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The Catholic Register.

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

VOL. II.—No. 8.

TORONTO, THURSDAY, FEBRUARY 22, 1894.

PRICE 5 CENTS.

Register of the Week.

The Local Legislature met on the 14th inst., when his Honor the Lieutenant Governor delivered the following speech from the Throne:

Mr. Speaker and Gentlemen of the Legislative Assembly:

It is with much pleasure that I once more meet you, assembled for the despatch of the business of the Province and the legislation which the public interests require.

While in the last year the grain crops and the live stock trade have not been as remunerative as in former years, I am pleased to know that the products of our dairies are steadily increasing, and by reason of the improved quality command higher prices than at any time in recent years.

The numerous agricultural organizations which are aided by the Legislature have been increasingly active, the membership of most of them has largely increased, and the demand for their reports, published by the Department of Agriculture, is evidence of the interest taken in the good work in which these organizations are engaged. The attendance at the Agricultural College is larger than at any time in its history; the accommodation for the regular course has been taxed to its utmost. The summer course for teachers proved a most successful experiment, and will be repeated during the present year. The large number in attendance at the special Dairy School has fully justified your action in providing increased accommodation.

The signal success of the Province at the World's Columbian Exposition has been a matter of just pride and satisfaction to our people. By our exhibits of live stock, grain, fruit, honey, cheese, minerals, timber, natural history, and education, we have shown that Ontario possesses great natural resources, and in their development has kept pace with wealthier and more populous countries.

The lumber trade continued active, and the markets good during the early part of the last year, and until the monetary stringency in the United States caused much depression in business in that country. Prices since then have not been so high nor the market so active. Notwithstanding this, the receipts from woods and forests have, I am pleased to say, more than equalled the estimated revenue from that source.

A considerable area of fertile land has now been surveyed on the shores of Lake Temiscamingue, is easy of access, and capable of sustaining a large population. During the year a Crown land agency has been established at Halleybury, at the northern end of the lake, and several townships have been opened for sale to actual settlers. There is reason to hope that an important settlement may soon be formed to take advantage of the great natural resources of this northern portion of the Province.

Satisfactory progress has been made in the erection of the new buildings at Brockville intended for the further accommodation of the steadily increasing number of insane patients for which provision must be made. It is expected that before the end of the present year the main building will be ready for occupation.

The Act passed during the last session of the Legislature for the prevention of cruelty to and the better protection of children has been favorably received, and a gratifying disposition has been manifested by the public to take advantage of its provisions. The rescuing of children from lives of crime, and placing them in the way of becoming useful and honorable citizens, is a work which may well engage the best consideration and attention of the community.

Amongst the Bills in preparation for your consideration are: A bill respecting the representation in the Provincial Assembly, a bill making further provision to prevent the personation of voters, a bill for the organization of the Judicial District of Nipissing, a bill to further facilitate the administration of justice in certain matters, a bill respecting councils of conciliation, a bill affecting mining interests, a bill respecting the management of Upper Canada College, a bill respecting the law of libel, a bill respecting bills of sale, a bill respecting goods entrusted to agents, and a bill to make Rondeau Point a public park. The bills to consolidate and amend the drainage laws and the ditches and watercourses act, prepared by the Commission on the Drain-

age Laws, with some changes, will again be submitted to you.

There having been considerable discussion of late with respect to the mode of remunerating and appointing certain Provincial officials, and with respect to the extent of their allowances, it is my intention to issue a commission forthwith to collect the facts bearing on the various views which have been expressed on these subjects, including the practice and experience of other countries, the commissioners to report thereon with all convenient speed.

The plebiscite upon the question of prohibition was, in pursuance of the act of last session, duly taken at the recent municipal elections, and a large majority pronounced in favor of prohibition. The proceedings necessary for obtaining a final and conclusive judgment with regard to the jurisdiction to pass a prohibitory liquor law are being pushed forward with all practicable diligence.

The public accounts for the past year will be promptly laid before you, and you will be pleased to learn from them that the expenditure has been less than was provided for by the estimates, and that the receipts have exceeded the amount anticipated.

The estimates for the current year will, without delay, be submitted for your approval. They will be found to have been prepared with a due regard to economy and the necessities of the public service.

I feel assured that your deliberations and conclusions, while affording proof of your wisdom and patriotism, will contribute to the continued development of the resources of our Province and the prosperity and happiness of all classes of our people.

The adoption of the address was moved by Mr. W. B. Wood and seconded by Mr. Conmee, who reviewed the various points touched upon.

In his criticism the leader of the Opposition, Mr. Meredith, touched briefly upon the "no-Popery" cry which had been raised against him and his supporters. "He repudiated most emphatically every charge or insinuation to the effect that the members of his side of the House were disposed to treat those of the Roman Catholic faith with the least degree of harshness. Far from it. Equal rights for all was the platform on which they stood."

One of the earliest notices on the list was Mr. Conmee's motion for the ballot in the election of Separate School Trustees being made optional by local Boards.

At high Mass on Sunday morning last Rev. Father Whelan, pastor of St. Patrick's church, Ottawa, spoke in reference to the memorial in favor of the ballot in Separate School elections which had been prepared in that city and signed by a score of Catholic gentlemen. He said that in his judgment these persons were mistaken in supposing that Catholics in Ottawa were so eager for the ballot, as they pretended. They had a right to speak for themselves, but not for the other 6,000 ratepayers of the city. He contended that the introduction of the ballot in Separate School elections would by no means place those schools on a footing with the public schools, as had been contended. For himself he was not opposed to the ballot, but he objected to asking for it or accepting it on false pretences. "Let it

not," he said, "be thrust upon us to satisfy the uneasy clamor of an ignorant Protestant faction whom all intelligent and fair-minded Protestants repudiate, or to soothe a few panic-stricken Catholics whose fears are as groundless as their pretensions."

The last occasion upon which the Holy Father said Mass in St. Peter's he received a very loyal address from the parish priests of Rome. They congratulated his Holiness upon the remarkable success of the Jubilee, upon his great labors in the interests of society with special mention of the Pious Association of the Holy Family. It closed with the prayer that God would preserve to the Church the precious life of its present Head upon earth.

In his reply the Sovereign Pontiff after touching upon the sublime functions of parish priests, and their union with the Supreme Pastor, dwelt upon the sad condition of Rome. The Holy Father said: "It is useless to close our eyes to the fact, the ruin of religion desired, planned, and knowingly carried out has been the cause of the present moral and material ruin. Hence not only justice but political good sense orders a backward journey upon the road which has led to these results, it orders that the religion of our fathers and of ourselves should be restored to its pristine honor, and that we should, without mistrust or suspicion, draw near to him, who from God has received the supreme magistracy of religion, for the words of life eternal which he possesses are endowed with a virtue which is capable of rendering prosperous even this mortal life."

His Eminence Cardinal Logue in his Lenten pastoral warns his people against a danger present and real—"the fell spirit of worldliness, indifference, luxury, corruption and exclusive devotion to the interests of this life which is spreading insensibly but none the less surely, and daily claiming new victims. Of all the causes which tend to propagate and intensify this evil none appears to be more active than indiscriminate and dangerous reading. The real danger lies not in what is openly bad, but in those publications which while preserving an appearance of decency conceal a secret poison which is insensibly instilled into the mind: in publications which, if they do not openly assail the truths of faith, treat them with ridicule or openly ignore them as myths which are not to be reckoned with, in publications which endeavor to bring religion and its ministers into contempt, to destroy the salutary confidence and mutual sympathy which should exist between the faithful and those who are divinely appointed to instruct, direct and guide them."

In concluding the Cardinal recommended very strongly the reading of Holy Scripture. "If the Word of God were more frequently and more carefully read, if the example of Christ, His Apostles and Saints and the inspired maxims which they teach were kept more constantly before the minds of the people there would be more fervor, more piety, and more charity, less worldliness, less insensibility to supernatural truths than is unfortunately met with at the present day."

More than 100,000 persons gathered in St. Peter's Basilica in Rome when the Holy Father celebrated what was the last Mass of the Jubilee year. His voice was clear and strong, and the despatches reported him as in excellent health.

The action of the Bishops in the English House of Lords and the uncompromising stand of the Marquis of Salisbury on the Parish Councils' Bill are intensifying the already strong feeling against the Peers. So bitter is it that the *Chronicle*, now a Radical organ, in an editorial practically called upon Mr. Gladstone to resign unless he will at once and effectually commit the Liberals to the movement now in force against the Upper House. When the Lords dealt summarily with the Home Rule Bill, it nettled the English, but nothing more. That was Irish. But when they dare to interfere in English affairs, they must look to their shields. It is another affair altogether.

It is rather amusing to watch the changes made by time. If a man would address an Evangelical meeting at Exeter Hall ten years ago on establishing Sisterhoods, he would raise such a storm round his ears, that his exit from the place would be necessary. "And yet," says the *Liverpool Times*, "the Pastoral Aid Society, which represents the Evangelical section of the Church of England, are about to start Sisterhoods, who will live in community, but will take no vows. It is rather late in the century for the Low Church people to turn their feet Romeward. The High Church party are far in advance of them." Dr. Pusey and the present Duke of Rutland, then Lord John Manners, established the first Anglican Sisterhood in 1845. Since that time their numbers have increased very fast. These Evangelical Sisterhoods are to have the peculiar Exeter Hall-mark on them.

The Liverpool Society for the Prevention of Cruelty to Children by its statistics shows the necessity for its activity. During the past eleven years the parents of 1,034 children have been brought to justice for the ill-treatment of their children. In the same period there were 6,732 prosecutions for cruel neglect, 7,787 for begging, vagrancy and exposure, and 581 for immorality. The society has effectively remedied the wrongs of over sixteen thousand children who had been victims of neglect, cruelty and wrong. It seems rather a sad state of things for human beings to be guilty of want of affection for their offspring.

PAPAL TERRITORY.

None the Most Salubrious Memo of the Pope.

Once more the mighty question, "Ought the Pope to be temporal sovereign of Rome?" not only agitates all Italy, but forces itself on the attention of the Old World and the New. It must be considered a mighty question, because it intimately concerns the two hundred and twenty millions of human beings who revere in the Bishop of Rome the Vicar of Christ, and look up to him as their divinely appointed teacher and guide in all things spiritual. A question which so nearly touches their convictions and their conscience as the perfect independence and freedom of the Head of the Church in the fulfillment of his high office as Bishop of Rome and pastor of Christ's entire flock must, by its very nature, agitate the whole Catholic world, the whole civilized world, in fact, so long as it is left undecided.

There are two very distinct aspects of this Roman question. The first is, "Should the Pope, being what he assumes to be, and what his immense flock believe him to be—the Vicar of Christ on earth, the supreme visible Head of the Christian Church—be made, for the free discharge of the mission imposed on him, absolutely independent of the sway, the domination, and dictation of any one sovereign or people?" And, secondly, since he is, and has been so long acknowledged to be, the Bishop of Rome, "Should the Pope not enjoy this absolute freedom and independence in Rome itself?"

Catholics maintain in substance that the head of the Church should, in the present as in the past, be in possession of a territorial sovereignty placed under the protection of international law with its rights and limits guaranteed by the nations of both hemispheres.

Looking at this side of the question as two hundred and twenty millions of Catholics look at it, and viewing the dependent and precarious situation imposed on the Pope by his not being a territorial sovereign, or by his being, as was Pius IX., and as is Leo XIII., a mere nominal sovereign, or rather a prisoner in the Vatican, it is manifest that such a position of dependence is repugnant to the idea of the Pope's office as ruler of the Universal Church.

The Pope, as Christ's Vicar and Pastor of the whole Flock, belongs to all humanity. As Pope, the Bishop of Rome, belongs to no one nation; he is the minister and servant of all. His mission, divine, universal, perpetual and unending, embraces all peoples and all time. The spiritual authority which he wields is and ought surely to be superior to the revolutions and contingencies of civil states and governments. His ministrations are superior in their object and nature to those of all earthly societies. Being in favor of all mankind, and ordained by God as such, all nations, rulers and governments should encourage, protect, promote, these ministrations and labors.

It should be the supreme interest of all mankind, of all, at least, who believe in the divine mission of the Church and the authority of her visible head, to remove all obstacles to that mission, to render these ministrations and the exercise of that authority absolutely free.

International law, during a period of twelve hundred years, had sanctioned an arrangement by which the Bishop of Rome, held to be the common parent of the entire Christian family, was given in his Episcopal city a territorial sovereignty which made him independent of any one people or power. Catholic nations, like individual Catholics, were greatly jealous, during the middle ages, as they are jealous at this day, of any interference with the freedom of the Bishops of Rome in governing the Church Universal. Nations and individuals had then a right, as they

have now, as they must ever have, to see that the Pope was free in his own city, and have it manifest to the eyes of the whole world that he was perfectly free. There must be no superior authority in Rome which the Pope and his counsellors have to consult, to yield and defer to before issuing instructions destined for the entire Church, before laying down the law of life and morality for Catholics when error is abroad and corruption is overflowing every floodgate. The civil principality of the Popes must be a neutralized principality, when none may make war and which should ever be at peace with all; because the divine mission of the Church and her Pontiffs is a mission to souls which neither war nor pestilence should ever interrupt, trammel, or delay.

Every Christian people has a right to know and to feel that its relations with the Holy See are not influenced by the interference or dictation of a hostile, an unfriendly, or even a friendly nation. The moment, for instance, that our government at Washington had good reason to believe that the ministers of King Umberto in the Quirinal were exercising on Leo XIII. or his Secretary of State, or his Prefect of the Propaganda, a pressure in any way hostile or adverse to our country or its interests, it would be brought home to American Protestants why the Pope should be free, independent, sovereign in Rome, and master in his own house.

During the last few years—especially since Leo XIII. inaugurated his new and liberal policy in France—the influence of the Roman Pontiffs in European affairs, and their interference, at a critical hour, with the interior policy of a great country like France, have been passionately discussed by the public press in every civilized country. In this discussion both Catholic and non-Catholic writers have, with a few exceptions, entirely ignored or lost sight of the grounds for such interference, and the lofty principles guiding the action of the Pontiffs, so often solemnly asserted and explained by Leo XIII. himself long before the memorable discourse of Cardinal Lavignerie, proclaiming the new policy recommended by the Vatican to the Catholics of France.

Whenever, in any Catholic country, it happens that the majority of the Catholic citizens or their leaders contract such an alliance with one or the other dominant parties in that country as to threaten the most sacred interests of religion or to imperil the independence, the very existence, of the nation itself, it becomes the imperative duty of the Vicar of Christ to interfere.

If such be the necessity for the Popes, of the freedom which can alone spring from territorial sovereignty, when one considers the mediatorial office of the Head of the Church in international complications, how much more is that necessity increased when there is question of the Pope's uninterrupted, essential, and most sacred spiritual relations with every portion of his flock, and with the individual consciences which invoke his aid? Free intercourse with Rome was one of the inviolable privileges guaranteed to all peoples and to all individuals in past ages, not only by the universal consent of nations, but by the express and solemn dispositions of the Pontifical Decrees. Feudal despotism often interposed barriers and obstacles to this free communication with Rome. But the Popes fought energetically and consistently for their freedom of intercourse. Nor, whatever prejudice may have said and written to the contrary, were their motives inconsistent with the highest spiritual interests of the faithful flock.

No title among those of the potentates and governments of Europe could be compared in antiquity and universally admitted righteousness to that of

the pontiff kings. The territory thus guaranteed to them by the gratitude and the reverence of peoples and princes was the pledge and security of their independence of all foreign domination or dictation. That territorial and sovereign independence meant for the common Father of Christendom—as he was regarded during all these centuries—absolute freedom in the discharge of his ministerial office.

Few peoples can claim that they were the first to hold what constitutes their national domain, and they did not dispossess some prior occupant. So it is in the Old World, the right of conquest, or superior might, is the title deed on which they hold their birthright. The feudalism on which was built the whole of the Christendom of our Fathers owed its birth, growth, and long reign to the sword. Whatever it came, in the course of af ages, to boast of in civilization, refinement, and morality, was due to the religion of Christ and the beneficent influence of its ministers.

As to the Papacy and the Papal States, they can fairly challenge the attention of the historian, the jurist to the legitimacy of their origin and long admitted validity of their rights. More than one Protestant writer has triumphantly vindicated the right of the Popes to the States of the Church as well to the gratitude of all Christian peoples.

As the empire fell into dissolution, the Papacy became more and more the great conservative and creative power. Witness the action of St. Gregory the Great (590-604). He was the living Providence of Italy, the true Father of all Christendom, the Apostle of England and Germany, and the Saviour of Spain from the terrible oppression of the Arian Visigoths. Read his vast correspondence, and you will be convinced that God never bestowed on the nations an institution more powerfully and peacefully beneficent than the Papacy. It was to save and to perpetuate in Papacy, the foster-parent of Christendom and of the civilization which began to flourish amid the ruins of the Roman Empire, that Popin and Charlemagne sent their armies into Italy and won for the Popes that civil principality which secured at once both their independence as Bishops of Rome and their freedom in the exercise of their pastorate as Vicars of Christ.

