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The Motherland

Latest Mails from ENGLAND IRELAND and SCOTLAND

A hundred years have passed away. Death has just removed the venerable Vice-Provost of Trinity, Dr. Carson.

The Freeman's Journal publishes some interesting comments upon the succession of Dr. Ingram (1908) of 'Who Fears to Speak of Her'.

Robert Emmet, and he was determined not to say a word that could hurt his friend. Clara was for once silenced by the boy's audacity.

The largest fire Limerick has had for some time broke out in the large stores of Messrs. Cleve, on Howley's Quay.

That we consider that the construction of a line of railway to Belmullet would go far in the way of providing the necessary employment.

That we, therefore, most earnestly and respectfully urge upon Her Majesty's Government to undertake the construction of a line of railway to Belmullet.

should be undertaken with as little delay as possible, as being most urgent, if the threatened distress and its terrible consequences are to be averted.

A letter appears in The Sligo Champion calling attention to a district which is but too little known.

ENGLAND. Here are the statistics showing the rise of Catholicism in Great Britain since the beginning of the century.

UNITED STATES OF AMERICA. Year. Numbers. 1790..... 30,000

The London Echo published the following note on Mr. J. F. Taylor, Q.C., who has delivered a brilliant speech at the Irish Literary Society on Lord Castletown's lecture on Gratton.

One goes back to a medicinal at morphine at once on learning that the 'Hereditary Carrier to the Royal Household in Scotland' is dead.

to put it shortly, H.G.O.R.H.S.—boasted a string of names worthy his office and its title. He was Sir Windham Charles James Carmichael-Anstruther, Bart., of Anstruther and Carmichael, and he was seventy-three.

THE STORY OF A YOUNG BOY'S TRIALS. Was Growing too Rapidly and His Health Gave Way—Several Months' Doctoring Did Him No Good—His Parents Almost Discouraged.

It is truly pitiable to see boys just beginning to realize the possibilities of life stricken down with disease, the escape from which is sometimes thought to be little short of a miracle.

Catholic Truth Society. Inaugural Address of President Hearn of St. Mary's Branch.

The Toronto branch was organized March 10th, 1895. Its membership has gradually increased and now the roll numbers about 60, a very good membership for a small non-Catholic town like Trenton.

Now, Very Rev. Vicar General, Rev. Fathers, ladies and gentlemen, I come to deal with the branch in which we are more immediately interested, namely, our own St. Mary's Branch.

once in each month, and that the general management of the business and the distribution of the literature shall (unless other provision be made) be in the hands of the Executive Committee.

From the 15th August, 1896, to let May, 1897, the branch published a weekly newspaper called 'The Inquirer' of 5,000 copies per issue.

February 9—by the President, Dr. A. J. McDonagh, entitled 'Aims and Objects of the Society.'

answered through the Mail and Empire a misstatement made by Mr. D'Alton McGarthy in his speech early in 1896 in regard to a certain Papal Bull, and also referred in the columns of the Evening News a malicious report contained in a previous issue of that paper that certain nuns had escaped from the Convent of the Good Shepherd.

Another good work proposed by this branch and carried out, with the assistance of the other city branches, was the printing, framing and putting up in twelve of the principal hotels in the city a large card with a glass covering advertising the hours of service, etc., of all of the Catholic churches in the city.

March 8—by Mr. J. J. Murphy, Secretary of St. Basil's Branch, on 'Catholic Truth Work.'

