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The Catholic Register.

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

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Register of the Week.

The Encyclical of the Holy Father which has just been given to the world, is said to be one of the noblest and most magnanimous which has yet come from his pen. The Letter speaks of the joy and festivity of the Catholic world in celebrating the Jubilee of his Holiness. But the joy is turned to sorrow when he thinks of the numbers of souls not in the communion of the true Church, for whom these festivities had little or no meaning. "It is this consideration," says the Roman correspondent of the *Irish Catholic*, "that opens the way to the Holy Father to make his present touching appeal." He exhorts the Orientals to return to the bosom of the Church. It is not an appeal of the heart alone, but its reasonableness is proved in concise terms from the testimony of the history both of the early ages and of the Council of Florence. The Pontiff also exhorts them to cast aside their differences in trivial matters, one point alone divides the two churches, that is the Supremacy of the Apostolic See, a point which the Holy Father proves from history and from the teachings and customs of the early Greek Church.

The Holy Father then addresses the Slavonic nations, briefly pointing out to them their conversion by SS. Cyril and Methodius. He refers briefly to the relations which in former times existed between them and the See of St. Peter, and points out the advantages of a reunion.

He then exhorts the many nations who, at a later date, broke off from the Holy See. He points out how respect for the Word of God has been lost among these peoples, since every one interprets it according to his own pleasure. He also points out that many who are fervent and eager after truth find it impossible to belong to the Soul of Christ, without belonging to His Body, and have sought the Communion of Rome. He exhorts these nations, which have been outside of the Church for three hundred years, to enter again into her bosom. Then passing on to the Catholic nations, the Holy Father begs of them to give the Church their full and confident obedience in all matters that she decides. He repeats "that nothing is further from the mind of the Church than the desire to usurp a simple privilege or right belonging to the State."

The Holy Father points out the happy results from a reunion of all nations in one fold. The suspicions and intrigues of rival nations would cause a true peace, would take the place of this ever-increasing arming of nations which is a check to agriculture and commerce. "The political as-

pect of Europe would be changed, the social order of the various States would be secured, revolts and bloodshed would cease." He refers to his former letters, and repeats the lesson "that all just authority is from God, and that in obeying it, in whatever form of Government it be found, the subject is not humbled but rather exalted, since by his obedience he is submitting to God."

The Holy Father looks on the task as a difficult one, which appears to be more ideal than practical, but he does not look for its fulfilment to the power of man but to our Lord and Saviour Jesus Christ, to Whom all things are possible.

The recently appointed Russian ambassador to the Papal Court, Count Iswolski, was received in audience by the Pope with all the ceremonies customary on such occasions. After presenting his credentials to the Holy Father, he gave him a letter written by the Czar, in which his Imperial Majesty assured the Holy Father of his benevolence and equity towards all the Catholic subjects of his Empire. The audience lasted three quarters of an hour, and the new ambassador left the apartments of the Holy Father expressing himself delighted with the reception he had received.

On Sunday July 1st the Right Rev. Thomas Martin Aloysius Burke was consecrated fourth Bishop of Albany in the Cathedral of the Immaculate Conception of that City. It was said to be the grandest ceremony of the kind which ever took place in Albany, and lasted from 10.30 until 2.30 o'clock. Bishop Burke who was vicar-general of the Albany diocese, succeeds the late Right Rev. Francis McNierny whose death occurred some months ago. The prelates and clergy presented a grand sight, clad in their vestments as they escorted the Bishop-elect from the episcopal residence to the Church, a block away. Thousands of people watched this magnificent procession with great interest. A large number of prelates were present, there being 13 bishops and eight Monsignors, including representatives from Canada, the Western, Southern, Middle and New England States. There were also present nine hundred priests from the Albany diocese, and about one hundred from other places.

The Most Rev. Michael Corrigan D.D., Archbishop of New York was the consecrating prelate, and was assisted by Rt. Rev. Dr. McQuaid and Rt. Rev. Dr. Luddon. A grand banquet was held after the ceremonies at which Bishop Hogan, of Kansas, presided. Archbishop Corrigan responded to the toast, "His Holiness the Pope," and Bishop Burke to the toast, "The newly Consecrated Bis-

hop." Bishop Burke was presented by the priests of his diocese with a purse of \$5,000.

The Most Rev. Mgr. Satolli, the Apostolic Delegate to the States has accepted an invitation to open the third session of the Catholic Summer School, which begins at Plattsburg, N.Y., July 15th. The following is the programme for the four weeks' session;

First week, July 15-20—Preachers, Rt. Rev. John A. Watterson, D.D., Bishop of Columbus; Rev. Thomas J. Conaty, D.D. Lectures by Rev. P. A. Halpin, S.J., of St. Francis Xavier's College, New York City; W. C. Robinson, of Yale Law School, New Haven, Conn.; J. K. Foran, LL.B., editor of the *Montreal True Witness*; Prof. James Hall, geologist, of New York State; Prof. Edmund G. Hurley, choir-master of the Church of St. Paul the Apostle, New York City; Rev. J. L. O'Neil, O. P., editor of the *Rosary Magazine*, New York City; Rev. Walter Elliott, C.S.P., New York City.

Second week, July 22-27—Preachers, Rev. Walter Elliott, C.S.P.; Rev. Charles H. McKenna, O.P. Lectures by Richard Malcolm Johnston and others.

Third week, July 29 Aug. 3—Preachers, Rev. John J. Wynne, S.J.; Very Rev. James S. Lynch, D.D., I.L.D. Lectures by Rev. George M. Searle, C.S.P., and others.

Fourth week, Aug. 5-10—Preachers, Rev. James A. McCallan, S.S.; Very Rev. William O'B. Pardow, S.J.; Very Rev. Frederick W. Wayrich and lectures.

The great railway strike is the all-absorbing topic of the day, and alarming accounts reach us from Chicago. Trade and commerce have been paralyzed in many places in the States, and the whole continent is feeling the effects more or less. There is a probability of a local strike in Chicago of all local trades organizations, and if this takes place most disastrous results will follow. Last Friday morning before daybreak a mob of 1,000 men entered the stock yards at 33rd and Wallace streets and set fire to freight cars standing there. The mob stood round until the police extinguished the flames, then the rioters surrounded the officers and a regular skirmish ensued. The police were forced to fire a volley into the mob, most of whom escaped under the cover of darkness. Friday afternoon twenty-five cars containing coal and meat were taken into the city over the Pittsburg and Fort Wayne Railroad. The engine and roofs of the cars were under the guard of the United States troops, and it was the first train on this railway for nearly a week. The progress into the city was slow, being

met at every crossing by mobs of riotous men, women and children, but as they stopped them the troops came down and charged with their bayonets.

For the 24 hours last Friday ending at midnight 62 fire alarms had been given from the burning railway property, and there were grave fears of the poor firemen holding out if these incendiarisms were kept up.

Saturday afternoon a desperate state of affairs existed in the Pan Handle district, a howling mob of Bohemians, Poles and Italians attempted to set fire to the packing house in the stock yards in this district. As the firemen tried to lay the hose they were greeted with a volley of stones from the mob. They succeeded at last after vain efforts to put out the fires. It was necessary late in the afternoon to call out the militia and police officers to disperse the rioters, which was not done until several lives were lost.

President Cleveland issued a proclamation Sunday evening in which he declared, "it had become impracticable in the judgment of the President to enforce by the ordinary course of judicial proceedings the laws of the United States within the State of Illinois, and especially in the city of Chicago, within the said State; and whereas, for the purpose of enforcing the faithful execution of the laws of the United States and protecting its property, and removing obstructions to the United States mails in the State and city aforesaid, the President has employed a part of the military forces of the United States." The proclamation goes on to warn any citizen or person against "aiding, countenancing, encouraging, or taking any part in such unlawful obstructions, combinations, and assemblages to disperse and retire peaceably to their respective abodes on or before 12 o'clock noon on the 9th July."

Archbishop Feehan caused to be read in all the Catholic Churches, Chicago, on Sunday, an official circular, directing the pastors to urge the people at the different Masses to avoid the occasions and places of tumult and disorder.

The Irish National party, owing to a technicality in the French law, will not be able to secure the Paris fund until three months has elapsed between the legal appeal for the money and its payment. Mr. McCarthy's signature is required for thirty thousand pounds, and for the remainder the signature of Patrick Egan, ex-American Minister to Chili, is required.

The Archbishop of Canterbury and York have summoned all their Bishops to join a committee which is organized to resist the dis-establishment of the Anglican Church.

ARCHBISHOP CLEARY INTERVIEWED.

The Marty Defeat and Other Questions Touched by His Grace.

In a recent interview with Dr. Grant on the subject of the local elections the following passage occurred:

"To whom do you attribute the defeat in Kingston?"

"Entirely to Archbishop Cleary and to a number of silly Protestants who paid him the compliment of voting so as to spite him. When a man is willing to bite off his nose to spite his own face, or somebody else's face, one cannot have a very lofty opinion of his intelligence. Still, when a Roman Catholic archbishop announces that his policy is to form a solid vote—and that in doing so he is acting as the recognized agent of the whole hierarchy—you cannot wonder at another solid vote being created as the immediate result."

His Grace the Archbishop has replied to Dr. Grant in the form of an interview addressed to the *Montreal Star*, as follows:

"Have you seen Principal Grant's interview in the *Star* in reference to Hon. Mr. Harty's defeat in Kingston?"

"Yes, I secured a copy of it yesterday."

"Has your Grace anything to say in reply to Principal Grant's assertion that Mr. Harty's defeat is entirely attributable to you?"

"It is too good a joke for a Scotchman. I do not doubt, however, that the wily Principal expects it to be taken for serious truth by dull minds not energized by a sense of humour. Knowing, as everybody knows, that to his superlatively clever, and yet amazingly clumsy mismanagement of the Mowat-Harty cause is due the defeat in Kingston, he endeavors to shuffle the blame over to me by giving his candid opinion to the newspapers in the hope of their approbation. He knows that many of those journalists have good reason to be unfriendly to me. He has already asserted in his letter to Mr. Meredith that the agreement of the anti-Catholic section of the press is conclusive evidence of my being wrong. This is rather a mean way of acting. It is like taking a shabby advantage of our financial inability to maintain even one daily Catholic paper in the Province of Ontario for the defence of our rights against the no-Popery journals, whose name is legion. The reverend Principal lives on the breath of newspaper men. He would have us believe that they are the fountain of infallible truth. I hope to be pardoned for not subscribing to this dogma. I always take the newspapers for what they are worth severely."

"Principal Grant's process of self-exculpation is termed by Old Country folk 'saddling the wrong horse.' When detected in courts of justice it is regarded with special abhorrence and punished with severity."

"That the defeat of Hon. Mr. Harty is not in any way attributable to me is manifest in so much as I have had no hand, act, or part in the campaign or the election. I have not advised anyone to vote on the one side or the other. I have not spoken or written a word about politics unless the malicious misnomer 'political manifesto' be given to my pastoral instruction to my flock, wherein I exhorted them to hold fast to their religious duties despite the pronounced determination of Mr. Meredith to array all the forces of bigotry against them as 'the common enemy' of the country, and to snatch the little ones of the fold from the care of their parents and the Church. It is the *Toronto Mail* that invented this misnomer. The *Toronto Star* soon afterwards adopted it in contempt to the wavering voters that were hanging around the P. P. A. camp. Now Principal Grant whose manual

of prayers is the *Globe*, thinks it will help him out of his tight corner to chime in with these two journals and their satellites in the chorus of calumny. The fact of it is, these gentlemen don't believe the Catholic minority in Ontario are entitled to hold any opinion, or receive any fair consideration, but their voice must be rudely silenced, should they dare even to recite aloud the Apostles' Creed and the din of no-Popery warfare, in which their most precious liberties are immediately and directly at stake. The reason is, alas! that we have not any representation, not even a single Catholic paper in the daily press of the province."

"Had the Rev. Principal of Queen's University received an early education in ethical philosophy, or in pastoral theology, he would not be unacquainted with the great, broad, adamant principle that governs the morality of all human acts from which follow both good and bad results. It is this: If any person, in fulfilment of the duties of his office or state of life, performs an act in itself good or indifferent, from which result two effects, one good, the other bad; and if the good effect alone is intended by his action as its proper and effective cause; whilst the other effect, being bad, is no wise intended by the agent and is derived from the good action, not directly, as from its efficient cause, but indirectly and by virtue of the malice or folly of another person taking occasion from the good act to bring about an evil result—in such case the natural and divine law, and all human laws, ecclesiastical and civil, and all courts of justice in the world, insist that the evil result is not imputable to the person who performed the good action in the legitimate exercise of his duty or rights, even though he had foreseen (and I did not foresee) that the malice of other persons would give the good action (such as my pastoral instruction) a twist, and direct it to the production of evil results. Hence, the learned Principal must see that he did me a wrong, condemned by all laws, in imputing the Kingston mishap to me. Let him saddle the right horse now."

"I will here add a statement that involves an additional argument. On the occasion of Mr. Meredith's delivery of his no-Popery plan of campaign in 1886, and again in December, 1889, I addressed to my people, and through them to all the Catholics of Ontario, similar instructions and exhortations for the confirmation of their faith and their steadiness in Christian duty, after the manner of military commanders addressing their soldiers on the morning of battle with the enemies of their country. The anti-Christian journals bestowed upon me plentifully the praise of their vituperation; but when the Liberal candidate was defeated each time in Kingston, no one, not even Principal Grant, ventured to say that the result was attributable entirely or in a part to Archbishop Cleary. The warfare against Christian education was the same, and issued from the same source, my defence of action was the same; the evil result, to wit, the defeat of the Grit candidate, was the same; how is it attributable to me now, if not attributable to me in 1886 or 1890? Did some agency interpose in 1894 to bring about the evil result? There was plainly more of educated reason and common sense in discerning the relations between cause and effect, or else there was less of another and more selfish element at work in the recesses of the Sybil's Cave in those years than at present."

To whom, then, does your Grace attribute Mr. Harty's defeat?"

"To Principal Grant, entirely," replied the Archbishop. "He is a politician, if anything. In his interview with the *Star* he upbraids me with 'singular political incapacity' for having, as he malignantly pretends to think, done what he knows right well

I did not do, but what he, in sequence to the slanders of the *Mail*, and for the sake of escaping the blame of his own folly, tries to make the no-Popery gentry believe I did. If I were a politician like him, which God forbid! I feel confident I would not have blundered as he did, to the ruin of the cause he had set his heart upon. See how stupidly he acted! In the first place, he is not a divinely appointed pastor of souls, charged with the direction of Christ's flock in faith and fidelity to Christian duty, and commanded by the Pastor of Pastors to instruct and exhort them in all seasons especially in the day of diffusion of irreligious principles and polished impiety, and seductive articles in the daily press and campaign sheets; and moreover, emphatically admonished that on the approach of the wolf he must not fly, but must go forward to meet the invader of the fold, regardless of his own safety, of his ease and peace and worldly interest, and of all things whatsoever of this earth, even of life itself, for the protection of those entrusted to his care. In the next place, Mr. Meredith's programme of desperate attack upon the schools of Christian education, which was the main and in truth the sole substantial issue in the campaign, did not officially demand any very active exercise of the Rev. Principal's zeal. Indeed, it is well known that he has no sympathy whatever with us in our maintenance of Separate Schools, and in fact, Mr. Meredith, when speaking in the Toronto Pavilion a couple of weeks ago, gave as his reason for dealing tenderly with Principal Grant this gentleman's approval of his (Mr. Meredith's) aggressive policy on the Catholic school question. In the third place Queen's University, which legitimately demands Principal Grant's advocacy of all its rights and interests, was not, so far as the public could see, in any way concerned in the issues of the general election. The Rev. Principal, therefore, had no visible interest, no reason that any man could recognize for rushing to the front the moment the campaign began, and displaying an inordinate and preternatural zeal in the contest on behalf of Hon. Sir Oliver Mowat."

"His startling interview with the *Globe*, in which his fulsome adulation of the Premier and his insulting references to the leader of the Opposition and his party, 'ignorant, prejudiced, and hungry followers,' he designates them in his affectionate letter to Mr. Meredith, and his connection of them by implication with public robbery and 'the nation of thieves,' his grandiloquent appeal also to the patriotism of Canadians, that should not, could not, afford to dismiss Mr. Mowat, were all jumbled together in hysterical fashion, fell upon the public ear like a thunder storm from a clear sky. 'Twas the great 'I am' who spoke, you know! There was nothing to call for all this, no warfare against the Rev. Principal or any interest pertaining to him. Why, then, this excessive heat of passion and violence of mind and language? It was simply unaccountable, and men asked each other what it all meant. Hon. Mr. Harty's religion did not certainly explain the mystery. Dr. Grant's equally earnest talk and activity in the city of Kingston kept alive the question from day to day. 'What's at the bottom of it?' Suspicion of selfish motives was awakened. By degrees it developed into belief, and took the shape of accusation in the press, till finally the cartoon representing the Rev. Principal with both arms extended over Sir Oliver's shoulders, taking heavy fistfuls of gold from the provincial money-chest, told what was believed by many to be the true solution of Dr. Grant's mysterious zeal for the cause of Mowat and Harty. In reciting the facts, I do not signify my approval or belief of those suspicions and allegations, but merely point to the 'singular political incapacity'

of the professional politician who tried success in a severely contested election by provoking—I should say forcing—his watchful opponents to solve an apparently insoluble enigma, by discrediting himself and his cause, and engendering a dread in the minds of the various Protestant denominations that Presbyterian endowments were bargained for, and Presbyterian ascendancy was aimed at, and a 'Family Compact' sought to be established between the Presbyterian Premier and the Presbyterian organ of his Government and the Presbyterian Principal of the Presbyterian University. This is the hobgoblin that frightened Protestants in hundreds from the Grant-Mowat-Harty cause at the polls, where they were free to kill off what they believed, rightly or wrongly, to be a conspiracy against their independence and the equality of all denominations in the State. Of course, they were not so foolish as to tell the reverend Principal and his friends their real reason for voting adversely. That would bring a hornet's nest about their ears. Dr. Grant says that some 'silly Protestants' told him that they 'voted so as to spite' the Archbishop of Kingston. That may possibly be true in 1894, as in former times when the issue of the election was determined by hostility to the Catholic religion. But it was meant for an excuse, and we must remember that it was easier for those 'silly Protestants' to allege that acceptable excuse than the unacceptable and real one. At all events the action of a few 'silly Protestants' could have no more influence on the result of the election this year than similar action of the same or other 'silly Protestants' in former elections. Let the truth be acknowledged honestly; it was not the few 'silly' people who did the mischief. It was the hundreds of voters from all religious denominations, minus one, in Kingston, who, through a very natural dislike for Principal Grant's self-inflated autocracy, the dread of Presbyterian ascendancy and of a Presbyterian family compact in the centre of the province, resolved on spoiling what they fancied to be the simple minded Principal's game. This is the true and obvious explanation of the loss of the election."