Compare with the rise and growth of this peaceful sovereignty of the Bishops of Rome the origin of all, or nearly all, the States of America, North and South. Beginning either in sheer violence, the brute force of the stronger, or in fraudulent compacts with the natives, never honestly kept, if ever intended, to be so kept, time alone has sanctioned our possession of the land. But the length of this possession, which might constitute a proprietorship by prescription—what is it in comparison to the prescriptive right of the Papacy over the Patrimony of the Church? American nationalities are as of yesterday, compared to a civil principality dating from the middle of the eighth century of our era—and whose universally acknowledged titles were the very centre of international jurisprudence and Christian order.

This liberty at bottom is the very same cause for which Leo XIII. is contending at this moment. But here comes in the supposition that the right of the Popes to any kind of territorial sovereignty has been set aside once and forever by the establishment of the present Kingdom of Italy, and by its recognition by all the powers. Certain it is that the civil principality of the Pope has not been in the past detrimental to the prosperity, the greatness and the glory of Italy. No less certain is that the policy of the Pontiffs, century after century, tended to foster the best interests of Italy, to

establish, promote, and defend its independence against foreign dominancy. And it is equally certain that Leo XIII., like Pius IX. and Pius VI., has ever been in favor of a confederated Italy.

The Neo-Guelph party had planned for Italy neither a centralized monarchy nor a centralized democracy, but the perfected deal of the Lombard League of Free States—a confederation like our own, in which all the power and influence of the Papacy would be used to secure the independence of the country against foreign domination, to promote and develop its internal prosperity, and to keep it at peace with all nations. This form of Italian unity is the very thing which Leo XIII. alluded to, as to his own cherished ideal, in the much-talked-of letter to Cardinal Rampolla, detailing his plan of conciliation with the Italian Government.

"It is usually put forward as an objection," the Pope writes, "that in order to restore the Pontifical Sovereignty, Italy must give up the great advantages she has already obtained; that no account must be had of modern progress, and that Italy must go back to the Middle Ages.

"But these are reasons which have no real weight.

"What is the advantage, true and substantial, to which the Pontifical Sovereignty would be opposed? It is most certain that the cities and territories formerly subject to the Civil Sovereignty of the Popes have ever been, in their character and manners, most distinctively Italian, and they have been preserved so, and kept from oftentimes falling beneath a foreign yoke, by the very fact of their belonging to the Popes. Nor could it be otherwise to-day. For if, by reason of its lofty, universal, and perpetual mission, the Papacy belongs to all nations, on the other hand, because of the seat here assigned it by Providence, it is in a special manner one of the glories of Italy.

"Should such a restoration injure the oneness of the political state, we should, without entering on considerations touching the intrinsic merit of the case, and by simply placing ourselves on the standpoint of our adversaries, ask them whether or no this condition of unity constitutes, in itself, for nations a good so absolute that without it they can neither attain to prosperity nor greatness? Or is it a good of so transcendent a nature that it must be preferred to any other?

"We are answered in this by the fact that there exist most prosperous, powerful, and glorious nations who have not, and never have had, the king of unity put forward here. Then national reason furnishes a further answer, that in the conflict of pretensions it must give the preference to the rights of justice, which is the foundation of the happiness and stability of the States, and this preference must be still more emphasized when justice is inseparably conjoined with the highest interest of religion and of the universal church. In presence of this reason no hesitation is possible." (Acta Sanctæ Sedis, Vol. xx.)

Of course the reasons which most powerfully militate in favor of the restoration to the Pope of his territorial sovereignty, plead with equal force in favor of making Rome the seat of that sovereignty. Diplomats, politicians, sovereigns even may talk of giving the Sovereign Pontiff a slice of territory in the Tyrol, some island in the Mediterranean or the Atlantic. But all such expedients are but wretched shifts. No civilized nation in our times is willing to part forever with a single foot of its soil, even to secure a home for the Pope. And no matter where the nations of both hemispheres might agree to create a civil principality for him; to "neutralize" it, and take it under protection of international law, would this changeable agency we call diplomacy, or international law and

policy, be more powerful to-morrow and the day after to defend the right of the Pontiffs in their new home, than they were yesterday in saving Rome and the States of the Church from the ambition of Piedmont and the fanatical hatred of the anti-Christian Revolution? And to what corner of the globe, to what city in any land, would the Vicar of Christ have a right so unquestioned and so universally recognized as to the city of Rome and the territory of which it was the capital less than twenty-five years ago?

Rome is unlike any other city. It is, and has been since Christianity began, the seat, the ordinary residence of the Bishops of Rome. Give it back to them, and let them be, more than ever in the coming era, the teachers, the guides, the shepherds, and parents of our humanity.—*Abridged from Mgr. Bernard O'Reilly, L. D. (Laval), in North American Review.*

Sunlight.

Dr. J. H. Hanford writes the following on the healthful effects of sunlight: We need no better evidence of the real value of the light of the glorious sun than its abundant, if not limitless supply. Indeed, our observations in the vegetable world will teach us that no plant, shrub, twig or vine, however small and insignificant, can possibly grow and thrive, coming to maturity in the dark, while we may reasonably infer that the same vitalizing influences are received by the animal kingdom. A paleness and weakness is soon observed when a plant is deprived of its natural right to grow in the sunlight, while the animal under similar circumstances, becomes stunted, inactive, losing the unused sight—a worthless creature. How injudicious, how destructive of health, therefore, it must be to shut out the light from our parlors, and particularly such rooms as are more generally used by the family, simply to prevent the fading of the carpet, etc. This, apparently being regarded as of more consequence than the freshness, the glow of health, the real vitality of our children. It should be remembered that it is far easier to spread a covering over such a carpet, or to replace it by a new one, putting it in a less important room, than to pay the increased doctor's bills, and that carpets can be more easily changed than the health of our children restored when once lost. This principle applies with special force to the sick room, which is or has been so often darkened by the ignorant, or such as have not given the important subject due consideration. Instead, the sunlight should be admitted to the greatest possible extent, the eyes being protected, if necessary, by wet cloths, while as an additional precaution, the patient should be well covered with bedding, then the doors and windows opened, allowing quite a current of air to sweep through the room, carrying out the pestiferous gases, the comfort of the patient, of course, being constantly cared for, as comfort is an indispensable condition of a cure.

A MAN MADE HAPPY.—GENTLEMEN—For five years I had been a great sufferer with Dyspepsia; the pain in the pit of my stomach was almost unbearable and life only seemed a drag to me. When I would go to sleep I would have horrible dreams, and my life became very miserable, as there was no rest neither day or night. But with the use of only two bottles of Northrop & Lyman's **VEGETABLE DISCOVERY** this unhappy state has all been changed and I am a well man. I can assure you, my case was a bad one, and I send you this that it may be the means of convincing others of the wonderful curative qualities possessed by this medicine, that are specially adapted for the cure of Dyspepsia. A lady customer of mine had the Dyspepsia very bad; she could scarcely eat anything, and was troubled with pains similar to those I suffered with; and she cured herself with two bottles of Northrop & Lyman's **VEGETABLE DISCOVERY**. I wish you success with your medicine, as I am fully convinced that it will do all you claim for it. Signed, MELVILLE B. MARSH, Aberdeen, P. Q. General Merchant.

The Light in the Window.

A light in the window for thee, brother:
A light in the window for thee!

Once, on the shore of the North Sea, there lived, lonely and alone, the daughter of a fisherman. She was lonely, because her father and mother were dead; and alone, because her only brother had gone far away to a distant land. He was a sailor, and loved the life; although he was also very fond of his sister, who, in turn, loved him with all her heart. For the life of a fisherman he had no desire; and when his friends had tried to persuade him not to brave the dangers of the ocean, but to dwell in the same spot where his parents and grandparents had lived and died, he had then answered, and not unwisely:

"Comrade, it is but a slavish and monotonous life, that of a fisherman; and, when the best is told, one earns but enough to keep soul and body together."

"What would you more, Stein?" asked an ancient fisher, who had never been twenty miles from his native village. "What would you more, my boy? He is well off, indeed, who can always do so. And to him who faces the storms of the deep sea, far and wide, it is not always permitted to return."

"I salute thee, friend Axel," replied the youth, respectfully (for in those parts reverence for the aged was not then, if it is even yet, forgotten), "but my heart is young within me, and I would fain see the great wide world, of which I know so little. Furthermore, I long to be able to provide my sister with many things which she cannot now obtain; for she is a faithful sister, and loves me truly, as I do her. And when we grow old together we shall be thankful that such was my resolve. For then we shall have the wherewithal to help our poorer neighbors. And as for the losing of my life, good friend Axel, there are more lives lost along the coast each year by the oversetting and swamping of fish-boats in storms than in all the vessels that sail to and fro through the North Sea. At least so have I been told," concluded the youth, shaking back his tawny locks, and sending forth wistful looks from his bright blue eyes toward the ever-restless sea.

"But it may be, Stein," said another, "that when thou returnest to thy humble home and our simple ways may have become distasteful to thee, and that thou wilt wander forth again. Then what would Elka do?"

"Nay, nay!" replied the young man, taking the hand of his sister, who stood by his side, "that will never be. Here my heart is and here shall my bones lie, if it so pleases God to send me home again."

"And Elka, shall she remain a maiden for thy sake?" asked Axel, in his trembling voice.

"Aye, that will I do. Of that Stein need have no doubt," said Elka, a tear in her eye, but a smile on her lips, "In my little cot, making my nets, I shall be happy awaiting my brother."

As the brother and sister walked homeward for the last time they conversed together on the future which both hoped would befall. Then said Elka at last:

"My brother, so long as thou shalt be absent, I will place every night a light in the window for thee. When thou art returning, and seeest that light from afar off, then thou wilt know that I am still living; but if thou canst see no light, then thou mayest be sure that I am dead."

The next morning he sailed away. Elka kept her promise. Every night she placed a light in the window, where it burned till dawn. Months passed, then years, and her brother came not. Her blue eyes faded, her thick blonde hair grew thin and gray, and at length she was obliged to lean upon a staff.

Fifty years passed thus, and still Stein came not. Whether he had

early forgotten the home of his youth and the sister of his heart, or whether he had found a grave in the deep sea, only God knew. In his love that sister unswervingly believed, for his return she faithfully waited and watched, keeping her promise. They who had been graybeards when he departed were long since gathered to their fathers; they who had been young like himself were now on the verge of the grave. But even the youngest among the children who played along the shore knew, as soon as they could speak, the story of Elka's light.

But one night there shone no light in the window. The neighbors wondered, and said to one another, "Elka's brother must have come back. Let us go and see." But all was silent in the lonely house. Elka sat beside the window dead. The light of her pure, faithful spirit had gone to shine still more beautiful and clear in the kingdom of God. But the light in the window burned no more.—*Mary E. Mannix in the Ave Maria.*

Franciscans in the Holy Land.

A report of an extremely interesting character has been presented to the Holy Father relative to the Franciscan Guardianship of the Holy Land. For seven centuries the sons of St. Francis of Assisi have faithfully fulfilled the charge of keeping the venerable sanctuaries of Palestine, so intimately associated with the life of our Blessed Lord on this earth. The Order excludes no nationality. Italians, French, American, English, Irish, Belgian, Dutch, German, Spanish, Portuguese, all may devote themselves to the pious work, which is nothing if not Catholic in the strict sense of the word. The guardianship extends to eight regions—Judea, Galilee, Phœnicia, Syria, Lesser Armenia, Thracia, Cyprus and Lower Egypt, comprising 48 convents or hospices, 274 priests, 30 clerics, 155 laics, 57 tertiary and 18 postulants. These 448 persons have the care of the churches, hospices, houses, gardens, schools, factories, etc., and it need scarcely be said that the number is insufficient for the work. The sanctuaries guarded by the monks are the Basilica of the Holy Sepulchre and Mount Calvary, the Church of the Flagellation, the Column of Judgment, the Church of the Holy Saviour, the Grotto of the Agony in the Garden of Gethsemane, the Dominus sedit Bethphagy, the stable at Bethlehem, the house of St. Joseph, the well of David, the chapel of the Nativity of St. John the Baptist, the desert of St. John and the Visitation of the Blessed Virgin. At Nazareth the holy places in charge are the Sanctuary of the Annunciation, the worship of St. Joseph, the town of Our Lord Jesus Christ, and outside Nazareth, the chapel of St. Jerome, the Sanctuary of Naim, the Church of St. Joachim and St. Anne, the Sanctuary of Oana, the House of St. Bartholomew, Mount Tabor and the Sanctuary of Tiberias. Other sanctuaries are the Sepulchre of Our Lady, the spot of the Ascension, the Viri Galilai, the Grotto of the Shepherds, the Precipice and the Sepulchre of Lazarus. One great object in establishing these Franciscan monasteries was originally to extend hospitality to the many thousand pilgrims who visited the Holy Land. For hundreds of years these have been received with open arms and succored by the monks. The time of stay is fixed by the Congregation of Propaganda. Last year as many as 9,149 pilgrims received hospitality, covering 24,554 day's board and lodging.

Wentzler's Catholic Home Annual, 1894.
We have just received a supply of this very popular annual. It contains the usual good things in the shape of stories, poems, historical and biographical sketches, and plenty of pretty, interesting pictures. Price by mail 25cts., in stamps or scrip. Address, CATHOLIC REGISTER Publishing Co., Ltd., Toronto, Ont.

WESTERN CANADA LOAN & SAVINGS COMPANY.

The annual meeting of the Western Canada Loan & Savings Company was held this morning. Hon. G. W. Allan in the chair. The 31st annual report of the Directors was read as follows:
The Directors have much pleasure in presenting to the Shareholders the Thirty-first Annual Report of the business of the company.

The profits of the year, after deducting all charges and writing off a very considerable sum in view of the general depreciation in the value of real estate, amount to \$167,532.63. Out of this sum have been paid the usual half-yearly dividends at the rate of ten per cent. per annum, together with the income tax thereon, amounting to \$162,587.60, and the balance has been carried to the credit of the Contingent Fund. The amount now standing at the credit of that Fund is \$78,401.53, as against \$77,373.62 last year.

The repayments on mortgage loans during the past year have been on the whole very satisfactory, amounting altogether to the sum of \$1,491,183.05.

The full limit of the power of the Company under its charter to receive moneys for investment being so nearly reached, the Directors have from time to time been compelled to decline many offers of additional sums proffered to them on very advantageous terms.

The total amount of moneys entrusted to the Company by British and Canadian investors is now \$1,483,000.

The very favorable terms upon which the Company has obtained the funds placed in its hands for investment, have in a great degree counterbalanced the prevailing low rates on mortgage loans, and the Directors are able to congratulate the shareholders on the excellent results of the year's business, and the thoroughly sound and stable position which the Company continues to maintain.

The balance sheet and profit and loss account, together with the Auditors' report, are submitted herewith.

G. W. ALLAN, President.

Financial Statement for the Year Ending on 31st December, 1893.

LIABILITIES AND ASSETS.	
Liabilities.	
To Shareholders:—	
Capital stock.....	\$1,500,000 00
Reserve fund.....	770,000 00
Contingent account.....	78,401 53
Dividend, payable 5th January, 1894.....	75,000 00
	\$2,423,401 53
To the Public:—	
Debentures and Interest.....	\$3,453,500 83
Deposits.....	1,030,135 33
	4,483,701 67
Sundry accounts, including coupons outstanding.....	51 37
	\$4,907,814 50
Assets.	
Investments.....	\$0,705,217 92
Office premises and furniture, Toronto and Winnipeg.....	117,386 03
Cash on hand, and in banks.....	83,179 72
	\$8,907,814 50

PROFIT AND LOSS ACCOUNT.

Cost of Management, viz.: Salaries, Rent, Inspection and Valuation, Office Expenses, Branch Office, Agents' Commissions, Auditors' Fees, &c.....	\$ 52,376 82
Directors' Compensation.....	3,000 00
Interest on Deposits.....	42,784 90
" " Debentures.....	144,586 01
	\$ 243,677 73
Net Profit for year, applied as follows: Dividends and Tax thereon.....	152,587 60
Carried to Contingent Account.....	14,903 05
	\$ 167,532 65
Interest on Mortgages and Debentures, Rents, &c.....	\$ 411,330 33
	\$ 411,330 33

WALTER S. LEE,
Managing Director.

TORONTO, Feb. 3, 1894.

To the Shareholders of the Western Canada Loan and Savings Co.:

GENTLEMEN—We beg to report that we have completed the audit of the books of the Western Canada Loan and Savings Co. for the year ending 31st December, 1893, and certify that the annexed statements of assets and liabilities, and profit and loss, are correct, and show the true position of the Company's affairs.

Every mortgage and debenture or other security has been compared with the books of the Company. They are correct, and correspond in all respects with the schedules and ledgers. The bank balances and cash are certified as correct.

W. R. HARRIS,
FRED. J. MENY,
WM. E. WATSON, F.C.A. } Auditors.

The old Board were re-elected, and Hon. G. W. Allan, and Geo. Gooderham, president and vice-president.

LETTER FROM LONDON.

Weekly Correspondence of the Register

LONDON, Eng., Feb. 2nd, 1893.