August 81—by Dr. T. F. McMahon, on "Digestion."
 September 7—by Rev. Father Canning, of St. Paul's Church, city, on "The Catholic Truth Society, dealing especially with the Ottawa Branch."
 November 2—by Rev. Father O'Malley, on "The Faithful and their Work."
 December 7—by Rev. Father Oline, on "Catholic Truth Work."
 1897
 January 1—by Very Rev. Joseph McCann, V.G., on "Image Worship."
 February 1—by Father Canning, on "The Confessional."
 March 1—by Rev. William McCann, on "The Bible."
 April 5—by Rev. Father Carberry, on "Jesuits in America."
 June 7—by E. J. Hearn, on "A Visit to the Lakes of Killarney."
 October 4—by Rev. Father Dollard, on "A Church in Ireland."
 December 6—by Rev. Father L. P. Minahan, on "The Infallibility of the Pope."
 January 3—by Rev. Francis Ryan, P.P., of St. Michael's Cathedral, on "Books and how to read them."
 At the regular meeting of December 2nd, 1896, the question box was adopted and on the following regular meetings questions on Catholic doctrine were answered by the Very Rev. Vicar-General McCann, Father William McCann, Father L. P. Minahan and Father Dollard, and a great deal of information was thus given to the members as to the meaning etc. of different articles of faith and doctrines of the Church.
 In January, 1897, of all the old officers were re-elected for that year. At our last meeting, January 3rd, 1898, the following officers were elected for this year: Patron, His Grace Archbishop Walsh, 510 Sherbourne street; hon. presidents, Very Rev. Joseph McCann, V.G., St. Mary's Presbytery, McDonnell Square, and A. J. McDonagh, L.D.S., 274 Spadina avenue; president, E. J. Hearn, 47 Canada Life Building; 1st vice-president—Whelan, Residence 17 Grange avenue; chaplain, Rev. William McCann, St. Mary's Presbytery, McDonnell Square, corresponding secretary, Walter Fulton, 798 King street west; financial secretary, Miss Nellie Bagley, 67 Anderson street; recording secretary, Miss Kate O'Rourke, 57 Denison avenue; treasurer, B. J. Cronin, 881 Adelaide street west.
 This Branch has been instrumental in placing many of the publications of the Parent Society in the book-stores of this city. I have been informed also that the Rev. Father William McCann has under instruction several persons who are desirous of joining the Church as a result of the work of this society. I would like very much if the convenor of each committee would throughout this year keep a more correct account of the number of work done, and that the same be inserted in the minutes of each meeting of the society so that at the end of the year proper report of the society's work can be made. I need not ask the members of all committees to do their duty well, as I am sure they will do so zealously. As I cannot devote the time to the society that I should, and that I desire to, I respectfully ask you, once more, to give me the best assistance in your power and to attend the meetings regularly. If you do this the St. Mary's branch of the Catholic Truth Society, at the end of 1898 will show a record that will be the envy of all other branches of the society. I think it is absolutely necessary in order to make the work more efficient in the city, that some kind of amalgamation should take place between the branches in the city and I would suggest that a committee be appointed for this Branch to confer with committees of the other branches to this end. I think the scheme that Ottawa has adopted of having a central council is the most workable one, with the exception that the central council should, in my opinion, be composed only of delegates from the branches, say one delegate for every branch having fifty members or under that number, and one delegate for every fifty members or major fraction above that number. I will at this meeting with your approval appoint convenors of the 12 Standing Committees, and I now respectfully request all of said convenors to get to work at once, select the members they desire to work with them, and proceed without delay to continue the very laudable work that has been so ably and enthusiastically carried on. I cannot close this address without making special reference to the splendid assistance, encouragement and advice given the branch at all times by His Grace Archbishop Walsh, the Very Rev. Vicar-General McCann and the Rev. Fathers L. Minahan, Wm. McCann and Dollard.
 I would like very much to make special mention also of some of the laymen and women, whose names have not been mentioned and who have been untiring in their zeal and devotion as officers of the branch, and convenors and members of the committees, but this address is already too long, and you know how dangerous it is to mention some names out of a large number of workers. However they have laid up treasures for themselves in Heaven and I am sure they do not look for worldly praise. (Loud applause).
 The following standing committees were appointed:
 Hospital Committee.—Attend Grace Hospital, St. John the Divine, the