"Do I understand your Grace to say that you exercised no influence on the election at all?"

"None whatever," was the reply. "I have not spoken or written a word in favour on either side. I have not advised anyone to vote this way or that. I myself did not vote, having been at the Springs for the benefit of my health on the 26th ultimo. True, I have been consulted in Kingston as to what should be done in the trying circumstances of the case, and my answer has been 'consult your conscience in the presence of God and act in accordance with it.' This has been my sole answer to such interrogations. I don't travel outside the sphere of conscience, nor dictate or counsel how any man should exercise the suffrage. In this reference I deem it proper to mention a fact which may convey a lesson of wisdom to many, and may not be wholly unworthy of the attention of Sir Oliver Mowat and his Cabinet, as well as of others. In a certain constituency within my archdiocese the Mowat candidate, who had been elected in 1890 chiefly by favour of the Catholics, who believed him to be the less bad of the two candidates in the field, was opposed this time by a respectable Conservative Protestant, who holds the confidence of all who know him. The Catholics were puzzled how to act on 26th June, and became divided in opinion. I was consulted by the friends of both parties. I declined to express any preference, and left the choice to each one's conscience. The result is that the Catholics voted for the Conservative Protestant, and the worthless Grit has been relegated to private life."

It appears that this mean Grit candidate had offered a nasty insult to the Catholic people by telling them that he did not thank them for their support in 1890, since they were bound to vote "solid" for him in order to defeat the nominee of no Popery, Meredith. Self-respect and the honor due to their religion fired the souls of my good Catholic people. They avenged the insult, and my blessing to them for their manly conduct."

"But what about the 'solid vote' which Principal Grant says your Grace insists on?"

"Principal Grant is not always a joker; he is sometimes malevolent. The case I have just related shows how far I am from preaching a solid Catholic vote. The repetition of this foul slander against the Catholic population by the Rev. Principal of Queen's is of a piece with his unworthy conduct throughout the past eight years, that is, since Mr. Meredith made the defamation of Catholics fashionable in this province. The Principal outwardly pretends friendliness to the Catholic minority, especially when he wants to come at their money. But too frequently, when a calumny is invented or a plot contrived by the no-Popery gang for injury to us as Catholics, especially to our Separate Schools, Dr. Grant clips them from the newspapers for careful preservation, and brings them out in one or other of his infallibly truthful organs at some subsequent date over his own imperial name, and stamps them with omnipotent approbation. For Dr. Grant, don't you know, is all Canada, and the sole independent thinker in the Dominion.

"Now, the 'solid Catholic vote' is an exploded calumny, which the Rev. Principal has, thank God, no power to electrify into reviviscence. Mr. Meredith is the father of the dead baby. It came into existence in this way. After his failure to induce the Catholics by his 'Facts for Irish Electors' in 1883 to unite with his party in solid vote against Mr. Mowat, he turned round in 1886 and charged them with voting 'solid' for his opponent, whilst at the same time, with the commonplace inconsistency of untruthfulness, he called upon all good Protestants to unite in solid Protestant vote against Mr. Mowat and the Catholics. In this stratagem he happily failed. Then in 1890 he renewed the discredited fable of the Catholic solid vote, and, mistaking violence for argument, he cried out in frenzied accents to his followers 'Unite, unite, against the common enemy, for there is danger to the State.' He was compelled by me to acknowledge that all this is true. The snare did not, however, draw the Protestants into solid voting even this second time. He tried it finally, as a neck-or-nothing effort, last month, and sad to say, for I really pity the poor man just now, has killed himself politically, and put the 'solid vote' theory out of sight forever. Historically, therefore, this figment about a Catholic solid vote is but a lying expression of political despair. It was begotten of defeat, and has produced defeat. The Protestant people of Ontario—God bless them—have in three successive elections branded it as a stupid fiction, an incredible myth. Principal Grant's cunning brain cannot endow it with the character of credibility, nor will his profound knowledge of philosophy and all the moral sciences enable him to justify political solidity of voting on the part of Protestants whilst condemning the same should it be practised by Catholics. He insults the public intelligence of Protestants and Catholics alike, and proves himself a ready calumniator of the minority by resorting to this vile clap-trap for a solace to his disappointed vanity. He knew, when uttering this stale imputation against me and the whole Catholic people of the province through me, that his lips did not emit the sweet

fragrance of truth, justice, and charity but the foul odour of bitterness and spite and falsehood."

Your correspondent here requested the Archbishop to explain the exact meaning of the term 'solid vote.'

He said:—"Mr. Meredith, its inventor, has frequently defined it to be the composite vote of a section of the community, resulting from a combination to work together in unity and and cast the whole weight of their united suffrage, now with one party now with the other, in virtue of a bargain with either, for the advancement of their own sectional interests. Were this mode of operation adopted by any section, political or religious, in the State, it would justly merit the severest animadversion. But where and by whom has it been adopted and put in practice? Certainly not among the Catholics. Neither bishop, nor priest, nor Catholic layman, has ever heard of any such combination. There are always a few traitors among the Catholics, as among every other class, and they would not be silent were they cognizant of a combination for the solidifying of the Catholic vote. Mr. Meredith never undertook to prove his odious allegation to any further extent than the actual consensus of Catholic votes in opposition to himself in 1883, 1886, 1890, and recently in 1891. Now it will not be argued by any sane man that the actual consensus of Catholics in voting down a party leader who has declared war to the knife against their religion and their civil rights constitutes a solid vote in the sense above explained. There is no combination, no bargain, nor any common purpose of self-aggrandizement or sectional interest; consequently no solid vote in the reprehensible sense. There is undoubtedly a unity of spirit in all Catholic breasts—a manly, noble, patriotic spirit, the brave spirit of self-defence, of resistance to tyranny, of constitutional safeguarding of the right to live peaceably in this land, to practice their religion without molestation, to rear their children for God, and to Christianize their youthful minds and hearts from childhood to adolescence by means of Christian education in the Separate schools. Does any man blame the Israelites in Austro Hungary for protecting themselves, their religion and their political rights, by voting in unity for the election of Semitic members of the Legislature and the rejection of their anti-Semitic adversaries? The natives of Hindostan have succeeded by means of organized union in securing for themselves a potent influence for themselves in the Government of their country and the admission of members of their body into the Council of her Imperial Majesty's Governor General. The Centre, or Catholic, party in the German Reichstag, headed by the high souled Dr. Windthorst, called the German O'Connell, united in heart and soul and undivided suffrage for the abrogation of the Falck laws and the reinstatement of the Church in her estates and proprietorial rights and the cathedrals and parish churches and monasteries and colleges, of which she had been despoiled in 1871 by the Government of Prince Bismarck in favour of the mushroom sect called Alt-Catholics; and they threw their weight of vote and influence and eloquence to the Right and to the Left, as opportunity suggested, till they finally succeeded in compelling the 'Blood and Iron Prince' and his Imperial master to go to Canossa, and there make vow of restitution of all the plundered ecclesiastical property, and abrogation of their anti-Catholic school law, and (three months ago) they completed the work of reparation by a vote in the Reichstag inviting back the Jesuits to their old-time colleges for the high education of the sons of the German nobility. Is there on this earth a soul so dead to exalted patriotism and unselfish devotion to

the holiest of causes that this glorious example of German Catholicism, in the struggle for religious liberty against the most powerful despotism in the world, does not awaken admiration and generous applause in its very core? Nowhere in the world is organized union for self-defence, and even for the promotion of financial or political schemes, more in harmony with the constitution, or more popularly practised, than in Great Britain and its dependencies. By means of it Earl Grey and his party carried the Reform bill after a protracted struggle with the aristocracy. By it, soon afterwards, Cobden and Bright and the anti Corn Law League abolished the impost on breadstuffs, and gave cheap food to the British workmen. By it the great Daniel O'Connell effected Catholic emancipation, and insured the rights of citizenship to his co-religionists after three centuries of persecution and civil death. By it Parnell and the National party of Ireland converted the British democracy, and through them the British House of Commons, to acceptance of the doctrine that the laws of Ireland should be framed in accordance with the wants and wishes of the Irish people, made known through Irish representatives, rather by strangers in a foreign capital, who know little and care less about the impoverished condition of Ireland, its causes, and the means of remedying it. In bringing about those momentous changes, there was agitation, combination, unity in the exercise of the franchise, and subversion of Cabinets by concerted action on motions of want of confidence in her Majesty's advisors. Let me ask, is such combination and concerted action allowable and praiseworthy in England and in Austria and in every other civilized country, and shamefully reprehensible in Ontario? Or is it Catholics alone, not Jews, Germans, or Indians, that should be debarred the exercise of their constitutional rights? Even in Ontario the prohibitionists and the Patrons of Industry and divers other organized bodies unite their suffrages as best they can for the accomplishment of their purposes, and no one blames them. Why, then, will Mr. Meredith and Principal Grant sling dirt at the Catholics for voting in unity, and without combination, against the no-Popery leader, in obedience to the first law of nature and the fundamental right of citizenship under one direction of one common spirit of honor and manly self-defence?"

Summerside, P. E. I.

The following is the programme of the closing exercises of St. Mary's Academy, Summerside, P.E.I., June 26th, 1894:

- OPERETTE, GENEVIEVE.
In 3 Acts.
- MUSICAL DUET Welcome Brilliant Song.
 - MUSICAL DUET Welcome Greeting.
 - MUSICAL DUET Philome.
 - GENEVIEVE.
 - ACT FIRST.
 - MUSICAL DUET The 'Nlan's Call.
 - ACT SECOND Haast March.
 - MUSICAL DUET La Malle des Indes.
 - ACT THIRD.
 - MUSICAL DUET Good Night.
 - FINALE God Save the Queen.

The Convent Hall was well filled with the parents and friends of the pupils, every denomination being represented. Among those present were the Revs. Dougal McDonald, John McDonald, Mgr. Gillis, A. McDougald, D. G. McDonald, Drs J. McLehra and McIntyre, Mayor Hunt and others, who expressed themselves as being highly pleased with the entertainment. Mayor Hunt thanked the Sisters of Notre Dame for the good work they were doing for the young ladies of all denominations in Summerside.

There are cases of consumption so far advanced that Bickle's Anti-Consumptive Syrup will not cure but none so bad that it will not give relief. For coughs, colds and all affections of the throat, lungs and chest it is a specific which has never been known to fail. It promotes a free and easy expectoration thereby removing the phlegm, and gives the diseased part a chance to heal.

As love without esteem is volatile and capricious, so esteem without love is languid and cold.—Dr. Johnson.

A. O. II.

Division No. 3 held a special general meeting in Occident Hall on Tuesday, the 3rd instant, for the purpose of electing its officers. The following gentlemen were chosen: President, William Moore; Vice-President, William Dawson; Recording Secretary, George Owens; Financial Secretary, P. J. Lowe; Insurance Secretary, Hugh McCaffry; Treasurer, George Moore. Much interest was manifested during the election, and it is generally admitted that the officers elected will be worthy of the trust so long discharged by their predecessors.

On the evening of the 5th Division No. 2 met in Red Lion Hall, and at the close of regular business, honored its old officers by re-electing them for the ensuing term. Their names are: John Falvey, President; M. J. Lenihan, Vice President; M. J. Ryan, Recording Secretary; M. J. Hyland, Financial Secretary; T. S. Ryan, Insurance Secretary; P. Falvey, Treasurer; Joseph Hyland, Sergeant-at-arms; Terrence Brady, Tyler.

Division No. 4 held its regular meeting on the 8th at its hall, corner of King and Berkeley streets, where, amongst other business, the officers for the current year were elected as follows: James Finlay, President; John Foley, Vice-President; Joseph Coady, Recording Secretary; P. D. McDonald, Financial Secretary; John J. Walsh, Insurance Secretary; Arthur Stewart, Treasurer.

A debate between a number of the members of Division No. 2 and Division No. 3 will take place to-morrow (Friday) evening in the hall of the latter, corner of Queen and Bathurst streets. The subject—Which is preferable in the government of Ireland, the Irish or the English language?—promises to be unusually interesting, and should attract a large audience.

The event of the season in Hibernian circles will be the annual excursion to Buffalo, on Saturday, August 4th. The trip will be made per steamer *Empress of India* as far as Port Dalhousie, and thence by rail to the Bison City. A hearty greeting by the Buffalo brethren awaits the excursionists, who will have eleven hours to see the sights and renew acquaintance with old friends.

Hamilton.

On Thursday morning, July 5th, at nine o'clock in St. Mary's Cathedral, Hamilton, was celebrated by the Rev. Father Kinchey the funeral Mass for Rose Mary Hogan, third daughter of the late John Hogan, Esq. The deceased was a member of the Sodality of the Blessed Virgin Mary, and the members of that Association, with lighted candles in their hands, lined either side of the aisle as the body was borne up to the Sanctuary. The officers of the Sodality spread the pall over the coffin and placed lighted candles in position around it, the President, Miss Daisy Harris, laying a branch of Annunciation lilies on the foot of the coffin—an emblem of the life and character of this dearly-loved, departed member.

For more than five months the deceased heroically bore the many deceiving hopes and sad disappointments of the lingering, wasting illness following la grippe, and ending on Tuesday morning, the 3rd of July, in the peaceful death of the patient sufferer.

Miss Rose Mary Hogan was deeply beloved by all who had the happiness of knowing her. Her bright, joyous disposition charmed all alike, and she was held in the greatest respect by every class of Society. The breadth and refinement of her mind, her lofty aims, her thoroughly Catholic sentiments, with her strong personality, will exert a lasting influence for good upon all those who enjoyed her friendship. Her personal acts of charity called forth from the lips of the sick, the disabled and the poor, many a lament for the loss of a thoughtful friend, and many a heartfelt prayer to God to have mercy on her soul.

I. C. B. U.

The Irish Catholic Benevolent Union of Canada, which was last week in session at Cobourg, has elected the following officers:—Grand President, C. J. McCabe, Toronto; 1st Vice President, P. Dolanty, Cobourg; 2nd Vice President, Miss Minnie Harding, Toronto; Grand Secretary, P. Shea, Toronto; Grand Treasurer, W. Lavoie, Paris; Assistant Secretary, Mrs. Brown, Toronto; Grand Organizer, P. Shea, Toronto; Solicitor to the Association, C. J. McCabe, Toronto; Auditors, John J. McCarthy and Miss Kate Langford, Toronto. Resolutions of thanks to the citizens of Cobourg, the Emerald Branch, Cobourg, to Rev. Father Murray, and to the press for courtesies extended to the delegates during their convention were passed. The next convention of the order will be held in Toronto on the Second Monday in May, 1895.

When great acuteness is associated with kindness and love, the observer may pierce beyond the more shell of men and of the world and, under happy influences, may hope to solve the highest problems.

LEO THE THIRTEENTH.

Summary of the late Encyclical Letter of Our Holy Father.

The latest pronouncement of Our Most Holy Father Leo XIII., in which he treats of the desirability of having the whole Christian world united to the Holy See, is truly characteristic of our present venerated Pope. His fatherly love compels him to put forth an effort to draw to his paternal bosom his beloved children, and to unite, in one bond of faith, and charity, those who are now separated, more from force of circumstances than through wilful error. His utterances are sustained by solid arguments drawn from history and present experience, clearly showing that Rationalism, the spirit of unbelief existing among the masses, and the threatening attitude of the different nations are but the logical consequences of the separation of many peoples from the communion and authority of the Holy See.

The following contains the substance of the Holy Pontiff's appeal to the Christian world:

Our Holy Father begins by calling attention to the fact that Catholics in general are devoted to the Apostolic See, and have but one heart and one mind. This devotion was shown in an extraordinary manner during the past year, when, on occasion of his jubilee, the whole Catholic world united in doing honor to the supreme Head of the Church. They became, as it were, forgetful of all things else and fastened their eyes and attention upon the Vatican—as witnessed by the legations of princes, the concourse of pilgrims, and the letters from all parts breathing love and esteem. Expressing his earnest desire of having all nations and peoples united under the Roman Pontiff, he returns thanks to the Divine Goodness for having permitted him to attain in safety so advanced an age, and expresses his gratitude to all those who have testified their affection and loyalty to his person and dignity.

But in the midst of all this consolation he is saddened by the thought that there are great multitudes still outside the communion of the Church. Some have never known the wisdom of the Gospel, and others merely bearing the name of Christian have fallen from the Catholic faith. It is impossible without a deep feeling of sorrow to behold so great a part of the human race departing by a devious route from the true fold. But conscious of his duty as the representative of Christ on earth, and following the example of his Divine Master, he beseeches God the Father that all His little ones may become one in soul and mind: "That all may be one, as thou Father in me, and I in thee, that they also may be one in us." The knowledge that this divine prayer is as efficacious for those who now believe in Jesus Christ as it was for His first followers gives confidence to our Holy Father in setting forth his wishes, and attempting, as far as it lays in his power, to bring about the unity of all men in the one divine faith.

The first thought of the Father of all races is for those nations, the most miserable of all, who, either having never received the light of the Gospel, or having received it only to lose it again, are ignorant of God and sunk in the depths of error. And, since all salvation comes from Jesus Christ, the desire of the Holy See is that all the territories of the earth be imbued and filled with the Most Holy Name of Jesus. To bring before all nations the Name of Jesus has ever been the care of Holy Mother the Church, as evidenced by the zeal and labours of her missionaries in all ages. May God continue to raise up faithful ministers worthy of the Apostolic office. May He who promised to draw all things to Himself, when He should be elevated above the earth, touch the hearts of those sitting in darkness and the

shadow of death, that they may be illumined by the rays of His wisdom and goodness.

Nothing is more pleasing to contemplate or more conducive to the praises of a munificent Creator than the memory of former ages when the faith divinely received, was held by the masses as a common patrimony. Then nations, separated by place, character and customs, might disagree and contend concerning other things, but in that which pertains to religion they were united as a whole by the Christian faith. To this pleasant recollection the mind sorrowfully adds that in the course of time, suspicions and contentions arising, the evil times withdraw from the bosom of the Church great and flourishing nations. But confiding in the mercy of an Omnipotent God, who knows how to bend the will of man, we exhort and beseech those nations that, laying aside all dissensions, they may be willing to return to unity.

