to the religious training that is unattainable outside of convent walls. Following the example of their noble self-sacrificing teachers, who indeed bear the greater portion of their daily toil, and under their holy influence the pupils are taught to turn away from all that is not good and to banish the discords of life "amid the music of nobler thought."

So they return to their homes, at least aspirants to that valiant idea of womanhood ever placed before them, and so the world is better for the influence of such noble women.

The following is the list of honors obtained by the most successful pupils.

GRADUATING HONORS.

Graduating Medals conferred on Miss Fagan, Miss Collins and Miss J. McDonald.
 Gold Cross presented by his Grace Arch bishop Walsh for Church History obtained by Miss Rose Murphy.
 Silver Medal graciously presented by His Excellency The Governor General for English Literature, obtained by Miss Fagan.
 Gold Cross presented by Very Rev. J. J. McCann for Christian Doctrine, obtained by Miss Lottie Lynn.
 Medal for Christian Doctrine in Second School obtained by Miss L. Ryan.
 Crowned for Good Conduct in Boarding and Day Schools Miss Connor and Miss Gormally.
 Gold Medal for Lady-like Deportment and General Satisfaction, obtained by Miss Butler.
 Crowned for Amiability by unanimous vote of Companions, Miss Suzie Burns.
 Crowned for Personal Neatness, Miss Bissonnette.
 Gold Medal in Matriculating Class presented by a friend, for Mathematics obtained by Miss O'Leary.
 Gold Medal for Latin in Matriculating Class presented by Rev. P. Coyle, obtained by Miss Connor.
 Essay Medal presented by Sir F. Smith, obtained by Miss Mary Mason.
 Gold Medal for Mathematics presented by Mr. Eugene O'Keefe, obtained by Miss Gertie Donoghue.
 Gold Medal for Proficiency in under-graduating Class obtained by Miss Christine Collins.
 Gold Medal for Elocution, obtained by Miss Irene Minus.
 Gold Bracelet presented by Mrs. Laseton for Silk Embroidery, awarded to Miss Keighley.
 Gold Cross for Needlework, obtained by Miss Abbie Secord.



DISEASED LUNGS

CURED BY TAKING

AYER'S Cherry Pectoral.

"I contracted a severe cold, which settled on my lungs, and I did what is often done in such cases, to neglect it. I then consulted a doctor, who found, on examining me, that the upper part of the left lung was badly affected. The medicines he gave me did not seem to do any good, and I determined to try Ayer's Cherry Pectoral. After taking a few doses my trouble was relieved, and before I had finished the bottle I was cured."
 —A T. PEARL, watchmaker, Orangeville, Ont.

Ayer's Cherry Pectoral

Highest Awards at World's Fair.
 Ayer's Pills Cure Indigestion.

Silver Medal for English Composition in Prose and Verse, awarded to Miss Greatwood.

Crown for Amiability in Day School, Miss Nellie Hughes

MUSIC DEPARTMENT.

Teacher's Diploma for Instrumental Music obtained by Miss Sackett.

Gold Medal for Instrumental Music presented by Mr. Hugh Ryan obtained by Miss Helen McMahon.

Silver Medals obtained by Miss Le Bel and Miss Collins.

Special Prize presented by Mrs. Magann awarded to Miss Bissonnette.

VOCAL.

Gold Medals in St. Cecilia's choir obtained by Miss Le Bel and Miss Chapin.

1st. Prize in Singing awarded to Miss LeBel by Mr Schuch.

SCHOOL OF ART AND DESIGN.

The Provincial Bronze Medal for the highest number of marks in the Primary Course was awarded to Miss Saida Hawkins.

COMMERCIAL COURSE.

Diplomas for Stenography and Typewriting were obtained by Miss Connico, Miss Greatwood and Miss Nellie Way.

Loretto Academy, Bond Street.

The closing exercises of the above institution took place on Friday at 8 o'clock p.m. Although many of the pupils were unavoidably absent, yet the Hall was well filled with the bright faced little ones, as well as with those of more mature years. The number of prizes won in the different branches reflects great credit on the industry of the pupils and the efficiency of the training received. Among the successful candidates were Misses A. and B. Foley, and Miss T. Flanagan, who carried off diplomas from the British American Business College for Typewriting and Stenography, and Misses M. Ward, H. Heck, J. Heck and M. Gallagher, received certificates from the Provincial Art School for Freehand Drawing.

PRIZE LIST.

Prize for Christian Doctrine, in Div. 5th class obtained by Miss Helen Heck,
 Prize for Christian Doctrine, in Div. 4th Class obtained by Miss Mary McGinn.
 Prize and crowns for Regular Attendance Misses K. Aylward and M. Dutton; Prize drawn by Miss K. Aylward.
 Prize for Promptitude in returning after vacation drawn for by Misses M. Hodgson, R. Maunder, S. Heck, M. Dutton, M. McGinn G. Small, O. Wheaton, M. Gallagher, H. Heck, A. Masson, K. Aylward, A. Hynes, E. Judge, and obtained by Misses A. Hynes and J. Heck.
 Silver Lyre donated by a friend for Instrumental Music, competed for by Misses Teresa Flanagan Katie Aylward, Mabel Dutton, Olive Wheaton and obtained by Miss Mabel Dutton.

(Continued on Page 6.)

SECULAR SCHOOLS.

A Catholic Parent's Objections to Them.

PRINCIPLES OF EDUCATION.

To the Editor of the Globe

SIR—Prompted by the recent utterances of Mr. James L. Hughes and the Rev. Mr. Chambers of your city, I desire as a Roman Catholic and a Separate School trustee to offer some comments on their suggested remedy for educating the children of Catholics and Protestants in the same schools by excluding the Bible and all religious training therefrom. An erroneous impression seems to prevail among Protestants generally that such a course would solve the difficulty, and that it should be accepted by our Catholic people.

The exclusion of the Bible and anything in the way of religious instruction would not help the matter with us at all, as this would only make the schools purely secular, which we object to more strongly than to their being Protestant. If some Protestants as well as some Catholics in particular localities have supposed that the exclusion of the Bible and religious instruction from the Public Schools would remove the objection to them as schools for Catholic children, they have, in my opinion, fallen into a great mistake. The question lies deeper than reading or not reading the Bible in the schools. It is not so much what is taught or inculcated in the Public Schools that renders them objectionable to us Catholics, as what is not and cannot be taught or inculcated in them. Education based on the principle that man is naturally perfectible or progressive, and which aims to cultivate the faculties of the soul in relation to the natural order, can never be beneficial either to the individual or to society. It is a false doctrine that the end of education, and, therefore, of life, is self culture, or the harmonious and complete development of all the natural faculties of the soul. The highest possible culture of our whole natural, intellectual, aesthetic, domestic and social, does not advance us a single step in the way we should go, or toward the true end and destiny of life. The only support for private or public virtue is religion, is in training the people in those principles which religion alone introduces and sustains.

WHAT CATHOLICS WANT.

And so, what Catholics want is, not that religion be excluded from the Public Schools, but schools in which they can teach fully and freely their religion to their own children. It is precisely these purely secular schools as proposed and advocated by Mr. Hughes and the Rev. Mr. Chambers, in which all education is divorced from religion—from the faith, precepts, services and discipline of the church—that we oppose. Nor do I think the solution offered of purely secular schools would satisfy the larger number of members of the different Protestant denominations, as is evident from the tenacity with which they insist on reading the Bible in the schools. They do not believe, any more than we Catholics do, in the utility or even practicability of divorcing what is called secular learning from religion. All education, they hold as well as we, that is not religious, is necessarily anti-religious. This is a case in which there is and can be no neutrality. What does it imply? If carried strictly out to the exclusion of everything religious, or having a religious tendency, it must consistently demand a like exclusion of everything that in the least manifests the opposite tendency. It does not alter the case

in the least that opinions regarded as irreligious, or as undermining or in any way weakening the grounds of religious belief, take to themselves the precious names of literature, or politics, or political economy, or phrenology, or the philosophy of history. The thoughtful, religious man might be willing to forego his objection if there were or could be real impartiality. He might trust a true, moral and religious training as fully able to counteract anything of an opposite tendency. But to let in the enemy and then take away the weapon of defence—this is a neutrality hard to be understood.

WHAT IS SECULAR?

Then, again, what is secular? Those who attempt to define it would perhaps begin with a negative. It is that which has no connection with religion, no aspects, no relations, no tendencies, no suggestions beyond this world, or the narrowest view of it. Now, let him apply it to the particular branches of education. There is the learning of the alphabet, spelling, reading; but what shall the child read? It would be very difficult to find a mere reading book—unless the contents were an empty gabble—that would not somewhere and in some way betray moral or immoral, religious or irreligious ideas, according to the judgment of some minds. Arithmetic is secular. Geography is secular, though I have seen some things under the head of physical geography that some classes of religionists might object to as betraying a spirit hostile to the idea of the earth's creation in any form. Then the pure mathematics; no thinking man would pretend that the departments of life and motion, chemistry, dynamics, physiology, could be studied apart from a higher class of ideas. But secularity would interfere here in a very strange way. When these roads of knowledge thus tend upward toward the eternal light, it would shut down the gate and eject the book.

In other departments it is still more difficult to set the secular bound. History, the philosophy of history, political philosophy, psychology, ethics, however strong the effort to dereligionize them, do all, when left to their proper expansion, spurn any such bounds. Art, too, when wholly secularized; poetry, stripped of its religious idealism; how long would they resist such a harrowing, suffocating process? I consider wholly secular education in our schools utterly impracticable, and even if it were practicable neither Catholics or Protestants who believe at all in religion would consent to be taxed to support infidel or atheistic education, and all so-called secular education is nothing else.

Catholics have no desire, notwithstanding what is often said to the contrary, to break up the Public School system or defeat the end it contemplates, that of providing a good common education for all the children of the land, especially the children of the poorer classes. The Public School system as it is seems to suit all the different Protestant denominations, and we have no wish to interfere with it. They whom it concerns particularly are satisfied, and that is enough for us. All we want is schools for ourselves, to be supported at our own expense, in which we can fully and freely teach our own children in the manner which seems best to us, and why Protestants should object to such I am at a loss to understand. It costs them nothing, and if in the schools they provide they give, as they claim they do, but which I question very much, a superior education to that given in our schools, then it is, not they, who will be the losers by such.

If a Protestant majority cannot see its way clear to be generous in dealing with a Catholic minority, they should least not be just. CATHOLIC PARENT.

DEDICATION AT OSHTAWA

(Continued from Page 1.)

Lead, Kindly Light.
Tantum Ergo, Goeb, soloists Miss Elliott,
Mr. Ward.
Confirma Hoc Deus, Mr. Anglin.

IN THE EVENING.

In the evening Vespers were sung and Benediction of the Blessed Sacrament given by His Lordship Bishop O'Connor, assisted by Fathers Harris and Mulcahy.

After the Magnificat, Vicar-General McCann preached an eloquent sermon on devotion to the Blessed Virgin, taking for his text the salutation of the people of Israel to Judith, "Thou art the glory of Jerusalem, the joy of Israel, and the honor of all our people."

This salutation was the honor done to Judith when she returned from the camp of the enemy, whither she had gone in obedience to the bidding from on high and slain King Holofernes who had also destroyed her people. Writers have seen in this victory of Judith over the enemy of Israel a premonition of the victory of the Blessed Virgin over the demons, and in Judith herself and her honors they have seen the prototype of Mary whom all nations call blessed. In a sense higher than in the case of Judith the people of all ages have invoked Mary as the glory of Jerusalem and the joy of the human race, because she as the humble minister of God was instrumental in freeing us of the penalty of sin. In every age she has been recognized and honored. Devotion to her is not of yesterday. In every age, from the time of the Apostles to our own day, we can trace it. Her history is interwoven with the history of the Church. Her dignity and honor increased year after year until the vision that St. John saw from his island home was realized upon earth, "I saw a great wonder in the heavens; a woman clad with the sun, the moon beneath her feet, and about her head a crown of twelve stars."

To-day as in every age people are devoted to the Mother of God. The Church has always encouraged this devotion to her, because it is founded upon a solid basis. Some there are who speak of her as of an ordinary person. They object to our devotion because they fear that she may come to take the place of God in our adoration. In this they are all wrong. Every Catholic knows that God alone is to be adored; that there is but one mediator, Jesus Christ; one name alone by which men can be saved; one God alone, unapproachable, a stern and jealous God. But the Blessed Virgin is only a creature like ourselves, re-deemed as we were, though singled out in an especial manner for divine favor; we know that she has been singled out for the brightest diadem, a creature elevated above the angels and the archangels and placed in the proud position of Mother of God. She is therefore raised to a wondrous eminence.

With all this she robs nothing of her Son. The mountain that is covered with glories of color robs nothing from the Sun. The beauty of the landscape is the outcome and reflection of the warmth of the orb of day. So when we observe the power and adornments and graces of the Blessed Virgin, we are able to learn something of the great Being from whose treasure house these things come. The Blessed Virgin is honored only because God Himself has so honored her.

Some will not admit the great fact of the incarnation. They cannot understand it. The Church teaches that the incarnation is a great truth. Mary became the Mother of Jesus Christ by the power and operation of the Holy Ghost, and, consequently was



You've seen and heard the hoarse-voiced man at the big railway stations, calling the trains. He tells where each one is going and keeps people from taking wrong trains — they pay attention. One's physical feelings are like a "train caller." They announce the starting of all trains of disease. Most all trains of disease lead to consumption, because the first symptom is a blood disorder and because the blood must be purified before any disease can make much headway.

The secret of health is to keep the blood pure and full of strength. When a man or woman loses flesh and vitality, there is something wrong in the blood. The start of it is likely to be in the stomach or bowels, and if they are put in order the trouble gradually stops. Consumption is a germ disease, but if the blood is good, and keeps the lungs strong and healthy, the germs cannot find a place to lodge and are cast off. If there is a weak spot, the germ will find it. Even after that, strong and pure blood will strengthen the lungs so that they can gradually rid themselves of the germ. It is by creating strength and purity that Dr. Pierce's Golden Medical Discovery cures consumption and other diseases. It makes one gain flesh — not flabby, oily fat, but sound, firm, useful, healthy flesh. Hundreds of patients have testified to its wonderfully beneficial effects in many diseases and especially in the persistent consumption.

A large book of 100 pages, full of these testimonials with portraits and autographs of the writers, can be had by sending 5 cents in postage to World's Dispensary, Medical and Surgical Association, No. 603 Main Street, Buffalo, N. Y.

the Mother of God. God elevated her to that position and she cannot be displaced. It was not the Church but God who placed her above all the children of men; the Church but accepts the act of God.

The holy scriptures contain many references to her. In the very beginning she is indicated. After the creation came the fall and after the warning to the serpent that the seed of the woman would crush his head. In Eden there was the tree, Eve the woman, the fall from grace, and the serpent triumphant. On the tree of Calvary there hung the most precious barden; below was the woman, the second Eve. In Eden the woman was defeated, the devil triumphant, on Calvary the demon was vanquished, and woman triumphant. Thus the prophecy was fulfilled.

The prophet Isaiah beheld a wondrous vision. Rapt in ecstasy he looked down the mighty aisles of the future and saw a sight of loveliness and beauty. God will give a sign. A virgin will conceive and will bring forth a son and he will be called Emmanuel (God with us.)

The New Testament tells of the rap-ture of St. Elizabeth at being visited by the Mother of her Lord. Mary herself sang that beautiful canticle which has been sung ever since, "My soul hath magnified the Lord." "Behold all nations shall call me blessed."