Home for Incurables, the Western and the Sick Children's. Convener, Mrs. Wm. Bay, 84 Grange avenue. Book and Magazine Committee.—Convener, Mr. John Doyle, 601 Queen street West. Menor Reformatory Committee.—Convener, Mrs. McKenna, 244 Spadina avenue, and Mrs. Dr. McDonagh, 274 Spadina avenue. Central Prison Committee.—Convener, Mr. Thomas Richardson, 10 Stewart street. Flower Committee.—Convener, Mrs. John Devine, 206 Farley avenue. Attend same places as Hospital Committee. Church-Door Committee.—Convener, Mr. M. J. Duffy, 102 Farley avenue. Entertainment Committee.—Convener, Miss Kate Clark, 550 Adelaide street West. Press Committee.—Convener, Rev. L. Minahan, corner Bloor and Bathurst streets. Organist for Menor Reformatory.—Miss Nannie McKenna, 244 Spadina avenue. Auditing Committee.—Rev. Father Dollard, St. Mary's Presbytery, and Mr. J. T. Loftus, 75 Canada Life Building. Membership Committee.—Convener, Mr. W. F. Blake, late corresponding secretary, 6 Markham place. Hall Committee.—Convener, Dr. J. D. Loftus, L.D.S., north-west corner Queen and Bathurst streets. Other addresses and a choice musical programme followed the reading of the address.

FIRESIDE FUN.

What tree most requires consolation? The weeping willow.
 Why is a palm-tree like a chronologer? Because it furnishes dates.
 What is the one pain of which everyone makes light? A widow's pane.
 What kind of a face should an auctioneer have? A for-bidding one.
 Why should a publican be a jovial sort of fellow? Because he's seldom out of spirits.
 What is the difference between a farm laborer and a just employer? One heeds his master's words, and the other heeds his servant's woes.
 Why do ladies make the best of prize-fighters? Because they are always anxious to enter the ring, and when they do they are a match for a man twice their size.
 Agitator: "Lendolism has gone to such an extreme that nowadays the only thing that is free is air." From the Crowd: "I suppose that is how you fellows are able to make such windy speeches."
 A class in grammar was reciting, and one of the youngest boys was asked to compare "sick." He began thoughtfully: "Sick"—paused while his brain struggled with the problem—then finished triumphantly: "Sick, worse, dead."
 "Mother: "What did your father say when he saw his broken pipe?" Innocent: "Shall I leave out the wicked words, mamma?" Mother: "Certainly." Innocent: "Then I don't believe there is anything to tell you, mamma."
 Attorney: "How many secret societies do you belong to?" Witness: "Do I have to answer that question, your honor?" The Court: "It can do no harm." Witness: "Well, I belong to three." Attorney: "What are they?" Witness: "The Oddfellows, the Knights of Pythias, and a gas company."
 At a dinner party an elderly lady was seated next to a deaf old gentleman. At dessert she asked her neighbor softly, whilst enjoying her fruit: "Do you like bananas?" He bent down, and in a confidential whisper, replied: "Well, no, madam. I've tried 'em, but I must admit I prefer the old-fashioned nightshirt."
 Banister, the comedian, was presented to a proud old Scotch dame. "Who are the Banisters?" she asked peevishly. "I do not recollect meeting them before." "Madame," replied the actor gravely, "we are closely connected with the Stairs."
 "Ah! there is a good and ancient family!" cried madame; "Mr. Banister, I am delighted to make your acquaintance."
 The Munich "Jugend" has discovered five new signs by which to detect the school to which a painter belongs: 1. If he paints the gray and the grass blue, he belongs to the good old classical school. 2. If he paints the sky blue and the grass green, he is a realist. 3. If he paints the sky green and the grass blue, he is an impressionist. 4. If he paints the sky yellow and the grass purple he is a colorist. 5. If he paints the sky black and the grass red, he shows the possession of great decorative talent.