In the first place we look lovingly towards the East, whence in the beginning, came forth salvation to the whole world. We begin to hope that the time is not far distant when the Eastern Churches, illustrious for their lively faith and ancient glory, will return whence they departed. And the greater reason have we for our hopes because they differ from us neither in doctrine, practices or rites. The supremacy of the Roman Pontiff remains the sole point of dispute. Nor should the doctrine of the supremacy of the Bishop of Rome create an obstacle in the way of complete unity. In the number of Pontiffs chosen from the East not a few consecrated with their blood the wise and holy administration of the universal Christian republic. It is plainly evident at what time, for what cause and by what authors the unhappy dissension was aroused. Before man had separated what God had joined, both East and West, without hesitation, obeyed the Vicar of Christ. Even Photius himself sent advocates concerning his affairs to Rome; and indeed Nicholas I., Supreme Pontiff, sent, without opposition, his ambassadors to Constantinople from the Eternal City to thoroughly investigate the cause of the patriarch Ignatius and give a full and true report to the Apostolic See. Thus the whole history of the affair plainly confirms the supremacy of the Roman See. Finally no one is ignorant of the fact that in the great councils of Lyons (II.) and Florence, all, both Latins and Greeks, with one accord sanctioned as a dogma the supremacy of the Roman Pontiff. These facts we purposely recall because they are inducements to a reconciliation, and because we seem to perceive in the East a milder spirit towards Catholics, and even certain indications of good will.

Examine by themselves and weigh before God what are our claims. Moved by no human consideration, but by divine charity and zeal for the common good, we desire reconciliation and union with the Roman Church—a union full and perfect such as Jesus Christ instituted and willed, consisting in unity of faith and government. Nor is it to be feared that We or Our successors will diminish your rights, your patriarchal privileges, or take away from the ritual and customs of any church. For it has been, it is, and always will be in the designs and discipline of the Apostolic See to grant, without stint, to every people its own peculiar customs. We earnestly pray that God may restore you to the one holy faith which your fathers and ancestors preserved inviolate, and which, by the splendor of their virtues, by the greatness of their genius, and the excellence of their doctrine, has been constantly illustrated by Athanasius, Basil, Gregory, John Chrysostom, both the Cyrils, and many others whose glory, as a common heritage, pertains equally to the East and the West.

In this place it may be permitted to call upon you, wide-spread nations of Slavs, to the renown of whose name testify the many monuments of achieved greatness. You know how well the Saints Cyril and Methodius have merited of the Slavs. By their virtues and labours were born to many of your race civilization and salvation. Whence it happened that between Slavonia and the Roman Pontiffs there long existed a beautiful interchange of benefits on the one side and of faithful affection on the other.

With not less love do we regard the people whom, at no distant time, a certain unheard-of revolution separated from the Roman Church. These will easily admit that they indeed, forgetful of their first position, have made many innovations in religion; nor will they deny that there is left to them almost no rule of faith—sure and stamped with authority. Indeed it has already come to such a pass that many are not afraid to overturn the very foundations upon which all religion and human hope rests, which is the very nature of Jesus Christ Our Saviour. Likewise to those books of the Old and New Testaments, which they formerly affirmed to be written by divine inspiration, they now deny such authority. And this is not to be wondered at when the right of interpreting is left to the judgment of each individual. Hence his own conscience the sole guide and rule of life for each; and every other rule of action being rejected, opposite opinions and sects are multiplied. Wherefore, despairing of obtaining unanimity of opinion, they preach and commend the union of brotherly love. And this indeed is right since we all ought to be united by mutual charity. This Jesus Christ especially commanded, this He wished to be the badge of his followers—to love one another.

But how can perfect charity unite men's minds if there souls be not harmonized by faith? Moved by these considerations many of those of whom we speak—men of sound judgement and zealous for truth—have found in the Catholic Church a sure path to Salvation. They understood that it is impossible for those to be united to Christ the head who do not adhere to His body, the Church. And in the Roman Church they discovered the express likeness and image of the true Church, bearing the authentic marks stamped upon her by the hand of God. Many of these men, endowed with accurate judgment and subtle genius for investigating the records of antiquity, have, in their splendid writings, set forth the continuation of the Roman Church from the Apostles, her integrity of doctrine and her constancy of discipline. Therefore, our brethren who for three centuries have disagreed with us concerning the Christian faith, and you who, for whatever cause, have gone apart from us. "Let us meet together in the unity of faith and the knowledge of the Son of God." Permit us to extend to you the hand of friendship and invite you to this unity which at no time was wanting to the Catholic Church, and which by no chance can be wanting. The Church, the common parent, recalls you to herself; all Catholics, with brotherly desire, await you, that with us you may piously worship God, united in perfect charity by the profession of one Gospel one faith and one hope.

Addressing the Catholics of the world; over whose welfare he so vigilantly watches, Our Holy Father assures them of his confidence in their loyalty, but at the same time warns them against being corrupted by the ever increasing dangers which threaten on all sides their divine gift of faith. He exhorts them to follow the counsels and instructions given by the Holy See, and to draw from them their rule of thought and action. Especially would he have them submit to the authority of the Church in all things,

not stintingly and with hesitation, but with their whole mind. Let it be borne in mind, that by the will of God the Church is a society perfect in its kind, whose duty it is to imbue the human race with evangelical precepts and institutions, and by guarding the integrity of morals and the exercise of Christian virtues, to lead to that felicity which is prepared in Heaven for every individual. And since it is a perfect society it has the force and power of life given to it by Divine counsel and its own nature, and for the same reason it has the right of making laws, and in making them ought to be subject to no one, and also in other things, which are its own, it must be free. Yet this liberty is not such as to give occasion to emulation and envy, far, far from being moved by cupidity, the Church merely wishes to provide for the eternal welfare of men. Indeed, who is wont to employ maternal indulgence, and frequently abstains from using her right. Nothing is farther from her than to take to herself any of the rights of the State; but, on the other hand, it is necessary that the State respect the rights of the Church, and refrain from arrogating to itself any part of them.

According to the tendency of the times too many are wont to suspect the Church, to cavil at her and into her; and this they do that they may make her subservient to the civil rulers. Hence follow many evils. The institution of seminaries is surrounded with difficulties; severe laws are enacted against the clergy; religious societies are dissolved and prohibited by law; in fine, royal ordinances are renewed against the Church with increased bitterness. From this condition of affairs many evils flow upon the State, making it evident that both the Divine will and the common good of human society require that the civil power, in ruling and governing, agree with the ecclesiastical. The State has its own rights and duties and the Church has hers, but the one must be bound to the other by a chain of concord. Let citizens render to *Cæsar* the things that are *Cæsar's*, and to *God* the things that are *God's*.

In like manner unity is menaced by the Masonic sect, the fatal influence of which has long oppressed Catholic nations. Wherever it has placed its foot-print, there it insinuates itself into all orders and into all institutions of the State, if perchance it may finally obtain supreme control. The depravity of its opinions and the wickedness of its counsels sufficiently manifest how disastrous is its influence. Under pretence of vindicating human right and establishing civil society, it pursues with hostility the Christian name, repudiates the doctrine received from God, and treats as superstitious duties of piety, the divine sacraments and such like. It commands man to worship nature, and compels him to adopt the manners of life and the customs of pagans. Armed with confidence in Him who has said, "I have overcome the world," let the Christian people, especially Italy and France, shake off the most degrading yoke of this unworthy sect.

Continuing, the Holy Pontiff points out the happy results that would follow from the restoration of empires and states to unity. First with regard to the dignity and office of the Church. The Church would regain that position of honor which is her due; and, free and respected, she would pursue her course, sowing round about her the seeds of truth and grace.

As a leader given by God to the human race she would put forth her energy in adapting the changes of the times to the common good, and by justly and uprightly adjusting misunderstandings, thus conduce to the true welfare of the State.

Intercourse between nations would also experience the kindly influence of the Church. Europe for many years

has lived to outward appearance in peace, but not so in reality. Nations vie with one another in their preparations for war.

The robust youth are withdrawn from the cultivation of the fields, from the higher studies, from mercantile pursuits, and the useful crafts, to engage in military life. Treasuries are exhausted by heavy drains, the wealth of states weakened, and the fortunes of private individuals ruined. Nor can the heavy burden of this armed peace long be borne. For avoiding the threatening evils and obtaining true peace, for the curbing of ambition, greed and emulation, the chief causes of war, nothing is more efficacious than Christian virtue and above all Christian justice. "Justice elevates the nations."

At home the restoration of which we speak would supply to the public welfare a safeguard more assured and firm than can be furnished by laws and armed force. But the home circle is agitated by the social and political questions. Both the questions are of the utmost importance, and must be adjusted with wisdom and justice. The Holy See not long since dealt with the social question, employing principles drawn from the Gospel and natural reason. In dealing with the political question most useful aid can be derived from Christian philosophy; for the principle being once laid down and assented to—that whatever be the form of government, authority comes from God—reason immediately recognizes the legitimate right of some to command and the consequent duty of others to obey, at the same time acknowledging that this is not contrary to the dignity of rational creatures. Finally, if it be considered that the Church is the parent and adviser of the people and princes, raised up to aid both by her counsel and authority, then indeed will it be seen how important it is for the common welfare that all nations feel and profess the same sentiments concerning the Christian religion.

We know of nothing more pleasing than the contemplation of the immense benefit which would be the natural result of this new order of things. It can scarcely be imagined how great would be the impulse given to all nations, carrying them to the heights of grandeur and prosperity—when peace and tranquility would be restored, the progress of letters encouraged, and, on Christian basis, agricultural and industrial societies founded, capable of resisting oppression and enlarging the field of useful labor.

The force of these benefits would not be confined to the limits of civilized nations, but like a majestic river, would widen and flow onward. For it must be considered that peoples infinite in number gradually attain, as the ages roll onward, the light of truth and civilization. Without doubt, in that which concerns the eternal salvation of peoples the councils of the Divine wisdom are hidden from the human understanding; nevertheless, if unhappy superstitions still reign over many countries it must in a great measure, be attributed to religious quarrels. For as far as human reason can judge from events, it seems evident that to Europe God has assigned the duty of gradually spreading over the earth the benefits of Christian civilization.

The commencements and progress of the beautiful work, heritage of former ages, were happily increasing, when suddenly, in the sixteenth century, discord arose. Then Christianity was torn by quarrels and dissensions; Europe spent her forces in internal strifes and wars; and even Apostolic expeditions felt the fatal influence of that disturbed period. But now let us all, with an equal ardor, strive to re-establish the ancient concord. For the restoration of that concord, as well as for the propagation of the Gospel, the age in which we live seems eminently propitious; for never did the feeling

of human brotherhood penetrate more deeply into the hearts of men, and never did any age see men more eager to know and acquire truth. Never before were the immense expanses of sea and land traversed with such rapidity.—precious advantages not only for commerce and the exploring expeditions of brave men, but also for the spread of the Divine word.

Placing his hope and confidence in Jesus Christ the Saviour of the human race, our Holy Father feels assured of the possibility of accomplishing his desire. He calls upon princes and governments, in their political foresight and solicitude for the interests of their people, to second his efforts. He concludes by beseeching God in His infinite mercy and goodness to hasten the accomplishment of that promise of Jesus Christ: "There shall be one fold and one shepherd."

Notes by the Way.

After spending the "National Holiday" in the pretty town of Cobourg I start for points farther East. In viewing the country from the car window, I noticed some effects of the heavy storm that passed over this section the previous evening; fields of grain, in many portions, presented a rather tangled appearance. Trenton Station is soon reached, and to the West I noticed a large wooden cross, and on either side of it, many marble monuments of various sizes, which, I learn, is the Catholic cemetery. Trenton is announced, so, I alight from the train and proceed to the town which is nearly two miles from the G.T.R. Station. Trenton has a population of about 4,500 and is situated on the Bay of Quinte; the town is divided by the Trent river. The wagon and passenger bridge across the same, from its appearance, at once attracted my attention. It is a wooden structure enclosed on all sides, which gives it the appearance, when seen from a short distance, of a long barn with its ends out. On enquiry I learn that this bridge was erected in the year 1832, sixty-two years ago; and at that period must have been considered a piece of ingenious mechanism, and no doubt it would be more difficult to build one like it now, than one of our modern iron bridges. The principal industries of the town are the factory and mills of the well known "Gilmour" Lumber Co., where at times, as many as seven hundred men are employed. The products of the factory include sash, doors, blinds, moulding, boxes, etc. Through the kindness of Mr. M. P. Kinsella, the popular Pres. of Branch 71 C.M.B.A., and also a trusted employe of the company, I had a chance to witness the effect of modern machinery as applied to manufacture in those lines. Rather reluctantly, I say *au revoir* to the new friends, especially to members of the C.M.B.A. and to them I will say, "Pleased to meet you, sorry to part, but hope to meet again." At 7 a.m. the 6th instant, I embark on the Veruna for a sail down the beautiful Bay of Quinte to Belleville, of which I must have something to say later.

C. M. B. A.

In an humble manner I wish to offer a few remarks, they may in some way be for the good of our "Grand" Association. I have had the pleasure of attending several meetings in different parts of Ontario, and to my mind there is a want of enthusiasm among a majority of our members, many of them seem to think if they attend the election of officers that is all which is required, the officers can (to use a stage term) play to empty houses the rest of the year. For many; it is, no doubt, impossible to attend all the meetings, still, a great deal might be done outside by displaying a spirit of zeal for the good of the Association, for instance, if we meet one of our members, who may be a stranger, greet him as a brother so that he may feel there is a social benefit to be enjoyed as well as a monetary one. You may be able to assist him in some manner without any inconvenience to yourself. Hoping that these few words may induce some other brother to offer some suggestions.

Yours Fraternally,
C. N. M., Branch 139.

Sudden Death.

We were shocked to learn yesterday morning of the sudden death of Mr. Charles Burns, J.P. He was found dead in bed at his residence, Pembroke street, the cause of death being attributed to an escape of gas. At this writing we can only tender to the family our sympathy in their terrible bereavement.

Victoria, B.C., July 10.—The steamship City of Topeka arrived at Victoria, B.C., from Alaska and reported that the steamship scaler *Ogrande* reached Sitka on July 4 with a crew of Indians in irons. They had mutinied and threatened the lives of the officers. They were landed in Sitka and jailed.

St. Mary's Convent.

The Distribution of prizes at St. Mary's Convent, Bathurst street took place on Wednesday afternoon June 27th at three o'clock. A brief programme of Vocal and Instrumental Music was excellently rendered by the pupils. The following clergymen distributed the prizes: Rev. J. M. Cruise, Rev. P. Coyle, Rev. J. P. Tracy, D.D., and Rev. A. Trayling.

Prize List—SENIOR FORM.

Gold Poecil for Christian Doctrine awarded to Miss Frances Kennedy.
Miss Winifred Smith—Prize for Ladylike Deportment and Observance of School Rules.
Miss Georgina Cunningham—First prize for Vocal Music and Theory. Prize for Polite Deportment and Penmanship.
Miss Mary Watson—First prize in Fourth Class Inst. Music—Prize for Written Arithmetic, Drawing and Plain Sewing.
Miss Francis Kennedy—First prize for Highest number of marks, obtained at Written Examinations during the year. Prize for Vocal Music, Fancy Work and Plain Sewing.
Miss Florence McMullen—First prize for Vocal Music, Drawing, Written and Oral Arithmetic. Prize for Fancy Work and Composition.
Miss Alice Daley—First prize—Reading, Composition and Geography. Prize for Polite Deportment, Observance of School Rules and Fancy Work. First prize—Highest total marks on Examination Papers.
Blanche Fletcher—First prize—Grammar, Orthography, French Grammar and Written Arithmetic. Second highest total marks on Examination Papers.
Margaret McNicholl—Prize for Vocal Music and Penmanship. Second Christian Doctrine, Sacred History and Fancy Work. Third highest total on Examination Papers.
Miss Jennie Murray—Second prize—Execution and Theory in Fourth Class Inst. Music. Prize for Observance of School Rules, Fancy Work and Application. Fourth highest total on Examination Papers.
Miss May Higgins—First prize—Fancy Work. Prize for Polite Deportment and Observance of School Rules.
Rose McNicholl—Prize for Elocution and Penmanship.
Emily Porrie—Prize for Application and Observance of School Rules.

FOURTH FORM.

Miss Frances Carolan—First prize—Highest total on Examination Papers. First for French Grammar, Canadian History and Observance of School Rules. Promoted to Senior Form.
Miss Annie Crowe—First prize—Reading, Penmanship and History. First French Reading and Translation. Second prize in Second Class Inst. Music. Second highest total marks on Examination Papers. Promoted to Senior Form.
Miss Gertrude Lendreville—First prize—Literature, Sacred History, Geography and French Reading. Prize for Polite Deportment, Vocal Music and Fancy Work. Third highest total marks on Examination Papers. Promoted to Senior Form.
Miss Mabel Reeves—First prize—Christian Doctrine, Reading and History. Second—Vocal Music and Regular Attendance. Fourth highest total marks on Examination Papers. Promoted to Senior Form.
Miss Annie Dilworth—First prize—Reading and Oral Arithmetic. Prize for Deportment and Penmanship. First prize in Fourth Class Inst. Music.
Miss K. Varley—Prize for Penmanship and Improvement in Written and Oral Arithmetic. Prize for Neatness in Exercise Books.
Miss Teresa McEvay—Prize for Observance of School Rules and Improvement in Written Arithmetic.
Miss Eleanor Peer—Prize for Christian Doctrine and Penmanship.
Miss Maud Bero—Prize for Polite Deportment.

THIRD FORM.

Miss Dora Carolan—First prize—Arithmetic, Grammar, Orthography and Sacred History—First prize—Highest total marks on Examination Papers. Promoted to Fourth Form.
Miss Stella Doyle—First prize—Catechism Geography, English and French Reading. Prize for Observance of School Rules. Second Highest total marks on Examination Papers. Promoted to Fourth Form.
Miss K. Lambo—First prize—Regular Attendance and General Improvement. Prize for Reading and Deportment. Third prize in Third Class Inst. Music. Third Highest total marks on Examination Papers. Promoted to Fourth Form.
Miss Edith Evans—First prize—Reading Composition and Orthography. Prize for Polite Deportment. Fourth Highest total on Examination Papers. Promoted to Fourth Form.
Miss Leo De Gruchy—Prize for Arithmetic and Deportment. Prize for Fancy Work. Promoted to Fourth Form.
Miss Florence Ford—Prize for Arithmetic Application and Observance of School Rules. Prize for Fancy Work. Promoted to Fourth Form.
Miss Gertrude Somers—First prize—Reading, Orthography and Penmanship.

Prize for Deportment and Drawing. Fifth Highest total on Examination Papers.

Miss Eva McEvoy—Prize for Catechism and Application. Second prize in Second Class Inst. Music. Sixth highest total on Examination Papers.

Miss Jessie Easton—First prize in Canadian History. Improvement in Arithmetic. Second prize in Second Class Inst. Music.

Miss Lillian McConvey—Prize for General Improvement and Polite Deportment.

Miss Agnes Boland—Prize for Canadian History and Grammar. Prize for Application.

Miss Gertrude McMahon—Prize for Geography and Writing—Prize for Polite Deportment.

Miss Ethel McGrath—Prize for Catechism and Application.

Miss Julia Zaroni—Prize for Arithmetic and Grammar. Second prize in Third Class Inst. Music.

Miss Kate Melbride—Prize for Arithmetic and Neatness in Written Work.