So it has been. Was Mary unrecognized in the early ages? On the contrary the greatest minds known in the Church have devoted themselves to her and have professed themselves unable to express their appreciation of her high qualities. Two facts will serve to illustrate this. In the year 325 there was a Council of the Bishops. A great man had denied the divinity of Christ, and the Bishops came from all parts of the world where they had long suffered for their religion, and attested the judgment of the Church that Jesus Christ is God and Mary is His Mother. Again in the next century a teacher of the Word denied that the Blessed Virgin was the Mother of God. The people would not bear him. The assembled prelates again set forth the belief of the whole Church on this question.

SOCIETY HAPPENINGS.

Other Items of Interest in Cities and Towns.

Loretto Abbey.

The annual retreat for ladies will begin at Loretto Abbey on the evening of July 1st, and will terminate on Friday morning, July 5th. Catholic ladies desiring to follow the exercises are requested to accept this announcement, in place of special invitation.

The retreat will be conducted by Rev. G. O'Bryan, S.J.

Orillia.

At Orillia, June 16th, Rev. Father Moriarty, who was the first ordained from the town, celebrated his first Holy Mass in the Church of the Angels Guardian.

The sacred edifice was filled to repletion, many Protestants being interspersed among the congregation.

The preacher on the occasion was Father Francis Duffy, whose good-fellowship and hospitality have endeared him to the people, and whose intellectual gifts and rare oratory have established a reputation for him, which he amply sustained by his sermon on the "Eternal Priesthood."

The eloquent clergyman, taking his text from Eccles: "Thou shalt love the priesthood with my whole heart," delivered a discourse as solid as it was brilliant. Among the points he brought into salience were the establishment of the sacerdotal body of Christ, the honor that accrued to the priesthood in the Old Law, the indelible character of the seal impressed upon the soul of the priest at the moment of consecration, by virtue of which, be he good or bad, he remains a priest for ever. The reverend gentleman dilated at some length upon the priest's communion with the world, yet his separation from it also. "The Priest is in world," said he, "but not of it." Thence he drew some salutary lessons, which he inculcated with great force and clearness upon the minds of all present.

In the evening the newly-ordained clergyman officiated at Vespers, and made a few well-chosen remarks to the congregation.

Father Moriarty, as was said above, was the first from Orillia that was ever raised to the dignity of priest. He was ordained on the 5th of June, at Our Lady of Angels, Niagara University, where he made his theological course of four years. As a student Father Moriarty won an enviable reputation for acuteness, application, precision and thoroughness. Endowed with exceptional abilities he has been blessed with a nature rich in all those sterling qualities that make a man popular with his fellows.

A mission has already been assigned to him at Owego, where he goes next week; and with him go the hearts of his many friends at Orillia.

C. O. F.

The regular meeting of Sacred Heart Court, No. 201, Toronto, was held in their hall Thursday last, John J. Neander, C.R., presiding.

At 8 o'clock sharp the C. R. called the meeting to order, a large attendance being present. Three gentlemen had their names added to the long list of Catholic Foresters and six applications were handed in. One of the principal topics of the evening was the bringing to a close of the affairs of the excursion which was held on June 10th, 1895, to Wilson Park, N.Y., which turned out to be a grand success considering the short notice given the committee to be prepared for that date. They went to work like men and Foresters, as we always find Foresters to do in all their undertakings, and had arrangements completed and tickets sold in due time. Although it was rather early in the season every one was anxious to hurry off with the Foresters excursion. We are pleased to say it proved to be a grand success and every one returned to their homes after a splendid day's outing well satisfied with their trip. So much was the success of this excursion that the Court has again appointed a committee to make arrangements for running a moonlight excursion at an early date, which will be announced later. Much praise and thanks due the committee who had the last excursion in charge for their arduous labor and interest they manifested in the arrangement of this excursion and in bringing it to so grand a success.

All the members of the Court are specially requested to attend the next meeting, which will be held Thursday, July 4th.

ANDREW KERR, Secretary.

F. B. A.

The meetings of St. Helen's Circle, No. 2, and Davitt Branch, No. 11, were well attended, and great interest taken in discussing some of the proposed amendments

to the constitution. The proposition to change the name of the Association was defeated and that for the centralization of the sick fund was adopted. The consideration of other amendments will be taken up at each meeting. Two members were initiated and two applications received. The Circle and Branch have decided to hold an ice cream social on July 15th, when their friends will have laid before them the grand aims of the Association by D. A. Carey, Grand President.

The last meeting of St. Peter's Branch, No. 23, London was a very enthusiastic one. The Chaplain, Rev. Father Tobin, was present and made a stirring address in favor of the Association, and there is no doubt but his influence will be productive of much good. Three members were initiated and eight propositions received.

CONVENTION OF THE GRAND BRANCH.

Arrangements have been made for holding the Grand Branch convention in the hall of St. Patrick's Branch, No. 12, Toronto, on Tuesday, August 6th. The proceedings will open at 10 a.m., when it is expected many delegates will be present. The coming convention will be the most important ever held by the Association, and every Branch and Circle will be fully represented, and the Toronto Advisory Board will do all in their power for the accommodation and pleasure of their visitors.

LETTER OF CONDOLENCE.

On Thursday, the 20th, Cecilia Mahoney, aged 23 years, was instantly killed by a trolley car.

To M. Mahoney, Chancellor of St. Cecilia's Branch, No. 29, and Member of the Executive Committee of the Grand Branch of the F. B. A.:

DEAR SIR AND BROTHER—In the name and on behalf of the Grand Branch of the Emerald Beneficial Association we beg to tender yourself and wife our heartfelt sympathy in the very great affliction placed upon you by the sad accident that deprived you of your dearly beloved child, and most sincerely trust that Almighty God will give you the Grace to bow in humble submission to His holy will. D. A. CAREY, President, W. LANE, Sec'y-Treas.

Goldstone.

On Monday, May 10th, Mr. and Mrs. Cannon, of the 10th concession of Peel Township, Wellington County, celebrated their golden wedding. Mr. and Mrs. Cannon are among the oldest inhabitants of this section of the country. They emigrated from Ireland in the year 1845 to the United States, where they resided a few years, subsequently coming to the township they are living in, where they purchased a farm of one hundred acres about thirty-seven years ago, and which is to-day second to none in the district. They have four sons and one daughter, who shared in making the event a happy one. They presented the happy parents with an illuminated address, elaborately executed and tastefully designed by the youngest son. Friends and callers tendered most hearty congratulations and wished the venerable couple further increase of years and happiness.

Home Again.

Manager Pirio of Oak Hall has returned home from a trip to the Antipodes, where for some months he has been pushing the interests of the house which he so ably represents. We are pleased to notice that our genial friend is looking well, and glad to learn that his mission to the other side of the earth has proved a success. Things are humming at Oak Hall, and big bargains in clothing are offered between now and Dominion Day.

Imperial Bank.

The Imperial is now one of the handsomest and most commodious banking institutions in the "Queen City." Not only externally does it present a picture of graceful lines and curves, but within there is also evidence that the artist has put in his choicest designs in fresco and golden tint. The bank, in its enlarged dimensions, is at once an ornament to the city and a proof of its steady progress and prosperity.

The Imperial's annual report is published in another column. Notwithstanding the dulness in trade it shows a profit of \$203,600 88, which, added to the balance brought forward from 1894, amounts to \$236,239.15. Of this, there were two dividends and a bonus divided among the shareholders, the sum appropriated for that purpose amounting to \$176,649.60. The balance—\$59,589.55—was reduced by \$25,000.00, and the remainder—\$34,589.55—carried forward.

The Imperial and its management must be congratulated upon the yearly exhibit, which is satisfactory in results and encouraging as to the future.

Natty and Nobby Suits.

Look at Cheyne & Co's ad in this day's REGISTER, and pick out what you want in the clothing line. We do not presume to govern your taste in the selection of your garments; but this we can safely assert that the goods bought at this house can be relied on as first class in every particular. We have been there ourselves, and know whereof we speak.

It's an Easy Matter to Claim Merit for an Article.

"SALADA"

CEYLON TEA.

PROVES EVERY CLAIM ON A "TEA POT" TEST.

SOLD IN LEAD PACKETS ONLY. BLACK OR MIXED. BY ALL GROCERS. P. C. Larkin & Co., 25 Front St. East, Toronto, and 315 St. Paul St. Montreal.

DOMINION DAY.

Serge Suits for little boys \$1.50 to \$5.

Serge Suits for bigger boys, short pants. \$3 to \$6.50.

Serge Suits for big boys, long pants \$5.50 to \$7.50.

Serge Suits for young men. \$1 to \$10.

Serge Suits for full grown men. \$1 to \$13.

These Serge Suits are known all over the Dominion as the best value to be obtained. The cut is perfection, the styles faultless, and every Suit is made on the "wear" principle.

Oak Hall,

CLOTHIERS.

115 to 121 King Street East.

A Trip to Barrie.

Among the many outings arranged to be held on Dominion Day, that of the monster picnic at Ardagh's grove, Barrie, will be one of the best. Every possible care has been taken to make the outing a success. The proceeds are to be devoted to the building funds of St. Mary's Roman Catholic Church, Barrie, and the Very Rev. Dean Egan, who is chairman of the Picnic Committee, will be pleased to welcome Toronto visitors.

St. Mary's Garden Party.

A Garden Party in aid of St. Mary's church will be held in the afternoon and evening on Dominion Day, Monday, July 1st, 1895, at the grounds known as "The Willows," 381 Bathurst St., between College and Arthur St. The grounds will be open from 10:30 a.m. until 11 p.m. Obernier's orchestra will be in attendance all day. One of the special features of the day will be the military and fancy drill of the Boy's Corps of St. Mary's School at 5 and 9 o'clock. Refreshments will be served on the grounds and there will be a grand Concert in the evening.

The Catholic Almanac.

That handy and useful work the Catholic Almanac of Ontario is in course of preparation for 1896 and the clergy are respectfully invited to send in at as early a date as possible to the Editor, Monastery of the Precious Blood, 113 St. Joseph St. Toronto, information concerning their parishes, etc.

To ensure publication in the Almanac for 1896 Secretaries of Societies will kindly send in list of officers and other desirable up to date information not later than August 1st.

CHEYNE

& CO.

Summer Sunshine

Shows up the defects in last season's garments. But why wear them when we can sell you

A Natty Summer Suit for \$6.00,

all wool and good style, or a really nice suit as low as \$4.50 (of course reduced prices). We have just opened up some new lines in Boy's Clothing and are offering 2-Piece and 3-Piece Suits from \$1.50 to \$5.00, goods honestly worth \$3.00 to \$7.00, also

Sailor, Jersey, Zouave and Blouse Suits

from 90c up to \$6.—should be \$1.25 to \$3.00.

If you prefer your clothing made to order try our TAILORING DEPARTMENT, we will make you an elegant Summer Suit for \$12.00.

CHEYNE & CO.,

73 KING ST. E.

ROBERT CHEYNE, - - Mgr.

At the Junction.

The first annual picnic of St. Cecilia's church will be held in the new Town Park, Toronto Junction, on Saturday, June 29th, at 1:30 p.m. A first class programme of games has been arranged and a good brass band will be in attendance. A base ball match will be one of the day's features. Electric cars from the head of Bathurst St. go direct to the grounds.

Acknowledgement.

The sisters of St. Joseph in charge of the House of Providence desire to express their sentiments of profound gratitude and obligation to all those who contributed in any way to the success of their recent picnic.

Special thanks are due to the ladies for their untiring efforts in procuring refreshment tables and to the gentlemen for their unflinching ardor in so ably working up the amusements.

The following are the respective sums realized by the several parishes:—Our Lady of Lourdes, \$300.78; St. Basil's, \$300.70; St. Helen's, \$135.75; St. Joseph's, \$69.97; St. Mary's, \$306.50; St. Michael's, \$257.92; St. Patrick's, \$303.03; St. Patrick's from Knights of St. John, \$29.00; St. Paul's, \$341.19; St. Peter's, \$31.75; Admission and other sources, \$1058.44; Total, \$3135.03; Expenses, 253.53; Net Gain, \$2,881.20.

The foundation of domestic happiness is faith in the virtue of woman; the foundation of political happiness is confidence in the integrity of man, the foundation of happiness, temporal and eternal, is reliance on the goodness of God.

CATHOLIC LITERATURE

The Place of Newman as a man of Letters.

A PROUD NAME FOR CATHOLICS.

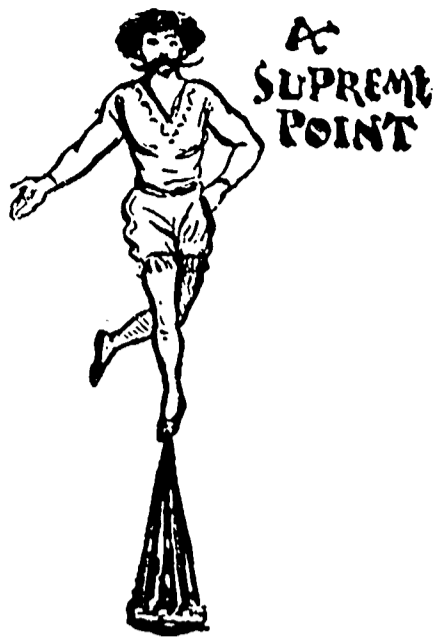
The following essay on Cardinal Newman as a man of letters was delivered at the closing exercises of St. Michael's College by Mr. Frank Doyle, of Uptergrove, Ont., one of the graduating class. After referring to the early life of the Cardinal, the essay continues:

In due time he entered Oxford where he graduated with brilliant success. Nothing conducive to efficiency in literature was wanting to Newman when he was fellow of Oriel College. The surroundings were all that could be desired. The ground upon which he stood was historic. Piles of classic architecture reared their pinnacles about him in imperishable glory and spoke in silent eloquence of a departed past. The atmosphere he breathed was fragrant with memories sure to mould the character and shape the future of such a man. His associates in that college life were young men of bright talent, exalted purpose and religious yearnings. When therefore the future Cardinal was chosen to deliver the University sermons a charm fell upon them. There was far more in his sermons than sounding words, or the graceful turn of rounded periods. These were there with a delicacy and polish rarely equalled and never excelled. Other preachers quoted Scriptures, but he quoted them and wove them into his discourses so that they became the very portion of the cloth. Others had delivered their sermons with a dignity becoming the pulpit they occupied; but Newman with serious look and sweet voice delivered them with an earnestness which sent every word home. Men heard them and went away to meditate. All returned, and many left all to follow him. Soon he became the real if not the nominal leader of the Tractarian Movement. And far beyond the walls of Oxford, Newman's University sermons were hailed not only as the works of a scholar, but also as the masterpieces of a man who was going to solve for himself the deepest problems of religion. The variety of his talents is indicated by the very titles of his works. In "The Ariens of the Fourth Century" he treats of that great heresy with the rich lore of historical research and the just estimate of philosophical criticism. In "Loss and Gain" a beautiful picture is drawn of Oxford life, while the pages of "Callista" remind us of the classic days of Rome. His "Lecture on a University" portrays the typical seat of learning in its relation to science and Christianity.

