

# The Catholic Register.

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

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## CARDINAL'S FUNERAL

Religious and Public Ceremonies in Quebec

CHURCH, STATE AND PUBLIC

All Fully Represented—Cardinal Gibbons Present—A Great Gathering of Bishops and Clergy—Report of the Funeral Service.

(SPECIAL TO THE REGISTER)

Quebec, April 18.—The remains of the late Cardinal Taschereau were this afternoon translated from the Palace to the Basilica, and every manifestation of reverence that religious and civil ceremony could impart. The procession started at three o'clock, the coffin being conveyed on a hearse drawn by six horses. All business along the streets in the line of march was suspended and the stores closed. Mourning drapery was displayed on every house. The following public buildings were conspicuously draped: the Court House, City Hall, and Post Office, also the Chateau Frontenac and the railway offices. The Basilica itself was heavily draped. The route of the procession was lined with a fringe of military, resting on arms reversed, with a large military staff. The escort was under command of Lieut.-Col. Farley, with Captains Ray and Sharpley, and consisted of about 150 men from the 9th Battalion, 100 men from the Royal Canadian Artillery, 75 men from the 8th Battalion, and 50 from the Queen's Own Canadian Hussars.

His Eminence Cardinal Gibbons recited the sacred office, and the following archbishops, bishops and clergy assisted in the ceremony: Archbishops Begon, Quebec; Languevin, Winnipeg; Duhaime, Ottawa; Rev. Frank Ryan (representing the Archbishop of Toronto); O'Brien, Halifax; Bruchesi, Montreal; Bishops McDonald, Charlottetown; Dowling, Hamilton; Emard, Valleyfield; Lacroque, Sherbrooke; Moreau, St. Hyacinthe; Doellies, St. Hyacinthe; Labrecque, Chicoutimi; Blais, Rimouski; Gravel, Nicolet; Ladecoche, Three Rivers; Parkins, Providence, R.I.; O'Connor, Peterborough; Sweeney, St. John's; Vicar-General Rouillier, Ottawa; Chalfoix, Sherbrooke; Racicot, Montreal; Mgr. Farrelly, Belleville; Vicar-General Gauthier, Brookville; Vicar-General Kelly, Kingston; Rev. John Hogan, Nanapan, Rev. P. Lamarche, Toronto; Rev. G. Cioclaru, Erinville, and others.

The casket outside was covered with black cloth, caught up by tassels in graceful folds. The crucifix upon the top and the plate of brass. The simple inscription on the plate had the date and place of birth and death of the Cardinal Archbishop of Quebec.

Besides the French national societies, the representatives of the C.M.B.A., the A.O.H., the C.B.L., the C.O.F., St. Patrick's Court, the St. Patrick's Literary Institute, the St. Patrick's Total Abstinence Society, St. Patrick's branch of the St. Vincent de Paul Society, the Irish National Association, marched in procession with flags draped, and the St. George's Society was in itself impressive. The funeral was presided over by Mr. Evans, president and other members of the brotherhood also took part in the cortege. The fire brigade's detachment had its waggons draped heavily.

The Governor-General was represented by Major Denison, A.D.C., and Sir W. Laurier by Hon. Chas. Fitzpatrick. Lieutenant-Governor Jettie was accompanied by Major Shepard, A.D.C. The members of the bar were headed by Sheriff Gagnon, in official robes, the Consular body by Messrs. Schwartz and Froehette, in Consular uniform, and the City Council by Mayor Hon. S. N. Parent. Hon. C. A. P. Pelletier represented the Dominion Senate, and Speaker Tassier presided over the Legislature. The funeral cortege was headed by the funeral coach, headed by Sergeant-at-Arms Lacroque, headed by the members of the Legislative Assembly. The professors of Laval University were their official robes, as did Sir L. N. Cassault and the judges.

It was a solemn sight as the long procession traversed the draped streets, the clergy receding along the flanks and the members of the city following. Arrived at the Basilica the office was closed by Cardinal Gibbons, assisted by Fathers Racicot and Rosbach. The casket was placed on a catafalque in the sanctuary to await the final ceremonies.

IMPRESSIVE RITES IN THE BASILICA.