The Domain of Woman

With the poetical instincts and love of romance that characterize the native Indian, it has always been a matter of surprise that the race has not given more poets and writers to the literary world. Certainly, they are but just emerging from their primitive condition of wildness and have only recently been initiated into the advantages of education and a knowledge of the ways of the white man; but, still, so many of them who have been even imperfectly educated have displayed such superior intelligence and so great a flow of mental power that their appearance in the world of letters would not have occasioned any great surprise. Apart from the interest which a knowledge of their history always excites, they have at their command such a fund of romantic tradition, such a fund of poetical imagery and of war-like story, that arising from amongst them of a genius with power to wake the still whispering echoes into louder sound and voice the achievements of their long dead and forgotten heroes would mark a new epoch in Canadian literature.
 There is in Canada a daughter of the ancient people, who combines, with the dusky skin and high spirit of her father, and her mother's fair face and calmer mind, the best and noblest instincts of both races.
 Gifted, as all Indians are, with intense and enduring love of her people and her country, Emily Pauline Johnson has been endowed with those higher qualities of mind which render the expression of that love of people and country a necessity.
 Possessing, in a high degree, the poetic instinct, Miss Johnson's thoughts naturally turned to the legends and romances of her race, and she has, in the archives of her father's people; and the necessity for assisting her widowed mother suggested the possibility of giving recitations from her own works in Indian costume which has succeeded in her chosen vocation is almost superfluous. She is already well known in Toronto and most of the larger Canadian cities, while the old country gave her a warm welcome when she crossed the Atlantic to give a whiff of her air of lake and prairie with her in her interesting representation of Indian customs and traditions.
 Miss Johnson's poetry is always fascinating; it is that which induces a feeling of sympathy and love for her mother's people, she turns instinctively, and with all the intense passion of her nature, towards the race that, once the lords of this splendid country, the arbiters of their own fate, and the masters of the continent, have been reduced to the condition of the earth, is now dying beneath the heel of civilization's iron despotism.
 "Always," as a critic has truly said, "we hear, running through her poems, the note of a racial antagonism against the dominant race." Always one feels that silent questioning of the justice of the white man's God; that terrible barrier set up by the injustice of man against the conversion of the Indian to Christianity.
 In "The Cry of an Indian Wife," occur these lines:
 "Though starved, crushed, plundered, lies our nation low,
 Perhaps the white man's God has willed it so."
 How can the missionaries persuade the Indians that God does not will them to be oppressed and plundered, without at the same time proving from the acts of their conquerors how little the Christian care for the law of God when their own greed and interest are at stake?
 Professor and practice are two very different things with the majority of people, and the Indians are quick to see this.
 I once heard an Indian remark, on being assured that he would be warmly welcomed in England, if he would go over on a visit. "The British were very fond of the red man once, when they wanted their help, but they have not thought much about them since."
 One of the most striking elements of the poem, "Ojibwa," is the carrying off of "Ojibwa," the white star of the Mohawks, by her husband's Huron enemies, and of her wild ride back to her home.
 The talented young poetess recites this piece with all the force and expression of her race, and the beautiful Indian costume she wears lending a startling element of reality to the recitation.
 A sweet but rather mournful poem is "Dawdine, or the White Wampum," another very effective recitation.
 The poem, "As Red men Die," is true to the traditions of the race that always met death without flinching, no matter in what form it came.
 Miss Johnson's calmer poems are characterized by deep religious feeling; in particular I take the liberty of transcribing:
 BIRD (Good Friday).
 Because dear Christ, your tender wounded arm
 Bends back the brier that edges life's long way,
 That no hurt comes to heart, to soul no harm,
 I do not feel the thorns so much to-day.
 Because I never knew your care to tire,
 Your hand to weary guiding me aright,
 Because you walk before and crush the
 I do not feel the thorns so much to-night.
 Because so often you have hearkened to
 My soft prayers, I ask but one thing now,
 That these harsh hands of mine add not unto
 The crown of thorns upon your bleeding brow.
 —E. PAULINE JOHNSON, in The White Wampum.