In his sketch of Cicero he unconsciously described himself where he said: "Terence and Lucretius had cultivated simplicity; Cotta, Brutus and Calvus had attempted strength, but Cicero rather made a language than a style, yet not so much by the invention as by the construction of the words." Further on in the same sketch he said: "Cicero's great art lies in the application of existing materials, in converting the very disadvantages of the language into beauties, in enriching it with circumlocution and metaphor, in pruning it of harsh and uncouth expressions, in systematizing the structure of a sentence. This is that copia decendi which gained Cicero the high testimony of Caesar to his inventive powers, and which, we may add, constitutes him the greatest master of composition the world has seen." In the arena of polemics or in the sphere of philosophical reasoning Newman stretches out like a bold promontory

in the sea of thought. Never for a moment did he lay aside his literary character, and the new sphere into which he entered after his secession from Anglicanism was not to mar his prospects in other respects. On the contrary, it environed with an atmosphere quite congenial to the disposition of a man of high literary standing. Those who heard his lectures on "Difficulties in Anglicanism," "State of Catholicity in England," "Nature and Scope of University Education," "Occasional Sermons to Mixed Congregations," knew that these would live, for they had in them the germs of literary immortality which the hand of genius alone can sow. In his "Apologia" no more minute self-analysis has ever been communicated to the world. At the time of the publication of this autobiography a passage from it was singled out by certain reviews as one of the first in the English language. The title and office of Cardinal seem to impart an additional claim to literary distinction, nor could any one be found more fit than Newman to have occupied such an important position. Though almost all the works he has published, "The Ariens" being excepted, have been of the occasional sort penned down to meet an emergency and suggested by the circumstances of the moment they have taken their place in the literature of the age by reason of the thought with which they are weighed and the classical purity in which they are vested. He says he never aimed at style. To be clear was his end and object, and if there was anything of style to be found in his writings he owes it all to Cicero. In fine, Newman's writings may be regarded as the clearest and most finished in English literature. He wrote with labor, re-wrote with toil and is an exemplar for any student in English composition. While musing on the glorious feats he accomplished in the intellectual sphere, we cannot refrain from saying that he was endowed with more than ordinary intellectual powers which he so generously used for the advancement of religion and science.

The part he acted in public life was a noble one, and the heritage he left behind more to be prized than gold and precious stone. It is the inheritance of heavenly thought and saintly wisdom set in the jewels which genius alone knows how to fashion. If the land where Newman had passed such a glorious career was rendered bright by a few luminaries of no subordinate brilliancy, there would be reason to hope that those clouds of error and prejudice which now envelope that ambitious kingdom would presently vanish, and then the home that had nourished such a son would appear all the brighter by reason of the shadows from which we hope it will yet issue. That such was the cherished desire of Cardinal Newman is unquestionable for who was so conversant with the exigencies of the times or who so capable of devising means whereby they may be remedied? What pride should nestle in the hearts of Catholics that they have found such a mighty champion in the cause of English literature? With what earnestness should we not cling to those masterpieces of learning and composition which he has bequeathed to us! No man during this century has surely done more for the advancement of English letters. The purity and simplicity of his language, the delicacy of his thought, the sensitiveness that characterizes his treatment of vexed questions are all for our imitation. We may not walk the paths of genius or leap from crag to crag along the dizzy heights where we see him climbing the very summit of greatness and truth—but it will remain in the power of us all to be like the Cardinal Priest of the Oratory, true and simple and charitable in our language. Still more does his great career appeal to our imitation in the retiring and religious



Of importance in your household is to know how to get your washing done without injury to your fabrics. There is but one way—buy

Eclipse

Soap, the purest, sweetest, and, in the end, the cheapest Soap ever offered in Canada. Our grocer has it. Try a bar—large or small.

John Taylor & Co.,
MANUFACTURERS.

character which marked his whole life. England had offered him homage that might tempt his ambition if he had any, but he chose the humility and obedience and solitude of a priestly life in the silence of the Oratory. A light to thousands, a consoler to the sorrowing, a guide to many a stray traveller, he spent well nigh fifty years in the light of that church where he found a home and rest and a hope for the future. We know that the good he has done is not transient and that that literary star which rose over the horizon of the 19th century will shine in the sky of letters and philosophy while English pure and undefiled is the language of the world. Men more brilliant may take his place; geniuses may fly with fancy's wings into poetic realms unknown to fame, but he, the father of Catholic English literature shall remain the pure, the simple, and the true; above all his peers pre-eminently rises, like a gigantic tower, John Henry Newman, the man of letters.

CLOSING EXERCISES.

(Continued from Page 3.)

Miss Mary Aylward Prize awarded in 4th Class Instrumental Music.
Prize for Freehand Drawing in Div. 5th Class obtained by Miss Olive Wheaton.
Prize for Drawing in Div. 4th Class obtained by Miss Mable Dutton.
Prize for Needle Work equally merited by Misses Helen Heck, May Gallagher, Olive Wheaton and obtained by Miss May Gallagher.
Miss Helen Heck, Crown and Silver Medal donated by Rev. F. Rohleder for Excellence in Div. 5th Class Arithmetic, 1st Prize in English Class Book-keeping, Writing and 1st in 3rd Class French.
Miss Olive Wheaton, Silver Medal donated by Rev. M. Jeffcott, for 1st Prize in Div. 5th Class English, Arithmetic, Book-keeping, Writing, and in 3rd class French.
Miss Mary Gallagher, Silver Medal donated by Rev. F. Ryan, for 1st Prize in English Class, 1st in B. Keeping, 1st Writing, 1st in 3rd Class French, and 2nd Prize in Arithmetic.
Miss Mary Ward, 1st Prize in Writing, 2nd in Div. 5th Class English, 2nd in Book-keeping.
Miss Anna Massow, 1st Prize for Writing, 2nd in English Class, Arithmetic, Book-keeping, and in 3rd Class French.
Miss Aileen Hynes, 1st Prize for Writing, 2nd in Div. 5th English, Arithmetic and Book-keeping.
Miss K. Aylward, 1st Prize Writing, 1st in 1st Class French, 2nd in Div. 5th Class English and B. Keeping and 3rd in Arithmetic, 2nd in Freehand Drawing.
Miss E. Judge, 3rd Prize in English Class, Arithmetic and French.
Miss L. Farquhar, 3rd Prize in English Class and also in Arithmetic.
Miss Olive Harrison, 1st Prize in Div. 4th Class English, Arithmetic and Writing.
Miss Mabel Dutton, 1st Prize in English Class, 1st in Writing, 2nd in Arithmetic.
Miss Ruby Maunder, 1st Prize in English Class, Arithmetic and Writing.
Miss Monica Ward, 1st Prize in Div. 4th Class English and in Arithmetic, 2nd in Writing.
Miss Mary McGlan, 1st Prize in English Class, and 2nd in Arithmetic.
Miss Mary Hodgson, 2nd Prize in English Class, 2nd in Arithmetic and 1st in Writing.

Miss Gertrude Small, 2nd Prize in English and 3rd in Arithmetic and Writing.
Miss Josephine Heck, 1st Prize in Writing, and 2nd in Div. 4 Class English and also in Arithmetic.

Miss M. Tagliotti, 1st Prize for Writing, 2nd in English Class and 2nd in Arithmetic.
Miss May Russell, 3rd Prize in English Class, 3rd in Arithmetic and Writing.

Miss Alice Chaelebolds, 3rd Prize in English and Arithmetic, 2nd in Book-keeping and Typewriting.

Miss Nellie Cunningham, Prize for general improvement in English and Arithmetic classes.

Some of the Young Ladies came too late in the year to compete for Prizes, and those pupils, who were not present at the Distribution forfeit their Prizes.

JUNIOR DIVISION.

HONOR LIST.

Christian Doctrine, 1st Ettie Maunder 2nd L. Cunningham.

Regular Attendance, H. Heck, F. H. H. Promptitude in returning after vacation, F. Gallagher, H. Heck, J. Hannon, B. Hannon, M. Hoole, M. Meehan, H. Harrison Lady-like Deportment, H. Heck, F. Gallagher, C. Phelan, M. Meehan, N. Wheaton, M. Kenny N. Kerby, C. Callaghan.

Amiability and obliging manners, Essie Ross, Mable Poole.

Writing and Drawing, H. Harrison Z. Dutton, M. Kenny.

Geography, Special Prize presented by Mr. E. O'Keefe, Map-drawing, H. Harrison.

SENIOR DIVISION 3RD CLASS.

The following pupils received Prizes in different studies, 1st H. Flinnegan and E. Ryan.

Jan. Div.—H. Harrison, E. Maunder, M. Poole, Z. Dutton, S. Cunningham.

SENIOR 2ND CLASS.

F. Gallagher, H. Heck, N. Wheaton, M. Kenny.

Jan. Div.—1st C. Phelan, 2nd E. Ross, B. Hannon, 3rd M. Poole, M. Callaghan, M. Meehan, L. Kavanagh.

Preparatory School.—J. Hannon, N. Kerby, K. Lyner, E. Watson, N. Baker, I. Gabel, I. Moran, C. White, M. McNamara, L. Brady, M. Kenny, J. Kenny, B. Judge, C. Gable, K. Kenny, M. Doyle, G. McConnell J. Garaghan.

St. Jerome's College, Berlin:

Medals awarded at St. Jerome's College, Berlin Ont. Thursday, June 20, 1895.

Rev. Jas. Way's Medal for Good Conduct (Seniors) to Mr. A. Olaszowski; Mr. L. Baumgartner's Medal for Good Conduct (Juniors) to Mr. Chas. Pietrowicz, Rev. Wadel's Medal for General Proficiency in Classical course, to Mr. F. Walaszkiwicz, Hon. J. E. Bowman's Medal for General Proficiency in Commercial Course, to Mr. Wm. Fischer; Rt. Rev. Bishop T. J. Dowling's Gold Medal for Christian Doctrine, to Mr. Clemens Brohmann; Rev. J. Sullivan's Medal for Mental Philosophy, Latin course, to Mr. Jno. Cummings; Dr. N. F. Keifer's Medal for Mental Philosophy, English course, to Mr. Henry Cook; Rev. Geo. Brohmann's Medal for Rhetoric, to Mr. Peter Neaton; Rev. Jno. Gnam's Medal for sixth year Latin, to Mr. Jas. Phelan; Rev. C. Slominski's Medal for Latin, Higher Syntax, to Mr. Albert Miller; Rev. J. J. Gehl's Medal for English Literature, to M. Leo Doll; Mr. J. Rittinger's Medal for German, to Mr. Jas. Poelan; Rev. A. J. Beck's Medal for Arithmetic, to Mr. Jas. Englert; Dr. C. Drastis Medal for Chemistry, to Mr. Chas. Kiefer; Rev. F. A. B. Laforest's Medal for Universal History, to Mr. Albert Finger; Commercial Diplomas awarded to Messrs. John Dunn, Albert Schellinger, Hugo Schellinger, Wm. Henninger, Jos. Eckert; Jas. Englert, Wm. Fischer, John Gleason, M. Keifer, Alfred Roth.

IMPERIAL BANK.

The Twentieth Annual General Meeting Held.

WHAT THE REPORT SHOWS.

Statement of Profits for the Past Year.

The Bank in an Excellent Position Despite Easy Money and Dull Times—Vancouver Branch Opening.

The twentieth annual general meeting of the Imperial Bank of Canada was held, in pursuance of the terms of the charter, at the banking house of the institution, 19th of June, 1895. There were present:—
 H. S. Howland, Thomas R. Merritt, Wm. Ramsay of Bowland, Robt. Jaffray, T. Sutherland Stayner, Hon. John Ferguson, Rev. E. B. Lawler, R. N. Gooch, John Stewart, David Kidd (Hamilton), G. MacLean Ross, R. L. Benson, Anson Jones, N. Merritt, Jos. Whitehead, Geo. Robinson, Richard Donald, Jas. J. Foy, Q.C., Lieut. Col. Mason, Wm. Hendrie (Hamilton), E. B. Osler, Robt. Thompson, J. Harry Patterson, L. S. Oille, M.D. (St. Catharines), Arthur McFall (Woodbridge), Chas. Forrest (Fergus), J. G. Ramsay, Ald. John Hallam, Clarkson Jones, Charles O'Reilly, M.D., H. Sintzel, Wm. Gordon, Prof. Andrew Smith, W. B. Hamilton, J. Kerr Osborne, etc., etc.
 The chair was taken by the President, Mr. H. S. Howland, and Mr. D. R. Winkie was requested to act as Secretary.
 The Secretary, at the request of the Chairman, read the report of the directors and the statement of affairs.

THE REPORT.

The directors have much pleasure in meeting the shareholders, and beg to submit the twentieth annual balance sheet and statement of profits for the year ended 31st of May, 1895.

Out of the net profits of the year, after making full provision for all the bad and doubtful debts, maintaining the fund to cover rebate on unimpaired discounted bills, and after laying aside the annual contribution to the officers and employees' guarantee fund (authorized under by-law 15):

(a) Two half yearly dividends at the rate of 8 per cent. per annum and a bonus of 1 per cent. for the second half-year have been paid.

(b) Bank premises account has been credited with \$25,000.

The profits of the bank for the past year have suffered somewhat from a long spell of easy money and from a general dullness in trade, accompanied by low prices for almost all commercial products, particularly for those of the soil. It is gratifying to know that an improvement has set in both in trade and in prices. The bank, as is evident from the subjoined statement of its affairs, is in an excellent position to avail itself of any further revival in business.

Your directors would recommend that the unsubscribed capital stock of the bank, amounting to 364 shares, be disposed of at an early date and in accordance with the provisions of the bank act.

Premises have been secured in Vancouver and a branch of the bank will be opened in that city in the course of two or three months.

All of which is respectfully submitted.

H. S. HOWLAND,
President.

Statement of Profits for Year Ending 31st May, 1895.

Balance at credit of account, 31st May, 1894, brought forward.....	32,638 27
Profits for the year ended 31st May, 1895, after deducting charges of management and interest due depositors, and making full provision for all bad and doubtful debts.....	203,060 88
From which has been taken:— Dividend No. 32, 1 per cent. (paid 1st Dec., 1894).....	73,460 00
Dividend No. 40, 4 per cent. (payable 1st June, 1895).....	78,544 00
Bonus of 1 per cent. (payable 1st June, 1895).....	19,036 00
	<hr/> 176,640 00
Written off bank premises and furniture account.....	49,589 55
	<hr/> 23,000 00
Balance of account carried forward.....	31,889 55

BEST ACCOUNT.

Balance at credit of account, 31st May, 1894.....	1,162,252 00
Premium received on new capital stock.....	4,513 00
Balance of account carried forward.....	1,156,800 00

Twentieth Annual Balance Sheet, 31st May, 1895.

LIABILITIES.

Notes of the Bank in circulation.....	\$ 1,143,611 00
Deposits not bearing interest.....	81,470,694 45
Deposits bearing interest (including \$12,602 22 being amount of interest accrued on Deposits Receipts to date.....)	7,932,885 25
Due to other banks in Canada.....	9,109,479 70
	1,090 04
Total Liabilities to the public.....	\$10,647,719 74
Capital stock (paid up).....	1,963,000 00
Best account.....	\$1,156,800 00
Contingent Account.....	35,979 03
Dividend No. 40, payable 1st June, 1895, 1 per cent. and bonus 1 per cent.....	98,250 00
Former dividends unclaimed.....	160 25
Rebate of Bills Discounted.....	29,320 05
Balance of Profit and Loss Account carried forward.....	31,889 55
	<hr/> 1,355,029 85
	<hr/> \$13,840,319 02

ASSETS.