Cardinal Gibbons sat upon the throne especially erected for him. Immediately behind the relatives of the deceased were Major Denison, representing the Governor-General; Lieut-Governor Jettie; the Hon. Sir W. Laurier, Senator Scott, Hon. H. R. Doholl and Hon. Charles Fitzpatrick, of the Federal Government. Bishop Dunn of the Anglican diocese of Quebec, was represented by his son and chaplain, Rev. D. Dunn. Other members of the press and learned professions, the Mayor and City Council, and the military staff were all provided with reserved seats.

Mass was celebrated by Mgr. Bégin, and Cardinal Gibbons sang our choir. Certain dignitaries presided at the first absolution, Archbishop O'Brien at the second, Archbishop Duhaime at the third, Archbishop Languevin at the fourth and Archbishop Bruchesi at the fifth.

The funeral oration was delivered by Mgr. Labrecque, Bishop of Chicoutimi, who took his text "Be thou faithful unto death and I will give thee a crown of life." His Lordship first drew a comparison between the scene of mourning that surrounded him and that which he recalled as having taken place some few years ago sacred eloquence echoed the universal joy at the glory bestowed upon a prince of the Church. From his throne the august old man, his forehead encircled with the diadem of the Pontiff, and his hands resting upon the altar, uttered the overflowing treasures of his tenderness upon the grateful throngs of people kneeling at his feet. To-day, instead of the throne, it is a bier which we see draped before our eyes. The purple is changed into the violet, and the common prince of the Church, our glances, penetrating the mysterious folds of the winding sheet, search in vain the face where the goodness, holiness, majesty and grace had depicted themselves in the features of our deceased. Only alas! cold remains, flesh without life, a body marked with the irrefragable seal of death. The fatal angel has passed upon the Church of Quebec. He has struck it in its chief, in its well-loved pastor, and its ruler of our diocese, and now the common burial, has been placed at rest, to sleep like so many others upon the bed of eternal rest.

The prosopher proceeded in glowing language to pay an eloquent tribute to the works and spiritual labors of the late Cardinal as a citizen, and to the part taken by him in the matter of religious education. We mourn not only a great Christian, not only a great Bishop, but also a great citizen, and to his country. Cardinal Taschereau, walking in the footsteps of his predecessors, professed for Canada a religious love. He loved it; he was proud of it; he had faith in its future and in the bright future ahead of it. His confidence seemed to have specially marked for it on this part of the American continent. Judging, and with reason, of the greatness of a people, not by dominion of number, but by the extent of riches and the grandeur of their genius, by its morals and intellectual influence, he believed that French Canada was called to form a select force, a moderating power, a beneficent brood of civilization and spiritual light. They saw into which other people are plunged.

With what regrets, too, did he see the rising tide of Canadian emigration reaching each year to other shores and depositing there in other lands the richest of our work. What zeal did he not show to develop the soil of the inhabited lands of this province, in founding new parishes, new dioceses, and in favoring by all his power the vital causes of civilization. Placed high above political parties, keeping in the ministerial arena, he sought above all the triumph of the great social principles on which rest essentially the happiness of nations. Taking the special conditions of race and religion into consideration, he desired to see without pretending to exact what is impossible to obtain, except in countries exclusively Catholic, he desired nevertheless that a religious inspiration should animate our legislators, protecting them against the influence of the spirit of justice and general equity should preside over the government of this country. So history, in exalting his prudence, will be not less eloquent for his righteousness and firmness, associating his name on the monuments of the past. He, the Cardinal, lately descended into the tomb. It will also recall with gratitude his courageous accents in favor of religious education. It will say that noble one of his last acts, that noble act of benevolence made with all his colleagues, in the name of what is most holy, of the rights of Catholics trampled under foot by a narrow and blind fanaticism, and this act of courage inspired by the purest Christian motives, and by the simultaneous expression of loyalty which never believes itself, and holds ever in honor all dangerous or premature political transformations.

He concluded by a stirring reference to Mgr. Bégin, saying that the Cardinal had left the task of a second Moses, to be the prudent and enlightened guide of his people, even as the old Saint Moses, thus seeing his end approaching brought down from Heaven a last benediction that has cherished to the hands of another like himself, Judas Maccabees, his son.