A shock like that of an earthquake passed over the United Kingdom yesterday when it was announced that Mr. Gladstone had resigned. News boys were shouting themselves hoarse, special editions and five-minute bulletins were being issued at the newspaper offices, while the telegraph buildings were besieged by large crowds, and an extra force of operators had to be put on to meet the requirements of an anxious and excited public. Close upon the heels, however, of the startling intelligence came the official denial, and this morning the English public is recovering as best it can from that disorder to the system which undue nervous excitement always produces, and is venting its wrath upon the luckless *Pall Mall Gazette*, the author of what it is pleased to term the latest freak of Anglo American journalism.

The *Daily Chronicle* rallies its contemporary on the fertility of its imagination, and gives it some hints as to the future exercise of its inventive faculty. "For to day we would suggest the abdication of the Queen. To-morrow, by way of a quick change to foreign politics, the retirement of the Czar to the Court of Prince Ferdinand of Bulgaria; while for a final sensation we can think of nothing better than the assassination of the Pope by the Grand Lama of Tibet. It might have occurred to a serious and an experienced journalist, as both adds the *Chronicle*, that of all unlikely events in domestic politics at this moment the resignation of Mr. Gladstone in good health is, without exception, the most unlikely. The statement is made that he proposes to resign on account of his disappointment over the rejection of the Home Rule Bill. But, in the first place, the action of the Lords, which was wholly foreseen, is now some months old; and in the second place, Home Rule is not rejected, and will not be until the country has rejected it at a general election. Again, we are solemnly asked to believe that the Prime Minister will close a career of sixty years of sturdy fighting by deserting his post and his colleagues at a moment when the fortunes of two of the greatest of his Bills are hanging in the balance, and when the final conflict with the Opposition is about to open. Whatever Mr. Gladstone is in his enemies' eyes he is not a poltroon or a traitor, both of which the *Pall Mall Gazette* would make him out to be.

Although Mr. John Redmond has intimated his intention of moving a vote of censure on Mr. John Morley little importance is attached to the rhodomontade in which he has lately indulged. Parnellism is played out in Ireland, and Mr. Redmond realizes that his only card is to make a semblance of indignation in Parliament. No one believes he is in earnest when he threatens to take action which, if effectual, would substitute Mr. Jackson for Mr. Morley as the Chief Secretary for Ireland.

An important item of news is the decision of the Irish Court of Appeal, by which Mr. Michael Davitt is rendered eligible to be re-elected as a member of Parliament. The extraordinary doctrine of Judge Boyd, that no man should stand as a Parliamentary candidate unless he is prepared to meet the costs of an election petition, has been blown to the four winds by the Lord Chancellor and the Appeal Judges. The reversal of his judgment is a rebuff for the County Court Judges, who took advantage of his judicial position to read Mr. Davitt a severe lecture when the application for a certificate was made; but it is a heavier fall for Mr. Pierce Mahony and the rest of the Parnellite leaders. These noble-spirited patriots made up

their minds to drive Mr. Davitt from Parliamentary life. But in this they failed, and it is more than probable that Mr. Davitt, in spite of his own reluctance to re-enter the House of Commons, will be back to Westminster early in the new session. In fact it has long been mooted in Irish circles that he is to be the coming leader of the Parliamentary Party.

It will be remembered that at the general election of 1892 Mr. Davitt was returned for North Meath by a majority of 403 over Mr. Pierce Mahony, and Mr. Patrick Fullam defeated the Parnellite candidate in South Meath by the narrow majority of 89. A petition was presented against the return of both members by the Parnellites on the ground that a pastoral issued by the Bishop constituted undue influence. The South Meath case was heard first, and Mr. Fullam was unseated. When the other petition came on Mr. Davitt, through his counsel, intimated his desire to accept an adverse verdict, as the circumstances in the two cases were precisely similar.

Mr. Mahony refused to let Mr. Davitt off so lightly, and the petition was fought to the end, resulting, as was anticipated, in the unseating of the respondent. Then came the question of costs. Mr. Davitt declined to pay them, on the ground that he had offered to vacate the seat; but when he was threatened with bankruptcy his friends at once proposed to defray the costs themselves. In fact one member handed a cheque to Mr. McCarthy to cover the entire amount, but Mr. Davitt was obdurate. He was made a bankrupt, and his seat became vacant. In due course he applied for his certificate, which was refused for the reason I have quoted; but this decision has now happily been overruled, the Court of Appeal declaring Mr. Davitt could not be held responsible for the expenses which were involved after he had expressed his willingness not to contest the petition. Mr. Mahony will thus lose his original costs, and will also have to pay the costs of the appeal.

There is nothing inherently improbable in the remarkable story in the *Speaker* about the "Unionist Plan of Home Rule." This is to the effect that a prominent Liberal Unionist has drawn up a scheme which is practically "Home Rule a' round." It proposes two Provincial Councils for England, and one each for Ireland, Scotland and Wales. In addition to the Central Council in Dublin, Ireland is to have four smaller councils, one for each Province. Dublin Castle and the Lord Lieutenant are to be abolished, and a Catholic University is to be endowed. Nobody will hesitate to ascribe this interesting plan to the genius of Mr. Chamberlain. Long ago he proposed local self-government for Ireland by Provincial Councils. The extension of this idea to Great Britain is a natural development, and the endowment of Catholic education in Ireland is the kind of contrivance which bears the characteristic stamp of Mr. Chamberlain's ingenuity. However, the Irish Party by this time know well their man. They look upon the leader of the Liberal Unionist as the evil genius of the Home Rule movement. If it had not been for his desertion at a critical moment they believe a Parliament would by this time have been established in College Green.

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

A Greek poet implies that the height of bliss is the sudden relief of pain; there is a nobler bliss still—the rapture of the conscience at the sudden release from a guilty thought.—*Bulwer Lytton.*

An Ecclesiastical Conference.

The priests of the Diocese of Toronto assembled at the Archbishop's residence last week for the annual Diocesan Conference. His Grace is always and everywhere at home with his clergy, and his clergy are nowhere more at home than at the hospitable retreat of his Grace at St. John's Grove.

Theological Conferences of the Catholic clergy are periodically held in every fully organized and well regulated diocese. Subjects for exposition and discussion are selected and announced at the beginning of the scholastic year, and meetings are held at the different Deaneries, or diocesan centres, at which these subjects are fully and freely discussed. We have assisted at many theological discussions in various dioceses, and have heard some of the ablest and most eminent divines; and we are much pleased to say, in all sincerity, that a more learned, useful and amiable Theological conference we never witnessed than that held at St. John's Grove.

Archbishop Walsh presided at the conference. The matter for exposition and discussion was the Blessed Eucharist, as a sacrament, and a sacrifice, with the many dogmatic, Scriptural and liturgical questions that this great question implies. His Grace of Toronto is well and wisely known for his profound theological knowledge, and his vast and varied ecclesiastical erudition; but never is his extensive learning and tender piety more apparent and powerful than when he speaks of the great sacrament of Love—the central sacrament of the Christian system—the universal sacrifice, and the eternal priesthood. When he speaks on these subjects to his people his Grace is the *Pastor Bonus*—the good and faithful Shepherd. When he speaks in the midst of his priests he is the *Lucerna ardens et lucens*—the burning and shining light.

It is high praise for the priests of Toronto to say that they showed themselves worthy disciples of such a teacher. Some of the most difficult questions in Theology came up for discussion in the conference, such for instance, as the Scripture proof of the Real Presence, the existence and action of the sacred species, the essence and identity of the Eucharistic Sacrifice, the laws and practices to be observed in the reservation and administration of the most Holy Sacrament, etc. It would be instructive to non-Catholics to see what large intellectual freedom the Church permits in the discussion of these fundamental and most sacred subjects.

In the course of the conference the able arguments of the older priests showed too conservative wisdom of experience, as well as exact scientific knowledge; while the younger men exalted in the strength of general principles, and the invigorating mental exercise of pursuing premises, through nice distinctions, to ultimate logical conclusions. The discussions were unusually brilliant, while at the same time most practically useful, and the genial spirit imparted to the conference by the choice associates and apt illustrations of the distinguished President made the meeting one to be remembered with pleasure and profit by all those who were present.

C. M. B. A. in Hamilton.

I had the pleasure of attending the meetings of Branches 56 and 37, during the past week, and was pleased to hear that both Branches are strong and flourishing. On Wednesday evening, the 14th, Branch 56 met, and I was introduced to the President, J. J. Leitz, by Bro. Cauley, and was cordially received by him and the other members present. Branch 56 has about 80 members on their roll, and has a very able staff of officers, whose names appear below.

On Thursday, the 15th, Branch 37 met, and I was introduced to the President, C. Shields, by Bro. Sharpe, Fin. Sec., and received a very cordial greeting. Branch 37 has a membership of over 100, governed by an efficient staff of officers, whose names also appear below. Hamilton should be proud to possess two such Branches of the C. M. B. A.

In closing I wish to compliment the Bros. in Hamilton on their neat and well equipped Hall on King street East. It is a credit to them, and I hope to have the pleasure of attending their meetings again.

C. N. MURPHY,
Agent CATHOLIC REGISTER,
Branch 139, Fort Erie.


BRANCH 37.

President, Chas. Shields; 1st Vice-President, J. M. Brown; 2d Vice-President, C. Mooney; Rec. Secretary, A. Bourque; Treasurer, John Ronan; Fin. Secretary, J. A. Sharpe; Guard, Jno. Dil on; Marshal, Wm. McGough; Representative to Grand Council, T. Lawlor; Alternative, J. W. Coffey.

BRANCH 56.

President, J. J. Leitz; 1st Vice-President, J. Gaffney; 2d Vice-President, Mr. Fifer; Rec. Secretary, B. J. Conway; Treasurer, W. A. D. Baby; Fin. Secretary, J. J. Burns; Guard, J. Harmon; Marshals Jas. O'Day; Representative to Grand Council, B. Cauley; Alternative, A. T. Filigiano.

Mrs. Mary Ann McCusker died at Carriagallan, on January 17th, at the remarkable age of 112 years.



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REV. THOS. SPERTZ, C. R., D.D.,
President.

NOTICE
To Creditors of Patrick Kearney,
Wagon Maker, Deceased.

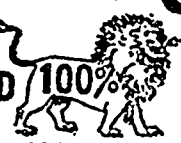
NOTICE is hereby given pursuant to the Revised Statutes of Ontario 1887, Chapter 110, that all creditors of and other persons having claims against the estate of Patrick Kearney, late of the City of Toronto in the County of York, Wagon Maker, who died on or about the tenth day of September 1893, are hereby required to deliver or send by post prepaid to Foy and Kelly, Number 80 Church Street in the City of Toronto, Solicitors for the Administratrix of the estate of said deceased, on or before the 24th day of February 1894, a statement in writing of their names and addresses and full particulars of their claims and of the securities (if any) held by them.

AND FURTHER TAKE NOTICE that immediately after the said 24th day of February 1894, the said Administratrix will distribute the assets of the said deceased among the parties entitled thereto, having regard only to the claims of which notice shall have been given as above required and the said Administratrix shall not be liable for the assets or any part thereof, to any person or persons of whose claim or claims notice shall not have been given as aforesaid at the time of such distribution.

FOY & KELLY,
80 Church street Toronto.
Solicitors for the Administratrix.
Dated at Toronto this 26th
day of January, A.D. 1894.

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W. W. GILLETT, Toronto

HOME RULE.

A Rousing Meeting at Peterborough.

An enthusiastic gathering of Irishmen and those in sympathy with their struggle for Home Rule was held in the Catholic Association rooms Monday night. Among those present were noticed His Lordship Bishop O'Connor, Very Rev. Father Casey, Rev. Fathers Scollard and Collins, Messrs. Thos. Cahill, Thos. Kelly, John Moloney, J. W. Fitzgerald, T. Dolan, J. Dolan, C. Morrow, L. M. Hayes, A. J. Gough, John Lynch, John Corkery and others.

On motion Mr. Cahill was voted to the chair. In opening the meeting he returned thanks for the honour conferred on him and stated he was glad to see his Lordship and clergy present to show their sympathy with the movement. He then called upon his Lordship Bishop O'Connor for a few remarks.

Bishop O'Connor who was received with applause, said it afforded him the greatest pleasure to show his sympathy with the cause of Ireland. He explained to those present the difficulties the Irish members of Parliament had to contend with and said that the members of Parliament in Great Britain were not paid an indemnity like those in Canada, but had to support themselves as well as pay the scrutineers and other election officials, and as the Irish Parliamentary Party was composed principally of men with scanty means, it was difficult for them to meet expenses and therefore they relied on the generosity of Irishmen the world over to aid them in the struggle. His Lordship referred in eloquent terms to the labours of Gladstone for the cause, and also Hon. Edward Blake, who was now on this side of the Atlantic for the purpose of raising money to carry on the struggle and he hoped the Irishmen of Peterborough would do their duty. He then called on Very Rev. Father Casey to read a financial statement (distributed by Mr. Blake throughout the country) of the expenses and money required by the Nationalists.

Very Rev. Father Casey then read the lengthy statement, which was received with applause.

Eloquent and patriotic speeches were then delivered by Rev. Fathers Scollard and Collins and Mr. J. W. Fitzgerald, who moved, seconded by Mr. L. M. Hayes, the following resolution:

That we, the friends of Home Rule in Peterborough, welcome this opportunity of expressing their highest admiration of the great sacrifices and efforts put forth by Hon. Edward Blake, and we hereby place on record our heartiest appreciation and gratitude for his eminent and unparalleled services to the cause of Home Rule for Ireland.

Mr. J. W. Fitzgerald, in moving the resolution, said the object of the meeting was to procure funds needed by the Irish Parliamentary Party who are fighting the battle of self-government for Ireland against powerful combinations and influences and against tremendous odds, financially. It was for Irish born and those of Irish descent in Canada a source of pride that they were ably represented, not only in the British House of Commons by the great Irish Canadian tribune, Hon. Edward Blake, but that in the Canadian House of Commons also. Home Rulers were ably represented by another tried and staunch Irish Canadian, Hon. John Costigan, who, when Home Rule was not popular or well understood as now, kept the cause of Ireland alive in Canada. To the minds of all lovers of heroic devotion and self-sacrifice no grander spectacle could be presented than what is presented in the career of Hon. Edward Blake, the member for South Longford. Personally removed from Ireland by nearly two generations, in time, and by three thousand miles, in distance, in possession of the highest honors and dignities in his own land, living in the enjoyment of every comfort that a happy home, a loving family and social distinction could confer and surrounded by old associations, relatives and friends, he breaks all ties, he leaves them all, and at the first call responds to what he conceives to be his duty, gives up his princely income, braves every difficulty and danger and steers his course to Erin's Isle to serve in the ranks of the Irish party to give them the benefit of his great abilities and of his practical experience in the working of our federal system of Canadian Home Rule. The world knows that Home Rule has been already won—won by the votes of the electors of Great Britain and Ireland, by the votes of the masses of the people; but the class rulers, who are not elected by the people, who elect themselves, the irresponsible misuse of Lords and landlords, the eternal enemies of Ireland, and of the spread of human freedom the world over, have thrown out the bill, on the pretext that the electors of England proper had not sufficiently pronounced upon it and that another determination by the people of England is necessary before the House of Lords will further consider the bill. It was to meet this emergency and to enable the Irish party to carry on the war thus forced upon it by these inveterate foes of Ireland—who possess enormous wealth—that money is wanted and that the friends of Ireland are now asked to contribute some substantial aid. When the splendid example of self-devotion set by Mr. Blake was con-

sidered, and when it was remembered that many of his comrades in the Irish Parliamentary Party are poor, but brilliant, brave men who are saving their lives to the service of Ireland, it was pointed out that we in Peterborough should not rest with folded arms. Mr. Fitzgerald recalled the past liberality of Peterborough in times of Ireland's need, and closed with a fervent and eloquent appeal for a liberal response on the present occasion.

The resolution was unanimously and enthusiastically adopted.

The subscription list was then opened by the secretary-treasurer, Mr. John Corkery, and the sum of \$500 was subscribed on the spot, the Bishop heading the list with \$50.

A committee was then appointed, consisting of Messrs. T. Cahill, T. Kelley, J. W. Fitzgerald, J. Moloney, L. M. Hayes, J. Dolan, A. J. Gough, W. J. Davlin and P. Begley, to consider the advisability of holding an entertainment in the near future in aid of the fund, and also with reference to future collections.

His Lordship Bishop O'Connor stated that he intended to issue a circular to the priests of the diocese, asking them to set aside a Sunday for a special collection in aid of the fund.

During the evening Very Rev. Father Casey, at the request of the chairman, read an extract from a speech of Hon. Edward Blake and a letter of Rev. Geo. Peppor, a Methodist minister, and an enthusiastic Home Ruler, both of which were received with applause.

The meeting which was a very enthusiastic one, closed with three cheers for Hon. Edward Blake.—Peterborough Examiner.

Mount St. Louis.