Gold and Silver Coin.....	\$ 121,375 05
Dominion Government Notes.....	1,225,101 00
Deposit with Dominion Government for Security of Note Circulation.....	80,431 63
Notes of and Checks on other Banks.....	229,983 39
Balance due from other Banks in Canada.....	184,702 19
Balance due from Agents in Foreign Countries.....	625,057 04
Balance due from Agents in the United Kingdom.....	91,737 16
Dominion of Canada Debentures.....	113,791 46
Province of Ontario Securities.....	437,713 7
Municipal and other Debentures.....	1,601,666 01
Canadian, British and other Securities.....	551,870 41
	<hr/> 2,204,442 65
Loans on Call, secured by Stocks and Debentures.....	1,557,095 52
	<hr/> \$ 6,662,128 04
Other current loans, discounts, and advances.....	\$ 6,613,009 19
Overdue debts (loss provided for).....	73,345 01
Real estate, the property of the Bank (other than bank premises).....	64,102 70
Mortgages on real estate sold by the Bank.....	86,594 40
Bank premises, including safes, vaults and office furniture, at head office and branches.....	296,671 62
Other assets, not included under foregoing heads.....	33,131 97
	<hr/> \$13,860,349 62

D. R. WILKIE, Cashier.

The scrutineers subsequently reported the following shareholders elected Directors for the ensuing year:—Messrs. H. S. Howland, T. R. Merritt, Wm. Ramsay of Bowland, Robert Jaffray, Hugh Ryan, T. Sutherland Stayner, Hon. John Ferguson.

At a subsequent meeting of the Directors Mr. H. S. Howland was re-elected President and Mr. T. R. Merritt, Vice-President for the ensuing year.

By order of the Board,
 D. R. WILKIE, Cashier.
 Toronto, 19th June, 1895.

Twenty Long Years.

I suffered from Dyspepsia and all the inconveniences arising therefrom for nearly twenty years. After having tried the prescriptions of two eminent Doctors without perceptible effect, one of my friends advised me to make constant use of St. Leon Water by taking nearly a pint every morning an hour before breakfast.

For nearly ten years I have faithfully followed the prescription, and my health is as good as could be desired.

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THURSDAY, JUNE 27, 1895.

Calendar for the Week.

June 28 St Leo II, P
29—Sts. Peter and Paul,
30—Commem. of St. Paul,
1—Octave of St. John Baptist,
2—Visitation B. V. M.,
3—SS. Irenaeus and Comp. MM.,
4—S. Bertha, W.

Change of Form.

Many of our readers have suggested that THE CATHOLIC REGISTER would look more like a newspaper if it were printed in eight pages instead of its present sixteen-page form. Believing that there is much force in the suggestion, we propose to adopt it; and next week the REGISTER will for the first time appear in octavo shape.

Matters of the Moment.

The present is undeniably an anxious moment for the Catholic people of this Dominion. Any hour may witness a general onslaught upon what we hold in veneration. The exigencies of a political party might cause to be arrayed against each other the peoples of the two great religious bodies which comprise our population. Already province is being balanced against province, race against race, religion against religion. The momentary frenzy evoked by Mr. McCarthy some years ago showed to a desperate administration in Manitoba an opportunity against which honorable resistance immediately succumbed. An outrage was ostentatiously perpetrated upon a small minority of the people of that province, against the better judgment of the perpetrators. The act was a dishonest one, and the perpetrators have now to reckon with the fruits of their misdeeds. It was an easy thing to justify their bigotted position before an overwhelming majority of anti-Catholics, but it has proven by no means so easy to convince the Catholic forty-five per cent. of the people of the Dominion that wrong must be borne because might will have it so.

The prospect of a remedy for the deplorable conditions existing in Manitoba is not encouraging. The Dominion Government, or perhaps it should be said a section of the Cabinet is said to favor the introduction of remedial legislation, whatever may be meant by that convenient expression. We must bear in mind, however, that in a country such as this, where political power depends upon public favor, and where in most cases the spoils of office count for more than the prospect of fame, lawmakers are apt to do that which is popular rather than that which is equitable. The position of a

party to-day may be reversed to-morrow. Already the friends of the government are indicating ways of escape. It is to be expected. At the same time it is to be remembered that the state of mind of the Protestant people of Manitoba is a fact to be considered. If it be true that in the present condition of excitement the Greenway Government dare not yield justice to the Catholics, and that for the same reason the Dominion Government could not adequately enforce measures restoring Catholic school rights, the situation is one of very great difficulty.

An incident which served to increase the interest in the school case was the publication of a letter from the Bishop of Nicolet to his clergy. It is not easy to understand the need for publishing this account of what may be considered semi-diplomatic correspondence just at this time. Except for one or two revelations which go only to show that the Sacred College of the Propaganda is actively attending to business, there is nothing new about it. But a new button is the life of an old coat, and the press that was tired of all the well considered aspects of the Manitoba case and longed for something fresh, eagerly grasped at some of the Bishop's expressions. Somehow the impression of a Sunday school novel sticks to one, thus it is that otherwise sensible men can never distinguish between a bishop and a conspirator. Make the thing as bad as you will. Suppose his Lordship was stupid enough to think that the judges could be influenced, you must then account for the singular fact that Cardinal Ledochowski, a man of shrewd judgment and immense experience, nevertheless jumped at the suggestion. But have your way about his wisdom also. Grant that because he is an Italian and living beside a national administration where every man has his price, or has already had it, he might suppose the Englishmen not unapproachable. Still the end is not. We are asked to think that Cardinal Vaughan, an Englishman to his fingertips, schooled in the constitution, living under its operation, watching the inner machinery move, jumped at the suggestion. The thought of undue interference becomes absurd before we come to the judges at all. But Bishop Gravel did not suggest interference. The Colonial Office deals with the affairs of the colonies, and Bishop Gravel very properly thought it wise to remind its officers of the engagements entered into by their predecessors in the Queen's name. The reminder was needed.

One cannot soberly convince himself that the Bishop of Nicolet would first do an act at once stupid and improper and then publish the matter. But if we take the worst view of it there are some other circumstances worth recalling which prevent our fixing all the odium on one side. For instance, one of the foremost champions of the Manitoba anti-Catholic cause, Dr. Bryce, was not so long ago rather vainglorious concerning the first verdict of the Privy Council. Why? Because a

document purporting to express the sentiment of Manitoba Presbyterians as against Separate Schools for Catholics, had, he thought, greatly influenced the decision of their Protestant Lordship. For the manly attitude of Principal Grant at the recent assembly, we can freely express appreciation. He refused to sacrifice elemental principles of justice for the sake of partisan Protestantism. But of some of his friends the same cannot be said. Principal Caven, for instance, may have been more Presbyterian; but he was a less practical Christian, a less discerning citizen. Alongside the frothings of the Synods and the pronouncements of the Bishops stand out in majestic strength. They alone of all who pretend to be ministers of religion insist upon the necessity of placing religion in the forefront of the interest of life. The ministers who are so mightily concerned lest the children be taught religion, should confine themselves to politics. The apostles did not learn the art of advancing the interests of religion by confining instruction in its principles to one day in seven, and that imperfectly.

Though for the present the politicians should fail to settle this difficulty consistently with justice to the Catholics, time will bring about that settlement. Any who doubt should read the letter from Cardinal Ledochowski. The irrevocable position of Catholics on the matter is there stated. The attempt has been made show that Archbishop Ireland is not at one with the Propaganda on the question. His Notre Dame address, which appears elsewhere will dispel that illusion. The children are the first, the greatest care of the Church. They will never be abandoned. Cabinets and constitutions may come and go but the efforts of the priests and Bishops in their behalf will go on unceasingly, and truth must in the end prevail.

Principal Caven.

After carefully perusing the speeches and resolutions that marked the proceedings of the Presbyterian Synod, held last week, we came to the conclusion that bigotry, hypocrisy and inconsistency are still rife for political and civil discord and broils in our midst. On Saturday the 15th Principal Caven opened fire on the Manitoba School Question. He began by a vigorous attack on Separate Schools in general which received his splenetic and vituperative condemnation.

The principle which he laid down as a thing that required no proof, because self evident is, "that there should be no connection between church and state," and as a consequence that "public funds should not be expended for denominational purposes." Both these principles are wrong, and it may be said anti-Christian. Why should the State not aid the Church in its works of charity, for instance? If the church builds hospitals, erects educational institutions, provides orphanages, only infidels or pagans would hazard the ipse dixit of Principal Caven, "that they must receive no aid or encouragement from

the state." If these institutions take an immense amount of work and expense off the hands of the state, can not the state offer some remuneration? Can not the state give encouragement to such humane and Christ-like Institution? Although we do not believe Principal Caven to be a pagan or an unbelieving Jew, we can not withhold our opinion that his fanaticism, whose Catholicity is concerned, so blinds his reason that he is led to utter principles subversive of Christianity, of truth and common sense. The Sydney Presbyterian Review in a late number called attention to the fact that the education act of New South Wales made financial provision for religious education in the schools, that the Anglican church had already received about \$500.00 for that purpose and that the Presbyterians taking advantage of those provisions, should go and do likewise.

Is it true that Rev. Principal Caven has received grants of large tracts of land in Muskoka from the Provincial Government? That these grants of land were worth three hundred thousand dollars when given, and in a few years may be worth a cool million. It is stated that these lands were donated to Principal Caven, in trust for the benefit of Knox College of which he is principal. If all this be true, and it has been so stated without official denial, then Principal Caven is guilty of inconsistency, when he lays down the axiom that "Public funds should not be expended for denominational purposes." The conclusion which he draws is, that "Separate Schools being a distinct violation of principle must be condemned." But as the principle is false and as Knox College has been aided by the State there exist the same reasons for condemning Knox College as for condemning Separate Schools.

Principal Caven lays himself open to the charge of hypocrisy, when saying that he had no feeling whatever against Roman Catholic fellow citizens, that he almost wished the issue was a Presbyterian one, so that he might take the same stand upon that. His resolution simply asked them to say "that in a Christian country education should be Christian, and be in harmony with the principles of Christianity." Here is the most glaring insult offered to the priests and bishops who advocate and patronize Separate Schools. Is the education favored and adopted by the Catholic hierarchy out of harmony with the teachings of Christianity? Are the Catholic Separate Schools anti-Christian? So Principal Caven would make it appear while professing a kind feeling towards his Catholic fellow citizens. In reply to the objection that the Quebec people might abolish Protestant Separate Schools, the Principal said: "that the Quebec system was entirely different." "In Quebec what were called public schools were really nothing else but Catholic schools." It is exactly what the Catholics of Ontario and Manitoba say the Public schools in those provinces are simply Protestant schools with Protestant teachers and inspectors, Protestant prayers and the Protestant Bible and the very air and atmosphere intensely Protestant. So that all Principal Caven's arguments against Catholic Separate Schools come to naught, and he is condemned on every side by the very argument used to prop up his own bigotted and irreligious contentions.

Will Ireland be the Gainer?

Will Lord Rosbery's fall from power injure to a very great extent the prospects of Ireland's autonomy and regeneration? This question will be the opening and leading topic of conversation among Irishmen both at home and abroad for the next few weeks.

It is our firm belief that the cause of Home Rule will be rather advanced than retarded by the change of Government. Lord Rosebery's administration, although well inclined towards its Irish supporters, had never sufficient strength or the required backbone and determination to grapple with the House of Lords, which threw out or toned down its many liberal measures, and which still and for a long time to come will remain the only serious impediment to block the way of Home Legislation for the Irish people. The split in the National Party and the factious spirit of the irreconcilables, was a source of infinite weakness to the Government. With a solid Irish phalanx at its back it would have been able to pass every measure of a liberal character, called for by masses of Great Britain, it would have shaken the confidence of the Tory leaders in their own strength, and by threatening the House of Lords with demolition, or emasculation of its powers, could have wrung from its demoralized peers an unwilling consent to an Irish Parliament in College Green.

The general election will decide whether Lord Salisbury's lease of power can last much longer than his predecessor's. It is very possible that the Unionists and Tories may win by a slight majority. But they will have to reckon with an Irish solid opposition vote, unless Home Rule for Ireland form part of the platform on which they are now about to appeal to the nation. That there will be an unanimous selection of nationalists at all the hustings in Ireland is almost a certainty. The late election of the Nationalist Kelly for Wicklow indicates the direction of the current of popular feeling in Ireland at the present moment. The factionists from Dublin used very possible means of securing that constituency, but were overwhelmingly defeated. It is no prophecy to make in advance the statement that every county in Ireland, with the exception of one or two constituencies in Ulster, will give immense majorities to the candidates who promise obedience and loyalty to the chosen leader whoever he may be. The sad experience of futile attempts at land laws—and eviction laws—during the last three years, with a divided Irish Party, has opened the eyes of the Irish people to the necessity of having one solid body to represent them henceforth in the British Parliament. Let it be McCarty or Dillon or Healy or Blake, whosoever is chosen leader must be implicitly obeyed on all vital questions, and in all Parliamentary divisions. With such a determining force in the House of Commons the chosen leader of the Irish people will be in a position to dictate terms to any government.

EDUCATION.

Archbishop Ireland Discusses the American System.

AN ADDRESS AT NOTRE DAME UNIVERSITY JUBILEE.

The first great oration at the proceedings at Notre Dame University last week was delivered by Archbishop Ireland who spoke as follows:

"American Catholics have reason to rejoice and do rejoice in the unparalleled development of holy Church in America, and of the numberless institutions which she fosters. Let them be ever ready to proclaim their deep indebtedness to America herself, on whose soil alone this development could have taken place. We thank thee, America, for all thy favors, chiefly for thy sweet liberties, which never check and ever encourage native effort and growth in individual men and in institutions. The Catholic Church grows in America largely because America allows the Church to do her best and to be all that she professes herself capable of being. Americans are a practical people—but they at times incline to be too practical for their true ulterior good, or even for immediate purposes which they have in view. The fault is not without its excuse, which we find in the newness of the country and the feverish struggle with matter which this newness imposes; time will bring the cure. We however, who recognize the fault should strive to hasten the correction. The self-made men of America who, with the merest elementary education, have risen into prominence and proved themselves our most valuable citizens and statesmen, are often summoned as witnesses against a liberal education. The answer is near at hand. They are men of exceptional natural talent who, unaided, have attained to culture and power which ordinarily come from education, and whose elevation of mind, however, often would have been higher had their rich natures received the kindly aid of well-directed art. The great thing in man and in all the work of man is mind. It is by mind that man is primarily constituted the image and the likeness of God, it is by mind that he rules the material universe and makes of it a stepping stone upon which he reaches in his self-aggrandizement even to the skies.

"When liberally educated, a man is a power in whatever work he may engage his energies. A liberal education, I said must not propose the useful as its immediate aim. Yet the useful finds thereby its profit, and a hundred-fold more than if it had been sought out directly for its own sake. For the mind has grown in strength and versatility; power has been gained. You may now use that power as you will, and in whatever direction you turn it quick and full action will follow. Does there not in this manner arise an aristocracy which in this land of equal rights and equal freedom should be prized and encouraged? Be it so; whatever her democracy of political institutions and social conditions, America and all mankind will ever gladly bow in obeisance to this double sovereignty, the aristocracy of mind and the aristocracy of heart—to learning and to virtue. In the persons of Father Sorin and his co-laborers the Catholic Church comes forward as the friend and the patron of liberal education. The most sacred principles of the Catholic Church impel her to an alliance with liberal education. The Catholic Church is the Church of the living God, having the mission to make Him known men, through all the manifestations of His power and love—as the God of revelation and the God of nature. The knowledge of truth is the

knowledge of God. Hence it is and it must necessarily be the wish of the Church that men seek after truth in all directions, from all sources and through all instrumentalities. Her first charge is, indeed, revealed truth; but God is no less in nature than in revealed truth, and in her loyalty to Him she follows Him whosoever His footprints are seen and delights in bringing men to Him, whosoever He is.