September, 1811; certificate of deacon, 12th March, 1812; and certificate of priest on the 10th September, 1813; Arch-episcopal bull of 31th December, 1817; certificate of episcopal consecration, 17th March, 1817; voluntary bull, 15th March, 1816; mandatum on his elevation to be archbishop, March 19, 1872, mandatum in favor of the Church of St. Anne de Beauport, 12th May, 1873; mandatum in favor of the Hospital of the Sacred Coeur de Jesus, 1st December, 1873; biographical notes of His Eminence in Latin stories on parolism; four medals representing respectively Pius IX., who appointed him archbishop; Leo XIII., who elevated him to be cardinal; and Mgr. Laval, first Archbishop of Quebec, also His Eminence himself. The last medal represents His Eminence on his elevation as a prince of the Church.

A Hero of the Ship Fever.

To the Editor of The Register: Sir,—In a cursory reading over of your Quebec letter in current issue about the demise of the illustrious and saintly Cardinal Taschereau, my attention has been caught by an omission which I think should be corrected.

The writer says that Cardinal (then Father) Taschereau came to the assistance of the lamented Father McMahon, the then pastor of St. Patrick's, Quebec, during the terrible period of the ship fever. Now, God forbid it that I should attempt to derogate in the slightest degree from the priestly and Christian charity which animated the Cardinal and the dozen or more other priests, French and Irish, who volunteered their services at Grosse Ile during that awful visitation; nor do I desire to belittle the immense service to nationality as well as to creed rendered by the over-bermored Father McMahon, who founded St. Patrick's Church and formed a distinctively Irish congregation in Quebec city, in face of difficulties and obstructions well calculated to cow any but a man of indomitable strength of mind.

The omission I refer to is that of the name of the Chaplain on duty from Isle when the fever first made its appearance—the late Rev. Bernard McGauran. Father McGauran was then in the first or second year of his priesthood, full of life and energy. He faithfully discharged the duties of his position single-handed till nature itself became exhausted, he was stricken down by the dread typhus, and it is an actual fact that so constant and so unremitting had been his attention with his strength remaining, that he voluntarily resigned his post and had to be cut from off his feet. I trust that you will give space to this rectification of the omission referred to, an omission I am most moved to correct, because I felt that the honoring of the memory of the noble priest of St. Patrick's Church and of the others, the memory of the proto-martyr of Grosse Ile, was unjustly forgotten.

Yours respectfully, April 16th, 1898.

C. O. F.

To the Editor of The Catholic Register: DEAR SIR,—I beg through your valuable columns on behalf of the Ontario Provincial Court of the Catholic Order of Foresters that you would kindly respond to the appeal sent out by the Provincial Court for the brethren of St. Alexander Court No. 894 of Casselman, Ont., who lost all their supplies, etc. in the forest fire on the 15th of January, 1897. The members of St. Alexander Court are doubly grateful to those Courts who aided them and to the brethren at large for their kindness in the midst of their difficulties, and desire to thank the Courts for the generous assistance in which they responded to the Provincial Court's call for assistance.

The following is a statement of the amount received and disbursed: Court No. 138, Campbellton, N. B., \$5.00; 187, Westport, Ont., \$1.00; 201, Toronto, Ont., \$12.00; 203, Ottawa, Ont., \$25.00; 227, Cornwall, Ont., \$10.00; 242, Windsor, Ont., \$4.40; 262, Brockville, Ont., \$2.00; 298, London, Ont., \$5.00; 306, Prescott, Ont., \$5.00; 315, Ottawa, Ont., \$5.00; 330, Ottawa, Ont., \$5.00; 370, Toronto, Ont., \$16.00; 379, Pembroke, Ont., \$10.00; 388, Sault Ste. Marie, Ont., \$5.00; 396, Moose Creek, Ont., \$15.00; 407, Arripit, Ont., \$11.67; 429, Cambridge Bridge, Ont., \$4.00; 440, Vanclay, Ont., \$10.00; 454, London, Ont., \$5.00; 601, West Manchester, N. H., \$10.00; 538, Tecumseh, Ont., \$5.00; 544, North Bay, Ont., \$5.00; 584, Brantford, Ont., \$5.00; 545, Glenora, Brantford, Ont., \$7.50; 546, Brantford, Ont., \$6.00; Ottawa, Ont., \$5.00; 618, Maidenstone Cross, Ont., \$2.00; 617, Iron River, Mich., \$8.55; 626, Whitney, Ont., \$4.50; 654, Fallowfield, Ont., \$5.00; 695, London, Ont., \$1.00; 709, Melville, Ont., \$2.00; 708, London, Ont., \$3.75; 670, West Bear Lake, Minn., \$10.00. Total, \$237.80.