With feelings of profound regret our readers will learn of the death of Miss Bridget Fitzgerald, which sad event occurred at Buffalo on the evening of the 8th ult. After a short illness of about a week, in spite of all that could be done by kind friends and medical aid, she passed peacefully away, in the midst of environments that ensure us of a happy death. She has left behind her innumerable charitable works, which imprint her name indelibly on the minds of many. The deceased was a daughter of the late John Fitzgerald, whose memorable name will not be forgotten for a time. She was a young lady of an amiable disposition, untiring in the performance of charitable acts; and, possessing all the qualities of noble soul, she won the esteem and good will of all who knew her.

The funeral took place at Mount St. Louis, and was very largely attended. Rev. Father Guarin conducted the funeral service. The ceremony of the Requiem Mass was an impressive one. Rev. Father Gearin was assisted by the Very Rev. Dean Egan, who acted as deacon; the Rev. Father Labreau as sub-deacon, and Rev. Father Cantillin, who had charge of the singing. The remains were interred in the cemetery, amidst the tears and regrets of sorrowing friends.

Mrs. Fitzgerald and family have the heartfelt sympathy of the community in their affliction.

A Simple Way to Help Poor Catholic Missions.

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

There is a mistaken impression in regard to the nature of the blood-hound. Most people imagine this kind of dogs to be very ferocious when, on the contrary, it is as docile as almost any other breed known. The writer has raised a great many of the finest strains of bloodhounds, and has found them as domestic and gentle as a dog should be.

The great demand for a pleasant, safe cure and reliable antidote for all affections of the throat and lungs is fully met with in Bickel's Anti-Corruptive Syrup. It is a purely Vegetable Compound, and acts promptly and magically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so PALATABLE that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits.

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There are crowds that trample a flower into the dust witho—once thinking that they have one of the sweetest thoughts of God under their heel.

Some of the adulterations found in beer are coculus, indicus, capsicum, ginger, quassia, wormwood, calamus root, caraway and coriander seeds, copperas, sulphuric acid, cream of tartar, alum, carbonate of potash, ground oyster shells, nux vomica, picrotum and strychnine.

The British America Assurance Co.

Sixtieth Annual Statement.

The annual meeting of the shareholders was held at the company's office, Toronto, on Thursday, the 15th February. The President, Mr. Geo. A. Cox, occupied the chair. Among the shareholders present were Messrs. A. M. Smith, Alex. Nairn, Thomas Long, Geo. A. Cox, J. J. Kenny, Dr. Daniel Clark, James M. Hamilton, A. Myers, S. F. McKinnon, John Hoekin, Q. C. L. D., B. Jaques, Henry M. Pellatt, Robert Thompson, P. H. Sims, John Morison, John Scott, Robt. Beatty, John Stewart, Wm. Adamson, A. G. Fitzgerald, James O'Hara, John H. Ewart, Geo. Gamble, Walter McDonald, John K. Niven and H. D. Gamble.

Mr. P. H. Sims was appointed to act as Secretary and read the following.

Annual Report.

The directors beg to submit herewith statements showing the results of the company's business for the year ending 31st December, 1893.

The premium receipts show a considerable increase over those of the preceding year and afford gratifying evidence of the growth in popularity of the company, while perhaps the most satisfactory feature of the accounts is the diminished ratio of expense at which the business has been conducted.

The general depression in trade throughout the entire continent, and the almost unprecedented financial stringency that prevailed for several months in the United States, have had a marked effect, as might naturally be supposed, upon the fire insurance business of 1893, and to these causes may be attributed, to a considerable extent at least, the large increase in losses which is shown in the returns made by all companies both in Canada and the United States. The total losses reported far exceed those of any year for the past twenty years, and although the losses incurred by this company are considerably in excess of what might be looked for in an ordinary year, it is gratifying to your directors to be able to point to the fact that its ratio of losses to premiums is considerably below the average loss ratio of all companies doing business in Canada, and will compare favorably with the general experience of companies in the United States.

It is also encouraging to note that during the closing quarter of the year the business showed a decided improvement over the preceding nine months, and, with the advanced rates that are now being obtained on many classes of risks, your Directors feel warranted in anticipating more favorable results from the business of the current year.

Summary of Financial Statement.

Total cash income	\$1,369,702 40
Total expenditure, including appropriation for losses under adjustment	1,276,729 21
Balance	\$ 90,973 19
Dividends declared	\$ 46,749 87
Total assets	\$1,392,249 81
Total liabilities	170,315 66
Surplus to policy-holders	\$1,221,934 15

The President, in moving the adoption of the report, said that the statements presented, and which had been in the hands of the shareholders for the past week, would have enabled them to judge how the business of 1893 had turned out, and the financial condition of the company at the close of the year, but he felt it due to the shareholders, as well as to the Directors, that he should add a few words as to the work that had been done during the term of office, and the conditions under which the business had been carried on.

Before dealing with the statement itself, he thought it might be interesting to shareholders, to whom general insurance statistics were not accessible, to point out the general result of the fire insurance business for the year 1893 in the fields in which the company is operating, as shown from the returns which have already been published, for it was by a comparison of these with our own figures, rather than by any favorable or adverse balance that we might show in our accounts for one year, that the management of the company can best be judged.

He showed that the returns for all companies licensed by the Dominion Government proved that fire insurance in Canada had resulted unprofitably to the companies as a whole, the average loss ratio being about 75 per cent. of the premiums, while this company's losses in Canada had been under 65 per cent. In the United States also, the statements of companies, as far as published, show that the transactions of the past year had resulted in a heavy loss to the companies generally, moreover, the statistics compiled of the total losses by fire on this continent showed that they amounted to upwards of \$150,000,000, being some fourteen millions greater than 1892, and far in excess of those of any previous year.

In reference to the accounts now presented, the president pointed out that, briefly speaking, they showed an increase of capital of \$250,000 (as authorized at the last annual meeting of the shareholders); an increase in cash assets of \$376,670; a handsome gain in premium receipts; a reduced expense ratio, and a loss ratio which, although larger than might be looked for in an ordinary year, must still be regarded as favorable when

compared with the general experience of the past year; and, further, that after providing for all outstanding losses and all other known liabilities and for the payment of two half-yearly dividends at the rate of seven per cent., per annum, the company shows a surplus of \$471,634 as against \$427,709 at the 31st December 1892. He felt also that they might further claim for the company, without fear of contradiction, that it stands well both with its agents and the insuring public, and one of the most gratifying evidences to the Directors of this latter fact is the substantial gain in business in the City of Toronto, which, as the headquarters of the company and the centre of its influence, should, in the opinion of the directors, prove one of its chief sources of profit.

In conclusion the President expressed the high appreciation which the Directors felt of the work done during the past year by the officers of the company and its agents throughout its extensive field of operation.

A vote of thanks was passed to the President, Vice-President and Directors for their services during the past year.

The following gentlemen were elected to serve as Directors for the ensuing year:—Geo. A. Cox, J. J. Kenny, A. M. Smith, S. F. McKinnon, Thos. Long, Jno. Hoekin, Q. C., L. L. D., H. M. Pellatt, R. Jaffray, A. Myers.

At a meeting held subsequently Mr. Geo. A. Cox was elected President and Mr. J. J. Kenny, Vice-President.

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HOME RULE.

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

ENGLISH HOUSE OF COMMONS.

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

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The Midnight Bells

A Legend of Tadoussac by Rev. Dr. Flannery.

When on a summer trip down the St. Lawrence and up the Saguenay rivers, in the autumn of 1890, the writer heard for the first time of the incidents narrated in the following legend. When, as tradition hath it, they did occur, Canada was under the rule of France, and the chapel of Tadoussac, which yet stands inside the bay of that name at the confluence of the Saguenay and St. Lawrence was enriched with presents of vestments, pictures, &c., by the nobility of France—a very old set of Stations of the Cross, said to have been presented by Cardinal Richelieu—yet adorns the walls of the little chapel, and a waxen image of the Divine Child, gift of Louis XIV.—is still in good preservation kept in a glass globe over the tabernacle. No reason can be assigned why Canada may not have been honoured with miraculous occurrences, as well as any country in Europe—Canada was evangelized by saintly missionaries and crimsoned with the blood of martyrs.

By still lakes and rushing rivers where the noisy rapids foam'd,
O'er steep hills and thro' dark valleys the French missionary roam'd;
Where fierce Iroquois with war-whoops made the echoing forests ring.
Where Montagnais claim'd dominion from St. John's to Nipissing.
Every where at stated seasons, on appointed day and hour,
Came the Black-Robe with his blessings, with his grace and healing pow'r—
Fifty times the waving forests bent their branches neath the snow,
Fifty times the plunging torrents lock'd in ice had ceased to flow;
Fifty times the corn's tassels rustled in the summer breeze
And the leaves and fruits of autumn lay in heaps beneath the trees,
Since the Black Robe taught the Indians their Redeemer to adore
Taught their children hymns of praise by green wood and pebbly shore.
From Tadoussac each year he came with Spring's returning glow,
When earth with life began to breathe and ice-bound streams to flow.
When the Blue Bird and the Aureole and Bobolink were heard,
When with motion, life and melody each wood and lake was stir'd.
Then came again the man of God with book and bell and stole
To raise the Indian's heart to God and purge his sinful soul.
In contrite shift and stern resolve each tribal chief and brave
On bended knee renew'd his vow and solemn pledges gave
Of change of life—for better deeds—for manlier sports and arts
For self-control—for serving God with cleans'd and chasten'd hearts.
In rustic shrines of pine-tops arched, with heaven above them spread
The warriors bent in solemn awe while holy Mass was said.
Nigh three score years had Pere La Brosse thus spent in doing good
And harvests rich of souls had reap'd by stream and leafy wood—
The hour had come from toil to rest and lay his burthen down;
But still he toiled, still journey'd on, nor thought of prize or crown.
In Tadoussac his chapel stood; he sought when labour o'er,
The shelter of its modest roof; his couch the oaken floor.
Till he bent his feeble steps one eve at setting sun
And calm and pure the joy he felt that life's great work was done.
Then France's King ruled o'er this land, its lakes and wild-woods green,
The chapel hung with precious gifts of Louis and his Queen.
Full oft the Superintendent came, all courteous, to request
That Pere La Brosse should sup with him and be his honour'd guest.
That eve once more the suit he urged, and felt much pleas'd at heart,
That one so loved, but now so aged, should no'er again depart—
Vain hope! the priest scarce tasted food, when rising calm, he said—
"At midnight when you hear the bell, you'll know that I am dead."
He blessed his hosts then praying left—they at each other gaze
And count the minutes one by one in silence and amazement.
Tis midnight, hark, they strain the ear; Lord! 'tis the parish bell.
The rocks and shores re-echo to its funeral knell—
The village wakes—the men rush out, they reach the chapel door
The father's reverent form lies prone on the chancel floor.
Away at Isle aux Coudres strand some twenty leagues or more,
Where storm-toss'd billows lash the clouds and rend the rock-bound shore—
Good Father Campain ruled the flock that till'd its rugged soil,
Nor knew they other Christ or King but the holy priest and God.
One stormy night—his work all done, with lauds and matins read,
The church bell rang in starling tones its requiem for the dead.

He lists—"Tis for some passing soul, the Sexton must be cras'd!"
With lamp in hand he hurried forth all trembling and amazed.
He reached the tower, no sexton there. In accents weird and hollow
The words came "Pere La Brosse is dead, go bury him to-morrow."
At Chlooutin bells were heard, they startled Ha Ha Ha
And e-hoel round the dizzy heights of the Cape Kterolla.
Soon down the smooth flowing Saguenay canoes were seen to glide
In long procession, while dirges sad rose o'er the gloomy tide.
From St. Laurent's coves and harbours from its headlands bold and steep
Came French habitans to chant hymns, came war chiefs to pray and weep.
'Neath the altar where whole nights he spent in ecstatic rapture blest,
His relics, mild sad reliques, were gently laid to rest.

The chapel stands yet, crash'd by tides from the angry ocean's swell,
And pious souls oft hear tis said, those mystic mid night bells.

C. M. B. A.

Proposed Amendments to the Constitution

The following circular letter and proposed amendments to the Constitution have been sent to each of the Branches of the Association by St. Basil's Branch, No. 145:

HALL OF BRANCH No. 145 C.M.B.A. Toronto, 12th February, 1893.

DEAR SIR—It has been felt for some time by the members of Branch No. 145 that important changes were necessary in our Constitution in order to place our Association on a sound basis; and after thorough discussion of the Branch, a Committee, consisting of the following members, viz: F. A. Anglin, Barrister-at-Law, Chairman; D. Miller, Manager Merchants Bank; J. C. Walsh, of the North American Life Insurance Co.; W. T. Kernahan, of the Phoenix Insurance Co. of Brooklyn, and J. D. Warde, of the Secretary's Department of the Ontario Government, was appointed to consider and draft the necessary amendments thereto.

This Committee having consulted the Government Insurance Department and other experts in Insurance, and having given the matter mature consideration, recommended: First, that the present classification of risks according to ages be extended also to occupations. To effect this it is proposed that the membership shall be divided into two classes, to be known as the Ordinary Class and the Hazardous Class.

Among the reasons for this change is the fact, that all Insurance authorities report that the death rate of those engaged in the occupations termed hazardous is very high, and therefore it will be more just to the other members that these persons pay a slightly increased assessment as a set off to the dangers of their calling. This rule is recognized and adopted by the leading Insurance Companies, by the Independent Order of Oddfellows, the Ancient Order of Foresters, the Royal Arcanum, the Canadian Order of Foresters, &c., &c., &c.

As in Canada there are no statistics available for the purpose we are forced to resort to those furnished by the Registrar General of Great Britain, the leading authority of the world. He publishes a table in which the numbers of those dying in each occupation are compared with the living in such occupation. The standard of 100 is taken as the lowest or most healthful. For example, it appears that clergymen occupy the lowest or most healthful position, and are represented by the figure 100. A few of the occupations are:

Clergymen, priests, ministers.....	100
Fishermen.....	143
Coal miners.....	160
Railway trackmen.....	183
Quarrymen.....	202
Grinders of edge tools.....	229
Iron and tin miners.....	331
Hotel keepers.....	397

The second amendment proposes a regular monthly assessment, payable on the first day of each month, with a proviso that payment may be made on or before the first meeting of the month. Where necessary, provision is also made for extra when assessments. The advantages of the proposed change are, that members will know exactly when an assessment has to be paid. It will enable the Branch to forward the funds more promptly to the Grand Secretary, and thus give the widow and orphans of deceased brethren the use of the money without the delay inseparable from our present mode of calling for and forwarding Assessments.

The Branch is so strongly of the opinion that these amendments are necessary for the welfare of the Association, and that they should be approved of by the forthcoming Convention, that it has determined to send copies of them to every Branch in Canada, with the request that the Branch give them its very best consideration, and when approved of forward one copy of same to each of the members of the Committee on Laws. As this Committee will no doubt require time to consider the proposed amendments we cannot too earnestly urge upon you the

necessity of considering same at your first meeting after receipt, and of sending three of the enclosed copies, when signed by your officers, to the members of the Committee as directed.

We further ask you, for the reasons already given, to instruct your delegates to the Convention to insist upon these amendments being made to the Constitution.

We desire to extend to you our best wishes for the continued success of your Branch, and our assurance of devotion to our beloved Association.

On behalf of Branch 145
J. D. WARDE,
Recording Secretary.

PROPOSED AMENDMENTS TO THE CONSTITUTION

Insert after Table of Rates in Section 1.
The Membership shall be divided into two classes, to be known as the Ordinary Class and the Hazardous Class.

(a) The Ordinary Class shall consist of all those not included in the Hazardous Class, and shall pay assessments according to the table set out above.

(b) The Hazardous Class shall consist of all those who are regularly engaged in or following any of the under-mentioned occupations or callings, viz: Officers and crew and other employees of ocean or inland steamers of sailing vessels; railway conductors; brakemen and other employees on passenger or freight trains, including employees of the Post Office or Express Companies; engineers and firemen on freight or passenger trains; yardmasters; watchmen; motormen on electric cars; hotel keepers who attend their own bars; members of firebrigades; shovellers in elevators; grinders of edge tools; pilots; quarrymen; miners; fishermen; stone cutters and cigarmakers; raftmen; oyster dredgers; slaters; telegraph, telephone and electric line-men; electricians; those engaged in blasting, submarine labor, manufacture of explosives, balloonists, circular or buzz saw operators.

(c) Also all persons who are deaf, or who lose one leg or one arm or one eye, or who have a defective arm or leg.

An extra rate of contribution of fifteen cents per assessment will be charged those comprising the hazardous class.

No certificate will be issued for more than one thousand dollars to any person following the above mentioned occupations.

To be Inserted in lieu of Sections VIII. and IX.

Sec. 8. Each member shall pay to the Financial Secretary of his Branch on or before the first of each and every month the amount of one assessment.

Sec. 9. If the said monthly assessment be not paid at or before the time of the next regular meeting of his Branch he is hereby declared to be suspended from all the rights of the Association.