Miss Jennie Gallingier—Prize for Arithmetic. Second prize in Second Class Inst. Music.

Miss Mary McEvay—Prize for General Improvement and Observance of School Rules.

Miss Mary Harwood—Prize for Reading and Christian Doctrine.

SECOND FORM JUNIOR DEPARTMENT.

Prize for Catechism equally merited by Alice McCue, Susie Flanagan, Ada Murphy, Mary Heffernan, Pauline Carton, and Nellie Carolan—obtained by Alice McCue.

Susie Flanagan—Prize for obtaining the highest number of marks in Class during the year.

Mary Heffernan—Prize for obtaining the highest number of marks at Written Examinations.

Pauline Carton—Prize for obtaining the next highest number of marks at Examination.

Ada Murphy—Prize for obtaining the highest number of marks in Oral Examinations.

Prize for Good Conduct—drawn for by Susie Flanagan, Mamie Fulton, Ada Murphy and Annie Deutscher—obtained by Mamie Fulton.

Annie Deutscher—Prize for Writing, Drawing and Language.

Prize for Observance of Rule merited by Maggie Devine, Susie Flanagan, Ada Murphy, Maud Courtney and Florrie Herbert—obtained by Maggie Devine.

May Fea—Prize for Reading, Spelling and Language.

Nellie Carolan—Prize for Catechism, Arithmetic and Geography.

May Humphrey—Prize for Reading, Spelling and Inst. Music.

Prize for kindness towards Companions merited by Florence Herbert.

Prize for Application drawn for by Nellie Carolan, Maggie Devine, Gertrude McNicholl and Pauline Carton—obtained by Gertrude McNicholl.

Prize for Early and Regular Attendance equally merited by Alice McCue, Maud Courtney, May Humphrey—obtained by Maud Courtney.

Ben Bero—Prize for General Improvement.

PRIZE LIST PREPARATORY CLASS.

Beatrice Cosgrave—Prize for Good Conduct, Arithmetic and Drawing.

Ernest Malone—Prize for Reading, Spelling and Arithmetic.

John Flanagan—Prize for Application, Writing, Catechism and Arithmetic.

Maud McConvey—Prize for Spelling and Language.

Blanche Humphrey—Prize for Catechism and Good Conduct.

Willie Devine—Prize for Application.

Pearl McMahon—Prize for Reading, Spelling and Catechism.

John Murphy—Prize for Spelling and Writing.

Roy Deutscher—Prize for Reading.

Lucy McCurdy—Prize for Observance of School Rules.

Prizes in Preparatory Class awarded to Mabel Marshman, Thomas McConvey, Annie Reeves, Lizzie Donohue, Hinnie Bennett, Daniel Donovan, John Donohue, Vera Crowe and Annie Varley.

C. O. F.

At the last meeting of the Sacred Heart Court 201 C. O. F., one candidate was initiated and four applications presented for membership. Several questions of importance were discussed, and addresses were delivered by a few of the members. A very profitable and entertaining evening was brought to a close by prayer. The next meeting will be held July 19th. ANDREW KERR, Recording Secretary.

There is not a step a Christian takes towards heaven, but the world, the flesh, or the devil dispatches it with him.

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THE REPUBLIC, PAST AND PRESENT

By CORNELIUS J. KANE.

(Concluded.)

The lingering evil effects of an absolute dearth of gold and a consequent restriction of business confidence, coupled with the fear of a too radical reversion within a short period of our tariff law, were factors too potent and widespread for sudden subjection or eradication. On the contrary, like a circle in water, they spread out, embracing everything in their broad circumference. The stringency began in the extreme East and rapidly moved Westward, touching the money centres earliest and severest; and amidst the collapse of falling commercial houses could be heard the frequent crash of national, state and private banking institution. Every species of currency was immediately contracted; gold commanded an abnormal premium, and everywhere there arose a famine of money.

As a result of the widespread prevalence of these influences general trade throughout the country suffered a sudden and serious prostration; every avenue of consumption was closed up; values of all commodities depressed to an extraordinary degree in the keenness of the competition for surviving business, until finally industry threw up its hands in despair, mills and factories everywhere became silent, and nothing was heard throughout the length and breadth of the land save the murmurings of idle and suffering people.

During the advent of winter hordes of idle men wandered from place to place in search of food, until the severity of winter closed about them and shut them into the centres of population, who were obliged to take care of them in the offerings of public work for fear of a spread of their evil inclinations. There was not a single large municipality that did not have this nomadic charge upon it, satisfying them as far as their limited powers would permit in giving them employment for a meagre recompense. Washington army at Valley Forge or Lee's before the surrender of Richmond never endured such privations as the idle poor in the large cities during all of last winter.

With the first signs of spring these men began their roving career, and with them rose a natural product of the times which took the shape of the Coxy movement. Bands of men under anarchistic leaderships began to move on the Capital of the country to demand from Congress work for the unemployed. They found practical encouragement from the lower strata of the population and sympathy in their delusion from the populace, but their end had been an inglorious one.

This and the auxiliary movements following but proved the desperation to which many had been reduced, and is but as a straw forced to the surface of the turbulent stream indicating the current of the times. It now certainly seemed that the cup of distress was filled "overflowing and pressed down;" but still another contention arose and has since inflicted the people, and it can be safely asserted that no previous act of organized labor occurring in this country has wrought so many baneful effects as this strike of the soft coal miners throughout fourteen States, covering the entire production of the country.

The very nature of the material involved in this struggle being of universal consumption and the germ of heat and power, it follows that its absolute suspension must produce the most serious results everywhere. Unquestionably the coal miners are the poorest paid body of skilled laborers in this country. Their revenue has suffered many invasions at the hands of their employers, until now they labor unremittingly for the mere

necessities of life; and the great principle involved in a man's right to dispose of his earnings as he pleases is denied them through the machinations of capital in the form of the "pluck me store," "company physicians" and "collection funds"—a triple alliance of base frauds intended to exact from labor all its hard earned pittance. The condition of these men everywhere is but a degree removed from serfdom, whilst throughout particular regions where the foreign element of the population is predominant they have been reduced to the last stages of despondency and desperation, and a parallel to their mode of living cannot be found. Incessantly toiling, dwelling in hovels, living most penuriously and practically denied the changing of money; with every environment of a primitive character, it is not surprising that they have risen as one man and thrown their combined weight into the struggle, willing to stand or fall by the outcome.

The early attempts of operators to successfully work the mines with new labor gave opportunity for a manifestation of unruly conduct on the part of the locked-out men, which here and there broke into pronounced disorder and riot, taking the form of a forcible stoppage of all mining, of a prevention of all means of transportation of coal by the uplifting of railway tracks, burning of bridges, and the intimidation of all persons assisting in any way in the mining or transporting of coal.

So pronounced became these uprisings, and so widespread, that the authorities in five states were compelled to order out the state militia to preserve the peace and prevent the outbreak of mob violence and the situation is to-day nothing more than an armed truce. All mining is practically suspended; and so scarce is fuel that all means of land and water transportation is seriously crippled, and so effective a check put upon manufacturing that everywhere the spectre of idleness stalks the land. Great numbers of idle men congregate about the marts and public places, and a sotsam population has risen, migrating from city to town and state to state, seeking employment. All industry lies prostrate, rebellious sentiment pervades the humbler classes, and what the outcome will be is hard to determine.

Strenuous efforts are being made to settle this national struggle; and at a time when it was proclaimed as adjusted the miners rebelled against the authority they themselves had created, refused to arbitrate accordingly, and the last condition is worse than the first.

The spirit of the times in this Republic seems to be the entire subservience of the people to the power of money. "Man is the only plant that dwindles here. From the humblest to the exalted everyone is consumed with an ever-existing and all-present ambition to attain extraordinary wealth within a short period; the capacity of manufacture has so far overreached the power to consume that all lines of industry are centralizing to fallaciously uphold prices, so that to day the laborer here is obliged to sell his labor in the cheapest market and purchase his supplies in the dearest.

Everywhere the breach between the contending powers is widening, and the fundamental principle of governmental preservation, so firmly inculcated by our fore-fathers, is being lost sight of in this mad rush for wealth. The thread that binds men together is so narrowing down as appearing to break, and we are but like a chain only so strong at our weakest part that it is feared our former strength was but "plethoric ill."

The causes which have led up to this condition in the "ideal Republic" have proven a source of much thought to reflecting men. Long-existing, unwise tariff and monetary laws, coupled

with vicious immigration laws which practically hold open our ports to the discontented of every clime, glutting the labor market with the scum of Europe, that in peace is as an eyesore and in strife a menace to the body politic. From the quiet observer who foresees a calm after this storm to the more radical who proclaims states division, opinion varies. The ultra attitude of the Western portion of the country on the silver question as against the stand of the East in favor of the gold standard; the high protective views of the North in opposition to the tariff for revenue demands of the South, all proclaim the diversity of the factors influencing and controlling trade and commerce in this vast country and raise the doubt in our minds of the preservation of the Union in its entirety as now. The greater becomes the population and the more numerous the industrial centres, the more complex will this question be and threaten to rise paramount with all other national problems.

As out of every evil there springs a good, the present depression is not without its attendant moral, if the American people care to take it to heart. The people who, by a natural inclination, are in all things wasteful to a prodigal degree having as they know unlimited natural wealth and resources. They have been schooled in a period of plenty and at all times accustomed to superfluities. These times are forcing upon them the thought that sooner or later they must come down to the comparative level of the older countries, and a wondrous change is even now apparent even in the smaller affairs of life while throughout the management of industrial concerns and governmental affairs the strictest economy is being practised, and these sentiments and exercises are reaching down into all the affairs of daily life, and with our natural spirit of content, will do much to replace us upon the plane from which we have fallen.

Undoubtedly we will issue from the furnace of experience unharmed, though having the impress of wisdom, national and individual. The dawn of better times is approaching, the sun of our prosperity, which has gone down behind clouds of the darkest distress, will rise in the morning of a new era, and perhaps we shall now pass through that period of which Burke spoke prophetically "from the gristle of youth into the bone of manhood."

The Marquis Cubas, who was attacked with a dagger by a workingman in the new cathedral, Madrid, was formerly Alcalde of Madrid. The name of his assailant is Ricardo Perez. Some think that Perez is an Anarchist, but as yet there is no positive proof that he is. A workingman who rushed to assist the Marquis was dangerously wounded by Perez. The Marquis himself was not seriously hurt.

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, Abercorn, P. Q. General Merchant.

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The Better Part.

By SARA TRAINER SMITH.

Was it so long ago? that passing hour,
When Martha's house received the Holy Guest,
And busy woman's hands their gentle power
Of skill brought forth to serve Him with its best,
While love adoring—thinking, feeling naught
Saw the beloved Presence—at His feet,
Each life-filled accent from the Master caught
With deep devotion, marvellous and sweet.

So like—so like it seems to our To-day!
So much to do, and we alone are tired,
While others, sitting where the shadows play,
Forget the toll to dream with those inspired
Like Martha's, too, our questioning mood and pause:
"Hast Thou no care that we must serve alone?
Wilt Thou not summon to Thy mealy cause
These, idle-handed, waiting, dumb as stone?"

Our dear Lord hears us, but He answers not,
Within our souls the reproach a generous shame.
"Careful and troubled," still our need forget,
Not all too late, we learn their silent name.
These are God's own. Resting upon His word,
They wait His coming, and the bliss it brings,
They spend with prayer, and centuries are stirred
To farthest cycles by their angel wings.

This is the better part. To love is more
Than still to strive for love and please our love.
To listen, thirsting for His wisdom's store,
Lifts the saved soul from soulless self above.
In the old days our dear Lord's gentle tone
Entered Martha's trouble to its woman's heart,
And when we onward to the pang we own,
Bids us, with Mary, choose the better part.

THE VALLEY OF AOSTA.

Written for The Register

The train for Aosta was in the station, so leaving the old Syndaco and his companions, we took our places as the clock of the village church tolled the solemn hour of midnight. The night was cloudy with now and then a fierce blast of wind which for a moment despoiling the clouds showed us a pale wintry moon. It was cold but with that peculiar frigidty that we experience in high, elevated table lands where the sharp and biting air seems to freeze the very blood in our veins. The train pursuing its way now, over innumerable bridges that roughly span the mountain torrents, now crushed between huge boulders of rock that rear their shaggy heads on either side, seemed to me a phantom weird and monstrous. The evil spirit of the place that loved to revel and disport itself in its dark encased mantle of smoke and flame.

Dr. Ball was engaged in conversation with a gentleman of the country and so I was left alone to contemplate the scene before me. As I have said the sky was cloudy, but the wind, over and anon despoiling the clouds, revealed the wintry moon, and seemed to run a race with our train in its headlong flight down the valley of Aosta. Cloudy though it was, by the pale glimmer of the moonlight we could discern far up the mountain sides the uneven and irregular streaks of white that betrayed the foamy track of the mountain torrent which rushed with devilish glee over trees and rocks and boulders madly striving methought to intercept the passage of our lonely train as it coursed at the mountain's base. Now it was through tunnels cut deep in the hard bed of the mountain rock. Now over bridges that shook to their very foundations, the rattling of whose chains awakened horrible echoes that reverberated through the mountain passes and were prolonged in the valleys beyond.

"What a place for a man with an evil conscience," said a French gentleman. I made no reply but thought within myself—What a place; and what a companion! The gloomy monitor of a remorseless conscience that repeats the dark and hidden crimes of a hapless past, laying bare every little detail of a sinful life, aggravating nothing, diminishing naught but with Plutonic cynism awakening memories that you thought had long since been relegated to the shades of oblivion. What a place; and with what a companion!

It seems to me that the soul feels more vividly the presence of the Creator

when alone in such wild solitude, as now, surrounded by mountains, than at any other time. "I shall lead her into solitude and there I will speak to her heart" passes for a truism amongst ascetic writers but it is as well to feel at times the force of such truisms. We look up at these great mountain rocks whose summits pierce the clouds and whose peaks are covered with the snows of a thousand years. We regard the wilful glee of the torrent as it rushes down the mountain side, hurling itself over trees and rocks and boulders to plunge with great roar into the chasms below.

Afterwards we contemplate the sky with its pall of dark grey clouds that rush calmly, noiselessly before the face of the storm—the stars peeping here and there from their little holes in the heavens—the moon beautiful and majestic in its icy chastity seeming to shine only for us directing our path through the valley of Aosta. We think of such scenes and pondering them well and meditating upon the weird beauty of the combination, how can we refrain from exclaiming in the recesses of our heart "Deus omnium creator et auctor." God the Creator and Author of all.

The fool says in his heart "There is no God." He says so with his tongue, rather the negation is on his lips but in his heart—in his inmost soul he must feel the presence of Him in whom we live and move. He must think sometimes and thinking on what nature unfolds to his gaze he must recoil with horror at that which he names "Chance" and be driven irrevocably to a Being whose hands have fashioned the bulwarks of Heaven and whose right arm supports the foundations of the earth; whose presence is revealed in the mountain and the valley and whose glory is proclaimed by the silence and the echo of the gentle rivulet and the mountain torrent.—Leaves from a Boy's Note-book.

Walter Besant's Maxims.

Walter Besant, the well-known novelist, gives the following maxims, which are at once as cynical as they are clever:
Out of ten men nine are born to work for the tenth. Resolve to be the tenth.
Without tramping, the cleverest cannot get rich.
Dives is never an example, because nobody considers himself really rich.
If you cannot become rich remember the many miseries of the rich.
The consolation of those who fail is to depreciate those who succeed.
When you lose a leg begin at once to practise with a wooden one.
Men's motives are mercifully hidden by their shirt front.
One of the good ways to make a man honest is to make him ashamed of being found out.

There may be pride even in confessing mistakes.
Everybody says that gentle birth is an accident, and everybody treats it as an achievement.
The most charming attribute of friendship is the right of candor.

The court has pronounced judgment in the matter of the Irish National Parliamentary funds, deposited in Paris, ordering the Bank of Deposit, Munroe's Company, to immediately deliver the money to Justin McCarthy. The court's order to Munroe & Co. to deliver money to Justin McCarthy refers only to the second, or special account. The judgment states that Mr. McCarthy's application relative to the first deposit is inadmissible, but that he can continue his legal action relative to it in common with Mr. Keuny.

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A GLASGOW MIRACLE.

A SCOTCH LASSIE RESCUED BY A CANADIAN.

Her Life Was Despaired Of—Subject to Fainting Spells and Heart Trouble—Doctors Said Recovery Was Impossible—A Wonderful Story.

From the Glasgow Echo

The case of "Little Nell," whose miraculous cure was reported in the newspapers, with a subsequent letter from the Rev. Samuel Harding, is but one in a series of similar cases in Glasgow. The latest is that of Miss Lizzie Duncan, a young woman who has been snatched back to life. She was in what is termed a "decline"—wasting away by inches before the eyes of her parents and her sad condition seems to have been known to a number of people. Consequently when she was found to have escaped the threatened death, and to be, apparently, as well as anyone in Glasgow, a tremendous impetus was given to the prevalent talk, and an Echo reporter was directed to make a searching investigation, with the result that this strange story was entirely confirmed.

Arriving at 203 Stirling Road, the report was conducted into the presence of Mrs. Duncan by a rosy-cheeked young woman, who proved to be Miss Duncan, who looked in no way like an invalid.

"This is the lassie," said the mother. Heaven knows that a miracle has been wrought upon her. Eighteen months ago Lizzie began to pine away. The color left her entirely, and she appeared to be as weak as water. One Sunday morning she said, "Oh mother, I canna rise to day," and before she had got out the words her whiteness became like that of a corpse, and she fell away into a faint. I sent for the doctor who said she had heart disease. When he saw her again she had grown worse and the doctor said, "The poor lassie is very far through." We expected that poor Lizzie would not live long. There was no color in her face. She was wasting away, her cheek bones sticking through as if they would break the skin. Her arms and legs were just bones. The doctor said, "Lizzie may stand the winter, but if she does, that will be all." One day, however, I chanced to read of several cases in which dying persons had been restored to life by a new scientific method—some pills not like other medicine but altogether of extraordinary virtue called Dr. Williams' Pink Pills for Pale People. I said to my husband, "In the name of God let's try Dr. Williams' Pink Pills. Well before the first box was empty there was an improvement. She persevered and when she had finished the fifth box she was perfectly well, and there is not a stronger young woman in the townhead of Glasgow though at one time she was a living skeleton. You can ask any of the neighbors," said Mrs. Duncan in conclusion, "or any person in the street and they will confirm my story."

"I am stronger than ever I was in my life," added the daughter, "yet I can hardly describe how ill I was. I was certainly dying. I could neither go up or down stairs; I was afraid to walk on account of the fluttering sensation of my heart. I took Dr. Williams' Pink Pills as my mother has described, and feel that they saved my life. Miss Wood the lady who drew the reporter's attention to the case said that the parents had their daughter's photograph taken for they thought that she would soon be sleeping in her grave. Lizzie once visited her, and was so weak that she had to carry her back to her house. "The change," said Miss Wood in conclusion, "has been wonderful. She is now a sensible lass, and Dr. Williams' Pink Pills have been an instrument in God's own hands."