Disbursements—Paid to High Court for Assessments, etc., \$140.68. Disbursements—Paid to High Court for High Court \$7.65. Expenses travelling, etc., to reorganize Court \$12.50. Cash handed to Casselman Court, \$76.62. Total, \$237.80.

Yours fraternally, W. T. J. LEE, Prov. Chief Ranger.

Chevalier Henry's Birthday.

OTTAWA, April 18.—Chevalier John Henry, of Sparks street, is to-day 77 years of age, and receiving the congratulations of his many friends.

Mr. Henry was born in Portliffe, County Cavan, Ireland, in 1821. He came to Canada in 1844, and lived in Quebec for two years. He afterwards took up his residence in Ottawa where he has lived ever since.

On his arrival here he associated himself with his namesake, the late John Henry, Buffalo, and stayed with him for six years. He was married in 1849. When he had left his namesake, Mr. Henry engaged in the leather and shoe business, and continued in this until 30 years ago.

He then undertook government contracting, which he still continues. Mr. Henry has always taken an active part in all things appertaining to the welfare of the city.

For 30 years he represented By-ward in the city council and gave the utmost satisfaction to his constituents. An account of his staunch temperance principles—or he has been a temperance advocate all his life—was honored by the Pope with the title of Chevalier, and presented with two gold medals.

A true Irishman, Chevalier Henry has been connected with all the prominent Irish societies in the city. Two years ago he attended as a delegate from Ottawa, the great Irish convention, held in Linstown Hall, Dublin.

Mr. Henry is still hale and hearty and looks as if he will spend many years as a respected resident of the capital.

Savings Banks Deposits.

The debate in the House of Commons on April 12, 1898, Hon. William Mulock's proposal to reduce the rate of interest on deposits in the Government Savings Bank, brought out the following facts. Mr. Foster when not long in office had recommended the reduction of the rate of interest from 4 to 3 1/2 per cent. because the prevailing rate of 4 per cent. was so much greater than the rate at which money could be borrowed on the London market that the Government was not justified in asking the tax payers to pay the difference, consequently the reduction had been made.

But that difference did not exist between 3 per cent. and a 2 1/2 per cent. rate; besides it was a wise policy to give lenders in the country a slightly higher rate than was paid to lenders outside the country. One year ago when Mr. Fielding cut the rate to 3 per cent. Mr. Foster had no fault to find, but the reasons given for the second cut to 2 1/2 per cent. were not satisfactory. Mr. Fielding had given as the reason for the existence of savings banks that they were necessary in order that the people might have a safe and safe place of deposit. That was not correct because the Canadian banking system had always been so sound that the safety of deposit there was never questioned. The reason for the savings banks in Canada is to encourage habits of thrift and economy among the people. The depositors were men earning small incomes, whose yearly savings were too small for permanent investments, but who placed the little margin between income and expenditure in the banks and so added little by little to a store laid up against a rainy day.

Why was Mr. Fielding so concerned about aiding the banks to reduce the rate of interest? Canada was paying on the new London loan, including interest and cost, 2 1/2 per cent., and yet Mr. Fielding would pay only 2 1/2 to Canadians lending the Government by means of deposits in the savings banks. For forty years to come Canada on loans would be paying rates of 3 per cent. higher than we our own people; and for eleven years Canada would be paying 8 1/2 per cent. on outstanding loans, while only 2 1/2 per cent. would be paid to Canadians depositing in our own Government Savings Banks. In these banks there were to day deposits amounting to fifty millions of dollars, loaned by the Canadian people to the Government, the interest on which was distributed everywhere among the people of small means. It gave the people an interest in our institutions and in our Government, and formed a stimulus to prudence and thrift. It had been a grave mistake to reduce the interest paid our own people below the rate that had to be paid the great money lenders of London. The full cut in the interest would result in a yearly saving to expenditure of half a million of dollars, but had it been saved to the taxpayers of Canada? No; because the taxation had not been reduced that amount. The Government decided that they needed more money; they did not dare raise it by an increase of taxation; so they decided to squeeze it out of the savings of the people.