Sec. 9 (a) When and so often as the Grand Secretary shall, in pursuance of section 7, issue more than one assessment or a double assessment at or about the beginning of any month, it shall be the duty of the Financial Secretary forthwith to notify each member of his Branch of such additional or extra assessment by delivering said notice to him, or sending same by post prepaid to, or by leaving same at his last known place of abode. Such notice shall direct the member to pay his assessment within the time limited, and at the place named by such notice, and shall contain the names and occupations of the deceased, the number and location of Branch, date of notice, which notice shall be dated and mailed not later than five days from the date of the notice from the Grand Secretary, each member must pay into the Beneficiary Fund of his Branch the amount of assessments so to be paid as stated in said notice. If the said assessment or assessments are not paid at or before the time of the next regular meeting of his Branch after the expiration of the said thirty days, he is hereby declared to be suspended from all the rights of the Association.

Sec. 9 (b) If a member die while suspended his beneficiaries shall not be entitled to participate in the Beneficiary Fund. Any member suspended for non payment of assessments, and remaining suspended during the period of three months or less, shall require a majority vote of the members present at a regular meeting of his Branch to re-instate him, and shall pay all assessments due at the time of his suspension, and from the date of his suspension to the date of his reinstatement. Any member remaining suspended for a longer period than three months for non-payment of assessments, is ipso facto expelled from the Association and his beneficiary certificate rendered void.

A copy of the proposed amendments, which were sent in by the Local Advisory Board, will appear in our next issue.

Inactivity of the Stomach.

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

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THURSDAY, FEBRUARY 22, 1894.

Calendar for the Week.

Feb. 22—Cathedral of S. Peter at Antioch.
23—The Sacred Shroud of Our Blessed Lord.
24—S. Mathias, Apostle.
25—Third Sunday of Lent.
26—S. Margaret of Cortona, Penitent.
27—S. Anther, Pope and Martyr.
28—Prayer of Our Blessed Lord.

The devotion of the "Forty Hours" will open in St. Michael's Cathedral next Sunday.

Separate Schools and the Ballot.

In the introduction of the ballot for the election of Separate School Trustees before the Local Legislature the other day by Mr. Conmee, a Reformer, the Government has shown an eager anxiety for its own future, whatever may be the kindness of the net towards those most deeply concerned. It reminds us of the wooden horse which the crafty Greeks bestowed upon Troy as a palladium for the pretended protection of the city. The Trojans never asked the gift. Nor in the present instance have bishops, priests or laity—with the exception of an infinitesimal fraction of the last class petitioned for the ballot. Some years ago a few agitators talked loudly upon the subject; but the only effect they produced was a definitely expressed opinion against it. Let us hear Sir Oliver Mowat upon the subject. Speaking to his constituents on May 31, 1890, Sir Oliver said

"Some Roman Catholics desire the ballot; these are comparatively few yet, are mostly confined to Toronto, and, for all I know, desire the ballot for the same reasons as Protestant ratepayers desire it in the localities in which it has been adopted for Public Schools, and not for protection against the clergy. Of those Roman Catholics who want the ballot, none had been asking us for it. The Separate Schools are for Roman Catholics themselves to manage, and if at present they so generally prefer the present system of voting that none are asking us for a change, it did not seem a defensible thing for us as Protestants to be in a hurry to make the change."

Furthermore the Premier showed the small amount of possible result to be anticipated from the compulsion to use the ballot.

"As regards Separate Schools," he said, "there are but 239 of them in the Province; there were contests in but seven of these at the last Separate School elections; and there is not the slightest reason for assuming that as respects any of the other Separate Schools, where there was no contest, there was any difference of opinion as to who should be the trustees. Mr. Meredith would require a ballot for 239 Separate Schools, while so far as we know, there are but seven of these that need any voting at all, open or secret, in the choice of trustees. Further, it does not appear that in more than one of these seven elections there was any antagonism between the clergy and any section of the voters as to the trustees to be elected; so far as known, the voting in the other six was in consequence of the same kind of differences as leads to voting in the case of Public Schools. The case may by excitable Protestants be assumed to be otherwise; but Protestants who would be just cannot make any such assumption without evidence. We cannot assume without evidence that antagonisms exist between the Roman Catholic clergy and their flocks."

Our readers will excuse us quoting at such a length, but the speech is a

very good one, and just as forcible in argument to-day as four years ago. Circumstances are not changed except that so far as Catholics are concerned there is less demand for the ballot than there was at that time.

Mr. Conmee, it is claimed by the *Globe*, in introducing the measure voices the sentiment of the Catholic laity of this Province. We affirm on the contrary that Mr. Conmee has no commission from the Catholic laity. In this matter he represents nobody but himself, if we except a score of politicians in Ottawa who are more deeply interested in the success of the Mowat Government than they are of the Separate Schools. "They," said Father Whelan last Sunday, "had a right to speak for themselves but not for the other 6,000 Catholic ratepayers of the city." It were amusing, if it were not so offensive and injurious, to find a handful of Catholics who are not by any means remarkable for Catholic zeal and piety, posing before the country as advocates of Catholic educational rights, and falsely claiming to represent the wishes of the great Catholic body of Ontario. We say here that, if a numerous and representative body of Catholic laymen were to ask for the ballot in the election of Separate School trustees, neither bishops nor priests would feel inclined to oppose their wishes in this respect. Never before in the history of Ontario were the Catholic clergy and laity so cordially united in the support of their Separate Schools as they are to-day. And hence the clergy feel that, ballot or no ballot, the Separate Schools would be perfectly safe in the hands of the Catholic laity. But what is the intent of the extremists who are so anxious about the liberty of Catholic conscience, and who in order to emancipate them from the pretended yoke of the hierarchy, would force upon them the odious and obnoxious measure? Are these extremists so very anxious for the success of Catholic education? Do they advocate this measure to promote Catholic interests? That pretension is a delusion, a mockery and a snare. The ballot is to be forced upon us as a means to an end—and that end is the overthrow and destruction of the Catholic Separate School system.

We do not hesitate to tell the Mowat Government that in allowing one of its supporters to introduce a bill to this effect it has committed the greatest political mistake of its existence. The Conmee Bill will not satisfy the extremists; it will merely whet their appetite. It will not pacify the Protestant opponents of our Schools. It will win but few converts to the support of the Government; whilst it will have the effect of annoying, offending and alienating hundreds of its Catholic supporters.

It is a slap in the face of our hierarchy and clergy—at those whom our people hold dearest. The *raison d'être* is the fear of supposed clerical influence which has no existence. Bishops and priests have been zealous supporters of the Separate Schools from the beginning. They have fought their battle with fortitude; they have striven for their efficiency with generosity; and, in good repute and evil repute they have guarded faithfully

their educational trust. If our enemies by one means or another—and they will leave none untried, take this trust from them, and place it in the hands of indifferent or self-interested guardians, the injury will fall most heavily upon the laity.

Lastly we would like to know where the thing is going to stop. Four years ago Sir Oliver Mowat thought that "the attempt to impose it on Separate Schools in connection with a Protestant agitation for repealing all Separate School legislation, and even abolishing Roman Catholic Separate Schools, might delay any movement in favor of the ballot among the Roman Catholic people or clergy." Now one of this same Premier's supporters, when an agitation is raised, moves that the ballot be optional with the different Boards. Will matters stop here? Not if the bitter, bigoted conspirators maintain their cry.

Whose Ox is Gored?

The *Christian Guardian*, that is opposed to dogmatic, or by it styled sectarian, teaching, had a very dogmatic editorial recently on the unreasonableness of Catholic dissatisfaction with the Legislature of Manitoba, in suppressing Catholic Separate Schools. It said that "Catholics think they have been badly treated" in being virtually compelled to support two sets of schools, one Public and the other Catholic. As they feel bound in conscience to give their children a Catholic education and training, they must needs have parochial schools. As they are not allowed to apply their taxes to the maintenance of these schools, they are forced to pay taxes towards maintaining and equipping Common or Public Schools. Previous to Confederation, and before a Legislature was formed in Manitoba, the Catholics had the education of their children in their own hands. They came into the Confederation on the distinct understanding and written compact that no Legislature could abolish school privileges already existing *de jure* or *de facto*. And now the *Christian Guardian* is utterly astonished that they "think they are badly treated," because faith has not been kept with them. Were the Protestant minority in the Province of Quebec robbed of their school privileges in the manner, and contrary to all written agreements and compacts, the *Christian Guardian* would be very much astonished if Protestants, not only of Quebec, but of the whole Dominion, did not rise in rebellion against such intolerant tyranny. With the *Christian Guardian* it all depends upon "whose ox is gored."

But our pious contemporary puts forward what it considers very conclusive arguments in proof of the unreasonableness of Catholics in fancying that "they have been badly treated." It says: "The chief argument by which they defend this contention is that Roman Catholics conscientiously believe that the religious training of their children is a matter of supreme importance, and that the Protestant majority who deny them the privilege of having schools for their children in which religion can be taught, disregard their conscientious convictions."

Such an argument as laid down by the *Christian Guardian* would be considered quite conclusive did it happen that the Manitoba Legislature were Catholic and the minority in that Province of the Baptist or Methodist persuasion; because whether the argument is conclusive or not depends altogether upon the question: whose ox is gored? Therefore the *Guardian* decides that in this instance "the argument seems to us weak and inconclusive." And now for the principle which determines the *Guardian's* dogmatic decision as to the weakness and inconclusiveness of the Catholic argument and reasons of discontent. The *Christian Guardian* lays down the principle that: "The people of any Province or State are not bound by the convictions of any sect or section of the people, but by their own convictions of what is best for the country."

But what if their own convictions are all wrong, and founded on injustice and disregard of solemn treaties? Is it for the good of any Province or State that a whole section of the people, a mere minority as to numbers, should be treated with ignominy, and driven into chronic discontent and probable rebellion? Is it for the good of any State or Province to be threatened with a perpetual civil war? Intestine conflicts brought on by disregard of the conscientious convictions of a large and important section of its citizens must create division and weakness, and end in the social and national ruin of any country.

Let us repeat the *Guardian's* argument: "The people of any Province or State are not bound by the convictions of any sect or section of the people; but by their own convictions of what is best for the country." Why, then find fault with the Spanish Inquisition, and ring the changes on its cruelties wherever mention is made of the Catholic Church as the Church of Christ, the one true Church? The Catholic Church had nothing to do with the cruelties exercised by the Spanish Inquisition; but if the Spanish Government and people were convinced that the introduction of Calvinism would be not for the good but for the injury of the country why blame the Spaniards for establishing the Inquisition? They had heard of the civil war in France caused by the Huguenots, of the uprisings in Germany, of the civil wars all over Europe; and they were determined that no element of discord or rebellion should be tolerated within the realms of the Cid. Why, then, blame them for acting upon the argument of the *Christian Guardian*, and being actuated, not by the conscientious convictions of any sect or section of the people, but by their own convictions of "what is best for the country?" If they considered that peace, harmony and unanimity were better for the country than turbulence, jarring and fratricidal warfare, were they not authorized, nay justified, by the *Guardian's* argument in instituting and perpetuating the Inquisition?

If the *Christian Guardian* has any regard for logic it should never find fault with Louis XIV. for having revoked the Edict of Nantes. The Huguenots, by the edict of Nantes,

were constituted an *imperium in Imperio*. They had one free city at least—La Rochelle—and an immense stretch of country, with towns and cities, independent of the King or the Laws of the Realm. If King Louis XIV. and his privy council considered that it was for the good of the country that all these abnormal privileges should cease, and that one portion of his kingdom should not be governed by the High Priest in Geneva, why should the *Christian Guardian* blame him and his Parliament for the revocation of the Edict of Nantes?

But the Catholics of Manitoba are loyal citizens, and want no privileges but those granted by them when in the majority, as in Quebec, to their Protestant fellow-citizens. They are not parvenues or fanatical disturbers of the peace or innovators. They were there from the beginning; they had their churches and their schools before Martin or Dalton McCarthy ever saw Manitoba; and it is both cruel and illogical to deprive them of either in the light of Catholic toleration in Quebec, and of nineteenth century civilization the world over.

Will Scotland Come?

We have no wish to shock the susceptibilities of any of our stray Presbyterian readers, but judging by the *Tablet* Scotland is moving Romowards. That it will move slowly nothing is more certain, for the Scotch are not a very hasty people. They are a calculating, earnest people, and in no subject more earnest than in religion. "Half-way measures and doctrinal compromises which found toleration with inconsistent southerners met with something like stern scorn from the ruthless precision of the Scottish mind." In philosophy that same mind has been one devoted principally to intuitions. Even the German Kant owed much of his intuitional tendency to the Scotch blood in his veins, the Scotch training he received, and the admiration for Hume which he gathered in early life. Neither materialism on the one hand nor scepticism on the other has ever had much footing on the intellectual ground of Scotland's thoughtful sons. Their philosophy, notwithstanding Hume, against whom very quickly a reaction was produced amongst his own countrymen, was largely intuitional. The same is to be said of their religion. When the so-called reformation offered to its votaries anything they chose, the form which suited the genius of Scotland best was Calvinism. The reason of this is that Calvinism, rejecting tradition, religious ceremonies and forms more universally than Anglicanism or Lutheranism, threw its believers in upon themselves, and soon displayed itself as a religion of biblical intuition. Its position is mainly subjective. Like the mountain fastnesses of the land of heather itself it presents less front to those who wish to attack it. But its very strength becomes the secret of its weakness. The scanty soil of Calvinism produces not food enough for earnest, God-fearing souls. Cramp an individual you may, but you cannot cramp a people; nor can you give them, generation after generation, a

stone when they cry for bread. Looking abroad from the narrow passces where they have been entrenched in starving restraint and dismal sterility they see the distant pinnacles of temples glistening in a brighter light, and they discern the beauty and breadth of the city of God. And as far as present indications go a movement in this direction is already on foot.

At a meeting a short time ago of the Scottish Church Society, which is to Presbyterianism what the English Church Union is to Anglicanism, a Dr. Leishman speaks thus: "It is not to England alone, nor to England mainly, that we have been looking for light in our endeavours to make our service more fruitful of grace. The unseemly features in worship which are vanishing away were memorials of the English domination, and were introduced amongst us in Scotland to displace better things." This point of Church service is, as the *Tablet* remarks, the very spot where the wedge was first inserted, until it has almost split the Establishment.

We have another speaker, Dr. John McLeod, who said: "They should regard it as a Christian privilege to pray for the dead. It was of extreme importance that they should show that the praying for the dead in the sense they referred to was a most comforting exercise in the way of fellowship with those with whom they lived in the Lord." Dr. McLeod tried to disclaim that purgatory was meant: in vain. What he speaks of is a change amongst the dead. What change is meant? Is it for better, or for worse?

Are these remarks a few streaks of dawn which, striking athwart the misty hills of Scotland, will yet usher in a younger, fuller, brighter day? Is Scotland weary of the narrow resting place which the Reformation and the pride and anger of man vainly offered her? If so, let her seek in peace and light her historic home, where she will still find the shrines of her ancestors, the names and memories of her saints.

The Evangelical Churchman.

As a general thing our contemporary is deeply concerned about Rome's action and policy, but last week's issue was unnecessarily so. Besides a leader upon the *Index Expurgatorius* and Prof. St. George Mivart, it enters again upon a review of the relations of the Holy See and the Venerable Archbishop of St. Louis. Its article upon the *Index* closes—

"It is truly a sad spectacle to see any thinker thus meekly resigning his intellectual throne and giving up his God-given liberty at the mere dictation of his fellows. Rome still pursues her repressive intellectual policy although the whole spirit of the most enlightened countries of the world is against her; and it is passing strange that one so closely in touch with the intellectual spirit of the age should tamely submit to her repression."

When a journal works itself into such a state of commiseration as that, it is not likely that it will view the case dispassionately or admit any explanation. Every one knows why the English Church has no *Index Expurgatorius*. It is not her love of liberty. It is her want of authority. Imagine the Bench of Bishops sitting in judgment upon Prof. Mivart's article on "Happiness in Hell," or the edi-

torials of the *Evangelical Churchman* upon Transubstantiation. But because there is no such protection in the Anglican body there is no reason for anoring where it does exist, and where it is exercised for the benefit of all.

It is not a fair way to put the case by saying that it is yielding up "a God-given liberty at the mere dictation of his fellows." It is no such thing. A gentleman writes an article upon a subject in which he claims that there is happiness in hell. The official body, whose attention is called to it, examines the case and decides that it is contrary to Catholic teaching. If a prohibitory liquor law is passed, and some one sells liquor, claiming the legislative Act to be *ultra vires*, the natural course is to test the case before the courts. Most likely the Act will be supported. Is the party to be pitied for giving up his "God given liberty" because he submits? On the contrary every citizen would blame him did he not do so. And because Prof. Mivart submits to a committee of learned, scholarly theologians who have had better opportunities than he of studying the subject he is much more to be admired than pitied. It is a braver, manlier act to bow to the judgment of authority than to insist upon our own opinion. Pride, however, does not act thus: its motto always is, *Non serviam*.

Another article—shorter and more venomous—repeating a used up calumny on Rome is entitled "Rome never forgets." It refers to the appointment of Archbishop Kain as administrator of St. Louis, to replace the Most Rev. Dr. Kenrick, whose state of health unfits him for the work of attending to such a large and important Diocese. But the *Evangelical Churchman* attributes it to the position which Archbishop Kenrick took at the Vatican Council.