TORONTO POSTAL GUIDE—During the month of July, 1894, mails close and are due as follows:

	CLOSE.	DUPLICATE.
G. T. R. East	8.00 p.m.	7.15 p.m.
O. and Q. Railway	7.45 p.m.	7.35 p.m.
G. T. R. West	7.30 p.m.	12.40 p.m.
N. and N. W.	7.30 p.m.	10.05 p.m.
T. G. and B.	7.00 p.m.	10.55 p.m.
Midland	7.00 p.m.	12.30 p.m.
C. V. R.	7.00 p.m.	12.15 p.m.
G. W. R.	6.30 p.m.	10.40 p.m.
U. S. N. Y.	6.30 p.m.	9.00 p.m.
U. S. West'n States	6.30 p.m.	12.00 p.m.

English mails close on Mondays and Thursdays at 10 p.m.; on Wednesdays at noon, and on Saturdays at 7.15 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 July: 2, 3, 5, 7, 9, 10, 11, 12, 13, 14, 16, 17, 19, 21, 22, 24, 26, 27, 28, 30.

N.B.—There are branch post offices in every part of the city. Residents of each district, should transact their Savings Bank and money order business at the local office nearest to their residence, taking care to notify their correspondents to make orders payable at such Branch Postoffice.
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THURSDAY, JULY 12, 1894.

Calendar for the Week.

- July 12—St. John Gualbert, Abbot.
13—St. Anacleto, Pope and Martyr
14—St. Bonaventura, Confessor and Doctor.
15—Ninth Sunday after Pentecost. The Octavo of the Dedication of the Cathedral Church.
16—Our Blessed Lady of Mount Carmel.
17—S. Leo IV., Pope and Confessor.
18—S. Camillus of Lellis.

New York State Convention.

Several weeks since in replying to an article in the *Mail* which gave an *ex parte* view of the amendment introduced in the New York State Convention by the Association for the Protection of American Institutions we promised to give the other side of the question more fully when it was brought before the committee. As Christian charity is the same everywhere, we may expect to find that the arguments advanced for and against the State's accepting the services of religious bodies in the care of its poor wards are the same in the United States as they are in Canada. Every portion of the able speeches of the two distinguished defenders of religious charity applies to the condition of affairs among us here in Ontario. The Catholics, who were the body really attacked, were singularly fortunate in their advocates. Mr. Frederic Coudert is the gentleman who drew so much praise to himself by his able presentation of the case of the United States before the Behring Sea Arbitration Committee. Col. George Bliss, who is a convert to the faith, is leader of the Republican party in New York City, while Mr. Coudert occupies a high place in the Democratic ranks. Both are zealous and undoubted defenders of the principles of the Republic, in fact, the long-named association ranked Col. Bliss among its members, so that their candid speeches will be accepted by all classes of citizens as being dictated by the best religious and patriotic motives.

The advocates of the amendment, Mr. Coudert thought, had failed to make out their case. Mr. Butler had said at the last hearing that the Catholics were getting more than the Protestants of the public money and that the distribution was unfair. If the distribution was unfair it should be abolished. Was it not a fact, however, that the Protestants were getting all they earned? The Catholic Church was always the Church of the poor.

If it were known how much it spends for charity, those not in the Church would be astonished. It supported in this State out of its own funds 7,000 indigent persons. The Protestants said: "That's right, keep on; but you must pay for it yourselves." Was it fair to accept honest service and not pay for it? If the Catholics were to be separated from the Protestants they must be separated logically, forbidden to serve in the Army, and the like. If the Catholics care for the poor they should be paid for it. The advantage taken of them was that, feeling obliged to send their children to their own schools and institutions, they were still forced to pay for these institutions themselves and their share of the others also.

George Bliss followed Mr. Coudert, answering the arguments advanced by the advocates

of the amendment. The Protestants had begun the system of receiving State aid for their institutions, and it was a number of years before Catholics received a cent. In the Convention of 1867 there was no question of stopping such appropriations as now proposed, but only of appointing a board to supervise the expenditures. Even this was voted down. The State now pays the private institutions less by a half than it would cost the State to do the same work, and less than it costs the institutions themselves. The money was all paid for work done. Attached to Bishop Potter's church in New York was a Shepherd's Home which received \$3,000 a year whether it contained a child or not. The Female Guardian Society got \$25,000 a year with no obligation to do a thing. Of course it did do much, but it was not obliged to do it. The Children's Aid Society got \$70,000 without obligations to make returns.

It has been charged that the Catholics received more money than they needed for charitable work, and used the surplus in propagating their faith. After a careful examination of all the accounts of the various institutions, he could say positively that this was not so.

The Catholics, if State aid were cut off, must greatly curtail their charities. The Convention would have to make provisions at once for the 20,500 children in Catholic institutions. Mr. Bliss said:

"There are in the State of New York 18 State institutions, with 12,423 inmates. There are 58 Roman Catholic institutions, receiving State aid, with 20,500 inmates. There are about 45 Roman Catholic institutions supporting about 7,000 orphans or other dependent objects of charity, which receive no aid from the State or from any city, county, or town.

"If this amendment is passed, the State will have to care for these 20,500 inmates of the Catholic institutions. The State rate would be \$196.77 per capita, against \$52.11 which the State gives these Catholic institutions to pay for the State wards. If this amendment prevails, the cost to the State, for caring for State wards now in the private institutions would be increased \$6,821,145.

"I declare as false the statement of the amount of moneys received by these institutions last year by the advocates of this amendment. They stated that the Catholic institutions received \$604,000, the Protestants \$38,000, and the Hebrews \$148,000."

Mr. Bliss produced a certified statement from Comptroller Fitch, of New York City showing that the Catholic institutions received, in 1893, \$603,814, the Protestant, institutions \$502,729, and the Hebrew institutions \$148,000.

Mr. Bliss attacked the wording of the amendment, declaring that nobody could tell what was the meaning of the phrase "ecclesiastical control."

"What is the meaning of the word 'sectarian'? If its managers are all Catholics it is a sectarian institution of course. But how if the managers are Protestant of different sects? I charge distinctly that it is the intention of the movers of this amendment to call such institutions unsectarian. Only Protestant institutions are, in their opinion, non-sectarian."

Mr. Bliss said that if the amendment was to be clear, it must read: "Sectarian institutions wholly or in part under Roman Catholic, Protestant, Jewish or other ecclesiastical control."

We have quoted from these speeches so extensively, because the arguments fit the case of our charitable institutions so well. Here, as there, Catholics supply their hard-earned money in the cause of charity; here, as there, we open our hospitals and asylums to the distressed of every creed, and color, and clime; here, as there, we attend to the poor whom the state accepts as wards, more cheaply and more carefully than it can do so itself, and here too, as there, we are covered with opprobrium, accused of the lowest motives and insulted in language of which our well of English undefiled (1) is so full.

States and cities accept the services of various organizations in the handling of their senseless chattels and dumb animals, but when it comes to the handling of *men* with all their finer qualities and sensibilities, they often overlook what is the best for both sides, and hand them over to the officers with less consideration than they give to the lower things. Read the records of state charities in the Statistics or in the fiction of any country, in France, in England, in America, and you will find them

administered too frequently without regard to any feeling except the official zeal for the mighty dollar. English law in all countries where its spirit prevails, looks upon the pauper as a criminal, and the "workhouse," dignify it by what name you will, is still to the unfortunate a goal. The Catholic spirit regards the poor as "God's poor" and endeavors to make their lot bearable by the kindly influences of Christian religion. Hence the Church is known even among Protestants as the "Church of the Poor." It should be a pleasure and an example to the sects in this country to see "How these Christians love one another" instead of being a reason for causing insult and opprobrium. Governments too should adopt a liberal attitude towards even the lowest and poorest of its subjects. We are very much governed nowadays. We are "legislated" almost beyond endurance. There is an idea growing up that a government should have a grandmotherly supervision over all the acts of its children. Need we say that such an idea is wrong? If men or women broken down by old age or want or disease wish to enter into an institution where they can receive consolations and attentions fitted to their condition, and if these can be provided to the complete satisfaction of the State and at a low rate, why should objections be raised by anyone against the fulfilment of the desires of the unfortunates? It is certainly the duty as well as the right of the State to see that the conditions are satisfactory, and its own expenses moderate, but after that there can be no possible reason why it should dictate to the individual the place of his residence during the period of his trouble. This seems fair, does it not, good Protestant friends? It seems fair, because it is fair. Let authorities cease then to treat their poor human wards with less consideration than they give to their unfeeling chattels.

Lessons of the Campaign.

It is to be hoped that all parties concerned will profit by the manifest and wholesome lessons contained in the result of last week's Provincial elections. The Conservative leaders, unless utterly blinded by prejudice, or caused by mental aberration—according to the old Pagan aphorism: *Quem Deus vult perdere prius dementat*—must have already reached the conclusion that appeals to bigotry and cries of ostracism against Catholics are not a means to success in the Premier Province of this Dominion. They must have felt the sad and bitter experience that such unmanly methods of a by-gone age are now frowned upon by enlightened majorities; and that the weapons used to stir up religious hatred and civil strife are but fatal boomerangs that recoil upon the heads of those who cast them to their own utter humiliation and disgrace.

For the third time has the *Mail-Meredith* Combination essayed to gain power and the government of this Province by misrepresentation of the standing and privileges of Catholics in regard to their schools, their churches and their charities. A solid Protestant vote was sought for, and expected,

as the only possible way to achieve a victory for the hungry incapables who have, by false issues and repeated attempts at creating a war of creeds, earned for themselves the contempt and disgust of all sensible and honest citizens. Surely, the lesson ought to be well learnt by this time, and nothing but downright madness or utter despair should ever permit the ost-defeated and disgruntled Politicians of this Province to have recourse to such unhallowed and discreditable methods in future political contests.

The lessons we Catholics should learn from the late experience are sufficiently obvious. Although the present Administration has not done for us all that we might hope for and expect from a truly Liberal Government, yet we owe the members of the Ontario Government a debt of gratitude in that we were not abandoned to the tender mercies of the P.P.A.'s during the heat of battle, nor left exposed and unprotected to all the blows that an unscrupulous and powerful enemy rained upon our devoted heads. The infamous lies that were retailed of us by every P.P.A. stump orator throughout the country were taken up and contradicted by some friend of the Mowat Administration. The threats that were made against our liberties and Constitutional rights were treated with utter contempt in public halls by Protestants of a liberal complexion.

Our schools and our hospitals, our orphan homes and places of refuge for the aged and the destitute were the subject of public debate on many a stormy rostrum, and on all occasions did our Reform friends and allies put the Orange bigot and P.P.A. fanatic to shame and confusion. Well, have our people shown their thorough and heartfelt appreciation of such efforts in seasonable aid. Recreant would they have proved to every claim of honor and instinct of common gratitude had they not turned out *en masse* this time, and moved in solid bodies to the polls. Their influence was felt and honored in every constituency; and many a sterling Conservative, we are told, indignant at the shameful alliance of P.P.Aism, voted for the Liberal Mowat Administration. The lesson for the men in power is henceforth to treat with contempt every menace coming from the ranks of fanaticism.

Let them go on, without fear or favor, in the work of rewarding merit wheresoever found. Let them not hesitate in helping every effort to advance the general interests of the Province. The threats of the *Mail* or the P.P.A.'s should have no weight in deterring the Government from giving every possible facility to Catholics to make their Schools more efficient and their charities more abundant.

It is also most fondly to be hoped that the McKenzie-Bowell-Clark-Wallace &c., Administration in Ottawa will be convinced of the death and burial of P.P.Aism in Ontario, and that the Government which they represent will cease to fear to make a Catholic appointment to any office. Through sordid fear of the unknown quantity, the P.P.A.'s have been for some time getting the fat of the land. Now their influence is known at its full value. Let Sir John Thompson and friends be guided accordingly. *Verbum sap.*

The Twelfth of July.

We have scarcely emerged from the false excitement of a P. P. A., campaign and to-day we have Orangism with its blatant patriotism and gospel of emmity. Why we Canadians should perpetuate the quarrel which some of our ancestors fought out seven generations ago is known only to those who keep this day. Surely we have enough to do keeping down ill feeling in our own divided country without taking on us the quarrels of those who have been resting together in the peace of death for over 200 years. It is hard enough for Catholics to know that our cause was defeated, and sore enough to remember without ill feeling the oppression that followed, but we are doomed never to rest, we must have the story of our wrongs dinned into our ears at least twice a year until they are difficult to forgive and impossible to forget.

Lever tells of an old Irishman thus apostrophizing the statue of William of Orange in Dublin. "The glorious pious, and immortal memory of King William, who delivered us from Pope and Popery, (by pitched caps) from slavery (by whipping posts) from brass money (by bad ha' pence) and from wooden shoes (by bare feet.) Haven't we reason to bless him? 'Tis like Molly Crownahon's husband he was. Molly was, like us poor cratures, always grateful and contented wid the Lord's goodness to us, even in taking away our chief comfort and blessing—the darling up there on the horse. And she went one day to say a handful of prayers over his grave—the husband's I mean—and sure as she did, when she knelt down she sprung up again as quick as she went down for nettles was all over the place entirely. "Bad scran to ye, Peter," says she. "Bad scran to ye—living or dead, there was always a sting in ye." So with King William, "Living or dead, there is always a sting in him." True, the sting for Irish Catholics in America has departed and we can be content to laugh at the sayings of the men who strive to beat us with the nettles, and as the Americans say, "rub it in." Burns writes of a similar society,

"From anger and hatred your corps is exempt,
But whaur is your shield 'gainst the shafts of contempt."

This couplet expresses the attitude which Catholics should maintain toward the proceedings of the men who fight their bloodless battles in the air throughout Canada to-day.

Nevertheless we must deplore the spirit which prompts thousands of men to march the streets with a strange pride in such a cause. What a contrast between their conduct and that of the I. C. B. U., which celebrated Dominion Day by a parade in Cobourg. They showed a proper spirit in the day they celebrated, and in the tunes, which included such non-partisan airs as "The Maple Leaf Forever" and "God Save the Queen." The speeches also, delivered by Mr. C. J. McCabe, B.A., and others, had the proper ring, being religious and patriotic without any insult to the feelings of others.

Dominion Day is the day we should all celebrate. If we could transfer

the enthusiasm of the Twelfth of July to the First, we might have a national day which would do honor to our patriotism, as the Fourth of July does to that of our neighbors across the line.

It may be urged in rebuttal that the same objections apply to the St. Patrick's Day parades. It is not so. The keeping of St. Patrick's Day is a religious celebration and the anniversary has no associations connected with it which can wound the feelings of any citizen—in fact, it is the day kept by the Irish Protestant Benevolent Society. The marching airs also are no more insulting in name or meaning than such fine airs as "Scots Wha Hae" or "The British Grenadiers." Granting that this celebration is sometimes changed from the intentions of its organizers, it is easy to find the cause in the perpetual reiteration of Irish misrule which Orangism affords to an over-zealous Irishman.

In the United States, where Irish Catholics are a more powerful and more numerous body than they are in Canada. St. Patrick's Day is entirely free from any exhibition of religious animosity; in fact, the parades are being discountenanced by the younger generation—the result of being allowed to forget the old grievances and the old watch-words. But if an agreement could be entered into to drop all parades and celebrations which directly disturb Christian feeling and Canadian patriotism, the Irish Catholics of Ontario will be the first to embrace it and the last to break it. Let us have Canada for the Canadians, and let the old difficulties of other times and men be buried under the Atlantic which separates us from them.

Editorial Notes.

Don Quixote McCarthy threatens to break another lance in the wind-mill of Catholic schools and French language in the North-West. That old Rosinante, the "Protestant Horse," is not dead yet. If his Sancho Panza, Col. O'Brien had a little of the redeeming wit of Cervantes' character, he might save his leader a fall, but alas! the brave Colonel has few of the good points of the famous henchman, just as the leader lacks the lovable qualities of the Knight.

The St. Thomas Journal says:—The Conservative party committed suicide when it undertook to act as foster mother for an American organization, the object of which was to provoke a war of creeds. The people of Ontario desire to live in peace with one another, and they have now said so in terms so emphatic that even unprincipled politicians must heed.

At a meeting of the Ontario Synod of the Church of England one of the speakers, the Rev. Mr. Waterman, said he detested that spirit of self-assertion which went by the name of Protestant, remarking that there was only one Protestant in heaven and he was turned out—that is, Satan. The reverend gentleman evidently has a proper idea of what ought and what ought not to constitute the basis of the Christian Church.

At the Niagara Synod of the same church, Mr. Whitcombe asserted that

as a rule the Roman Catholic children and workmen of Hamilton know more about the Bible than Protestants of the same class. The *Evangelical Churchman* doubts the truth of the statement, adding, "In the average Roman Catholic household the Bible is either an unknown or a closed book."

The *Churchman* will probably be glad to hear from those who have more experience of "the average Roman Catholic household" that a Bible can be found in nearly all of them, and that a knowledge of its truths will be discovered in conversation with the youngest or most illiterate. The contrast between the knowledge of religion among Catholic and Protestant workmen will be more apparent in cities in the United States. The necessity of the action of the Pope in defending the Bible against Protestant critics should teach our friends that it is one thing to preach, another to practise.

Hon. Mr. Bowell was unanimously chosen president of the Colonial Conference last week, but "as Mr. Bowell will have to absent himself from the conference for one or two days, Sir A. P. Caron was elected vice-president. It is not difficult to guess the "one or two days" on which Mr. Bowell will have to absent himself, say the 12th and 18th inst. Mr. Bowell would show himself a more earnest citizen of Britain by remaining in Ottawa and attending to his business on these "one or two days" than he will by listening to speeches, probably against French Canadians, while a French Canadian does his work for the unity of the Empire.

Much good-natured laughter was caused in the Lower Province last week by the suit of M. Sauvalle of la Patrie, against M. Tardivel La Verite, for calling him a Methodist. M. Tardivel was forced to pay \$200 damages for the offence. The Judge very learnedly explained why the charge constituted an offence, thus saving our Methodist friends the appearance of an insult to them.

Mr. Norman Murray, a book seller in Montreal, entered a strange objection when brought before Recorder de Montigny on a charge of interrupting a procession on St. Jean Baptiste Day. He objected that the Recorder is a Papal Zouave, and as such "is always a foreigner, whom I cannot recognize as a fellow citizen." The Recorder said that the case involved the principle whether a Presbyterian is not to be regarded as competent to justly sit in judgment on a member of the Church of England, etc., and on this account he would be unwilling to drop the case unless Mr. Murray should take proper means for carrying it to another court. There is a fine contrast between the judicial attitude of M. de Montigny, the "enemy of human liberties," and the foolish language of the ardent book-seller.