"The Catholic Church always made liberal education one of her most cherished works. In the days of her persecutions she opened a Christian school of high philosophy in Alexandria, where a Clement, a Catherine allowed no intellectual precedence to the most learned masters of the academies of reigning paganism. When peace and prosperity came to her, schools were built by her as early as monasteries and basilicas. In America the State builds schools, colleges and universities and is lavish in its expenditures for their support. The question is put, why does not the Church leave the work of education to the State, which commands for the purpose wealth and power that the former cannot hope to possess? The question calls for a brief answer. I have no quarrel with the educational work of the State. I admire, I am proud of my country in this matter, as in so many others. America understands the importance of education; she always prized primary education, and to-day she aims at being the peer of all other nations in liberal education. I admire the generosity of the State to primary and to superior education. The schools and colleges of the State do not include religion in the programmes. My ideal school, as I will presently say, is the Christian school, where secular knowledge and religion are wedded in inseparable union. Yet I do not blame the State. What can the State do in view of all the circumstances of the country but leave out religion, and in this matter strive to make schools as natural as schools can be. The State does the best it can. Let us be just to it, praising it for the good it does and admitting the force of the reasons for its shortcomings. Where they are unavoidable our practical duty is to make up for these shortcomings by extraordinary efforts in other ways.

"To anathematize the state is a wrong and a folly. Would you have the state close its schools and colleges? But in no other manner can the masses receive an education. Moreover, the state will not close its schools and colleges, and the millions will and must continue to frequent them. Legions of your Catholic children will be among their pupils, you have no buildings to day to accommodate more than one-third of your children, and you scarcely have teachers for that number. Will you, I ask, censure those who attend state institutions, and in anger withdraw from them all spiritual watchfulness? By so doing some may reply we show our special predilection for the pupils of Catholic institutions. But will you, I ask, dare neglect unto death two thirds of your children in order to save more easily the other third? I will speak my full thought. I would work with double energy to make up for the necessary exclusion of religion from the programmes of state institutions by doing all in my power to bring in some other manner their pupils under religious influences, and while so doing I would build up, but not in angry protest against the state school, the Christian school; and I would say to parents and to children, thrice blessed are those whose daily mental nutriment is secular and religious knowledge united. The Catholic school and the Catholic college have their mission among the Catholics of America. They are the ideal schools. From them, therefore, there must come ideal fruits. Without these fruits Catholic schools and Catholic colleges cannot justify them-

selves and cannot give reasons for their existence.

"What magnificent opportunities are now before the Catholic laity. It is a period of sad doctrinal disintegration and of consequent weakening of morals. It is a period of vast social changes, which disturb principles and awaken passions. Thoughtful men are casting around for great forces by which society may be preserved and the flow of moral misery stemmed. Those forces the Catholic Church owns in that rich abundance with which they came to her from her divine founder, and if Catholics are true to their Church she will be hailed as the savior of men and society. But to this end they must live true Catholic lives, and by their fruits prove the principles of their faith. I aim at elevating to the standard of the Church's life the whole Catholic people of America. My present plan in this work is to send out through the land from time to time Catholic men, well trained in faith and morals, resolute and reliable, who will be leaders by word and example, who, themselves model men, will shape in their own pattern the mass of their fellow Catholics. Whence will come those men of elite? From our colleges and universities—if they do not come from them in large numbers then these colleges and universities have failed in their work. The twentieth century is nigh—a century of wondrous possibilities for country, church and humanity. Notre Dame, we pray Almighty God to bless thee, and to make thee equal in all things to the providential mission which is assigned to thee. During the twentieth century many thousand names will be inscribed on the rolls of honor of country and of church, names of their worthiest and most glorious sons. Among them, in highest lines, be the names of the pupils of Notre Dame."

Making One's Self.

Speaking at Notre Dame Jubilee celebrated last week Bishop Spalding of Peoria spoke as follows.

"To be a permanent educational force is the highest earthly distinction. In stooping to the mind and heart of youth to kindle there the divine flame of truth and love we, ourselves, receive new light and warmth. To listen to the noise made by the little feet of children when at play is pleasant, but to come close to the aspiring soul of youth and to feel the throbbing of its deep and ardent yearnings for richer and wider life is to have our faith in the good of living revived and intensified. Take the student as a man. In perceiving what he is to another he comes to understand what he is, or may be, to himself. Our self respect is due largely to the love we receive in childhood and youth. Enthusiasm springs from faith in God and in the soul, which begets in us a high and heroic belief in the divine good of life. Character is formed by effort, resistance and patience. If necessity is the mother of invention, suffering is the mother of high moods and great thoughts.

"Only they who have come of age, who have learned how to educate themselves, can take delight in the task of the Lord. The power to control attention, as a good rider holds his horse to the road and to his gait, is a result of education, and when this is acquired other things become easy. The moral value of the study of science lies in the love of truth it inspires and inculcates. From the educators' point, truthfulness is the essential thing. The doubt of an earnest, thoughtful, patient and laborious mind is worthy of respect; in such doubt there may be found, indeed, more faith than in half the creeds. But the skepticism of the sciolists lacks the depths and genuineness of truth. All divine things are within and about us, but we are too gross to see the celestial light or to catch the whisperings of the heavenly voices.

JEAN - AN POQUELIN.

— PV —

GEORGE W. CABLE.

"And that was—" asked one or two, impatient of the pause.

"That it 'don't worsen wile!"

One of the Board said, "Mr. President, this market-house project, as I take it, is not altogether a selfish one; the community is to be benefitted by it. We may feel that we are working in the public interest [the Board smiled knowingly], if we employ all possible means to oust this old nuisance from among us. You may know that at the time the street was cut through, this old Poquelin did all he could to prevent it. It was owing to a certain connection which I had with that affair that I heard a ghost story [smiles, followed by a sudden dignified check]—ghost story, which, of course, I am not going to relate; but I may say that my profound conviction, arising from a prolonged study of that story, is that this old villain, John Poquelann, has his brother locked up in that old house. "Now, if this is so, and we can fix it on him, I merely suggest that we can make the matter highly useful. I don't know," he added, beginning to sit down, "but that it is an action we owe to the community—hem!"

"How do you propose to handle the subject?" asked the President.

"I was thinking," said the speaker, "that, as a Board of Directors, it would be inadvisable for us to authorize any action involving trespass; but if you, for instance, Mr. President, should, as it were, for mere curiosity, request some one, as, for instance, our excellent Secretary simply as a personal favour, to look into the matter;—this is merely a suggestion."

The Secretary smiled sufficiently to be understood that while he certainly did not consider such preposterous service a part of his duties as secretary, he might, notwithstanding, accede to the President's request; and the Board adjourned.

Little White, as the Secretary was called, was a mild, kind-hearted little man, who, nevertheless, had no fear of anything, unless, it was the fear of being unkind.

"I tell you frankly," he privately said to the President, "I go into this purely for reasons of my own."

The next day, a little after nightfall, one might have described this little man slipping along the rear fence of the Poquelin place, preparatory to vaulting over into the rank, grass grown yard, and bearing himself altogether more after the manner of a collector of rare chickens than according to the usage of secretaries.

The picture presented to his eye was not calculated to calve his mind. The old mansion stood out against the western sky, black and silent. One long, lurid pencil-stroke along a sky of slate was all that was left of daylight. No sign of life was apparent; no light at any window, unless it might have been on the side of the house hidden from view. No owls were on the chimneys, no dogs were in the yard.

He entered the place, and ventured up behind a small cabin which stood apart from the house. Through one of its many crannies he easily detected the African mute crouched before a flickering pine knot, his head on his knees, fast asleep.

He concluded to enter the mansion, and with that view, stood and scanned it. The broad rear steps of the veranda would not serve him, he might meet some one midway. He was measuring, with his eye, the proportions of one of the pillars which supported it, and estimating the practicability of climbing it, when he heard a footstep. Some one dragged a chair out toward the railing, then seemed to change his mind and began to pace the veranda,

his footfalls resounding on the dry boards with singular loudness. Little White drew a step backward, got the figure between himself and the sky, and at once recognised the short, broad-shouldered form of old Jean Poquelin.

He sat down upon a billet of wood, and, to escape the strings of a whipping cloud of mosquitoes, shrouded his face and neck in his handkerchief, leaving his eyes uncovered.

He sat there but a moment when he noticed a strange, sickening odour, faint, as if coming from a distance, but loathsome and horrid.

Whence could it come? Not from the cabin; not from the marsh, for it was as dry as powder. It was not in the air; it seemed to come from the ground.

Rising up, he noticed, for the first time, a few steps before him a narrow footpath leading toward the house. He glanced down it—hal! right there was some one coming—ghostly white!

Quick as thought, and as noiselessly, he lay down at full length against the cabin. It was bold strategy, and yet, there was no denying it, little White felt that he was frightened. "It is not a ghost," he said to himself. "I know it cannot be a ghost; but the perspiration burst out at every pore, and the air seemed to thicken with heat. "It is a living man," he said in his thoughts. "I hear his footstep, and I hear old Poquelin's footsteps, too, separately, over on the veranda. I am not discovered; the thing has passed; there is that odour again; what a smell of death! Is it coming back? Yes. It stops at the door of the cabin. Is it peering in at the sleeping mute? It moves away. It is in the path again. Now it is gone." He shuddered. "Now, if I dare venture, the mystery is solved." He rose cautiously, close against the cabin, and peered along the path.

The figure of a man, presence if not body—but whether clad in some white stuff or naked the darkness would not allow him to determine—had turned, and now, with a seeming painful gait, moved slowly from him. "Great Heaven! can it be that the dead do walk!" He withdrew again the bands which had gone to his eyes. The dreadful object passed between two pillars and under the house. He listened. There was a faint sound as of feet upon a staircase; then all was still except the measured tread of Jean Poquelin walking on the veranda, and the heavy respirations of the mute slumbering in the cabin.

The little Secretary was about to retreat but as he looked once more toward the haunted house a dim light appeared in the crack of a closed window, and presently old Jean Poquelin came, dragging his chair, and sat down close against the shining cranny. He spoke in a low, tender tone in the French tongue, making some inquiry. An answer came from within. Was it the voice of a human? So unnatural was it—so hollow, so discordant, so unearthly—that the stealthy listener shuddered again from head to foot; and when something stirred in some bushes near by—though it may have been nothing more than a rat—and came scuttling through the grass, the little Secretary actually turned and fled. As he left the enclosure he moved with bolder leisure through the bushes; yet now and then he spoke aloud: "Oh, oh! I see, I understand!" and shut his eyes in his hands.

How strange that henceforth little White was the champion of Jean Poquelin! In season and out of season—wherever a word was uttered against him—the Secretary, with a quiet, aggressive force that instantly arrested gossip, demanded upon what authority the statement or conjecture was made; but as he did not condescend to explain his own remarkable attitude, it was not long before the disbelief and suspicion which had followed Jean Poquelin so many years fell also upon him.

It was only the next evening but one after his adventure that he made himself a source of sullen amazement to one hundred and fifty boys, by ordering them to desert from their wanton hallooing. Old Jean Poquelin, standing and shaking his cane, rolling out his long-drawn maledictions, paused and stared, then gave the Secretary a courteous bow and started on. The boys, save one, from pure astonishment, ceased; but a rascally little lad, more daring than any had yet been, threw a big hurtling clod, that struck old Poquelin between the shoulders and burst like a shell. The enraged old man wheeled with uplifted staff to give chase to the scampering vagabond; and—he may have tripped, or he may not, but he fell full length. Little White hastened to help him up, but he waved him off with a fierce imprecation, and staggering to his feet resumed his way homeward. His lips were reddened with blood.

Little White was on his way to the meeting of the Board. He would have given all he dared spend to have stayed away, for he felt both too fierce and too tremulous to brook the criticisms that were likely to be made.

"I can't help it, gentleman; I can't help you to make a case against the old man, and I'm not going to."

"We did not expect this disappointment, Mr. White."

"I can't help that, sir. No, sir; you had better not appoint any more investigations. Somebody'll investigate himself into trouble. No, sir; it isn't a threat, it is only my advice, but I warn you that whoever takes the task in hand will rue it to his dying day—which may be hastened, too."

The President expressed himself "surprised."

"I don't care a rush," answered little White, wildly and foolishly. "I don't care a rush if you are, sir. No, my nerves are not disordered; my head's as clear as a bell. No, I'm not excited."

A Director remarked that the Secretary looked as though he had waked from a nightmare.

"Well, sir, if you want to know the fact, I have; and if you choose to cultivate old Poquelin's society you can have one, too."

"White," called a facetious member, but White did not notice. "White," he called again.

"What?" demanded White, with a scowl.

"Did you see the ghost?"

"Yes, sir; I did," cried White, hitting the table, and handing the President a paper which brought the Board to other business.

The story got among the gossips that somebody (they were afraid to say little White) had been to the Poquelin mansion by night and beheld something appalling. The rumor was but a shadow of the truth, magnified and distorted as is the manner of shadows. He had seen skeletons walking, and had barely escaped the clutches of one by making the sign of the cross.

Some madcap boys with an appetite for the horrible plucked up courage to venture through the dried marsh by the cattle-path, and come before the house at a spectral hour when the air was full of bats. Something which they but half saw—half sight was enough—sent them tearing back through the willow-brakes and acacia bushes to their homes, where they fairly dropped down, and cried—

"Was it white?" "No—yes—nearly so—we can't tell—but we saw it." And one could hardly doubt, to look at their ashen faces, that they had, whatever it was.

"If that old rascal lived in the country we come from," said certain Americans, "he'd have been tarred and feathered before now, wouldn't he, Sanders?"

"Well, now he just would."

"And we'd have rid him on a rail, wouldn't we?"

"That's what I allow."

"Toll you what you could do." They were talking to some rollicking Crooles who had assumed an absolute necessity for doing something. "What is it you call this thing where an old nuan marries a young girl, and you come out with horns and—"

"Charivari?" asked the Crooles.

"Yes, that's it. Why don't you shivaree him?" Felicitous suggestion.

Little White, with his wife beside him, was sitting on their doorstep on the sidewalk, as Creole custom had taught them, looking toward the sunset. They had moved into the lately-opened street. The view was not attractive on the score of beauty. The houses were small and scattered, and across the flat commons, spite of the lofty tangle of weeds and bushes, and spite of the thickets of acacia, they needs must see the dismal old Poquelin mansion, tilted awry and shutting out the declining sun. The moon, white and slender, was hanging the tip of its horn over one of the chimneys.

"And you say," said the Secretary, "the old black man has been going by here alone? Patty, suppose old Poquelin should be concocting some mischief; he don't lack provocation; the way that clod hit him the other day was enough to have killed him. Why, Patty, he dropped as quick as that! No wonder you haven't seen him. I wonder if they haven't heard something about him up at the drug-store. Suppose I go and see."

"Do," said his wife.

She sat alone for half an hour, watching that sudden going out of the day peculiar to the latitude.

"That moon is ghost enough for one house," she said, as her husband returned.