The proprietors of Parmelee's Pills are constantly receiving letters similar to the following, which explains itself. Mr. John A. Bean, Waterloo, Ont., writes: "I never used any medicine that did me so much good as Parmelee's Pills for Dyspepsia or Liver and Kidney Complaints. The relief experienced after using them was wonderful." As a safe family medicine Parmelee's Vegetable Pills can be given in all cases requiring a cathartic.

## FREEMASONRY.

(WRITTEN FOR THE REGISTER)

We have just been reading a pamphlet, by Rev. M. Fouquet, on the subject of Freemasonry; and the effect of it upon the mind is simply bewildering. What with "binary" and "ternary" creeping up into "quaternary"; what with "angles," "squares" and "circles," with "triangles" and "aprons," "compasses" and "crosses"—all of which float on the atmosphere of the book—were more confused than helped in the attempt to master the idea or constitutional principle of the Craft.

Nor is this much to be deplored, for, indeed, we have no intention whatever of adventuring upon the troubled waters of an enquiry into the meaning and purposes of Freemasonry. That very mysterious body keeps itself well in the dark. Its deliberations are held, chiefly, in the night; and as if strong bolts and bars were not enough to keep its voice from reaching the outside, there are oaths and imprecations, said to be of a fearful nature, intended to secure the same end. In consequence the Fraternity must be judged more by its actions than by its constitutions. It is felt rather than seen. And, indeed, here in Ontario, except accidentally, or locally,—as when an unscrupulous man uses it for his own purposes—it seems harmless enough, the occasion of a parade once in a while, and (a friend told me) a first-rate excuse to madam for coming home rather late at night.

But notwithstanding that here it has not the character, as far as we can see, of Continental Masonry, we should never forget that it is at enmity with the Church and under her ban. No one can be at once a Catholic and a Mason. At the threshold of the lodge hangs the fearful sword of excommunication, and whoever crosses it by the very act severed from the communion of the faithful, and cannot participate in the sacraments or other spiritual riches of the Church until he has completely renounced the Masonic allegiance.

People sometimes say, "Why is this? We cannot understand the grounds of such a law." And to this the answer is not far to seek. If we never obeyed a law until we understood its grounds, and approved them, I fancy there would be very little use for legislation either in Church or State. But the common sense of mankind revolts at the idea of everyone's being his own king. The thing is too absurd to be reasoned about at all. The world, like the day—ordinary nations persevered dies—must be guided and controlled by rule and regulation, if order and with it progress and peace are to be looked for. Hence wherever man is found there is, at least, some semblance of law, and the grades of civilization are pretty accurately distinguished by the more or less perfect state in which that law exists and is obeyed.

Now of law, correctly defined, there is only one source—non est potestas nisi a Deo. There is no power but from God. And they alone to whom He has given a participation in this power have the right to impose rule upon any rational being. There is this much of truth in the Declaration of Independence, "All men are born equal," that no man has authority over another man, unless he can show that God has given it. Such authority—with its proper and different limitations—has been conferred on three institutions—the Family, the State and the Church; and therefore these three, when they make an imperious law, not by their own power, but by that which is invested in them by divine commission; and whilst they keep within the limits, and legislate according to the tenor of such commission, their actions have the sanction of God, and bind under divine penalties. To disobey is to sin—not against father and mother, nor the State, nor again the Church, so much as against God Himself, who has been pleased to lodge the law in their hands, and in whose power as is necessary to enable them to do the duty He has appointed them. That threefold duty of guiding the child, the citizen and the Christian extends to all the actions of man, takes him wholly in, and provides for all the needs his nature is subject to.

Nothing further is required, and in consequence, nothing further can be admitted as coming from heaven. For if even human experience is enough to show that only disappointment and defeat can result from the attempt to move something by the action of equal forces resting each other so, surely divine wisdom is above giving us the principle of authority and failure by setting up co-equal authorities for accomplishing the same end.