The *Evangelical Churchman*, in noticing a very able and pointed letter in its columns by Mr. Joseph A. Smith on the use of images, expresses its own ideas on the question. The *Churchman* has a right to its own opinions on the matter, though it will

scarcely find the great body of Christians now, or at any past time, to agree with them. However, that is a difficulty to which it is probably by this time accustomed. It is with arguments we would deal. First, God showed his anger against Aaron and Jeroboam for their idolatry. We would like to observe that there is a great difference between the golden calf and a statue of the Son of God or any of his saints. Attentive perusal of the Bible would show that there were images in the Temple of God placed there at His express command. Certainly the First Commandment forbids, as the *Churchman* says, "the making of any kinds of images for religious worship," but these last three words, which are by no means scriptural, may be interpreted in various ways. If the commandment is to be taken literally, we must abolish the arts of painting and sculpture completely; if we construe it with the last words, "Thou shalt not adore them, nor serve them," we are quite within the law, and have, moreover, the highest example to justify us. As for the historical argument from Erasmus that Christians did not tolerate images till 400, A.D., the researches in the Catacombs show that Christians in the earliest times made use of sacred images as far as it was safe or possible to do so under the circumstances. Iconoclasm is too old a heresy to be inflicted on us to-day, and the *Churchman* will find it difficult to persuade its readers that their Catholic neighbors are in any sense idolaters.

An Old Friend.

We are glad to hear from our old friend, Mr. M. Hagan, whose present address is Kelowna, British Columbia. Mr. Hagan is well known in Buffalo, where many years ago he published the *Sentinel*, and where there are yet living many who will learn with pleasure that he is still in the flesh, hale and hearty. Mr. Hagan has also many friends in this part of Canada who will join us in wishing him length of days in the enjoyment of his well-earned repose.

Remitting his subscription to this journal, Mr. Hagan says:

Well, British Columbia has had a hard time with high water, and great loss. This District of Okanagan has escaped. Our crops in the valley here are looking well. Fruit and hop raising are becoming extensive. No better climate or soil anywhere. The Catholic mission of Okanagan is highly prosperous. Government land in this vicinity is scarce, but parties with a little capital can find aged and infirm old timers willing to sell out and retire from active life. For my own part I have done fairly well and can afford to take it easy; after fifty years in the newspaper business a rest is appreciated; as for yourself you still keep doing good. The REGISTER is a good paper. Best wishes. Yours, etc.,
MICHAEL HAGAN.

Personal.

Rev. Father Crinnon, of Dunnville, Ont., paid a visit this week to his *Alma Mater*, St. Michael's College. He is on his way to Ireland for a short vacation to recuperate his failing health, and is accompanied by Rev. Father Carraner, P.P., Mission, San Jose, California. Rev. Father Boubat will take charge of the Dunnville Mission during his absence. Father Crinnon was presented with an address and good wishes for a pleasant voyage by his parishioners before leaving. The REGISTER also extends its wishes to the Rev. Father for a *bon voyage*.

The O.M.B.A. is to be congratulated on the honor recently acquired by its Grand Treasurer, W. J. McKee, Esq. of Windsor, who was recently elected a member of the Local Legislature. Mr. McKee is a representative and staunch Catholic of whom we may be justly proud, and is looked up to as a person of integrity in the constituency he has just won for his party.

The Sister of Mercy.

I have read of a princess whose gleaming hair
 Outshone the sheen of her crown of gold;
 Her step was proud and her face was fair,
 And the brocades of her garments rare
 Were full of jewels as they could hold.

My princess is clad in a plain, black gown—
 It is a plain, black gown that is worn and old—
 And a simple veil instead of a crown;
 But up and down, through the dingy town,
 She carries a heart that is all of gold.

For her soul is the home of all things best,
 Her heart is the palace of the King;
 Ready to welcome the holy guest
 She keeps it daily garlanded and dressed,
 Free from each false and evil thing.

She cheers the hearts of those who reprove;
 Sorrow she comforts and pain and loss;
 The sufferer blesses this princess of mine,
 Whose outward sign of the life divine
 Is the bearing with Christ the sacred Cross.

Five Minute Sermon.

MAN'S NEED OF GOD.

If our Divine Lord were to reappear in the flesh to-day, walking among men, as He did nineteen centuries ago, He would, no doubt, have with Him again the multitudes, attracted by the sweetness of His divine personality. He would see at His feet amongst the miserable millions embodying mankind's collected woe not only the dumb, the blind, the lame and maimed, casting themselves down before Him to be healed, but crowding around Him a multitude of those who have nothing to eat. Compassion would again be dominant and rule supreme in His Sacred Heart, and who can doubt that the Healer of mankind would again, while healing the sick, not send away the others fasting?

There is no need to dwell here on the fact that in the present as in bygone times there is scarcely much difference as to the vastness in numbers of those who literally in plain Gospel language, "have nothing to eat." If the percentage of the poor and needy, of those hungering for their daily bread, has remained unchanged, as great as in the past, it is owing to the prevalent, but all universal love of gain. If, then, the wretched become dependent upon others more fortunate than themselves, their relief is a means to make those who help them like Jesus Christ. But though without such help the wretched multitude must go away fasting and fainting, this sorrowful truth is not the whole truth. The real state of things is still worse. For if we consider likewise, as we ought to, the spiritual and moral condition of the greater number of those that have abundance—that is, that are filled with bread and meat and the other good things of this life—we find in another sense of the divine text that they have nothing to eat. If we were only able to read their souls, it would be seen that, in spite of their bodily fullness, they are still spiritually fasting owing to the void in their hearts.

In this world there is no food which can fill the desire of men's souls. There is, then, not only the danger of their fainting by the way but there are in reality vast numbers of them who have fallen, who at every moment are falling by the wayside, and away from true life.

The truth then is: To-day as of old, multitudes are without God, without Christ, by their own fault. They will not follow Him out to the desert, will not listen to His words, ponder upon them; will not ask for grace to believe and be filled with truth. No; in pride, in deluded self-satisfaction, in the bustle of life, in the entanglements of passion or business, they suffer life to run on in some faint, half-hearted way, desiring the truth but never, as the Apostle says, coming to the knowledge of it. But we, by God's mercy, have the truth, we have eaten and been filled; oh! let us prize it, let us above all be faithful to it—for our Lord says: Blessed are you, not because you know the truth, not solely because you possess it, but blessed are you, if, knowing it, you live up to it.



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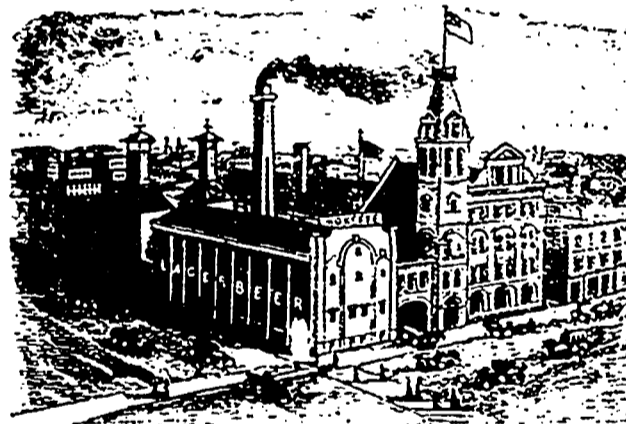
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Selected Recipes.

APRICOT PIE.—Soak dried apricots in water over night, cook gently until tender, sweeten to taste, and bake with two crusts. Dried peach pies are nice made in the same way.

COCONUT PIE.—Half a cup of coconut, the same amount of milk; flavor and salt to taste. Bake with one crust, make a meringue of the whites of the eggs and one tablespoonful of sugar; brown lightly.

SQUASH PIE.—Boil and sift the squash and thin it to the consistency of thin gruel, using two-thirds milk and one-third cream. Sweeten to taste and flavor with cinnamon. Use no eggs. Bake with one crust.

CREAM PIE.—Beat together one egg, half a cup of sugar, three teaspoonfuls of cornstarch and half a cup of cream. Stir all together, warm two and one half cups of milk, mix with the other ingredients, and bake like custard pies.

GUSTARD PIE.—Mix two cups of milk, two well-beaten eggs and two tablespoonfuls of sugar together. Line a pie plate with crust, pour in the mixture, grate a little nutmeg over the top, and bake in a quick oven until the custard sets.

APPLE CUSTARD PIE.—Beat the yolk of one egg and half a cup of sugar until very light, then stir in one cupful of apple sauce; flavor with lemon extract. Bake with one crust in a quick oven. Make a meringue of the white of the egg and brown slightly.

LEMON PIE.—Beat the yolks of two eggs until light, add one cup of sugar, one and one-fourth tablespoonfuls of cornstarch, the juice and grated rind of one lemon, one and one-half cups of boiling water and beat them all together until perfectly smooth. Cook this mixture until it thickens, then turn it into a crust and bake. Use the whites of the eggs with two tablespoonfuls of sugar for a meringue.

STRAWBERRIES WITH WHIPPED CREAM.—Put a layer of hulled berries in a deep dish, sprinkle with powdered sugar and cover with whipped cream. Arrange another layer of berries and continue with alternate strata of sugar, berries and cream, until the dish is full, heaping the cream on top. This should be done just before the dish is to be eaten, and berries, cream and bowl should all be thoroughly chilled.

Zeal For Souls.

The Paulist Missionary now working among non-Catholics, Father Elliott, says:

"The missionary spirit is needed for our own inner life, in order that racial, local, family influences may be restricted to their subordinate spheres. These tend to supplant the universal. Nothing tends to make a man universal, Catholic, better than the noble virtue of zeal for souls. 'Blessed is the man who hath found a true friend' is perfectly true in its converse; blessed is the man who is the true friend to another.

"It is easy to see, therefore, that a spirit of defence is not the missionary spirit, but one of aggressive charity."

"How to go to work is an easy problem, since we have a perfect organization which can utilize the resources of modern civilization. Let us have the determined purpose—the men of action bent upon success—and the ways and means are the divine methods of the Church and the modern opportunities of the press, the platform, and the incessant intercommunication of all classes in America."

An "aggressive charity" is "the missionary spirit."

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SUMMARY OF IRISH NEWS.

Limerick.

At a special meeting of the Limerick Corporation, on June 14th, the Mayor presiding, it was resolved to confer the freedom of the city on Cardinal Logue, who was expected to be in the city on the 21st, to preside at the consecration of St. John's Cathedral. The Mayor and Corporation accepted the invitation of Bishop O'Dwyer to attend in state at the ceremony.

On the evening of June 16th, in the Theatre Royal, Limerick, a lecture on his prison experiences was delivered by O'Donovan Rossa who had arrived in the city that afternoon. A large crowd, headed by two bands escorted him from his hotel to the theatre, which was well filled, and from the start to finish the proceedings were of an enthusiastic character. Political differences were entirely put aside for the occasion, and on the same platform representative members of both sections of the Nationalist Party joined hand in hand. Rossa in his lecture urged Irishmen to be united.

Louth.

At the last meeting of the Drogheda Board of Guardians, a letter was read from the secretary of the Earl of Rosebery, acknowledging the memorial of the Board of Guardians in favor of the release of the Irish political prisoners.

On June 14th, the funeral took place of an old woman named Flanagan, who died at the advanced age of 103 years, at Newtown Platten. Her husband died many years ago. She possessed excellent health up to a short time before her death, and it may be of interest to tobacco smokers to know that she enjoyed a "whiff" almost as long as the breath was in her body. Her remains were interred in Donore Cemetery.

Mayo.

Rev. Father Flannery, of Michigan, has been spending a few weeks among his friends in Ballinahareen.

On June 13th, a melancholy accident occurred to Mr. Fitzgerald Kenny, at Clogher House, whose lifeless body was discovered next morning, on the roadside near his residence. The fatality occurred while he was returning from Ballinrobe race where he had won two events. His horse stood convenient to the body, and the bridle remained in deceased's hands, pointing apparently to the conclusion that he fell from the animal's back. He was connected with the Clogher estate, was a popular sportsman, and was related to the highest families in Mayo and Galway.

Meath.

On June 11th, at the Convent of Mercy, Trim the solemn ceremony of the profession of a novice took place. The young lady who had the great happiness of being professed was Miss Katie M. Maher (in religion Sister M. Gabriel), daughter of the late Thomas Maher, Esq., Balbriggan. In the absence of the Most Rev. Dr. Nulty, the ceremony was performed by the Very Rev. P. Callary, P. P. V.F., Trim, assisted by the Rev. P. Skelly, C.C., Trim, and the Rev. P. McNamee, Adm., Navan. A large number of the local clergy, and the friends of the professed Nun were present.

Monaghan.

The Pope has appointed the Very Rev. Richard Owens, D.D., Professor of Dogmatic and Moral Theology, at Maynooth College, to the vacant Bishopric of Clogher.

Queen's County.

At an adjourned meeting of the Maryborough Town Commissioners, held on July 11th. Mr. Thomas O'Neill, chairman, presiding, the following resolution was unanimously adopted:—"That we, the Town Commissioners of Maryborough, regard with grave dissatisfaction the injustice of excluding the Christian Brothers from a fair share of the grant for education under the Compulsory Education (Ireland) Act. Such exclusion is the more glaring from the fact that Catholic schools in England partake freely of the grant without the imposition of the restrictions sought to be imposed on the Irish Christian Brothers; and we cannot understand why Mr. Morley is so much less liberal in this matter than his predecessor, Mr. Jackson; and we direct that our clerk send a copy of this resolution to Mr. Morley, and also to each of the members for Queen's County."

Roscommon.

Constable Wyld, R.I.C., has been transferred from Roscommon to Keesh, Ballymote, county Sligo.

The most Rev. Dr. Duggan, Bishop of Clonfert, has subscribed £10 to the Irish Parliamentary Fund.

Recently a number of females were landed in Ireland from America, all of whom were seriously affected in their minds. Three of those affected persons recently arrived in Roscommon in charge of a policeman, who met them in Athlone, and were brought to the Union hospital, being natives of the Union. It is said that many others afflicted similarly passed to their native places in Mayo. It is evident the Poor Law officials in Ireland do not properly appreciate the fact that the American immigration laws strictly prohibit the landing in this country of foreignborn persons, of weak or disordered intellect.

Fyrone.

During some weeks past quite a number of valuable pearls were found in the river Shrule, between Omagh and Newtown Stewart. E. Mullen got one weighing ten grains, for which he refused £10. Thomas Shurt got six, all of good color and shape. Wm. Muldoon got nine pearls; J. Donnelly, fourteen, four of which were perfect and very valuable.

A large and representative meeting of the Catholic community of Omagh and Drumragh was held on Sunday evening, June 10th, in the Christian Brothers' School, Omagh. The Very Rev. Bernard McNamee, P.P., V.F., presided. The object of the meeting having been explained at length by the Rev. chairman, the progress of the new building was discussed at length. A statement of the receipts and expenditure in connection therewith was submitted to the meeting. The Chairman announced that a subscription list was opened, when subscriptions ranging in sums from £100 to £5 were handed in by those present. The meeting shortly afterwards concluded.

Waterford.

Mr. M. J. Murphy, J. P., took his seat for the first time as a county magistrate, on June 11th, at Tramore Petty Sessions. The other occupant of the bench was Mr. Fitzgerald Lynch, E. M., who cordially welcomed his brother justice into the legal world, and hoped he would frequently exercise the privilege of his commission in that court.

Westmeath.

On June 12th, at the Military Barracks, Mullingar. Orderly Room Sergeant J. Smith of the North Lancashire Regiment, was found lying dead on the floor of the room. A recently discharged rifle, with which he had shot himself, was found beside him. He was only 21 years of age.

Wexford.

Thomas Doogan, aged 60, who resides in Cornmarket, Wexford, died very suddenly on Monday June 11.

On June 13th, James Goulding, of Ballynekar, had one of his thumbs taken off by a threshing machine. He was brought to the County Infirmary for treatment and detained.

The election of a Doctor to fill the vacancy in Broadway District, has been indefinitely postponed owing to the refusal of the Local Government Board to sanction the increase which the Dispensary Committee recommended to be made in the salary of the medical officer.

On June 8th, a man named Edward Byrne met with a serious mishap, while ploughing in a field belonging to his employer, Mr. O'Neill, of Tomgarrow, Ballycanow. One of the horses became restive and Byrne went to its head to quiet it. The animal suddenly forced Byrne before him throwing him over the plough, and the horses, becoming entangled in the swing-trees, fell on top of him. He sustained severe injuries about the shoulders.

Wicklow.

When Justice Bowley acknowledges that the case of a tenant ruled out of the Land Courts is "a hard case," we may be certain that his grievance is heavy indeed. The case of Mr. O'Brien who farms 50 acres of land a mile from Baltinglas, and holds a house, which he has sublet, in the town, and who finds himself excluded from the benefits of the Land Acts, on the ground of subletting extorted the above admission from the Chief Commissioner. Mr. O'Brien is one of a hundred thousand "hard cases." No less hard was the case of Mr. Edward Mansfield, who is excluded on the ground that his farm is "demesne land," though he had worked it as an ordinary agricultural holding for thirty-seven years. These exclusions of bona fide farmers by technical quibbles of this sort should be rendered impossible by the amending Act for which the way is being prepared by the work of the Land Acts Committee. Mr. Commissioner O'Brien's judgment exposes the hardships of such exclusions.

The Proprietors of Parmelee's Pills are constantly receiving letters similar to the following, which explains itself. Mr. John A. Beam, Waterloo, Ont., writes: "I never used any medicine that can equal Parmelee's Pills for Dyspepsia or Liver and Kidney Complaints. The relief experienced after using them was wonderful." As a family medicine Parmelee's Pills can be given in all cases requiring a Cathartic.

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Protestant Opinion.

In a copy of the *Memphis Avalanche* (Tenn.) we read an interesting lecture delivered by the Rev. David Walk, to the congregation of the Linden street Christian church in that city. The lecture was the result of a tour through Europe and the rev. gentleman thus speaks of his feelings when he first beheld the coast of Ireland:

"The coast of Ireland! How the words thrilled me. I no longer heard the rush of the water; I no longer noted the rolling and tossing of the ship. I ceased to think of the laboring groaning engines. I thought only on the blessed solid earth on which my eyes were feasting. Yes there could be no mistake; those are the towering hills of Ireland. There she stands like a dear mother, stretching forth her arms over the stormy deep, inviting her children to her breast; rising up from the ocean like a beautiful goddess, she is the first to offer rest to weather-beaten mariners, and to give the traveler of the New World a welcome. Long live old Ireland! Green be her fields; bright be her skies, and happiness be the portion of her sons and daughters."