"It has gone right down the chimney."

"Patty," said little White, "the drug-clerk says the boys are going to shivaree old Poquelin to-night. I'm going to try stop it."

"Why, White," said his wife, "you'd better not. You'll get hurt."

"No, I'll not."

"Yes, you will."

"I'm going to sit out here until they come along. They're compelled to pass right by here."

"Why, White, it may be midnight before they start; you're not going to sit out here till then."

"Yes, I am."

"Well, you're very foolish," said Mrs. White, in an under-tone, looking anxious, and tapping one of the steps with her foot.

They sat a very long time talking over little family matters.

"What's that?" at last said Mrs. White.

"That's the nine o'clock gun," said White, and they relapsed into a long-sustained, drowsy silence.

"Patty, you'd better go in and go to bed," said he at last.

"I'm not sleepy."

"Well, you're very foolish," quietly remarked little White, and again silence fell upon them.

"Patty, suppose I walk out to the old house and see if I can find out anything."

"Suppose," said she, "you don't do any such—listen!"

Down the street arose a great hubbub. Dogs and boys were howling and barking; men were laughing, shouting, groaning, and blowing horns, whooping, and clanking cowbells, whinnying, and howling, and rattling pots and pans.

"They are coming this way," said little White. "You had better go into the house, Patty."

"So had you."

"No. I'm going to see if I can't stop them."

"Why, White!"

"I'll be back in a minute," said White, and went toward the noise.

In a few moments the little Secretary met the mob. The pou hesitates on the word, for there is a respectable difference, measurable only on the scale of the half century, between a mob and a charivari. Little White lifted his ineffectual voice. He faced the head of the disorderly column, and cast himself about as if he were made of wood and moved by the jerk of a string. He rushed to one who seemed from the size and clatter of his tin pan, to be a leader.

"Stop these fellows, Bienvenu, stop them just a minute, till I tell them something." Bienvenu turned and brandished his instruments of discord in an imploring way to the crowd. They slackened their pace, two or three hushed their horns and joined the prayer of little White and Bienvenu for silence. The throng halted. The hush was delicious.

"Bienvenu," said little White, "don't shivaree old Poquelin to to-night; he's—"

"My fwang," said the swaying Bienvenu, "who tail you I goin' to chahivahi somebody, eh? You sink bickause I make a little playfool wiz zis tin pan zat I am dhonk!"

"Oh, no, Bienvenu, old fellow, you're all right. I was afraid you might not know that old Poquelin was sick, you know, but you're not going there, are you?"

"My fwang, I vay soy to tail you zat you ah dhonk as de dev'. I am shem of you. I ham ze servan' of ze publike. Zese citoyens goin' to wickwest Jean Poquelin to give to the Ursuline two hondred fifty dolla—"

"He quoi!" cried a listener, "Cinq cent piastres, oui!"

"Oui!" said Bienvenu, "and if he wiffize was make him some lit' musique; ta-ra-ta!" He hoisted a merry hand and foot, then frowning, added: "Old Poquelin got no bizanz dhink s'much w'isky."

"But, gentleman," said little White, around whom a circle had gatbred, "the old man is very sick."

"My faith!" cried a tiny Creole, "we did not make him to be sick. When we have say we going make lo charivari, do you want that we hall tell a lie? My faith! 'sfools!"

"But you can shivaree somebody else," said desparate little White.

"Oui!" cried Bienvenu, "et chahivahi Jean-ah Poquelin tomo'w'!"

"Let us go to Madam Schneider!" cried two or three, and amid huzzahs and confused cries among which was heard a stentorian call for drinks, the crowd again began to move.

"Cent piastres pour l' hospital de charite!"

"Hurrah!"

"One hondred dolla' for Charity Hospital!"

"Hurrah!"

"Whang!" went a tin pan, the crowd yelled, and pandemonium gaped again. They were off at a right angle.

Nodding, Mrs. White looked at the mantle-clock.

"Well, if it isn't away after midnight."

The hideous noise down street was passing beyond earshot. She raised a sash and listened. For a moment there was silence. Some one came to the door.

"Is that you, White?"

"Yes." He entered. "I succeeded, Patty."

"Did you!" said Patty, joyfully.

"Yes. They've gone down to shivaree the old Dutchwoman who married her step daughter's sweetheart. They say she has got to pay \$100 to the hospital before they stop."

The couple retired, and Mrs. White slumbered. She was awakened by her husband snapping the lid of his watch.

"What time?" she asked.

"Half-past three. Patty, I haven't slept a wink. These fellows are out yet. Don't you hear them?"

"Why, White, they're coming this way!"

"I know they are," said White, sliding out of bed and drawing on his clothes, "and they're coming fast. You'd better go away from that window, Patty. My! what a clatter!"

"Here they are," said Mrs. White, but her husband was gone. Two or three hundred men and boys passed the place at a rapid walk straight down the broad new street, toward the hated house of ghosts. The din was terrific. She saw little White at the head of the rabble brandishing his arms and trying in vain to make himself heard; but they only shook their heads, laughing and hooting the louder, and so passed, bearing him on before them.

Swiftly they pass out from among the houses, away from the dim oil lamps of the street, out into the broad starlit commons, and enter the willowy jungles of the haunted ground. Some hearts fail and their owners lag behind and turn back, suddenly remembering how near morning it is. But the most part push on, tearing the air with their clamour.

Down ahead of them in the long thicket darkened way there is—singularly enough—a faint, dancing light. It must be very near the old house; it is. It has stopped now. It is a lantern, and is under a well-known sapling which has grown up on the wayside since the canal was filled. Now it swings mysteriously to and fro. A goodly number of the more ghost-fearing give up the sport; but a full hundred move forward at a run, doubling their devilish howling and banging.

Yes; it is a lantern, and there are two persons under a tree. The crowd draws near—drops into a walk; one of the two is the old African mute; he lifts the lantern up so that it shines on the other; the crowd recoils; there is a hush of all clangour, and all at once, with a cry of mingled fright and horror from every throat, the whole throng rushes back dropping everything, sweeping past little White and hurrying on, never stopping until the jungle is left behind, and then to find that not one in ten has seen the cause of the stampede, and not one of the tenth is certain what it was.

There is one huge fellow among them who looks capable of any villainy. He finds something to mount on, and, in the Creole patois; calls a general halt. Bienvenu sinks down, and, vainly trying to recline gracefully, resigns the leadership. The herd gather round the speaker; he assures them that they have been outraged. Their right peaceably to traverse the public streets has been trampled upon. Shall such encroachments be endured? It is now daybreak. Let them go now by the open light of day and force a free passage of the public highway!

A scattering consent was the response, and the crowd, thinned now and drowsy, straggled down toward the old house. Some drifted ahead, others sauntered behind, but every one, as he again neared the tree, came to a standstill. Little White sat upon a bank of turf on the opposite side of the way looking very stern and sad. To each new-comer he put the same question—

"Did you come here to go to old Poquelin?"

"Yes."

"He's dead." And if the shocked hearer started away he would say, "Don't go away."

"Why not?"

"I want you to go to the funeral presently."

If some Louisianian, too loyal to dear Franco or Spain to understand English, looked bewildered, some one would interpret for him; and presently they went. Little White led the van, the crowd trooping after him down the middle of the way. The gate, that had never been seen before unchained was open. Stern little White stopped a

short distance from it; the rabble stopped behind him. Something was moving out from under the veranda. The many whisperers stretched upward to see. The African mute came very slowly toward the gate, leading by a cord in the nose a small brown bull, which was harnessed to a rude cart. On the flat body of the cart, under a black cloth, were seen the outlines of a long box.

"Hats off, gentlemen," said little White, as the box came in view, and the crowd silently uncovered.

"Gentlemen," said little White, "here come the last remains of Jean Marie Poquelin, a better man, I'm afraid, with all his sins,—yes, a better—a kinder man to his blood—a man of more self-forgetful goodness—than all of you put together will dare to be."

There was a profound hush as the vehicle came creaking through the gate; but when it turned away from them toward the forest, those in front started suddenly. There was a backward rush, then all stood still again staring one way; for there, behind the bier, with eyes cast down and labored step, walked the living remains—all that was left—of little Jacques Poquelin, the long-hidden brother—a leper, as white as snow.

Dumb with horror, the cringing crowd gazed upon the walking death. They watched, in silent awe, the slow cortege creep down the long, straight road and lessen on the view, until by and by it stopped where a wild, unfrequented path branched off into the undergrowth toward the rear of the ancient city.

"They are going to the Terre aux Lepreux," said one in the crowd. The rest watched them in silence.

The little bull was set free; the mute with the strength of an ape, lifted the long box to his shoulder. For a moment more the mute and the leper stood in sight, while the former adjusted his heavy burden; then, without one backward glance upon the unkind human world, turning their faces toward the ridge in the depths of the swamp known as the Leper's Land, they stepped into the jungle, disappeared, and were never seen again.

(CONCLUSION)

TORONTO POSTAL GUIDE.—During the month of June, 1895, mails close and are due as follows:

	CLOSE.		DUE.		
	a.m.	p.m.	a.m.	p.m.	
G. T. R. East.....	7.30	7.45	7.25	9.40	
O. and Q. Railway.....	7.45	8.00	7.35	7.40	
G. T. R. West.....	7.30	3.25	12.40pm	8.00	
N. and N. W.....	7.30	4.30	10.10	8.10	
T. G. and B.....	7.00	4.30	10.55	8.50	
Midland.....	7.00	3.35	12.30pm	9.30	
C. V. R.....	7.00	3.00	12.35pm	8.50	
		a.m.	p.m.	a.m.	p.m.
		noon	8.35	2.00	
			2.00	7.50	
G. W. R.....		6.30	4.00	10.45	8.30
			9.30		
		a.m.	p.m.	a.m.	p.m.
		6.30	12.00	8.35	5.45
U. S. N. Y.....			4.00	12.35pm	10.50
			9.30		
U.S. West'n States		6.30	12 noon	8.35	5.45
			4.00	8.30	
			9.30		

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THE SCHOOL CASE.

Mgr. Gravel's Report on the State of the Schools.

CARDINAL LEDOCHOWSKI MAKES A REPLY.

(Mail and Empire Correspondence.)

Some very interesting correspondence in connection with the Manitoba school question is made public by Mgr. Gravel, Bishop of Nicolet. During a visit he made to Rome last year Bishop Gravel was asked by Cardinal Ledochowski, Prefect of the Propaganda, to prepare a report on the question for the Holy See. The Bishop of Nicolet furnished the report asked for, and it was upon the information contained in this report that Cardinal Ledochowski issued his letter of instructions to the Canadian bishops about a month ago. Mgr. Gravel has now addressed a circular letter to his clergy, including his report to Rome and the letter of instructions from the Prefect of the Propaganda.

MGR. GRAVEL'S LETTER.

Mgr. Gravel's circular letter to the clergy, dated Dec. 4, 1894, included a memorandum which he prepared at the request of the Prefect of the Propaganda, and a letter addressed by the same eminent personage to all the bishops of the Dominion of Canada.

In his report to Rome Mgr. Gravel described the situation of affairs in Canada respecting Separate Schools in the various provinces, but more especially in connection with the Province of Manitoba, which, he said, "has only been under the system of common Protestant schools since 1890." He then gave a history of the province before the year 1890, dividing that period into two phases, the first embracing the period that preceded its erection into a separate province, and the second including the twenty years which have elapsed since its erection into a province, viz., from 1870 till 1890. He stated that the Catholics in the diocese of Mgr. Tache, in the North-West rebellion of 1870, refused to lay down their arms until the Federal Government accepted their terms regarding the continuation of Separate Schools as in Quebec and Ontario. To this the Government assented, a clause was agreed upon preserving to them the rights and privileges which they enjoyed before Confederation, either by law or by practice, and peace was restored.

In the second phase he related how the Manitoba Government in 1890 enacted a law abolishing the Catholic schools and establishing the common schools with only one board of administration, exclusively composed of Protestants. The legal struggle was next related, and the efforts made by Mgr. Tache to secure redress.

"Now I am asked if the Sacred Congregation of the Propaganda can usefully intervene to assist in the settlement of this important question. It is certain that the Sacred Congregation can contribute assistance of great value to the bishops by giving them its support. As stated above, it has been sought to create the impression that the Catholics of Manitoba were complaining without cause, and that the Church would be well satisfied with the common schools of Manitoba, just as it is satisfied with the Public schools of the United States. This opinion, which it has been sought to create among the public, would fall to the ground in the face of a support given to the bishops by the Propaganda. But in what way can this Sacred Congregation accomplish this intervention? It might, perhaps, through the intervention of his Eminence Cardinal Vaughan, re-

present, among other things, to the Colonial Minister in London, that his predecessor, Lord Carnarvon, had given in his own name and in the name of her Majesty the Queen, the assurance to the Catholics of Manitoba that they would have their Separate Schools; that consequently the Crown is bound in honour to fulfil these solemn promises if it does not wish to alienate the hearts of the Catholics of Canada. An intimation of this nature might have a good effect in reference to the judgment which the Privy Council will render within a few months upon the question which the Canadian Government has submitted to it. At the same time, this Sacred Congregation might address to all the bishops of Canada congratulations upon the act, so noble and truly episcopal, which they have accomplished by their petition to the Government in favor of the persecuted Catholics of Manitoba, and express the hope that they will continue by common action to demand the equitable settlement of this question. Besides the fact that such a letter would be calculated to create a favorable opinion on the question, and unite Catholics in the vindication of their violated rights, it would greatly strengthen the hands of the future Archbishop of St. Boniface, upon whose shoulders the Holy See is about to place the burden of a succession difficult to be borne.

"The most eminent Prefect at once placed himself in communication with Cardinal Vaughan, and it may be that his intervention has contributed on his part to create in the English official world an opinion favorable to the Catholics of Manitoba. However that may be, his Eminence wrote me on the 18th of March that "He had seized the occasion of the favorable judgment of the Privy Council to send a circular letter to all the bishops of Canada, trusting much to the zeal and prudence of these prelates to secure a happy issue for so serious a business."

THE PROPAGANDA.

The following is the letter of Cardinal Ledochowski, which is dated Rome, May 14, 1895:

The Sacred Congregation of the Propaganda is informed that laws very onerous for the Catholics of Manitoba have been recently adopted by the Provincial Government. That fact is the more to be deplored, because those laws are contrary to a number of things established in favor of the Catholics of that province by solemn compacts, and because they discriminate against Catholic schools, which had been flourishing in that country. It is, therefore, with reason that in order to remove such a serious danger all the Canadian bishops have undertaken the protection of those Catholics by most praiseworthy communications with the Federal Government. The good will and the authority of the Dominion Government in favor of the violated rights of the Catholics, and in support of the efforts of the bishops, have not been found wanting. But obstacles of no light character have up to this moment prevented the carrying into effect of these good intentions. Now, however, that by the judgment of the English Privy Council, recently given, full authority is given to the Federal Government to deal with that most important business, there is hope that the affair will take such a turn that both the undoubted rights of religion and the good of the country will be accomplished. But the opportunity must be seized without loss of time, and the protection of those Catholics must not be abandoned. Therefore, this Sacred Council, in a matter of such great importance, cannot but encourage and confirm by its words the zeal displayed by the Catholics, and especially by the Canadian bishops. While also praising

(Continued on Page 13.)