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W. HAWKE, Vice-Prest. and Asst. Mgr.

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THURSDAY, FEBRUARY 17, 1898

Calendar for the Week.

Feb. 17—S. P. Fevian. 18—Passion of Our Lord.

19—S. Conrad. 20—Quinquagesima.

21—S. Margaret of Cortona. 22—Shrove Tuesday.

23—Ash Wednesday.

Official.

The following are the Lenten regulations to be observed in the Archdiocese of Toronto:

1st. All days within Lent, Sundays excepted, are fast days, for those who are bound by the law of fasting.

2nd. By a special Indult from the Holy See, flesh meat is allowed on Sundays, except on Ash Wednesday, and on Saturdays, except the Saturday of Ember Week and Holy Saturday.

3rd. The following persons are exempt from abstinence, viz.: children under seven years, and from fasting, persons under twenty-one, and either or both, those who on account of ill health, advanced age, hard work, or some other legitimate cause could not observe the law without great prejudice to their health.

4th. Persons who are not bound to fast for legitimate reasons are not strictly obliged to abstain from using meat, only at one meal on days on which its use is granted by dispensation; but as a rule they should do so as much as possible through a spirit of penance.

5th. Fish and flesh meat may not be used at any one meal whether on Sundays or week days within the Lent.

6th. Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions.

7th. The time for making the Easter Communion dates from Ash Wednesday and terminates on Trinity Sunday.

In addition to the official Lenten Regulations, published above, the Archbishop of Toronto has prepared a Pastoral Letter, to be read in the Churches throughout the diocese next Sunday.

On Sunday last the Pope celebrated Mass in the presence of a large congregation of pilgrims, who had come from all parts of Europe in honor of the past and coming anniversaries jointly of his first Mass, his election and coronation.

An exhibition of intolerance is a thing that never recommends itself to any considerable number of persons. An instance of this was witnessed in the British House of Commons last week, when Mr. George A. Curzon, Foreign

Secretary, replying to a question by Mr. Davitt concerning the treatment of female slaves in Zanzibar, gave utterance to the following sneer: "Perhaps the hon. gentleman knows that there are people in this country who are not unacquainted with handmaids."

All the candidates are now in the field for the impending provincial elections. The representation of Catholics in both parties is the largest in the history of the province. On the Conservative side are: J. J. Fox, Q. C., South Toronto; B. Slattery, Ottawa; D. Coughlin, East Wexford; W. P. Killackey, South Essex; T. A. Wardell, North Westwoud; D. R. McDonald, Glengarry; C. Lamarche, Nipissing; H. Robillard, Russell; J. McLaughlin, Stormont—9. On the Liberal side are: WILLIAM HARDY, Kingston; W. J. McKee, North Essex; J. D. Morgan, South Grey; J. Loughlin, Nipissing; George O'Keefe, Ottawa; A. Evanturel, Prescott—7.