If Rome never forgets, this cannot be said of our contemporary, who seems to be very forgetful. In telling us that: "It was Archbishop Kenrick's great desire to lay his views before the Vatican Council, in 1860, he seems to forget that the Council took place twenty years before. When he further tells us: "The Pope studiously avoided discussion by opponents of his views," he either forgets the methods of the Council or else he never knew them. Nothing could be freer than the debates carried on within the Council. Another point which has escaped the unreliable memory of the *Evangelical Churchman* is that the present Archbishop of Philadelphia, the Most Rev. Dr. Ryan, was appointed coadjutor to Dr. Kenrick in 1872. If Rome wished to depose the latter that was the time, at least if any such motive is to be attributed to it as the *Evangelical Churchman* without reason, without charity, maliciously suggests.

Notes.

The Manichaeans believed in two gods—one of Good and one of Evil. They maintain all that is spiritual is of the good principle; all that is carnal is of the bad principle, and therefore must be destroyed. They were of opinion that marriage is an abomination. They practised the most revolting immoralities in the name of God, rebelled against their King, and burnt down Christian churches after massacring priests, women and innocent children. The *Orange Sentinel* declares them to have been good

Protestants, because they were "heretics." There can be scarcely any doubt but that a great number of them were imported into the North of Ireland.

The *Sentinel* quotes the Jesuit Theologian, Busebaum, as teaching the horrible (?) doctrine that "in all cases where a man has a right to kill any person, another may do it for him"—a sheriff or hangman for instance. It also quotes other atrocious sayings of Escobar, Guimmonie, Gobatus and *hoc genus omne*; but so fancy that Protestants who wish to know what is really the teaching of the Catholic Church on the murder question will ask to see the catechism placed in the hands of our children, and that young and old must be governed by it. They will find in Butler's catechism, page 58: Question—What is forbidden by the fifth Commandment? Answer—All wilful murder, quarrelling, fighting, hatred, anger and revenge, and not to ask pardon of those whom we have offended. And on page 62. Am I obliged to love my enemies? Answer—Most certainly. Love your enemies, says Christ; do good to them that hate you; bless them that curse you, and pray for them that persecute and calumniate you.

A Convert.

It gives us pleasure to insert the following letter, which speaks for itself:

To the Editor of the Catholic Register.

REV. SIR—Perhaps you will very kindly allow the undersigned to inform you that he was received into the Catholic Church by the Rev. F. Ryan at St. Michael's Cathedral on Thursday last.

While endeavoring, to the best of his poor ability, to discharge his duties as a Church of England clergyman, reading, observation, and manifold experiences have, for some time past, been forcing the conviction daily more strongly upon him that it was his plain and unmistakable duty to seek admission into the Church of Rome, where alone that true union, both as to doctrine and discipline, can be found, which her Divine Master knew would be so essential to the welfare, nay, the very existence, of the Church. He had come on earth to found. The hand of God, too, seemed to be clearly guiding his steps in that direction.

I may be further permitted to say that, under God, I am alone responsible for the step I have taken. No pressure whatever from any quarter has been brought to bear upon me, no hopes of worldly success held out to me. On the contrary, I obeyed the dictates of conscience, and carried into practice my convictions, without, in the least, knowing whether, or in what way, I should be enabled to earn a livelihood.

Few of those who have known me intimately in recent years will, I think, be surprised to hear of the step I have taken; and—though no longer of the same fold—I should wish to ask them to remember me in the same kindly spirit in which I shall ever think of, and pray, for them. I will know how to value the good points of Anglicanism, and I shall ever bear the Church of England in affectionate remembrance, especially in her old-country garb.

In thus speaking, sir, I am neither attempting to compromise, nor I feel quite sure, am I wounding the feelings of any really good Catholic, but, on the contrary, am in perfect accord and harmony with that spirit of charity, which—notwithstanding the clamour of those who understand not, or will not understand, these things—I have long perceived, in their dealings with outsiders, in spite of the grossest misrepresentations both wilful and through ignorance—ever actuates all the true and noblest sons and daughters, of whatever rank or degree in life, of the Holy Catholic Church in this Dominion of Canada.

Apologizing for the length of my letter, I am, Rev. Sir, your obedient servant,
C. Lutz.

Toronto, Feb. 19th, 1894.

Personal.

We were very glad to see our old friend, Father Corduke, O.S.S.R., on a short visit to Toronto, looking hale and hearty and not a day older. He left on Monday for Boston, where he is at present stationed.

Father Hogan, O.S.S.R., who was attached to St. Patrick's, has lately been transferred to Saratoga, N.Y., and has been replaced by Father Dodsworth, O.S.S.R.

Weekly Retrospect.

The blaze of lights, the solemn hush, as the hundreds of worshippers passing to and fro, impress the stranger, there is something more than ordinary going on in the Catholic church near by. It is the beautiful devotion of the "Forty Hours Adoration." Our Blessed Lord has come out of the silence of the Tabernacle, and for forty hours is exposed to the view of his faithful adorers. Let us make reparation to him for our coldness and want of faith. Father Faber so beautifully puts it: "The love of the Blessed Sacrament is the grand and royal devotion of faith; it is faith multiplied, faith intensified, faith glorified, and yet remaining faith still, while it is glory also."

Toronto has been again favored by a vice-regal visit. Their Excellencies charm every one who has had the good fortune to meet them. Lady Aberdeen who is always for most in works of charity, expressed a desire that the Catholic ladies of the various charitable societies would meet her at the Queen's hotel on Monday afternoon, for the purpose of joining the Woman's Council, which her Excellency is organizing throughout Canada. Lady Aberdeen explained in her most gracious manner the necessity of this Council, which will be devoted altogether to charitable work, and not the furtherance of woman's enfranchisement, as the idea had gone abroad among many. Mrs. O'Keefe spoke of the work the different Societies had been doing this winter which was one of unusual destitution. The young ladies of St. Michael's parish have done a great deal with their Sewing Society to relieve the wants of the poor; also the St. Basil's Sewing Society which has been organized for some years. There were representatives from all the parishes of the city, and Lady Aberdeen expressed a desire that their addresses would be left with her, and that the regulations appertaining to the Woman's Council should be sent to each. After expressing her pleasure at meeting the Catholic ladies, she withdrew, but returned in a moment accompanied by Lord Aberdeen whom she introduced.

The students of Toronto University surprised every one by the beautiful manner in which they produced the Greek play, "Antigone" at the Academy last week. Miss Hunter's acting was well done, and when the king, "Creon," condemns her to her awful fate, she received the fiat with the dignity and scorn, which are quite in keeping with the character. Miss Durand's portrayal of the gentle and timid Ismene was also a fine piece of acting. Creon had a most kingly appearance, even if his movements were a little stiff. The stage chorus was delightful, and the grouping at the close of each chorus had a very wonderful effect. The swinging of the censor was rather hastily done, but on the whole, the University may be decidedly proud of the presentation of the play, as it will be looked on as a red letter in the annals of Toronto University.

A Library.

What sort of books will you have in your home library? Remember you need not buy them all at once. A library is like a garden. It grows by cultivation. Like the family to whom it belongs, it develops day by day, year by year. It is like a house, it must needs possess foundations, well hewn and strongly laid. First among its would-be's is a good encyclopaedia. There are always arising occasions when the intelligent person finds it advisable to go to some authority in order to get matters straight in his mind. Nobody's memory can retain everything one ought to know about Siam, about Ceylon, about coffee raising, about a hundred other things and places and peoples, all of which are

treated by specialists in an encyclopaedia. Among other books of reference, a dictionary of dates is indispensable, so is a compendium of familiar quotations and a reader's handbook. The very best attainable lexicon should be in some accessible spot where the children and young people may form the habit of consulting it whenever doubt arises as to the spelling, pronunciation, or precise shade of meaning of any word, whether a word in common use or one seldom heard. This is scholarly exactitude, not pedantry.

Wit and Humor.

The vainest of all human created things, says Josh Billings, is the literary critic. Not one in a thousand of them—not even a half a one in a thousand of them—can criticize a twelve year old school boy's Fourth of July composition without spilling it.

BEING CONSISTENT.—It is all very well for the girl with the indulgent mother and no "help" to open her melodeon after tea and sing, "When the Mists Have Cleared Away," but it always sounds better if she refrains from doing so until the table is cleared away.

UNREASONABLE.—He (to the matrimonial agent)—I've married that rich lady you engaged for me, but she won't give me any money.

Matrimonial Agent—And what could you ask better? Not only have you a rich wife, but also a prudent one.

VISITOR.—Is your son taking a very thorough course in college?

FOND MOTHER.—Indeed he is. The poor fellow is really too conscientious. This is his fourth year in the fresh-man class, and they tell me there is a great deal there that he can learn yet.

A well-known minister of the Kirk, in Glasgow, was one day passing along the High street, when he was accosted by a crowd of street gamins, one of whom said mischievously, but with becoming gravity: "D'ye ken, Minister, the do'll is deed." The minister made no response, but on the whole crew reiterating the cry, "The do'll is deed!" he turned and, raising his outstretched hands as if to pronounce a blessing, retorted: "Ach, ye pair leetle faitherless bairns!"

"Roberts has adopted the plan of taking a text of scripture for his motto each day."
"Has he? What is his text to-day?"
"Same as yesterday."
"And what was that?"
"Same as the day before."
"Well, what was it then?"
"Take a little wine for thy stomach's sake."—Detroit Tribune.



A Reverend Recommends It.

PARK CITY, Utah, June, 1890.

I had been ill for eighteen months with weak eyes and terrible nervousness when I commenced taking your medicine, Pastor Koenig's Nerve Tonic; and I often pray for Pastor Koenig, as I think I could not have lived without this medicine. The people here have seen the good which I derived from it, and Rev. Father Galligan recommends it so highly that it is getting very popular. JULIA AGNES BYRNE, PARK CITY, UTAH, Oct. 25, 1890.

We used 12 bottles of Pastor Koenig's Nerve Tonic for nervousness and found it to have the desired effect in every case.

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MOTHER M. ASCENSION. A Valuable Book on Nervous Diseases and a sample bottle to any address. Poor patients always get the medicine free.

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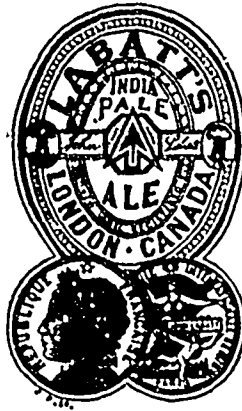
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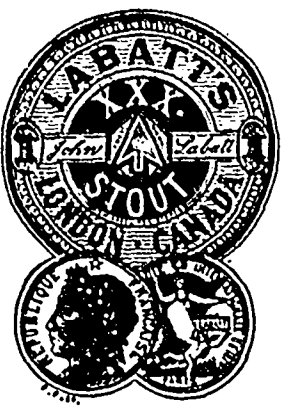


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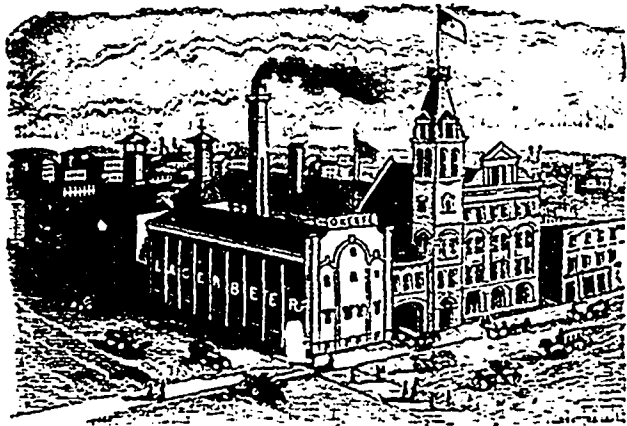
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SUMMARY OF IRISH NEWS.

Antrim.

We regret to have to announce the unexpected death of Dr. J. Kennedy McGuckin, of Belfast, which took place on January 10th, at his residence, 140 Donegal street. Dr. McGuckin was well known as a medical practitioner in Belfast.

We regret also to have to announce the demise of Mr. William Rooney, which took place at his residence, 2 Dawson street, Belfast, on January 10th, after a long illness. The deceased gentleman for nearly half a century had been connected with the business interests of Belfast as a prominent member of the building trade. He was senior partner of the firm of Rooney & Mooney, builders and contractors.

Armagh.

In Armagh, on January 18th, Sub-Commissioners W. F. Bailey, chairman; T. McGee, and C. W. Thompson, heard a number of Land cases, among which was the following:—Representatives of Anne Lynne, landlord; Rev. Daniel Gormill and another, tenants. This was an application to fix a fair rent, in default of the consent of the landlord to sell under the Redemption and Rent Act. The grant was made in 1857, in accordance with the provisions of the Trinity College Leasing and Perpetuity Act of 1851. The question at issue was—Does such a grant preserve the relation of landlord and tenant between the parties, so as to enable rent to be fixed? The Commissioners were of opinion that the relation of landlord and tenant has been preserved, and that the rent payable is a fee-farm rent, not a rent-charge; and they decided to fix a fair rent.

Cavan.

Joseph Pratt, Esq., of Cabra Castle, Kingscourt, has been appointed High Sheriff of Cavan, for the year 1894.

Clare.

An imposing and solemn ceremony took place at the Convent of Mercy, Mount St. Joseph's, Ennistymon, on St. Stephen's day. The young lady who finally consecrated herself to God as Miss Bridget O'Donohue, daughter of Mr. Stephen O'Donohue, Lisdoonvarna, who took the religious name of Sister Mary Gertrude. In the unavoidable absence of the Most Rev. Dr. McCormack, the ceremony was performed by the Very Rev. Thomas Newell, P.P., V.F., Ennistymon, assisted by the Rev. M. McGurran, P.P., Kilshanny; Rev. F. McSweeney, C.C., Lisdoonvarna; Rev. Father Burke, C.C., Lisdoonvarna, and Rev. M. Tully, C.C., Ennistymon. At the conclusion of the ceremony the rev. gentlemen and numerous friends of the newly professed nun were most hospitably entertained by the good sisters.

Cork.

The death is announced of Captain Smith Barry, on January 23d, at his residence, Ballyedmond, after a long illness. The deceased was at one time a captain in a Royal Navy, and in recent years resided on his estate. He was highly popular at Ballyedmond, both personally and as a landlord, and was at one time Commodore of the Royal York Yacht Club. He is succeeded in his estates by his eldest son, Mr. Bertie Smith Barry. The Smith Barrys also hold extensive landed estates in Louth.

The Rev. Father McCarthy died at his residence, Inchigeela, on January 18th, after a brief illness. Father McCarthy was born in the parish of Ballinacross about the year 1861. He entered, as student for the Church, at the Diocesan Seminary. In the year 1878, and entered Maynooth College in 1881, was subsequently sent to Carlow College, and was ordained after a very successful college course, by the Most Rev. Dr. O'Callaghan. He was appointed to the chaplaincy of Bantry Convent, where he won golden opinions from all he came in contact with. Two years ago he was appointed to the curacy of Inchigeela, where he endeared himself to the parishioners, who regret his early demise.

Derry.

A sad burning fatality occurred in Derry, on January 19th, resulting in the death of a little girl named Ellen Starrett, daughter of Mr. Samuel Starrett, machinist in the Derry Journal office. The mother of the child was from home, visiting some relative; and the child's father, who had been at work all the night previous, was asleep at the time the accident took place. The little girl, who was about eight years of age, rose in her nightdress and went to the kitchen range, in which a fire was burning, and in some way her nightdress got ignited. The screams of the child awoke the father, who rushed downstairs and succeeded in extinguishing the flames, getting himself badly burned about the arms and face. Dr. McCaul did all that was possible to alleviate the poor child's sufferings; but notwithstanding his efforts she died three hours after the accident.

Donegal.

The tenantry on the Ards estate, who have hitherto occupied the foremost places as regards payments in the rent office and who have been characterized as the most industrious tenantry in all the mountain districts of Donegal, have this year been compelled to yield to circumstances, and absent themselves, on "rent day," from the estate-office, except in a few instances. In few districts on the Donegal seaboard has the effect of the reduced prices for stock and un-

saleable farm produce been felt so intensely in the past year as on the Ards estate. Oats sell in the neighboring market at 7d. and less; potatoes 1s. per cwt.; and beef at a price that allowed butchers to sell at 3d. per lb. In unfavorable years, the appeals of the tenants for abatements have, when supported by the agent's recommendation, met with a ready response from the trustees of the Ards estate, and 20 per cent. abatement has been granted, thus enabling them to avert disaster. The continued depression has brought matters to a climax, and encouraged by the trustees of the Leitrim estate, who in the early part of the season had granted to their tenants an abatement of 10 per cent., a deputation representing every denomination waited upon the present sub-agent, Mr. Baillie, and solicited an abatement for the present year, with the result that a peremptory refusal was conveyed through Mr. E. Murphy, chief receiver, Four Courts, Dublin. The difficulty on the estate appears to be growing critical.

Down.