And yet this very absurdity is charged upon the Almighty by every one who maintains that, though He made a church and gave it authority and power to teach and control the spiritual man, still He left it to the people's choice, nay, as is claimed, even approve them in their choice, to set up over against this an institution of their own to do the very work He had otherwise pro-

vided for. This is the reason why St. Paul, a deep philosopher as well as an Apostle, is so unsparringly severe upon sects. Their very existence implies either that no provision has been made for our guidance, or the shocking assumption that He who made it was too powerless or too unwise to make His means adequate to their end. And of these two postulates it is hard to say which is more injurious to the divine sovereignty.

Now Freemasonry falls under the condemnation pronounced upon the sects. It does not claim or pretend to be Christ's institution, which He commends us to hear, yet it exacts an obediencia and surrender of freedom from every one of its subjects greater than is required by the Church. And if you ask upon what grounds? it cannot answer as can the Church, or the state, or the family. They can amongst Christians at all events, reply that they rest upon God's appointment and commission, and have just such power and authority as that commission gives, and no more. They ask for, insist upon, such commission; they do not pretend to enable them to do their divinely appointed duty; but mark, not for themselves, but for Him who made them what they are. And so in obeying them it is God in reality we must submit to, thus annulling the commission of God, and making us a way of their own, which one end shall lay upon the earth, and the other reach beyond the clouds? That was tried once, long ago, in the plains of the east, and ended in the confusion of tongues and the dispersion of the people. For every man came speaking in his own language, and as if I am like the Father," and the essence of it, as it exists in us, must be in the effort to break loose from everything that holds us back from simple union with Him. Now union with Him is impossible unless by His aid, and the aid is ministered in His way, "no other." The family, the state, the church are so many steps in that way, as made by Himself, and we are bound to follow. But where is it written that the man or man can make a way of their own, of which one end shall lay upon the earth, and the other reach beyond the clouds? That was tried once, long ago, in the plains of the east, and ended in the confusion of tongues and the dispersion of the people. For every man came speaking in his own language, and as if I am like the Father," and the essence of it, as it exists in us, must be in the effort to break loose from everything that holds us back from simple union with Him. Now union with Him is impossible unless by His aid, and the aid is ministered in His way, "no other." The family, the state, the church are so many steps in that way, as made by Himself, and we are bound to follow.

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Now what is Freemasonry or, for the matter of that, any unauthorized religious association, but the impudent attempt to do what so signally failed at Babel? They proclaim by their names and by the titles of their members built as high as Babel, which yet fell short of heaven? And if, or rather since they can't, they are mere frauds, promising what they can't perform, and leading their dupes into a state of spiritual blindness. For every man capable of understanding his own acts, who deliberately swears away his right to control himself, who puts a bit in his mouth and hands the reins to anyone not directly or indirectly commissioned by God, is a veritable ass.

Society and the Church can impose exact oaths of course, but as the matter of them in every case is limited and understood, and must always be in accordance with truth, justice and judgment; and that of no injury to the liberty of anyone. But to take an oath of blind obedience to a fraternity working in the dark, and commissioned by neither God nor society, is simply to abrogate one's individuality, to cease to be a man, because it is because it is called their slaves, only a thing or chattel.

This has been always my view of the ground taken by the Church in her condemnation of Masonry, and I understand it to be the view of the Fathers. It is not that they may be as good as their neighbors—but the ligament that holds them to the corporate body is rotten; or in plainer words, the oath by which they are made members is in itself immoral. For every man capable of understanding his own acts, who deliberately swears away his right to control himself, who puts a bit in his mouth and hands the reins to anyone not directly or indirectly commissioned by God, is a veritable ass.

## Oak Hall.

The little lads should see the windows of Oak Hall, with their wealth of suitings, neatly made in all sizes and patterns of the best quality of the French. There is nothing like the display we speak of in the mother of quality and price, to be found in Toronto.

Messrs. NORTON AND LYMAN CO. are the proprietors of Dr. THOMAS' ELECTRIC OIL, which is now being sold in immense quantities throughout the Dominion. It is welcomed by the suffering invalid everywhere with emotions of delight, because it banishes pain and gives insistent relief. This valuable medicine almost "every ill that flesh is heir to" is valued by the sufferer as more precious than gold. It is the elixir of life to many a wasted frame. To the farmer it is indispensable, and it should be in every house.