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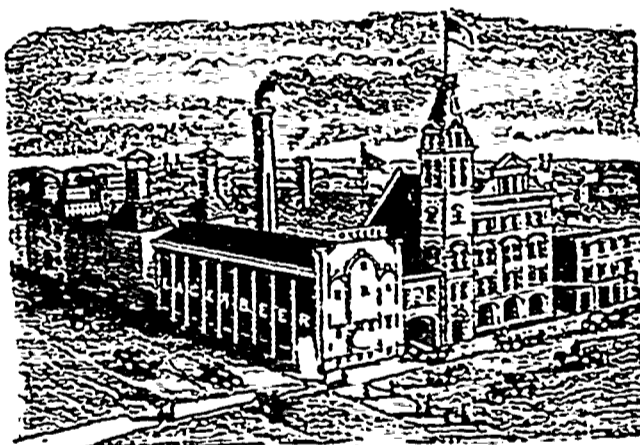
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Catholics and the Pan-American Congress.

The Pan-American Congress of Religion and Education which will be held this year at Toronto, from July 18 to July 25, will have several prominent Catholics on its programme. Archbishop Ireland will speak on "The Rights and Duties of Labor" on the evening of Friday, July 19. The Rev. Francis Ryan, rector of St. Michael's Cathedral, Toronto, will speak on July 20, on "Organization of Charity and the Catholic Church." The Rev. L. A. Lambert, L.L. D., editor Freeman's Journal, New York, will preside on July 23, and the Rev. Thomas J. Conaty, D.D., president of the Catholic Summer School of America, will speak on "The Roman Catholic Church in the Educational Movement of To-day." The Very Rev. W. R. Harris, rector of the Church of St. Catherine of Siena, St. Catherine's Ont., will preside in Department A, Educational Section, on July 22. Hon. Wm. J. Onaban, of Chicago, Ill., will also deliver an address.

THE MARKETS.

Toronto, June 26, 1895.

Wheat, white, per bush.....	\$0 85	\$0 86
Wheat, red, per bush.....	0 85	0 86
Wheat, green, per bush.....	0 75	0 75
Oats, per bush.....	0 42 1/2	0 43
Peas, common.....	0 00	0 04
Barley, per bush.....	0 50	0 50
Turkeys, per lb.....	0 09	0 10
Geese, per pound.....	0 07	0 09
Ducks, per pair.....	0 60	1 00
Chickens, per pair.....	0 50	0 60
Butter, in pound rolls.....	0 14	0 15
Eggs.....	0 10 1/2	0 11
Onions, per bag.....	0 60	0 75
Turnips, per bag.....	0 35	0 40
Potatoes, per bag.....	0 40	0 40
Beans, per peck.....	0 70	0 75
Beets, per bag.....	0 50	0 60
Carrots, per bag.....	0 40	0 50
Parsnips, per bag.....	0 40	0 50
Apples, per bbl.....	1 75	3 00
Hay, timothy.....	16 00	17 00
Hay, clover.....	12 00	13 00
Straw, sheaf.....	6 50	8 00
Beef, hinds, per lb.....	0 09	0 10
Beef, fore, per lb.....	0 04	0 06
Lamb, carcass per lb.....	0 07	00 10
Spring lamb, carcass, lb.....	0 12	0 12 1/2
Veal, per lb.....	0 05	0 07
Mutton, carcass, per lb.....	0 07	0 08
Dressed hogs, per lb.....	0 05 1/2	0 06

them for the earnest work already done for that most just cause, we express the hope that they will, with all their power, prosecute the noble work thus commenced, and press it to a happy termination.

An erroneous opinion seems to exist in certain minds to the effect that there is no danger in what are called neutral schools, and that Catholic children may, without any difficulty, attend them. For, with few exceptions, these schools, which are called neutral because the true religion is excluded from them with all other religions, have this bad effect—that they exclude the religious principles which should preside over human affairs, and especially in the education of youth. It is not permitted to assert that the private tuition of the parents can sufficiently remedy that defect. It can only remedy the evil partially, and it does not remedy the great wrong caused by an education given in Godless schools. To that we must add the fact that the dignity of religion must be much diminished in the opinion of children if they see it deprived of all public honor and confined within the walls of private houses. What will it be if the parents, through negligence or on account of their ordinary occupations, do not give or cause others to give to their children any other education than that given in the school, and do not provide for their religious education?

Therefore nothing is more conducive to the preservation of the faith among the people, nothing better can be done, especially in these times, when we see it attacked by so many errors, than to recalcitate, by means of the Catholic schools, religion and piety in the tender minds of young children, in order that at the same time that they learn literature and the liberal arts they shall learn the doctrines ordained for a Christian life, and shall retain them firmly engraved in their minds for the rest of their lives. He will have deserved well of religion who shall have given his care and his strength to the attaining of that object.

In conclusion, impressed by these principles, which the Canadian bishops have promoted with so much constancy, this Sacred Council commends most strongly their zeal in favor of religious education of the Catholics of Manitoba, and hope that they will secure the triumph of their just cause, and will save the Church from a grievous wrong.

Cardinal Gibbons in Rome.

The simplicity and love of retirement which distinguish Cardinal Gibbons were made evident to-day. He came into Rome in the simple habiliments of a priest, such as one meet with every day engaged in their round of duty or mercy in the streets of an American city. The pomp and dignity that in former days surrounded the entrance of a Prince of the Church into the Eternal City are now dispensed with, and it was only the tiny crimson silk skull cap, revealed when the Cardinal lifted his hat, that made evident to the watchers at the station the high ecclesiastical rank of the newly arrived.

Such simplicity reminded one of the entrance of the late Cardinal Newman into Rome several years ago, when he came to receive the red hat. The present writer was then also at the station, one of about half a dozen ecclesiastics and laymen, among whom the present Duke of Norfolk was the most prominent personage. It was the afternoon of April 24, 1870, that Dr. Newman arrived, and this is how he appeared. An old man, with white hair, stooping somewhat, a gentle, resigned look in his eyes, as thoughts were far away from his immediate surrounding. He wore a black overcoat, a tall hat with a broad brim, well back on his head, and he carried in his

hand a small, brown, well-worn leather portmanteau. And this was the man whose name and fame were known and admired wherever the English language was spoken.

It was in an almost similar guise that Cardinal Gibbons presented himself before the eyes of those awaiting his coming this morning. It is quite true that the look in the kindly gray eyes was not that of dreaminess or absorption but a look that took in all aspects of persons and things around him—the look of one who is alive to all that is good in the world about him and sympathizes with every human effort toward light and goodness. There was a look of fatigue in his face, but that was natural after his journey in a day in which the air is warm and heavy—a day quite unlike the bright days of May, such as one looks for here in Italy, so celebrated for its beauty.

Presbyterians Should Support the Manitoba Catholics.

There was no tenet of Presbyterian faith endangered by the Roman Catholic separate schools of Manitoba when they were in existence. There can be no injury done to those who adhere to the forms of Presbyterianism by the re-establishment, by constitutional means, of such schools. The public school merit the approval of the Presbyterians, as the assembly's resolutions declare. They fulfil the state's duty in that they give to their pupils such a measure of education as shall qualify them for the ordinary duties of citizenship. They meet the requirements of the Presbyterian conscience. There is no church with a nobler record for devotion to the teachings of conscience than that to which the Presbyterians in Canada trace their origin. Scotland's soil was drenched with the blood of a thousand martyrs. Men and women, too, gave up property and home and friends, and all that made life dear, and life itself, that they and their children might worship God in the way that to them seemed right. They won, and the parish school was one of the forces they employed in maintaining and strengthening their faith, and building up their church. The Catholics of Manitoba ask as a matter of conscience, for the privilege of educating their children as the Presbyterians of Scotland have educated theirs. They do not seek to interfere with schools to which Presbyterians and other Protestants go. They ask but for the right of teaching their own children in the way their religious feelings dictate. They are willing that the state should fulfil its duty, and, in so far as it can, see that the pupils of the separate schools receive such a measure of education as shall qualify them for ordinary duties of citizenship. They ask, also, that it be accompanied by such a measure of their religious instruction as shall make the pupils good Catholics as well as good citizens. It is not meet that the descendants of Presbyterian martyrs should rise up to deny such a request. No Protestant church's position would be imperilled by the restoration to the Manitoba Catholics of the educational privileges the Parliament of Canada meant they should enjoy in perpetuity. The plentiful resolutions protesting against such a concession that have come from church bodies are not the signs of a tolerant liberty-loving spirit.—Montreal Gazette.

Signor Cavalotti will shortly publish a pamphlet entitled the "Marvelous History of Signor Crispi." In it he will relate a number of little known circumstances in the life of the Premier. Some years ago a brochure by Signor Cavalotti making certain revelations concerning Signor Chauvet, a director of the "Popolo Romano," led to Signor Chauvet being tried and sentenced to eighteen month's imprisonment.



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The most wonderful invention of the period. No Dishes and Spoons to Clean! No Tired Back and Arms!

Nine Ladies out of every ten will buy our Acme Cake Beater if shown and explained to them. Mixes cake of any kind with one operation, from ordinary griddle cakes to the finest fancy cake in one minute. So simple and practical that people wonder why it was not thought of before. With it a child can make cake equal to a grown person.

To introduce it quickly where we have no agent we will send for 50 cents, uncut, with wrapped, stamped money order, one Acme Cake Beater, with recipes and full instructions. If you afterwards order a dozen beaters you may deduct the 50 cents and you have your

SAMPLES FREE!

Or we will return your 50 cents if you get us an agent who will order a dozen beaters. Better still, get up a Club of 12 neighbors and friends and send us \$3.00 for a dozen beaters, which sell for 12.00, making a clear profit of \$7.00 for a few hours or an evening's work. One lady sold 11 in one hour. Another agent 16 in two hours and a half. Another secured a club of 12 in one evening. One man sells \$12.00 worth every day. Full particulars send for stamps.

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IRISH NEWS SUMMARY.

LATEST LOCAL COUNTY ITEMS

LEINSTER.

Dublin.

With deep regret we announce this week the death of the Rev. John King, O.M.I., which occurred at the House of Retreat, Inchicore, on May 26th.

Wicklow.

A cable dispatch received in Dublin, on May 30th, from New Zealand contained the sad news of the death of Most Rev. Dr. Moran, Bishop of Dunedin, Otago.

Kilkenny.

Owing to the long continued drought some uneasiness was beginning to be felt about the crops and Most Rev. Dr. Brownrigg gave directions to his clergy that during the month of June prayers were to be offered up at each Mass for more favorable weather and a good harvest.

Meath.

A thunderstorm on May 24th, damaged the telegraphic instruments at Clondalkin Post office. The telegraphist had a narrow escape (one of the pinnacles of Navan church was also struck by the lightning).

MUNSTER.

Cork.

An outrage of a very unusual character in Ireland was discovered on the morning of May 30th, to have been perpetrated in Iniscarra graveyard. The family vault of Sir George Colthurst, of Barney Castle was found to have been forced open.

Kerry.

Mr. W. Hill has been one of the first in the field with home grown new potatoes. Some potatoes grown by him at the Spa, Tralee, were on show at Mr. McCowen's on May 30th.

Limerick.

The solemn and impressive ceremony of the profession of a Nun was carried out, a few days ago, at the Presentation Convent, Westford, the young lady who made her religious vows being Miss B. Martin eldest daughter of C. Martin, of Rallylanders, County Limerick.

Tipperary.

The second Clonmel Industrial Exhibition was successfully inaugurated on May 30th, under the most favorable auspices. The greatest possible interest was manifested in it by all classes of the community particularly the industrial classes.

Waterford.

A very sad shooting fatality occurred at Carrigrohane, near Tramore, on May 26th. On that day a farmer named James Rockett went shooting rooks, a recreation in which he had often previously indulged.



James E. Nicholson.

CANCER ON THE LIP CURED BY

AYER'S Sarsaparilla

"I consulted doctors who prescribed for me, but to no purpose. I suffered in agony seven long years. Finally, I began taking Ayer's Sarsaparilla. In a week or two I noticed a decided improvement.

Ayer's Only Sarsaparilla

Admitted at the World's Fair. AYER'S PILLS regulate the Bowels.

ULSTER.

Antrim.

The voting for the selection of three names to be sent forward to Rome for the appointment of Bishop of Down and Connor took place on May 29th, at St. Malachy's College, Belfast, under the presidency of Cardinal Logue, who was attended by the Very Rev. Canon McNeill, Magherafelt.

Armagh.

On the night of May 24th, a fire of a serious nature occurred at a gate-house in Drummill, near Loughgall, occupied by a gardener named McLaughlin and his family, who, it appears, had only gone to reside in the place quite recently.

Down.

On the morning of May 25th, after an illness of two months' duration, Mr. Jas. MacMahon, J.P., passed away at his residence, Loanda House. Deceased had reached his 92d year, and at his retirement, about a month since, from the chairmanship of the Newry Town Commissioners.

Tyrone.

On the evening of May 27th, a serious accident occurred to a young lad named Thos. Taylor, who resides with his father in Omagh. The injured youth fell from a scaffold at the new Catholic church, on the tower of which he was working.

CONNAUGHT.

Galway.

Very Rev. Father Lally, Pastor of St. Joseph's Galway, intends, during the summer to have a grand bazaar at the "City of the Tribes" to raise funds for the purpose of liquidating the debt which still hangs over his new church.

Leltrim.

Acting Sergeant Leyden, of Manorhamilton, who was bitten by a dog, some weeks ago, has gone to Mr. McGovern, at Downra, for treatment. It appeared that the Sergeant was engaged in the arrest of a drunken tinker and a scuffle ensued, when the dog came to the tinman's aid and bit the officer severely.

Mayo.

Mrs. Maria O'Regan has been appointed Postmistress of Killybegh, and has taken over the management of the office in her own premises.

There are others those who sit on thrones born to rule by right divine.

TAXES, 1895 THURSDAY, JULY 25th. WEDNESDAY, SEPT. 25th. MONDAY, NOV. 25th.