One the night of January 10th, a man named John Lowndes died suddenly in the house of Joseph McMullan, at Grangeam, near Downpatrick. Deceased was a graduate of Cambridge University. Admitted B. A. in 1869, he afterwards became a clergyman of the Episcopal Church of England; but, owing to his "fast" habits, and a lawsuit in which he engaged in England, he became reduced in circumstances, and his identity first became known when he was working as a laborer on the new Ardaraas Railway. He prosecuted a man for assaulting him, and the case having been reported in the newspapers, his friends thereby became acquainted with his whereabouts, resulting in his obtaining from a firm of solicitors in Newark-on-Trent a sum of money standing to his credit in an English court. Since then he was engaged as a tutor, but disappeared some months ago, returning on the above day, in an apparently destitute condition, to Mr. McMullan's where he died about half an hour after entering the house.

Dublin.

On Jan. 53d, the golden jubilee of the Mother Superior of the Irish Congregation of the religious Sisters of Charity, Mother Mary Francis Scholastica Margison, was celebrated at the Convent, Mount Saint Anne's, Milltown, county Dublin. There was a large attendance of priests. The heads of all the religious houses of the congregation in the country were present. The ceremonies commenced at eleven o'clock with solemn High Mass in the chapel attached to the Convent. His Grace the Most Rev. Dr. Walsh, Archbishop of Dublin, presided at the throne. The celebrant of the High Mass was the Most Rev. Dr. Donnelly, Bishop of Canea. The following Prelates were also present—Most Rev. Dr. McCormack, Bishop of Galway; Most Rev. Dr. Brownrigg, Bishop of Ossory; Most Rev. Dr. Lyster, Bishop of Achonry, and the Most Rev. Dr. Sheehan, Bishop of Waterford. After the High Mass, the Archbishop of Dublin, reciting the prayers proper to the ceremony, placed the crown of flowers on the head of the jubilarian, and gave her the staff. Benediction of the Most Holy Sacrament followed, Most Rev. Dr. Walsh presiding. The chapel was beautifully decorated with white lilies. Mother Mary Francis Scholastica is universally beloved by the members of the Congregation, and is now coming to the close of her third term of reelection as its Superior-General. This is her eighteenth year as holder of that high office.

Galway.

For High Sheriff of Galway County, Richard Berridge, Esq., of Ballinacinch Castle, has been appointed; and for Galway Town, James W. Brady Murray, Esq., of Northampton House, Kinvorra.

Canon Barrett, P. P., of Headford, has just obtained a grant of £250 for the erection of a new male school and female National School, at Claheraun, in his parish. The Rev. Thos. Walsh, P. P., of Glenamaddy, has also obtained a loan of £250, for the building of a new school at Lisheenahcitta.

Kerry.

Rev. Thomas Nolan, the esteemed parish priest of Lixnaw, died on January 18th, at the Parochial House, after a brief illness, at the age of 60 years. Father Nolan was born at Dromtrasna, near Castleland in the year 1833. He commenced his education in Tralee, after which he proceeds to the Irish College at Paris, where he was ordained in the year 1856. After ordination he was sent to the parish of Glenbeigh, whence he was transferred to Dromtrasna, thence to Millstreet, and from there to Boherbee. In the year 1863 Father Nolan was transferred from Boherbee to the pastoral control of the parish of Lixnaw.

People troubled with sick and nervous headaches will find a most efficacious remedy in Ayer's Cathartic Pills. They strengthen the stomach, stimulate the liver, restore healthy actions to the digestive organs, and thus afford speedy and permanent relief.

Most Rev. Dr. Woodlock, Bishop of Ardagh and Clonmacnoise, has appointed Rev. F. Donohoe, P.P., V.F., Mohill, to be a canon of the diocesan chapter.

A Laudable Charity.

A private letter from Montana reports intense suffering among the Ursuline Sisters of St. Peter's Mission, and their 160 abandoned Indian children, their convent still remains unplastered. These self sacrificing Daughters of St. Ursula appeal to their kind friends not to forget them now in their darkest hours of poverty and distress they are suffering the pangs of cold and hunger, and desire their rooms plastered to combat the bitter piercing cold which the thermometer frequently registers 15 and 20 degrees below Zero, for this end they appeal to a chain of friends to kindly interest themselves in their behalf to help them to raise sufficient funds to plaster the rooms and secure heating apparatus, etc., either by donations or promoters getting up bands subscribing 10, 25, 50 cents or \$1 per month for one year, their names to be entered in the books of the Convent, perpetual for prayers by the Sisters and their orphan children as benefactors who have labored in finishing up the Convent at St. Peter's address:


The Mother Superior,
Ursuline Convent,
St. Peter's Post-Office, Montana.

League of the Cross.

St. Paul's Sodality of the above League held a very interesting meeting on Sunday last, President Geo. Duffy in the chair. The total abstinence pledge was administered and the constitution explained to two young men by the Rev. Father Reddin. A select programme had been prepared for this meeting, and was opened by the Rev. Father Reddin reading a magnificent essay entitled "Success and Failure in Life." The reading occupied half an hour, and it was very much appreciated. Mr. A. O'Leary followed with a well-prepared paper on "Handicaps in Life." Both the Rev. Gentlemen and Mr. O'Leary were warmly thanked by the members present.

Songs and music by Messrs. O'Farrell, Wilkinson, O'Connor and Sullivan, were thoroughly enjoyed by those present. An other good programme will be prepared for next Sunday afternoon.

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E. W. GILLET, Toronto, Ont.
TORONTO POSTAL GUIDE. During the month of February, 1894, mails close and are due as follows:

	CLOSE	DUPLICATE		DUPLICATE
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.15	7.20	7.15	10.40
O. and Q. Railway	7.45	8.00	7.35	7.40
G. T. R. West	7.30	9.25	12.40	8.00
N. and N. W.	7.30	4.20	10.05	8.10
T. G. and B.	7.00	4.30	10.55	8.50
Midland	7.00	3.35	12.30	9.30
C. V. R.	7.00	3.00	12.15	8.50
G. W. R.	a.m.	p.m.	a.m.	p.m.
	noon	9.00	2.00	2.00
	2.00		7.30	
	6.15	4.00	10.36	8.20
			10.00	
U. S. N. Y.	6.15	12.00	n. 9.00	5.45
			4.00	10.30
			10.00	
U.S. West'n States	6.15	12 n.	9.00	8.20
			10.30	

English mails close on Monday, Thursdays and Saturdays at 10 p.m., and on Thursdays at 7.00 p.m. Supplementary mails to Mondays and Thursdays close on Tuesdays and Fridays at 12 noon. The following are the dates of English mails for February: 1, 2, 3, 5, 6, 9, 10, 12, 13, 15, 16, 17, 19, 20, 22, 23, 24, 26, 27.

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

INDIAN SUPPLIES.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Indian Supplies," will be received at this office up to noon of MONDAY, 19th March, 1894, for the delivery of Indian Supplies, during the fiscal year ending 30th June, 1895, at various points in Manitoba and the North-West Territories.

Forms of tender, containing full particulars, may be had by applying to the undersigned, or to the Assistant Indian Commissioner at Regina, or to the Indian Office, Winnipeg. The lowest or any tender not necessarily accepted.

This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted.

HAYTER REED,
Deputy of the Superintendent-General of Indian Affairs.
Department of Indian Affairs,
Ottawa, January, 1894.

F. ROSAR,
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TELEPHONE 1034.

Baby's Compliment.

S. ST. G. LAWRENCE.

His father and mother were both away,
And baby and I had been friends all day—
Many and gay were the games we played;
Baby ordered, and I obeyed—
We cared not at all for the rainy sky,
We built up a bookhouse three feet high,
We threw pine knots on the nursery fire
And watched the flames mount higher and higher.
We hid in the most improbable nooks:
We ran in 'tag' till his cheeks were red,
And his curls were tangled about his head.
So when the twilight was closing down,
Over the fields at the woodlands brown,
And nurse declared he must say good night,
He clung to me still in the freight—
He trampled my gown with his rough little feet,
He climbed on my lap and kissed me sweet,
And, as he scrambled from off my knee,
"You'd make a good mother," said baby to me.

I have had compliments now and then,
From grown-up women and grown-up men;
Some were commonplace, some were new,
Never was one of them rung so true,
Never was one so well half so real—
Baby compared me to his ideal!

Catholic News.

It is stated that in consequence of his late attack of influenza M. K. Issuth has become totally blind.

Rev. Father McPhillips of Orangeville will lecture in St. John's Church, Arthur, on St. Patrick's Day.

The installation of the officers of the C.M.B.A., of Orangeville Ont., took place on Monday the 12th ult.

A correspondent in the Independent says that only six per cent. of the population of Minneapolis is Catholic. The statement is not true; Catholics constitute about thirty per cent. of the population.

The Catholic Summer School wants \$50,000 to begin operations for the development of its property on Lake Champlain. It will issue bonds for that amount. It ought to have no trouble to raise the money.

The Catholic Club of Baltimore, Md., which has been in existence a little more than a year, appears to be successful in one direction at least as a dividend of four per cent. on a capital stock of \$50,000 was recently declared.

Archbishop Ireland has appointed from the archdiocese of St. Paul a general committee to take charge of the twenty-fourth annual convention of the Catholic Total Abstinence Society of America to be held in St. Paul early next August.

Cardinal Gibbons has sent to the Pope portraits of President Cleveland and ex-President Harrison. The Cardinal speaking of the gift says: "The Holy Father expressed a desire for the portraits and I got two very good ones. His desire for them shows the interest he takes in America and Americans."

Cardinal Lecott, Archbishop of Bordeaux, conducted in person the obsequies of an humble servant of his, M'dlle. Eugenio Debarbieux, a few days ago under a pouring shower. This touching mark of sympathy created a profound feeling of respect for His Eminence among the faithful of the city.

Cardinal Lungenieux intends to continue his journey—temporarily stopped at Rome—to Constantinople, where he is called to examine into questions of the Eastern Churches. This intervention is the natural result of the magnificent Eucharistic Congress of Jerusalem held last year and presided over with such tact and power by His Eminence.

A window of the time of Henry VII. has been discovered embedded in the wall of Gray's Inn, formerly a Catholic Church. Also a holy water stoup of the epoch of Mary, which was bricked up in the process of age and infidelity. This latter has of course not been restored to its original purpose. There is no knowing but it may be yet. Success to the English Ransomers.

An obedience to the simple laws of hygiene and the use of Ayer's Sarsaparilla will enable the most delicate man or sickly woman to pass in ease and safety from the icy atmosphere of February to the warm, moist days of April. It is the best of spring medicines.

Spoko Seventy-Two Languages.

When linguistic attainments are mentioned no name stands higher than that of Cardinal Mezzofanti, who was born at Bologna September 17, 1774. He became a professor in the college of his native town, but finally was prevailed upon by Pope Gregory XVI., to take up his residence in the Eternal City. On his arrival he was named domestic prelate, protonotary apostolic, canon of the Church of Santa Maggiore, and in May, 1833, was appointed successor to Mgr. Mai as primo custode of the Vatican, a canon of St. Peter's, and to several other offices of minor responsibility. On February 12, 1838, he was created cardinal-priest, prefect of seven congregations, president of the Hospital of San Salvador, and entrusted with the charge of several other charitable institutions, to the care of which the performance of his special duties as Cardinal, the instruction of the students of the Propaganda College, the training of missionaries, and spiritual comfort of foreigners he devoted the remaining years of his life, which, to the regret of all Christendom, closed on the 16th of March, 1849.

Mezzofanti, though a profound general scholar, left no work behind him of any importance. He was essentially a teacher of men, and his pupils were from every clime and nation. His knowledge of languages was a little short of miraculous, and would be justly considered incredible were it not attested by hundreds of witnesses. One of his biographers, Dr. Russell, president of Maynooth College, Ireland, thus classifies it: Languages spoken with "rare excellence," thirty; "spoken fluently," nine; "less perfectly," eleven; "imperfectly," eight; studied from books, fourteen—total, seventy-two; dialects spoken or their peculiarities understood, thirty-six. Yet not withstanding the vast amount of time which this rarely-gifted man must have spent in the acquisition of such a prodigious number of tongues, the multiplicity of his duties as professor, librarian, examiner of books and MSS., confessor to foreigners, etc., he found ample opportunity to perform numberless works of quiet charity, and during the fifty-two years of his priesthood he never for a single day neglected the celebration of the Holy Sacrifice. His death was edifying as his life had been pure and exalted.

Why a Wife Changes Her Name.

It is said that the practice of the wife assuming the husband's name at marriage originated from a Roman custom and became the common custom after the Roman occupation. Thus Julia and Octavia, married to Pompey and Cicero, were called by the Romans Julia of Pompey and Octavia of Cicero, and in later times married women in most European countries signed their names in the same manner, but omitted the "of." Against this view may be mentioned that during the sixteenth and even the beginning of the seventeenth century the usage seems doubtful, since we find Catherine Parr so signing herself after she had been twice married, and we always hear of Lady Jane Grey (not Dudley) and Arabella Stuart (not Seymour). Some persons think that the custom originated from the scriptural teaching that husband and wife are one. It was decided in the case of Bon vs. Smith, in the reign of Elizabeth, that a woman by marriage loses her former name and legally receives the name of her husband.

No family living in a bilious country should be without Parmeleo's Vegetable Pills. A few doses now and then will keep the liver active, cleanse the stomach and bowels from all bilious matter and prevent Ague. Mr. J. L. Price, Shoals, Martin Co., Ind., writes: "I have tried a box of Parmeleo's Pills and find them the best medicine for Fever and Ague I have ever used."

Only the Scars Remain.

"Among the many testimonials which I see in regard to certain medicines performing cures, cleansing the blood, etc.," writes HENRY HUDSON, of the James Smith



Woolen Machinery Co., Philadelphia, Pa., "none impress me more than my own case. Twenty years ago, at the age of 18 years, I had swellings come on my legs, which broke and became running sores. Our family physician could do me no good, and it was feared that the bones would be affected. At last, my good old mother urged me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good

Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."

For the cure of all diseases originating in impure blood, the best remedy is

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A Horse Story.

The Arab, a barbarian in our opinion, has the greatest contempt for the way in which Christians, as they call Europeans, treat and train horses.

A very amusing story is told of a learned man, Abou-Obeida, who was a contemporary of Mamoun, the son of the famous Haroun-al-Raschid.

"Only one," replied the poet. Then the Vizier put the same question to Abou Obeida.

"Fifty," was the answer. "Rise, then," said the Vizier. "Go up to that horse in his stall; repeat the name of every part of his frame, taking care to point out the position of each."

"I am not a veterinary surgeon, sir," answered Abou-Obeida. "Rise and do the same," said the Vizier to the poet.

The poet rose from his seat, took the animal by the forelock, and named each part as he placed his hand on it to indicate its position.

When he had finished, the Vizier said to him, "Take the horse; he is yours."—Harper's Young People.

Best Reading for Children.

When Mr. Howells says concerning youthful reading that the first authors of his heart were Goldsmith, Cervantes and Irving, he provides a strong argument for those who contend that children should read only a few books and the best books.

One thing is certain, no matter how opinions on this matter may vary—the reading of only the best literature in childhood does give an excellent literary style which it is difficult to acquire in any other way.

It appears from an answer given in the House of Commons the other night, by Sir Charles Russell, that the fee be paid to each of the leading English counsel—of whom Sir Charles was the foremost—in the recent Bering Sea arbitration was 7500 guineas.

The Swine and the Flower.

I shrank to meet a mud-encrusted swine, And then he seemed to grunt, in accents rude, "Huh! Be not proud, for this fat of mine, Behold the source of richness for your food!"

Edmond O'Connor, Esq., of Charleville, Denker, has been appointed High Sheriff of Louth.

Edwin Thomas O'Donel, Esq., of Newport House, has been appointed High Sheriff of Mayo, for 1894.

Condolence.

At the last regular meeting of Leo Commandery, No 2, R.C.U., Knight of St John, the following resolution was unanimously adopted:

Whereas, it has pleased Almighty God, in His infinite wisdom, to afflict our worthy Bro. Sir Knight J Regan, by the death of his young son; and—whereas, we bow, in humble, submission to the will of him who does everything for our benefit:

Therefore be it resolved, that Leo Commandery extend to Sir Knight Regan, their most heartfelt sympathy in this his hour of affliction.

Be it further resolved that a copy of the above resolution, be forwarded to Sir Knight Regan, and also to THE CATHOLIC REGISTER and Catholic Record for publication.

JAN. J. MURPHY, Recording Secretary.

The presence of God, the sight of God, the sentiment of God should withdraw, separate and remove us far from ourselves. It is impossible that the sight of God or our Saviour should not have a divine effect with us.

THE MARKETS.

TORONTO, February 21, 1894.

Table listing market prices for various commodities like wheat, barley, peas, etc. Columns include item name and price per unit.

LIVE STOCK MARKETS.

TORONTO, Feb. 20.—There were 40 loads here to-day, containing 1,609 hogs, 200 sheep and lambs, and 30 calves.

Lambs were firmer, and 4 1/2c per pound was paid for the best.

Calves sold well when of anything like good quality.

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NOTICE To the Creditors of Mary Roach, Widow, Deceased.