Alluding to Catholic and Protestant Ireland, he said: "My business is to state facts—not to make them. Of course, I had ever been taught—in fact, I had read it in the Sunday school book—that the North of Ireland, which is supposed to be Protestant, is greatly superior to the South of Ireland, which is supposed to be Catholic. Now, I have been through Ireland from the extreme South to the extreme North, and I aver upon the honor of a gentleman and a Christian, that a greater fraud than the assumed superiority of the Protestant over the Catholic population of Ireland was never palmed off upon an innocent and unsuspecting public. It is pitiful when men attempt to coin religious capital out of such material. On the other hand, I saw more squalor, more abject misery, more poverty and wretchedness in Glasgow and Edinburgh than in the whole of Ireland put together. Scotland is Protestant, Ireland is Catholic. I say it is my duty to state facts as I see them, and not to allow any religious prejudice to blind my eyes to the truth. The sun of heaven shines on no fairer spot than the South of Ireland. From Malloy, on the Blackwater, to Cork, on the Lee, it was pure and beautiful as a dream in the heart of a sinless maiden. I saw just two cities in Europe which you should care to live in. One of these is Dundee, in Scotland, the other Cork, in Ireland—with a decided preference for Cork. Everywhere in Ireland I was treated like a gentleman. Never for an instant was I mistreated by a human being."

The Mexicans as They Are.

Americans are familiar enough with newspaper slurs on the condition of the Church in Mexico, but when trustworthy persons bear witness to the virtues of the clergy and laity of our sister republic, the secular press is not so willing to spread the testimony. We have all the more pleasure, therefore, in reproducing the following passages of a letter written by Lady Sykes, who seems to have enjoyed exceptional advantages for a careful study of Mexico and the Mexicans. She writes:

"We are told women alone prayed in Mexico. Our experience during two separate winters is that the percentage of the sexes among the worshippers in church is usually equal; but that the preponderance, if preponderance there be, is male."

"Guadalajara is next to Mexico City, the most flourishing and important town in the country. On the evening of the day we arrived there, we, in common with the most of the inhabitants, took an evening walk on the

Plaza. The scene was very beautiful, and a military band played in the center. The Plaza was brilliantly lighted, dotted about with numerous fountains, and profusely planted with flowers, and crowded with orange trees loaded with fruit. Round and round the picturesquely dressed inhabitants paced—the men and women occupying separate circles. On one side of the Plaza towered the huge cathedral, on another was the Governor's palace.

Suddenly, without a sign or word of warning, everyone on one side of the Plaza began falling on his knees as far as the eye could reach, even under the dark arcades in the distance. Among the crowd were many policemen; the two sentinels of the police, not daring to kneel, stood still and saluted. A mean little carriage drawn by two, big dilapidated-looking white mules, had just driven up to a side door of the great church; the door opened, and an old man hurried out hastily and got into the carriage, holding a bundle in his hands. He was a priest carrying the sacrament to the dying. Bell, lamp, etc., are forbidden by law; and yet our Lord had the same reverence paid Him as if those adjuncts to devotion were there.

We were travelling some days after this—one Saturday evening. A man was seated in our carriage. He had a rather pleasing and beardless face, and was wrapped in a large cloak; otherwise he was dressed as an ordinary Mexican. We stopped at a small side station, where he prepared to alight. Before he could do so, however, about forty men precipitated themselves on the train. He was their Father, their priest, who had come weekly to say mass on Sunday. They were kissing his hands, and fondling him as affectionate children would their own father. The simple and natural faith we observed in the whole country was almost pathetic.

No one passes a church without raising his hat. At the Angelus, three times a day, every man raises his hat, and every woman falls on her knees, no matter where he or she may be or how engaged at the time. The priests, although always in lay dress, are recognized and saluted by every man who passes them when they are in the street."

Civilization is older in Mexico than in our own country. Our olive-skinned neighbors have not the rush and bustle and "enterprise" which are characteristic of Americans; but they have other qualities which represent a higher civilization than that to which we have attained. Besides the many virtues which spring directly from their faith, they have great refinement, native courtesy, and a score of other natural virtues, which not every traveller from the States is capable of appreciating.—*Arc Maria.*

Downfall of a Prince

A great sensation has been caused in St. Petersburg by the suicide of Prince Kantakuzen, Count of Sprenski, a member of one of the most famous families in Russia, and one of the highest officers in the Ministry of the Interior. A year ago one of the Catholic churches in the province of Kownd was condemned, and the congregation ordered to leave it. The people declined to do so, and were finally driven out of the church by soldiers, in obedience to the orders of M. Orzechewski formerly chief of the secret police. The Pope bearing of the outrage, protested to the Czar, who ordered a report of the occurrence.

Prince Kantakuzen was induced to make a false report, it is said, and this being discovered, the Emperor summoned him to his presence. The Prince was so overcome by the discovery of his falsehood and the anger of his imperial master that he ended his life a few days later. He made the false report, it is now said, to cover up the doings of some of his friends.

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The Blessed Virgin and the Musselmans.

A walk of ten hours from Nazareth, in the direction of St. Jean d'Arce, brings one to the village of Damoun, which is inhabited exclusively by Musselmans. At that place a little boy of ten was dangerously ill, and there seemed to be no hope of his recovery. His mother was almost in despair at seeing him apparently dying, when she remembered that there was at Nazareth a sanctuary of the Blessed Virgin whose boundless pity embraces every human sorrow, and who as the poor woman had been told, always hearkens to the prayers of the lowly.

The mother began to pray with her whole soul, offering her son by vow to this Virgin of whose strange power she had heard long ago. The child recovered suddenly and unexpectedly; and the village was so filled with grateful enthusiasm that the entire population resolved to go to Nazareth, in order to show their gratitude to the Virgin of the Christians.

On the 12th of July, 1893, the peaceful inhabitants of the holy city were filled with surprise at the unexpected sight of one hundred and fifty Turks approaching under the leadership of their *machiar*, or chief. When they were all gathered in the square which fronts the sanctuary, a Franciscan Father came out to enquire as to their intentions. They told him the object of their visit, at the same time expressing a wish to enter the place where the image of the Blessed Virgin was venerated. The statue was uncovered for them in the subterranean sanctuary, the candles were lighted, and the grateful people clustered around the altar in attitudes of admiration and devotion.

Then the little boy who had been so wonderfully cured, and who had been borne to the sanctuary in triumph by his relatives, offered a wax candle, a bunch of flowers and a package of incense. He knelt down; the priest laid the Bible on his head, read aloud the beginning of the Gospel of St. John, and blessed him and all the people. The Franciscan Fathers then prepared a repast for these extraordinary pilgrims, after which they were shown about the premises, and at every step found some new evidence of the devotion of Christians to the Virgin Mother.

The Fathers have a life-size figure of Christ on the cross, which especially struck the pilgrims. One of them asked:

"Who is that man?"
"He is the Son of the Virgin Mary," answered one of the Fathers.

"What! And who drove those nails into him?"

"The Jews."
"What wickedness—to kill the Son of so good a Mother in that way!"

On hearing these words the Turks became terribly excited, and their indignation against the Jews was so intense that it was deemed prudent to calm them by saying that the wicked men who had crucified the Son of the Virgin Mary had long since been judged by Allah.

On their way back to Damoun, the pilgrims ceased not to cry aloud: "How good the Virgin Mary is! She is truly the Mother of Mercy."

Feast of Our Lady of Mount Carmel.

The feast of Our Lady of Mount Carmel, or as it is also called the feast of the Scapular, is to be celebrated with unusual solemnity at the Carmelite Monastery, Falls View, Ont.

His Holiness Pope Leo XIII., has lately granted an extraordinary privilege to all Carmelite Churches for that day—

He grants to all the faithful, who, after a worthy reception of the sacraments, visit a Carmelite Church on the 16th of July, a Plenary Indulgence to be gained as often as the Church is visited on that day, provided that at

each visit some prayers are offered up for the intentions of the Holy Father. This indulgence can be applied to the poor souls of purgatory. The sacraments may be received in any other church, and if more convenient, on the previous day—Vigil of the feast.

Numbers of pilgrims flocked to the Falls last year to gain this extraordinary privilege, and the chances are that this year the number of visitors will be greatly increased, as this privilege is becoming more widely known and as the celebration of the feast will be accompanied by another great ceremony.

The cornerstone of the "Hospice of Mount Carmel" of which the massive foundations are now completed, is to be laid on that day by His Grace, the Archbishop of Toronto. The solemn high Mass will be sung at 10 a.m. After high mass, procession to the site of the new building, sermon and Blessing of the cornerstone.

For the accommodation of visitors and pilgrims refreshment tables have been erected in the large basement of the new building.

Visitors from Toronto can leave by boat at 7.00 a.m., connecting at Niagara with the Michigan Central train which will bring them to the "Monastery" in time for the ceremonies.

The Redemptorist Fathers have decided to establish a college of theology and philosophy at Montreal. It will be the first founded by the order in Canada.

Count Edward Soderini, one of the Pope's Private Chamberlains, has been designated to convey the Golden Rose of this year to the person or shrine of its designation as soon as that has been arranged.

Chancellor von Caprivi held a conference with the chief of the Political Police, when drastic anti-Anarchist measures were decided upon. It is reported that the British Government has notified Germany that in futuro all Anarchists will be expelled immediately upon their landing in the United Kingdom.

THE MARKETS.

Toronto, July 11, 1894.

Wheat, white, per bush.....	\$0 62	\$0 66
Wheat, red, per bush.....	0 61	0 60
Wheat, spring, per bush.....	0 61	0 62
Wheat, goose, per bush.....	0 59	0 60
Oats, per bush.....	0 39	0 40
Peas, per bush.....	0 63	0 65
Barley, per bush.....	0 42	0 43
Dressed hogs, per 100 lbs...	6 00	6 50
Chickens, per pair.....	0 50	0 75
Turkeys, per lb.....	0 09	0 10
Butter, in pound rolls.....	0 20	0 21
Butter, in dairy tubs.....	0 15	0 17
Cabbage, new, per doz.....	0 30	0 40
Celery, per doz.....	0 40	0 45
Radishes, per doz.....	0 15	0 00
Lettuce, per doz.....	0 15	0 00
Onions, per doz.....	0 10	0 15
Potatoes, per bag.....	0 65	0 75
Rhubarb, per doz.....	0 15	0 00
Turnips, per bag.....	0 30	0 40
Apples, per bbl.....	4 00	5 00
Straw, sheaf.....	6 00	7 50
Hay, timothy.....	9 00	12 00
Hay, clover.....	7 00	9 00

LIVE STOCK MARKETS.

Toronto, July 10.—There were a hundred carloads of offerings on the market to-day, for export cattle, prices were firm and the demand good. The best sale made to-day was a load of 19, averaging 1,300 lbs, which sold at \$4.85 per cwt., but the range may be considered from 4 1/2 to 4 3/4, with many deals at 4 and 4 1/2 per pound.

Prices for butchers' cattle ranged from 3 to 3 1/2 for good cattle, with a few picked lots at occasionally an 1/2 or 1/4 more; inferior went as low as 2 1/2.

About 30 milk cows were on sale, but little was doing and prices were off.

There was a good demand for good export sheep at from 3 to 3 1/2 per pound; bucks sold at 2 1/2, and ewes and wethers at 3 1/2 to 3 3/4 per pound; butchers' sheep sold at \$3 and \$3.25 per head.

Spring lambs were in good request at from \$2.50 to \$3.75 each.

About 125 calves were in and the supply was ample. Prices were firm for choice, but poor calves dragged.

For long lean bacon hogs (weighed off cars) prices ranged from \$5 to \$5.60 in a few cases; heavy fat sold up to \$7.50, and stores at \$4.75 to \$5 per cwt.; sows sold at \$4 to \$4.25, and stags were not wanted.



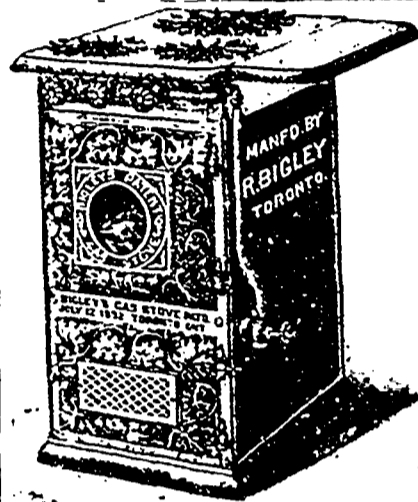
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The New and Latest Design.

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Twins are Ordained Priests.
A rare occurrence was witnessed at SS. Peter and Paul's Cathedral, Detroit, last Sunday, in the ordination of twins to the priesthood. Peter and Michael Esper were the candidates. They look so much alike that people who have known them from childhood cannot tell them apart. They completed their studies at Mt. St. Mary's, Cincinnati.

SUMMER SESSION For Teachers
AND OTHERS AT THE
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Confederation Life Building,
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THE TRIUMPHS OF DUTY.

CHAPTER XXIV.—(CONTINUED.)

"Well, poor girl," observed the colonel, "we must keep her secret now we have read it. How like the pencilling looks to Georgina's? Thank God she has no secrets; at least, I hope not; for they involve, by degrees, such falsehoods and deceit."

The colonel rang the bell.

"Is Miss Whyne within?"

"I will inquire, sir."

"Toll her I desire to see her immediately," and in a few instants the lovely Georgina appeared.

"Tell me," said her father, "whether during this enthusiastic friendship with Miss Woolton, you have ever seen or known anything that you would be ashamed to tell your parents?"

"Never but once, papa."

"I shall not betray you, Georgina; tell me of that once?"

"Hortense once told me, papa, that she knew a beautiful girl, who was going to marry a man that she did not love, merely because his rank would enable her afterwards to marry the man she did love, and who was too far above her in her present position. She laughed at my not understanding how the first marriage could help her to the second, and told me that this beautiful girl had been taught to manage poisons so skilfully, that it would not be long before she was a widow. I was so filled with horror, papa, that I did not recover my esteem for Hortense until she assured me that she only spoke in that light manner about it to try my disposition. This is not quite all, papa."

Here the colonel started to his feet, Lady Emily seized the open letter, and poor Georgina burst into tears.

"Yes," cried Lady Emily, "here is the clue to them—to all this hitherto incomprehensible part in the letter, 'I would have proved a tender nurse during the few weeks he would have lingered.'"

"This must have been planned at the moment Mr. Woolton lost the cause by arbitration, and for a second time thought of the alliance between Lord Stanmore and his cousin; and this fine young nobleman would have been given gentle doses of arsenic, or some other poison, by his tender bride, that would have left her, just as she says, in a few weeks, a widow, heiress to the Earl of Charleton, and consequently, it seems, by some promise of the reigning Duke of Wolfenshriedenfel, eligible to become the wife of his youngest brother!"

"Yes, mamma, the precedent has been given now some time in the smaller German courts, by the marriage of Princess Mary of Baden to our Scotch duke."

"There is a great deal still very inexplicable, observed Lady Emily, pondering. "The duchess would probe the affair far better than I."

"Oh! mamma," cried Georgina, "private papers ought to be respected. I cannot help feeling some surprise that you and papa have read the confidential letter of a guest under your roof to a perfect stranger. And grandmamma is not disposed favorably to Hortense. She would have become her enemy directly."

"I must first reply, my dear child, to your feelings of consternation at my having read this rough copy of a letter. The handwriting is not that of Hortense till just the close. Great as the likeness is between your style and hers, I know them apart. She must have dictated the letter, and you handled the pencil."

"You are right, mamma. Hortense was so excited and fatigued with the shock of seeing Lord Stanmore throw himself into the water, that she could only dictate."

"Then, my dear Georgina, all surprise on your part ought to cease. A mother has a paper brought her by her

servant, in her young daughter's handwriting, and her eyes rest on these words: 'your last letter,' &c. Ah! thank God that this dangerous friendship has not proved fatal; and that no correspondence of my own child, secret from her parents, has been revealed by this paper. Having read this most extraordinary document, in which to approach nearer to the rank exacted by the reigning duke, Hortense calls Lord Stanmore the Earl of Charleton; I shall certainly place it in the hands of my mother, that she may warn her old friend, the real earl, that his days are also, doubtless, menaced, notwithstanding his advanced age."

"For my part," said Colonel Whyne, turning round from the window, "I do not believe that Lord Stanmore has either committed suicide, or that he is dead by accident. I will call on Lord Olud Chamberlayne on my way to the club, and I shall then know the truth. In the mean time, Miss Whyne, you will please to remain by the side of your mother, or grandmother: and if any letter or message should come from her would-be-serene highness, you will know of it solely through them. I permit no intercourse whatever between you two girls: the one wicked, the other weak. Why, even her own father is not safe, if to be less than a countess in her own right is insufficient for her ambitious schemes. Remember, I am peremptory!"

While poor Georgina, who well knew her father's firmness, sank weeping in a chair, the parents discussed, in a low voice, the advantages and difficulties of leaving town before the end of the season for the Baths of Lucca, ostensibly for the sake of Leonora, the youngest of their two daughters.

CHAPTER XXV.

SYMPATHY AND FIDELITY.

About three weeks after the events of the last chapter, the Earl of Charleton was seated with the Duchess of Peterworth in a little third drawing-room, in her house in Stanhope street. This was not the first visit paid to his old friend; but their previous meeting had been shared with others. Now, it seemed that their conversation had been not only confidential, but of personal interest to both; for, after a pause, the earl said:

"Do not upbraid yourself, Emma, for fear you should upbraid Divine Providence. We each have had a mission from God; to fulfil which, we were to act apart. You have been the instrument to preserve the dukedom to your stepson, as he has related the circumstance to me. I was to toil in exile to regain a lost inheritance."

"I ought to have shared that exile with you!" cried the duchess. "I should have made a very good poor man's wife. How wonderful that I took for granted we were to part. I expected you to return, or, at least, to write. I heard you were at Caen, and then that you had married. My cousin, Helena, the late duchess, had been dead only a few weeks. I was with her when she expired; and remained at Polhill Towers with the children, until the duke returned. The morning I left the old place, he said he hoped that when he next fetched me to Polhill, it would be forever. That I was the only stepmother he would ever place over his children; and that he trusted I would forgive his speaking thus early, as it was quite confidential between us; and I was returning to my brother's place, where other claimants to my favor would surely present themselves."

"My dear duke," said I, "you have had your first-love; I have had mine. You have lost yours by death; I have lost mine by his marriage to another. If at the end of the proper term of mourning, you will speak to my brother on the subject of your present wishes, I would do my best to make you and the dear children happy. After the year's mourning, the duke came to

Eagle Crag, and we were publicly engaged. Six months after, I became Duchess of Peterworth, happy in making others happy; but the heart that dared no longer be yours, and which the good duke and his children occupied, but could not fill, that heart—can I venture on this seeming boast?—that heart was raised to God! I passed scatheless through the fiery ordeal of the world's witcheries and temptations, by His grace alone; but I called in aid, to strengthen me, all those inferior instruments and subordinate motives, which, in the whirl of seductive pleasures, will sometimes strike more forcibly and practically, than sublime and abstract truths. One of these was, when he returns, God grant he may respect me." Lord Charleton raised the unresting hand to his lips, and the duchess continued: "My other safeguard was, to have one or other of the children always with me. In school-room hours I borrowed from the nursery; but when those were over, I made Charlotte and Emily my willing companions. After they were in their early beds, and the more dangerous world began its evening amusements, I had the choice of these alternatives: to win the duke to be my protector abroad, to remain with him at home, or to be accompanied by Mrs. Crawley. Do you remember her at Eagle Crag, as my governess?"