Notice is hereby given, pursuant to a by-law No. 2323, passed on the 27th day of May, that provision is therein made for the payment of taxes for the current year in the manner following, that is to say:

- (1) The taxes for the year 1895 shall be payable on the day of the passing hereof, subject nevertheless to extension of time being given in the interest and convenience of the ratepayers, for the collection of the same by instalments or otherwise, and on the days and times hereinafter mentioned.
(2) Items of general taxation less than ten dollars, and for Statute Labor and Snow Cleaning and arrears of Taxes, shall not be sub-divided, but shall be payable on Thursday, the 25th day of July, 1895, the day named for the collection of the first instalment of divisible taxation.
(3) Rates of assessments under the head of, or as Local Improvements, shall be payable on Wednesday, the 25th day of September, 1895, unless the same becomes payable upon default, as hereinafter provided.
(4) The payment of all other taxes for 1895, save and except items thereof less than ten dollars, and for Statute Labor and arrears of Taxes and rates or assessments under the head of, or as Local Improvements, as in the preceding sections mentioned, may be deferred and collected by instalments, as hereinafter provided.
(5) A sub-division of each item of taxation, save and except items less than ten dollars, for Statute Labor, for Snow Cleaning and arrears of Taxes, and rates or assessments under the head of, or as Local Improvements, as aforesaid, shall be made into two instalments, in manner following, that is to say: the first instalment, which may be paid on or before the said 25th day of July next, shall consist of one-half of the total amount, together with any broken sum or fraction in the sub-division of the same added thereto so as to leave a residue, without any broken sum or fractional part of a dollar, which upon punctual payment of the first instalment and local improvement rates, may be paid on or before the 25th day of November next, as hereinafter provided.
(6) The payment of all taxes may be made to the City Treasurer at his office in the City Hall, or such place or places as he may appoint, or to the Collectors of Taxes of the said City, at the times and places hereinafter provided.
(7) The payment of taxes under the second section of this by-law may be made, as provided in the preceding section, at any time on or before the 25th day of July next, without any addition thereto.
(8) The payment of taxes under the third section of this by-law may be made, as provided in the sixth section hereof, at any time on or before the 25th day of September next, without any addition thereto, unless the same becomes payable in default, as hereinafter provided.
(9) The payment of taxes under the fourth section of this by-law may be made, as provided in section six hereof, at any time on or before the date mentioned in section five without any addition thereto, unless the same, or any part thereof becomes payable upon default, as hereinafter provided.
(10) On the punctual payment of the first instalment on or before the 25th day of July next, but not otherwise, an extension of time may be given for the payment of the local improvement rates, to the 25th day of September next; and on the punctual payment of the local improvement rates on or before the 25th day of September next, but not otherwise, an extension of time may be given for the payment of the second instalment, being the second portion of the taxes mentioned in section four hereof, to the 25th day of November next.
(11) An addition of 5 per cent shall be made to every tax rate or assessment or any part or instalment thereof remaining unpaid after any of the dates named for the payment thereof and being the actual instalment or instalments then in default; and it shall be the duty of the Collectors appointed for the year, immediately after the said several days named for payment as aforesaid, to collect, at once by distress or otherwise, under the provisions of the Statutes in that behalf, all such taxes or instalments of taxes, rates and assessments, or any part thereof, as have not been paid on or before the said several days named for payment as aforesaid, together with the said percentage charge of five per cent, upon the amount in default of every unpaid tax, rate or assessment.
(12) Ratepayers who may not desire to avail themselves of the principle of divisional payment, but prefer paying their taxes in bulk on or before the 25th day of July next, shall upon such payment in bulk on or before the said day, be entitled to a reduction of one and one-half per cent. on the payments which might be deferred to the 25th day of September and the 25th day of November next respectively.
(13) Ratepayers who prefer in paying the rates mentioned in section three hereof to also pay the taxes payable on the 25th day of November next on or before the 25th day of September next, shall be entitled thereupon to a reduction of one per cent. on those rates the payment of which might be deferred to the 25th day of November next.
Collectors can be called upon at their several residences, which are situate as under, at any reasonable hour, previous or subsequent to the hours named for attendance at the public offices, and the St. LAWRENCE, ST. ANDREW'S, ST. PAUL'S, ST. MARK'S and ST. ALBAN'S HALLS, will be open as their public receiving offices as under, in which the collections will be taken from 9 till 1 and 2 till 5 o'clock, for 4 days preceding the said 25th day of July, 25th day of September, and 25th day of November, and to the hour of 7 o'clock p.m. on the last mentioned days, of which all ratepayers are required to take notice and govern themselves accordingly.

Table with 4 columns: WARDS, COLLECTORS, RESIDENCES AND PRIVATE OFFICES, PUBLIC OFFICES. Lists names and addresses for various wards like Samuel Vance, John A. Mills, etc.

Cheques tendered in payment of taxes must be "marked," and made payable to the Ward Collector, or to the City Treasurer if paid at City Hall.

Ratepayers are further reminded of the comfort and convenience to themselves and all concerned resulting from early payment, and not waiting until the last days, when there is always a large number of parties attending.

R. T. COADY, City Treasurer.

Treasurer's Office, City Hall, 1st June, 1894.

Effect of the French Treaty Wines at Half Price.

The Bordeaux Claret Company established at Montreal in view of the French Treaty are now offering the Canadian connoisseur beautiful wines at \$3 and \$4 per case of 12 large quart bottles. These are equal to any \$6.00 and \$8.00 wines sold on their label.

Your daily duties are a part of your religious life, just as much as your devotions are. In the Creation man was made in God's image; in the Incarnation God was made in man's image.

FAGGED OUT.—None but those who have become fagged out, know what a depressed, miserable feeling it is. All strength is gone, and despondency has taken hold of the sufferer. They feel as though there is nothing to live for. There, however, is a cure—one box of Parmelee's Vegetable Pills will do wonders in restoring health and strength.

I could not live in peace if I put the shadow of a willful sin between myself and God.—George Elliot.

THOUSANDS LIKE HER.—Lena McLeod, Severa Bridge, writes: "I owe a debt of gratitude to Dr. THOMAS' ELECTRIC OIL for curing me of a severe cold that troubled me nearly all last winter."

Steamship Booking Office.

As the Season for European travel is near those wishing passages to London, Liverpool, Glasgow, Paris, Rotterdam should apply as soon as possible, New York tickets. Secure your Excursion rates for Niagara Falls, Buffalo or Hamilton from Chas. E. Burns, 77 George St. 3rd door above King St.

Dignity and rank and riches are all corruptible and worthless; but moral character has an immortality that no sword point can destroy.

Parmelee's Pills possess the power of acting specifically upon the diseased organs, stimulating to action the dormant energies of the system, thereby removing disease. In fact, so great is the power of this medicine to cleanse and purify, that diseases of almost every name and nature are driven from the body. Mr. D. Carwell, Carwell, P. Q., Ont., writes: "I have tried Parmelee's Pills and find them an excellent medicine, and one that will sell well."

The nobleness of life depends on its consistency, clearness of purpose, quiet and ceaseless energy.

There are three kinds of people in the world the wills, the won'ts and the can'ts. The first accomplish everything; the second oppose everything; the third fail in everything.

If the Baby is Cutting Teeth. Be sure and use that old, well-tried remedy, Mrs. Winslow's Soothing Syrup for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the best remedy for diarrhoea. Twenty-five cents a bottle. It is the best of all.

ARCHBISHOP RYAN

On the Influence and Mission of the Press.

At the banquet tendered by the Pen and Pencil Club, of Philadelphia, to the International League of Press Clubs, on Thursday of last week, Archbishop Ryan was one of the invited guests. Being called upon for an address, an ovation was tendered to His Grace when he arose to speak.

"I find myself," he said, "in much the same difficulty as the famous wit, Tom Hood who was asked to make a joke and asked for a subject. 'The King,' someone suggested. 'Oh, the King is not a subject,' said Hood. So I may say the press is not a subject. It is royal, a great power, and you are its representatives. It makes and un-makes. It sets up and knocks down. It freely criticises so that in a way it may be said even the king's sceptre may be bent to the pen and pencil. We of the Church do not mind this, but what we do object to is that a preacher should be taken, say to the extent of a six-column sermon written out and then that you should submit him to an operation which you call 'boiling down' until you take out 'the meat' (laughter); and that then you should give him only about quarter of a column as being all it is worth. Even the preacher himself, though he weigh 240 pounds, is boiled down into about three inches of a picture at the head. Still the ideas, abridged as they are, are spread out to 30 000 or 40,000 people in a newspaper, many more than any preacher can ever reach in any other way. Thus the press is an aid to religion, and we must respect it, and when we can we must say and do things to direct it in the right way. It may good or evil, it may be exercised for purity and Christian American manhood, or the contrary. It may be patriotic and touch both the heart and intellect to produce effects that will be lasting for good. There are those who have hearts like wax to receive, hearts like marble to retain. The newspapers reach them. Do you realize the importance of your mission, men of the press? Be cautious that you do not suggest evil to the young or suggest what may pollute the innocent. This is of great importance. Inculcate loyalty to our land. You have a greater power than that of any equal number of men. Inculcate morality and sustain the institutions of this glorious land, which should be preserved, and not lost, like other republics have been, through a want of the benedictions of God. As all power comes from God, so you are responsible alone to God. You cannot be too independent of employers; if necessary, of party, in a word, be free. It does not matter if you are poor. A distinguished writer once asked me why the Nine Muses were represented as virgins, and I could not guess, so he told me. It is because we poor fellows who woo them cannot afford to marry; that is why the Muses are virgins. I suppose you like that literary friend of mine who said he never had any money, didn't expect to have any money and hadn't any respect for one who had it. (Mr. Elkins, who sat near the Archbishop, applauded this sentiment.) As a priest and as the Archbishop of Philadelphia I welcome you, and, moreover, I take the responsibility," and here the Archbishop turned to Mr. Megargee, "of asking God's benediction upon the man who wields all his power, asking that it may be used as He desires."

"Do you find your religious work to your liking?" a Montana minister was asked.

"Well," returned the divine, slowly, "I can't say that I do. For instance, last Sunday a newly-converted member of the church who sits near the door said he'd fill me full of holes if I didn't speak louder."—Harlem Life.

GAINED A POUND A DAY.

A LANARK COUNTY FARMER'S REMARKABLE CURE.

Taken with Bilious Fever the After Effects of Which Brought Him Almost to the Grave—He Gladly Speaks for the Benefit of Other Sufferers.

Smith's Falls Record.

Mr. Joseph N. Barton, who lives about a mile from the village of Merrickville, is one of the best known farmers in the township of Montague. Up to the spring of 1894 Mr. Barton had always enjoyed the best of health. At that time, however he was taken with a bilious fever, the effects of which left him in a terribly weakened condition. When the time came around to begin spring operations on the farm he found himself too weak to take any part in the work, and notwithstanding that he was treated by an excellent physician, he was constantly growing weaker and his condition not only greatly alarmed himself but his friends. Having heard so much concerning Dr. Williams' Pink Pills, he determined to give them a trial, and without consulting his physician he began their use. He only used one box, and, not feeling better he discontinued the use of the pills. This was where he now admits he made a serious mistake as he not only fell back to his former weakness, but became worse than before. He could do no work of any kind, and the least exertion left him almost helpless. Lute was a misery to him and he was on the



I gained a pound a day.

point of giving his case up as hopeless when a friend strongly urged him to again begin the use of Dr. Williams' Pink Pills. He agreed to do so, and by the time he had used three boxes there was a marvellous change in his appearance, and he felt like a new man. He still continued to use this life saving medicine, with astonishing results. During his illness he had fallen in weight to 135 pounds, but he soon increased to 150 pounds. In fact, as he says, the increase averaged about a pound a day while he was taking the pills. He is now able to do any kind of work on his farm, and it is needless to say that he is not only a firm believer in the efficacy of Dr. Williams' Pink Pills, but loses no opportunity to sound abroad their praise, with the result that others in his locality have benefitted by his experience and advice.

To those who are weak, easily tired, nervous, or whose blood is out of condition, Dr. Williams' Pink Pills come as a veritable boon, curing when all other medicines fail, and restoring those who give them a fair trial, to a full measure of health and strength. They will be found an absolute cure for St. Vitus dance, locomotor ataxia, rheumatism, paralysis, sciatica, the after effects of la grippe, loss of appetite, headache, dizziness, chronic erysipelas, scrofula, etc. Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink), and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or six for \$2.50.

Personal.

Mr. Joseph O'Brien—son of the late Joseph O'Brien of Parkdale was in town during the week. Mr. O'Brien will be remembered as prominent in E. B. A. circles, in which he did good work in bringing that Association to thorough and practical organization. He is on his wedding tour, having taken to wife the accomplished daughter of Mr. James Graham, proprietor of the International Hotel, Rat Portage, and expects to reach his home at Fort William next week. The Register wishes Mr. and Mrs. O'Brien a pleasant journey and all the happiness incident to the married state.

The Catholic Almanac for Ontario is now to be had from the Office of the Catholic Register, mailed on receipt of price, 25 cents.

NIAGARA RIVER LINE.

4 TRIPS DAILY (except Sundays).

Commencing Monday, June 3rd
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FORTY-YEAR ANNUITIES.

THE undersigned will receive tenders for the purchase of terminable annuities running for a period of forty years, issued by the Province of Ontario under authority of an act of the Provincial Parliament (47 Vict., cap. 31.)

The annuities will be in the form of certificates signed by the Provincial Treasurer guaranteeing half-yearly payments at the office of the Provincial Treasurer in Toronto of sums of \$100 or larger sums, on the 30th day of June and 31st day of December in each year for forty years from 30th day of June next, the half-yearly certificates being payable on the 31st December next.

The total amount of annuities to be issued in 1895, and for which tenders are asked, is \$8,000 annually, but tenders will be received for any part of the same not less than \$200 annually.

Tenders will be required, to state the capital sum which will be paid for either the whole annuities offered or such portion as may be tendered for.

Tenders will be received up to the 15th day of July next. Notifications of allotments will be given to tenders on or before 15th July and payments from accepted tenders will be required to be made within ten days thereafter.

Tenders for the whole amount offered if preferred, may be upon condition that the annuities be payable in Great Britain in sterling.

The highest of any tender not necessarily accepted unless otherwise satisfactory.

H. HARCOURT,
Provincial Treasurer.

Provincial Treasurer's office, Toronto, May 5th, 1895.

Note—Illustrations of calculation on interest basis: At the rate of 4 per cent per annum (or in strictness 2 per cent half yearly) a present payment of \$4,987.25 would represent an annuity of \$100 for forty years, payable half yearly, while the actual yearly payment for the forty years would be a fraction above 5 per cent of the principal sum.

N.B. Unauthorised advertisement will be paid for.

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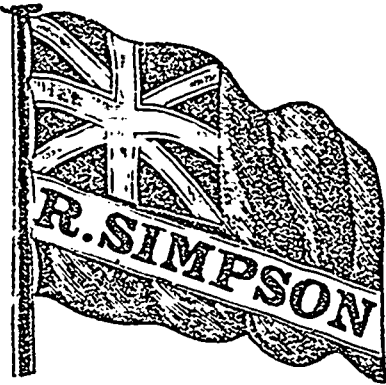
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Mr. Blake on the Irish Church.

Hon. Edward Blake, M.P., in the course of a speech in Edinburgh, paid a warm tribute to the Church in Ireland. Controversial certain of the statements and arguments the Tories advanced in opposition to Home Rule, he showed in particular that what Unionists were contending for was the maintenance of the religious ascendancy which Protestants had established even in districts where they were an obvious minority of the population.

When it was said that what the Irish Roman Catholic priests really wanted was an opportunity to endow and establish the Roman Catholic Church, he, as a Protestant, declared that there was no greater example in the history of the world of the capacity of a Church to stand without endowment, without establishment, as the Church of the poor, kept impoverished to assist the Church of the rich, than the Roman Catholic Church of Ireland and there were no people within his knowledge who were more tolerant, who were more disposed to ignore religious distinctions in secular affairs than the people who belonged to that Church in Ireland.



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WEST BROOKTON, QUINCY, Oct. 1, '90. The Pastor Koenig's Nerve Tonic I ordered was for a young lady of my household who was at first nervous, then nervous, owing to nervous prostration, sleeplessness, weakness, etc. To-day there is quite a change. The young person is better stronger and less nervous and will continue to use your medicine. I think it is very good. I shall be glad to direct.

FREEMONT, ILL., Oct. 26, 1890. We used 12 bottles of Pastor Koenig's Nerve Tonic for nervousness and found it to have the desired effect in every case. DOMINICAN SISTERS.

FREE A Valuable Book on Nervous Diseases and a sample bottle to any address. Poor patients also get the medicine free. This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1874 and is now under his direction by the

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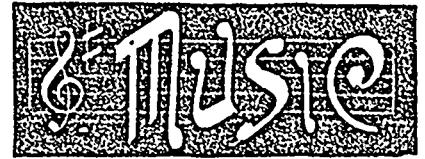
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