NOTICE is hereby given pursuant to the revised statutes of Ontario 1897, Chap 110, that all creditors of and other persons having claims against the Estate of Mary Roach late of the City of Toronto, county of York, Widow, who died on or about the 7th day of November, 1893 are hereby required to deliver or send by post prepaid to Quinn & Henry, 35 Adelaide St. East in the City of Toronto solicitors for the executor of the estate on or before the 3rd. day of March, 1894 a statement in writing of their names and addresses and full particulars of their claims and of the securities (if any) held by them.

And further, take notice that immediately after the said First day of March 1894 the said executor will distribute the estate of the said deceased among the parties entitled thereto having regard only to the claims of which notice shall have been given as has been required. And the said executor shall not be liable for the assets or any part thereof to any person or persons of whose claim or claims notice shall not have been given as aforesaid at the time of such distribution.

QUINN & HENRY, 35 Adelaide st. East, Toronto, Solicitors for the Executor. Dated at Toronto this 8th day of February, 1894.

NOTICE.

FRIDAY, the 23rd day of February next, will be the last day for presenting petitions for Private Bills.

FRIDAY, the 2nd day of March next, will be the last day for introducing Private Bills.

THURSDAY, the 15th day of March next, will be the last day for receiving Reports of Committees on Private Bills.

CHARLES CLARKE, Clerk Legislative Assembly. Toronto, 15 Jan., 1894.

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THE GLADIATORS:

A Tale of Rome and Judea.

BY G. J. WHYTE MELVILLE.

EROS.

CHAPTER X.—(CONTINUED).

As the morning drew on, it was trodden by a multitude of feet. No one of his rank held so numerous a levee as Julius Placidus. In the course that thronged it now, might be seen men of all countries, classes, characters, professions, and denominations. Unlike Licinius, who, indeed, owed his influence solely to the firm consistency and unbending rectitude of his character, the Tribune let no opportunity pass of binding an additional partisan to his cause by the ties of self-interest and expectation. They were crowding in now through the wide open doors; and while the spacious hall was nearly filled, the approach to it, and the street itself outside, were choked with applicants, who had one and all, directly or indirectly, something to get, or ask, or hope for, from the Tribune. Here, an artist brought his picture carefully draped in the remains of an old garment; yet not so entirely concealed but that a varnished corner might be visible, and the painter, nothing loth, might be prevailed on by earnest solicitations to reveal, bit by bit, all the beauties of his production. There, a sculptor was diligently preserving the outlines of his model, wrapped in its wet cloth, from collision with the bystanders, and assuming credit for the mysterious beauties of a work, which, perhaps, if uncovered, would have grievously disappointed the eyes that scanned it so curiously. In one corner stood a jeweller, holding in his hand a gorgeous collar of pearls and rubies, prepared by the patrician's orders, and testifying at once to the ingenuity of the tradesman, and the munificence of his employer. In another, waited a common-looking slave, with a downcast eye and a bloated unwholesome face; who, nevertheless, assumed an important air that seemed to say he was sure of an early audience, as, indeed, was more than probable in consideration of his tidings, a message from venal beauty to the admirer who paid his welcome tribute in gold. Parasites and flatterers elbowed their way insolently in the midst, as though they had a right to be there, whilst honest men, brown with toil, and sighing wistfully for the fresh breezes of Tibur or Præneste, kept aloof, abashed and shrinking, though they had but come to ask for their due. Nearest the hangings that concealed the bed room, stood a dirty slave, bespattered with the filth of the fish-market, and exhaling an odour of garlic that cleared for him an ample breathing-space even in a Roman crowd; but the knave knew the value of his intelligence, and how it would obtain him favour in the Tribune's eyes. No less important a communication than this, that a mullet had been taken the night before of nearly a pound weight, and that so lavish a patron as Placidus should have the first offer to purchase at a thousand sesterces a pound. He waited with his eyes intently fastened on the curtains, and took no notice of the jabber and confusion that pervaded the hall.

Presently the crowd gave way a little, ebbing backward on either side, and forming a lane as it were for three men, who were regarded as they passed with glances of great awe and admiration. There was no mistaking the deep chest and broad shoulders of one of these, even apart from the loud frank voice in which Hirpinus the gladiator was wont to convey his observations, without much respect for persons. He was accompanied, on the present occasion, by two individuals, obviously of the same profession as

himself—Hippias the fencing-master, and Euchenor the boxer. All three conversed and laughed boisterously. It was obvious, that even at that early hour, they had not broken their fast without a generous draught of wine. "Talk not to me," said Hirpinus, rolling his strong shoulders, and observing with great complacency the attention he excited—"talk not to me: I have seen them all—Dacians, Gauls, Cimbrians, Ethiopians, every barbarian that ever put on a breastplate. By Hercules, they were fools to this lad. Why, the big yellow haired German, whom Cæsar gave us for the lion last summer, would not have stood up to him for a quarter of an hour. He was taller, maybe, a little, but he hadn't the shape, man—he hadn't the shape! You'll hardly call me a kid that hasn't put his horns out, will ye? Well, he gave me so much to do with the cestus, that I wouldn't have taken it off for a flagon of cheap wine, I tell ye. What think ye of that, my little Greek! You don't call it so bad for a beginner, I hope!"

He turned to Euchenor as he spoke, a beautifully-made young man, of extraordinary strength and symmetry, with the regular chiselled features of his country, and as evil an expression as ever lowered on a fair face.

The Greek pondered awhile before he answered. Then he made the apposite inquiry:

"Were you sober, Hirpinus, when you stood up to him? or had you sucked down a skinful of wine, before you took your bellyful of boxing?"

The other burst into a loud laugh. "Drunk or sober," said he, "you know the stuff I am made of, just as well as I know your weight to an ounce, and your reach to an inch. Ay, and your mettle too, my lad! though it don't take a six-foot rod to get to the bottom of that. Harkeye, this Briton of mine would eat such a man as you, body and bones and all, just as I would eat a thrush, and be ready for another directly, without so much as washing his mouth out."

A very sinister scowl passed across Euchenor's face, who did not quite relish this low valuation of his prowess, and, above all, his courage; but he was a professional boxer, and, as such, necessarily possessed thorough command of his temper, so he only glanced a little scornfully over the other's frame, which was getting somewhat into flesh, and observed:

"There will be money to be made out of him in the arena then, if he falls into good hands, and is properly trained."

Hitherto, the fencing-master had joined but carelessly in the conversation, and, indeed, scarcely seemed aware of its purport; but the concluding sentence arrested his attention, and turning upon Hirpinus rather angrily, and with the air of one accustomed to command, he said, abruptly:

"Why did you not bring him to me at once? If you have let him slip through those great fingers of yours, it will be the worst job you have been concerned in for many a day. Have a care, Hirpinus! Better men than you have been under the net ere now, and the great games are not so far off. It needs but a word from me to send you into the arena to-morrow, a fair prey for a clumsy trident and a fathom or two of twine. You know that as well as I do."

Hippias spoke truth. A retired gladiator, celebrated for his deadly swordsmanship and the number of his victories, he had been long ago invested by Nero with the wooden foil, which represented a free discharge and immunity from future services in the amphitheatre. Habituated, however, to the excitement of the fatal sport, and rejoicing in that spurious fame which so distinguished men of his class at Rome, he had set up a school for the express purpose of training swordsmen for the arena; and had won such

favour, under two successive emperors, by the proficiency to which he brought his pupils, and his talent for arranging the deadly pageants in which they figured, that he had gradually become an incontrovertible authority on such matters, and the principal manager of the games in the amphitheatre. Of his reputation for gallantry, and the strange fascination such men possessed for the Roman ladies, we have already spoken, but if his smiles were courted amongst the fair spectators of their contests, his word was law with the gladiators themselves. He it was who paired the combatants, supplied them with weapons, adjusted their disputes, and, in most cases, held the balance on which their lives depended. A threat from Hippias was more dreaded by these ruffians than the home-thrust of spear and sword.

Now, Hirpinus, although a fearless and skilful fighter, had his assailable point. On one occasion, when he had entered the circus as a *secutor*, that is to say, a combatant armed with sword and helmet, against the *retarius*, who bore nothing but a trident and net, he had the misfortune to find himself involved in the meshes of the latter, and at the mercy of his antagonist. The Roman crowd, though fickle in its approval, and uncertain in its antipathies, spared him in consideration of the gallant fight he had made; but Hirpinus never forgot his sensations at that moment. Bold and fierce as he was, it completely *cooled* him; and the boisterous, boastful prizefighter would turn pale at the mention of a trident and a net. There was something ludicrous in the manner in which he now quailed before Hippias, eyeing him with the same sort of imploring glance that a dog casts at his master, and obviously persuaded of the speedy fulfilment of his threat.

"Patience, patron!" he growled, apologetically. "I know where the lad is to be found. I can lay my hand on him at any time. I can bring him with me to the school. Why I talked myself well-nigh hoarse, and stayed out the drinking of two flagons of sour Sabine to boot, while I canvassed him to become one of us, and join the family forthwith. Why, you don't think, patron, I would be so thick-witted as to let him go without finding out where he lives? He is either a freedman, or a slave of—"

"Hush, fool!" interrupted Hippias, angrily, observing that Damasippus and Oarses were hovering near, and listening intently for a piece of intelligence which he had resolved should be conveyed by himself, and none other, to the Tribune's ear. "There is no occasion to publish it by the crier. Hadst thou but brains, man, in any sort of proportion to those great muscles of thine, I could tell thee why, with some hope of being understood. Enough! lose not sight of the lad; and above all, keep thy tongue within thy teeth!"

The big gladiator nodded a sulky affirmative, puzzled, but obedient; and the two freedmen, with many courteous bows and gestures, accosted the champions with all the humility and deference to which such public characters were entitled.

"They say there will be two hundred pairs of swordsmen, matched at the same moment," observed Damasippus in allusion to the coming games; "and not a plate of steel allowed in the circus, save sword and helmet. But of course, my Hippias, you know best if this is true."

"And three new lions from Libya, loose at once," added Oarses, "with a scene representing shepherds surprised over their watch-fires; real rocks, I have been told, and a stream of running water in the amphitheatre, with a thicket of live shrubs, from which the beasts are to emerge. Your taste, illustrious Hippias, the people say, is perfect. It has obviously been consulted here."

Hippias smiled mysteriously, and a little scornfully.

"There is a lion from Libya," said he; "I can tell you thus much. I, myself, saw him fed only yesterday, at sunset."

"Is he large? is he strong? is he fierce?" questioned the two almost in a breath. "When did he come? is he quite full-grown? will they keep him without flesh? Of course the shepherds are not to be armed? Will they be condemned criminals, or only paid gladiators? Not that it matters much, if the lion is a pretty good one. We had a tiger, you know, last year, that killed five Ethiopian slaves, though they all set on him at once."

"But they were unarmed," interrupted Euchenor, whose cheek had turned a shade paler during the discussion. "Give me the proper weapons, and I fear no beast that walks the earth."

"Unarmed, of course!" repeated Damasippus, "and so was the tiger. A more beautiful creature was never seen. Do you not remember, Oarses, how he waded his long tail and stroked his face with his paws, like a kitten before it begins to play? And then, when he made his spring, the first black was roiled up like a ball? I was in the fifth row, my friends, yet I heard his bones crack, distinctly, even there."

"He was a great loss, that tiger," observed Oarses, more sadly than usual; "they should never have pitted him against a tusked elephant. The moment I saw the ivory, I knew how the fight must end, and I wagered against the smaller animal directly. I would have lost my sesterces, I think, willingly, for it to have won; but the beautiful beast never had a chance."

"It was the weight that did it, patrons—the weight," observed Hirpinus. "Man or beast, I will explain to you that weight must always—"

But here the gladiator's dissertation was broken off by the movement of the crimson hangings, and the appearance of Placidus emerging on his levee of expectants, bright and handsome, ready dressed for the day.

The Tribune owned one advantage at least, which is of no small service to a man who embarks on a career demanding constant energy and watchfulness; he possessed that good digestion which is proverbially held to accompany an elastic conscience and a hard heart. Though supper the previous evening had been a luxurious and protracted meal—though the wine cup had passed round very often, and the guests with singing brains had shown themselves in their own characters to their cool-headed and designing host—the latter, refreshed by a night's rest, now appeared with the glow of health on his cheek, and its lustre in his eye. As he looked about him on the throng of clients and dependants, his snow-white gown fastened and looped up with gold, his mantle adorned with a broad violet hem, his hair and beard carefully perfumed and arranged, a murmur of applause went round the circle which, perhaps, for once was really sincere, and even the rough gladiators could not withhold their approbation from a figure that was at once so richly attired, so manly, and so refined.

"Hail, my friends!" said the Tribune, pausing in the entrance, and looking graciously around him on the crowd.

"Hail, patron!" answered a multitude of voices, in every key, from the subdued and polished treble of Oarses to the deep hoarse bass of the gladiators.

Placidus moved from one to the other, with an easy though dignified cordiality of manner which he well knew how to assume when disposed to cultivate the favour of his inferiors. Clear-headed and discerning, in a wonderfully short space of time he had despatched the various matters which

constituted the business of his morning love. He had admired the model, declined the painting, ordered the statue, bought the jewels, answered the fair suppliant's message, and secured the mulet by sending to the market for it at once. The honest countryman, too, he dismissed sufficiently well pleased, considering they had received nothing more substantial than smiles, and he now turned leisurely to Hippias, as if life had no duty so onerous as the pursuit of pleasure, and asked him eagerly after the training of his gladiators, and the prospects of the amphitheatre.

Hippias knew his own value; he conversed with the patrician as an equal; but Hirpinus and Euchenor, appreciating the worth of a rich patron, gazed on Placidus with intense respect and admiration. The latter, especially, watched the Tribune with his bright cunning eye, as if prepared to plant a blow on the first unguarded place.

"But your swordsmen are all too well known," urged the patrician on the fencing-master. "Here is old Hirpinus covers his whole body with two feet of steel as if it were a complete suit of armour, and never takes his point off his adversary's heart the while. The others are nearly as wary; if they encounter ordinary fencers they are sure to conquer; if we match them against each other and the people would see blood drawn, they must fight blindfolded, and it becomes a matter of mere chance. No, what we want is a new man—one whom we can train without his being discovered, and bring out as an unknown competitor to try for the Emperor's prize. What say you, Hippias? 'Tis the only chance for a winning game now."

"I have heard of such a one," answered Hippias. "I think I can lay my hand on an untried blade, that a few weeks training will polish up into the keenest weapon we have sharpened yet; at least, so Hirpinus informs me. What say'st thou, old Trojan? Tell the patron how thou camest to light on thy match at last."

Thus adjured, the veteran gladiator related at considerable length, interrupted by many exclamations of wonder from Damasippus and Oarses, his chance meeting with Escas in the forum, and subsequent trial of strength and skill at the gymnasium. Somewhat verbose, as we have seen, when he could secure an audience, Hirpinus waxed eloquent on so congenial a theme as the beauty and stature of his new friend. "As strong as an ox, patron," said he, "and as lithe as a panther! Hand, and foot, and eye, all keeping time together like a dancing girl's. The spring of a wild cat, and the light footfall of a deer. Then he would look so well in the arena, with his fair young face, on his towering neck, like that of the son of Peleus. Indeed, if he should be vanquished, the women would save him every time. Why, one of the fairest and the noblest ladies in Rome stopped her litter in the crowded street while we walked together, and bade him come and speak to her from sheer good-will. In faith, he was as tall, and twice as handsome, as the very Liburnians who carried her on their shoulders."

The Tribune was laughing heartily at the athlete's eloquence; but Damasippus, who never took his eyes off his patron's face, thought the evil laugh was more malicious than usual at the mention of the Liburnians, and there was a false ring in the mirthful tones with which he asked for more information as to this young Apollo, and the dame on whom his appearance seemed to have made such an impression.

"I know most of the great ladies pretty well by sight," answered the honest swordsman. "Faith, a man does not easily forget the faces he sees turned on him in the arena, when he has his point at his adversary's throat, and they bid him merrily drive it home, and never spare. But of all

the faces I see under the awning, there's not one looks down so calm and beautiful on a death-struggle as that of the noble Valeria."

"Like the moon on torrent of Anio," observed Damasippus.

"Like the stars on the stormy Egean," echoed Oarses.

"Like nothing but herself," continued Hirpinus, who esteemed his own judgment incontrovertible on all matters relating to physical beauty, whether male or female. "The handsomest face and finest form in Rome. It was not likely I could be mistaken, though I only caught a glimpse of her neck and arm for a moment, as she drew back the curtains of her litter, like—" And here Hirpinus paused for a smile, concluding with infinite relish, "like a blade half drawn, and returned with a clash into the sheath."

Again Damasippus thought he perceived a quiver on his patron's face. Again there was something jarring in the Tribune's voice, as he said to Hippias:

"We must not let this new Achilles escape us! See to it, Hippias. Who knows? He may make a worthy successor, even for thee, thou artist in slaughter, when he has worked his way up, step by step, and victory, by victory, to the topmost branch of the tree."

Hippias laughed good-humouredly, turning at the same time his right thumb outward, and pointing with it to the roof. It was the gesture with which the Roman crowd in the amphitheatre refused quarter to the combatant who was down.

(TO BE CONTINUED.)

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