"I do; and that on leaving the position of governess, she became your confidential friend."

Yes; Mrs. Crawley consented to act as companion to her former pupil during the gay London season, still retaining her own modest home in Chapel street. Thanks to her presence, I was saved the reputation, I might have gained, of the willing enchantress of the day."

"I have heard of you," said Lord Charleton, "at that period of your London celebrity. You created the same sensation that now surrounds Miss Woolton. I sometimes, when at Caen, entertained a few of my countrymen; and on one of these occasions, was gratified to find the undeviating rectitude of your life, acknowledged by the very beings who would fain have tarnished it. One nobleman, notoriously your admirer, terminated his enthusiastic encomiums, by lowering his voice to scandal pitch, and avowing that he had heard, from authority he could not dispute, that you were actually—although you had the exquisite tact and taste not to make it evident—but it was a fact—that you were pious!"

The duchess smiled, and continued:

"With respect to my position as stepmother, I was favored; for the relations of the first wife are generally those to inspire suspicion, if not dislike, of the second wife, in the ductile minds of the children; but, in any case, the first duchess and myself had the same relations, who were delighted that the children of their dear Helena should fall to my inheritance. Still there was no precaution to take; it was with the governesses and the old confidential servants, especially the head of the nursery. All this was happily arranged, and having once determined to live for others, not for myself; remembering, also, that without the spirit of sacrifice—of daily sacrifice—to the characters, habits and infirmities of others, there is no carriage of the Cross, consequently no security that one is on the straight and narrow road; I prayed for perseverance, and God granted it. So here am I, a respectable old duchess of sixty-three, who has made no heart ache but her own, here below, and is looking forward to the wonderful time, or rather the wonderful eternity of all things prosperous, all things harmonious; no partings, but the security that those we love are ours forever."

"And that reunion of faithful hearts has commenced, even here, with you

and me, Emma," said Lord Charleton; "since here we are, after nearly fifty years' separation, seated side by side, with the same faith, and the same glorious hopes before us."

"Yes," replied the duchess; "it is nearly fifty ago since, in the most inconceivable manner, we two broken-hearted lovers parted forever; when, had we thoroughly sounded each other's generosity and power of sacrifice, we need never have parted. You would not invite me to share the painful exile before you, and I misunderstood your delicacy for a tacit avowal that the step would be impossible."

"Had God intended your mission on earth to have been with me," said Lord Charleton, "He would have inspired us both differently. It is true, I dared not request so great a sacrifice from one on whom the world smiled so lavishly."

"What did you do with all the little keepsakes?" interrupted the duchess.

"On the eve of my marriage, I gave them, sealed up, into the hands of my confessor at Caen; with directions to his successor to preserve the packet until called for by the Earl of Charleton. On my return through that city, to England, I received back the packet; and its contents are in my private desk, which never leaves me. Why should I entertain any scruple respecting them? If second marriages are permitted by the church, why not still more the pure union of two hearts that adversity and other ties had parted, but are now re-united in the fine sunset glow of their evening days. Why should I scruple to love you now, Emma, just as if you had been with me during those fifty years? And what has become of a certain number of little trifles, valued because of the donor, once in the private safe-keeping of the Honorable Emma Sedley?"

"They are buried," replied the duchess; "they are in the vault at Eagle Crag. When I go there in the autumn, I will have the little coffer brought up from its long entombment."

"In the mean time," said Lord Charleton, "let us make an exchange of presents, in remembrance of this, to me, most interesting conversation; and permit me to request that the choice you make, may be guided by the lines I now repeat from Cowper's address to Mrs. Unwin:

*Thy silver locks, once auburn bright,
Are still more lovely in my sight
Than golden beams of Orient light—
My Mary."*

"It shall be so," said the duchess. "This day week, should jewellers prove true, 'the silver lock' shall be sent to you."

"And the bearer must await a similar little packet from me, bearing the date of to-day, June 22d, 1854," added Lord Charleton, rising to depart.

"Stay for ten minutes longer," said the duchess; "although the subject on which I have to speak, will assuredly, drop bitterness into the cup of joy."

"Then I will not hear it, Emma, even from your lips. It will give me an excellent reason for calling on you again in a few days."

"Oh, a few days hence may be too late. Come to-morrow."

"Well, then, be it to-morrow. But do not let that, or any other subject, mar the joy of to-day—a day of renewal of youth to me. I am going to ride into the country."

"Oh, Charleton!" cried she, "I must speak these few words: your life is in danger. Do not ride in lonely places. Two grooms are better than one; let them be armed; but, above all, do not dine out to-day at any new house."

"I have a few friends at home to-day," said his lordship, smiling; "and before there will be a question of dining to-morrow, your grace will have given me all the details of this bitter drop."

CHAPTER XXVI.

DISCUSSIONS ON PRACTICAL MORALITY.

"A fashionable three months in this largest capital of Europe, affords unlimited opportunity for ignoring the Ten Commandments, and cultivating the seven deadly sins. I am about to give you a proof of this sentiment, my lord," said the duchess on the following day, "by producing a document, placed in my hands by Colonel Whyne and his wife, which I must render more intelligible by a short and authentic preface." Her grace then recounted the impression on Miss Woolton's mind, that Lord Stanmore had perished in the water; and that, unable to bear a longer removal than to Belgrave square, she had passed the night in dictating to her bosom friend, Georgina Whyne, the letter to his Serene Highness Prince Ernest Wolfonschriedenfol.

Lord Charleton attentively listened, and as attentively perused the "brouillon." At length he drew forth his pocket-book, and produced a letter from Mr. Gerard Woolton, which he handed to the duchess, saying:

"The two letters appear to have a hidden link between them,"

The letter ran thus:—

"MY DEAR LORD—The youthful frolic of Lord Stanmore, in diving into the water from our pleasure boat, has, strange to say, been so maliciously interpreted by a gossiping world, ever craving for excitement, that it has become not only a matter of respectful and affectionate feeling, but one of imperative necessity, for the preservation of our moral standing in the world, that both elder and younger branches of the house of Woolton should prove to be on friendly terms with each other. To effect this, I have arranged for a large dinner-party, at my house in Brook-street, which I trust will be graced by your presence and that of Lord Stanmore. Our mutual friends, Lord Claud Chamberlayne and Colonel Whyne and family, will decline all other engagements, to be present at this happy family reunion, assuring me that from the knowledge they have of your character, you will not refuse this most earnest invitation. Leaving, therefore, your lordship to fix your own day,

"I am, with sincere esteem,
"Your lordship's humble servant and cousin,
"GERARD PHILIP WOOLTON,
"Lower Brook-street, Grosvenor-square,
June 23d, 1854."

The duchess having perused this letter exclaimed:

"What can you do?"

"I can do this," replied Lord Charleton, showing the copy of his reply, which was as follows:—

"MY DEAR SIR—Your kind proposal of a family dinner, in the company of mutual friends, meets with my warmest approval; but as I am the head of the Wooltons, the first meeting ought to be at my house, to which I will invite all those mutual friends, who have judged so kindly of me. Permit me, therefore, to name Tuesday the 28th of June, for welcoming yourself and Miss Woolton to Carlton Gardens; and believe me, &c."

"This admirably postpones the evil day," observed the duchess. "Nothing can be better. The dinner, however, in Lower Brook-street is only deferred. You, are, I am aware, determined not to expose and disgrace your kindred, and we must trust that some event will occur to render your presence there gracefully impossible. In the mean time, your safety and that of Lord Stanmore is not exposed; for a hoped-for banquet of deadly viands is prepared for you both, and father and daughter are biding their time with a determination worthy a better cause. Alas poor Hortense: the Evil One is fascinating her, as she fascinates others. This attainment of something unexpectedly brilliant, and just possible to her ambition, is the bait that has won her."

At this instant Colonel and Lady Emily Whyne were announced, and shortly after Lord Claud Chamberlayne. The short interval before his arrival had been passed in interchange of kind inquiries, and in some arrangement between the duchess and Lady Emily, respecting flower stands in the balcony; but the previous and painful topic that had occupied the private thoughts of all, had taken full possession of the mind of Lord Claud, so much so, that he had scarcely paid his brief respects to her grace, than he commenced with:

"What is a man's duty when a friend is virtually convicted of being a rascal? I should like to have that point cleared up, before I leave London for Vienna. Come, duchess, get Lord Charleton to pronounce; or, if he will not, arrange the difficult matter yourself. Your grace has not only a good head, but has made practical morality your especial study, for which this wicked London ought to be most particularly obliged to you."

The duchess turned to Lord Charleton, who said:

"I suppose that, in the difficult case of a conscientious struggle, between moral rectitude and fidelity to friendship, the decision would greatly depend on the repentance of the erring friend. Let us imagine some cases. Let us suppose a case doubtful as to perfect integrity, on the part of a banker who fails: of the perfect courage and disinterested action of a captain who loses a vessel; of a general who loses a battle, or capitulates a fort; of an ambassador who concludes a disadvantageous treaty; we will suppose in one of these cases, a strong painful doubt in the mind of a hitherto friend, of the strict integrity of the man who has held the high trust. Does that man, suspected, but still prosperous, surrounded by flatterers, and at ease with himself, require no moral support from his former friend—that friend may very well withdraw; but should it, on the contrary, be found that his withdrawal turns the scales against the suspected man, then, I feel, that the friend should return to his side. Remember, that we are supposing a case of suspicion, not conviction. In a case of suspicion of guilt. I repeat, that the repentance of the erring man should bring back his friend."

"There are some minds, unfortunately, that never, humanly speaking, can repent," observed Lord Claud. "The state of their conscience is so warped, so false, that they cannot see the truth. They seem so honest in their false view of things, that they become quite respectable. You begin by lamenting their infatuation, and you end by thinking what good things they can say? What, after all, if they should be right? These persons are particularly prone to assist Divine Providence in adjusting society. They like to have the power over their social chess-board, to move, or even remove, the pieces to win their game. The conquerors of old did so; and great, more than good, men have done so in more modern times. If one or two persons mar an earnestly-desired and desirable adjustment of things, these persons are to be removed. Does not the mind become, at length, quite confused?" (TO BE CONTINUED.)

The Prussian Colonel Von Sobbe, who was a General in the Turkish service, has been dismissed by the Porte, at the request of Emperor William, on account of his conduct in sending to the Porte and to Emperor William a complaint that Prince von Radolin, the German Ambassador, had slighted him.

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ELWOOD, Ind., March 6, 1891.
I used Pastor Koenig's Nerve Tonic for nervous and restless nights after hard study; it gave me the most refreshing sleep I ever had. I also ordered it for a person who suffered from nervousness, and it did him much good.

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

REV. FATHER J. B. HUMBERT,
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E. B. A.

ST. MARY'S BRANCH, No. 31, LINDSAY.

Grand Organizer W. Lane having been in correspondence with P. J. Hartnett, a member of No. 21, now residing in Lindsay, respecting the formation of a Branch in that Catholic town. A visit was decided upon, and with his assistance a canvas was made with very favorable results, and a meeting was called for Sunday July 1st, in the C. I.S. Hall kindly lent for the occasion. When the following gentlemen were present: C. R. Podger, J. Sheehan, W. Duffus, J. Smith, F. O'Donnell, J. Campbell, W. Baker, D. Curtin, J. R. O'Neill, J. Meehan, P. McEvey, J. R. Donaghu, F. Scott, W. Healey, E. Daloy, T. Carney, G. Fitzpatrick, S. White, S. J. Trotter, W. O'Conner, J. Banniff, A. McEvay, P. J. Hartnett, and several others.

After the aims and objects had been explained, it was decided to form a Branch of the Association. And the above named were duly initiated by the Grand Organizer, and ten gentlemen gave their names for a future meeting. District Organizers W. Devlin and P. Doris were present as visitors from Peterborough. After the initiation it was decided to place the Branch under the protection of the Blessed Virgin, the Organizer accordingly named it St. Mary's Branch No. 31. The organizer having appointed District Organizer W. Devlin, Judge P. Doris, Inspector, and P. J. Hartnett, Clerk. The following were nominated and elected, for President, C. R. Podger, Vice-Pres., T. Sheehan, Rec. Sec., W. Duffus, Fin. Sec., W. Baker, Treas., J. Smith, Stewards, J. R. O'Neill and W. O'Connor, Marshal J. Meehan, Asst. Marshal, S. J. Trotter, Inside Guard, G. Fitzpatrick, Outside Guard, D. Curtin. The Organizer then gave them the obligation, and duly installed them. The various officers having thanked the members for their election promised to do all in their power to make the Branch a success.

The Insurance feature of the E.B.A. is optional, the sick and funeral benefits of it alone will be of very great benefit to those that cannot or do not wish to carry an insurance, so that E.B.A. and C.M.B.A. can work hand in hand, protect and provide for every member of our Holy Faith.

TORONTO—The members of Branch No. 11, met in their new hall and spent a very pleasant evening, initiating two members, reinstating one and received apologies from several that could not possibly attend.

The meetings of Branch No. 12 are well attended, and the roll of membership steadily increasing, at their last meeting two were initiated, one proposition received, and the Executive recommended the acceptance of five applications. Branch 29 also added two members to their roll.

Ladies' Circles—The Ladies' Circles are making good progress. Circle No. 1, St. Patrick's initiated one at their last meeting, and received five applications. They elected the following Committee from the men's Branch, J. J. Nightingale, W. F. Breon, and H. Melville; H. Melville representing them on the 6th Aug. Committee. Circle No. 2, St. Helen's, have increased their membership by four, and have several applications. T. McCarthy is their representative on 6th August excursion. Circle No. 3, St. Cecilia, initiated two, and received several applications. H. McDonald represents them on Excursion Committee.

LETTER OF CONDOLENCE.

To J. J. Nightingale, District Organizer:

DEAR SIR AND BROTHER—On behalf of the Grand Branch we beg to tender you our sympathy in the sad bereavement you have sustained by the death of your beloved mother, trusting that Almighty God will give you grace to bow with Christian fortitude to His Divine will. And pray that the soul of the deceased will be received into eternal joys. D. A. CAREY, Pres. W. LANE, Sec. Treas.

At the regular meeting of St. Patrick's Branch No. 12, the following resolutions were unanimously adopted:

Resolved—That having heard with deep regret of the death of Mrs. Nightingale the beloved mother of our esteemed Financial Secretary, Bro. J. J. Nightingale.

Resolved That we the members of Branch No. 12 desire to convey our sincere sympathy to our respected Brother and his esteemed sisters in this the hour of their sad affliction.

Resolved—That out of respect to her who was a benefactress of Branch No. 12, we drape our Charter for 30 days.

Resolved that a copy of these resolutions be mailed to Bro. J. J. Nightingale and his sisters, also to the Grand Sec. Treas., for insertion in the official organs.

W. P. MURPHY, P. J. O'CONNOR, J. J. MOLONEY.

Obituary

We regret to record the death of Mrs. T. McSivian who passed away at the residence of her son Andrew, in Cobourg in the 73rd year of her age. She was one of the fine old stock, one of the true "mothers in Israel" whose best gifts to their country and their faith are a fine family and the record of a blameless life. There are many who live a life of power and fame who pass from the

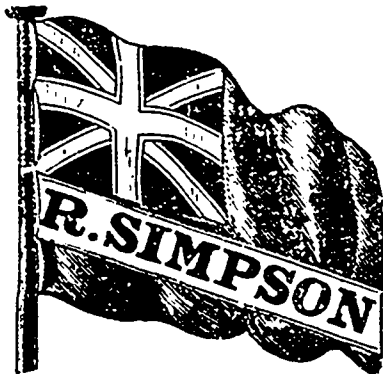
world with less of good to their account, and less of heartfelt grief from those who have known them. For forty years she has lived in this parish, leading the good humble life of the faithful Irish mother and wife, and the esteem which her character obtained for her was made manifest in the magnificent funeral cortege which followed her remains to their last resting-place. Her sons and daughter, whose lives show the impress of the mother's teaching, have the most sincere sympathy of all their friends in their loss. It is they indeed who need it most—as for the departed, a long life of faith and fortitude can have but one ending, and that's one of joy.

St. John, N. B.

This has been a day of much interest for Roman Catholics in this city. Bishop Sweeney, of St. John, held a confirmation service at the R. C. church at 11 o'clock this morning, when 70 persons were confirmed. He was assisted by the Rev. Fathers McDovitt, Savage and Kiernan, of St. Mary's, the latter preaching the sermon before the confirmation service and the bishop afterwards delivering a short sermon of instructions. A similar service was held at St. Mary's at 3:30 this afternoon, when Father Savage and Bishop Sweeney confirmed about the same number, Bishop Sweeney goes to French Village to-morrow, where another large number is to be confirmed.—Telegraph, July 9.

Atheism is a characteristic of our days. On the sentiments, manners, pursuits, amusements, and dealings of the great body of mankind there is written in broad characters, "Without God in the world!"

When we reflect that all the aspects of nature, all the emotions of the soul, and all events of life have been the subjects of poetry for hundreds and thousands of years, we can hardly wonder that there should be so many resemblances and coincidences of expression among poets, but rather that they are not more numerous and striking.—Living fellow.



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COAL AND WOOD CONTRACTS.

Sealed tenders, addressed to the Hon. the Commissioner, at this Department, will be received until noon on

THURSDAY, JULY 19TH, 1894,

for Coal and Wood, to be delivered to the undermentioned stations for the term ending July 1, 1895.

Table with columns for TORONTO and OTTAWA, listing items like Government House, Parliament Buildings, and various coal and wood quantities with prices.

The coal and wood must be delivered and stored away by the contractors in the bins or other receptacles at the respective institutions in quality and manner satisfactory to the persons in charge, and, at Toronto, at any time until the 15th October next, except that for the Government House, Osgoode Hall and the Education Department; about one-third of the furnace coal cannot be received until after the 31st December next; and for the old and the new Parliament buildings it must be delivered from time to time in such quantities as may be required during the term ending July 1st, 1895.

Forms of tender and other information can be had on application to this Department. Separate tenders will be received for the different kinds of coal and for the wood, and separately for Toronto and Ottawa. The bona fide signatures of two sufficient officers will be required for the fulfilment of the contract or for each of the contracts.

W. HARTY, Commissioner.

Department of Public Works, Toronto, July 5th, 1894.

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