In the foregoing list the names of Mr. Fox and Mr. Hardy are the most prominent. They are both so well known throughout the province that there is no need for a newspaper to tell the public anything about them. We mean, of course, matters not concerned with politics or parties. Two well-known names in connection with the C.M.B.A. are W. J. McKee and W. P. Killackey. Mr. McKee, a prominent lumber merchant of Windsor, has been treasurer of the C. M. B. A. for fifteen years and is highly respected in the business community. It goes without saying that he is a man of fine public spirit, and it is interesting to note that he is a patron of healthy athletic sports as well as a healthy Canadian spirit. Mr. Killackey began his career as a teacher, attaining to the eminence of Principal of the Catholic schools of Chatham and president of the Kent County Teachers' Association. He has also been president of the West Kent Agricultural Association and a candidate for the Commons. He stands high in the council of the C.M.B.A. and is also getting a popular man of the best type. Dr. Coughlin is a practising physician in Arthur, a genial, whole-souled Irishman, popular and respected by all who know him. He is reeve of Arthur. We must not omit to pick out from the list another name, Bernard Slattery, of Ottawa. If there is a friend and patron of athletics—native Canadian athletics—in Canada he is Bernard Slattery. In this respect, by the way, he possesses all the enthusiasm of the old country Slatterys in the counties of Limerick and Kerry. They are known through the length and breadth of Ireland as athletes and lovers of many games. This "drop" in Mr. Slattery's veins comes from far back, because his father was one of the pioneers of old Bytown. Lacrosse is Bernard Slattery's principal love. He was one of the chief promoters of the amalgamation of the Ottawa and Capital lacrosse teams, a union which gave Ottawa the first lacrosse team in the world—the famous Capital Lacrosse Club. Mr. Slattery has been Vice-President of the Ottawa University Football Club; indeed every winter sport or athletic enterprise at any season of the year failed not to find friendship with him. There are few men in the country who have given more money to the promotion of many games out of pure love of healthy sports. We mention these matters to show that our Catholic citizens who have political aspirations are men of the best type.

This paper has often had occasion to point to the cleanliness and dignity of English public opinion. There are, indeed, many English models which Canadians might profitably copy. First and foremost there is the high regard for what may be called the public decency. This ensures to the readers of the daily press protection against odious advertisements that are so great a scandal in the best of our Canadian papers. England is to-day of all the countries on earth the home of "free speech." But the English platform is safeguarded against indecency and slander of particular classes of the people; because as it is the people who maintain the right of "free speech" there can be nothing more reasonable than that they should protect themselves from insult out of the mouths of irresponsible firebrands. We have seen a striking example of this in the case of those wretched creatures Slattery and his wife, two products of the fifth of American platform license, which is a very different thing from English freedom of speech. The principle upon which American platform license is founded is this, that as the majority rules, the majority may insult, and the minority must "eat and bear it." The principle of English freedom of speech on the contrary is that the responsibilities of citizenship fall equally upon members of the majority and minority and all are entitled alike to the pro-

tection and respect which their citizenship affords. Slattery and his companion came over to Canada and in every city received protection and encouragement while insulting and defaming Catholic citizens, and selling their vile, soul-destroying books in the much abused name of religion. We do not say that they received encouragement from the majority of our people; but the scum of our society holding the religious opinions of that majority did invite and encourage those foul Yankee adventurers, and the civil authority admitted their right to insult and defame Canadian citizens of the Catholic faith in every city in the Dominion. But what happened in England where the Catholic minority is relatively much weaker and less influential than it is in Canada? The Slatterys were prohibited by the police from speaking in public halls in Liverpool, Manchester and other cities. They then went north to Scotland where they possibly relied on the old leaven of Presbyterianism to tolerate their infamous trade. But to the credit of Scotland the Yankee purveyors of purulent literature reckoned without their host. A cable despatch dated Edinburgh, Feb. 13th, says: "Joseph Slattery and his wife, the lecturing expert and former Sister of Charity, who were mobbed at Savannah and other American cities, were charged at a police court here on Saturday with selling indecent books, purporting to be an 'exposure' of Catholicism. The court was crowded with Catholics and Protestants. Slattery promised to destroy the books, and the case was adjourned in order to enable him to carry out his promise." We may confidently expect that the Slatterys will presently re-appear in Canada, because they must strive to earn their shameful bread somewhere. When they return we hope that the precedent set up for their guidance in the great cities of England will not be disregarded here in the first colony of Britain. There are ignorant and vicious people in our midst who, of course, will cry out for freedom of speech; but our Canadian authorities ought to be able to distinguish between free speech and licensed insult of citizens and tax-payers. If the Slatterys must live by abusing the grand and God-given privilege of free speech let them live by it in their own country—America—the home of platform license.

The Conservative government at Westminster cannot be persuaded to believe that the failure of the potato crop has brought about famine in some districts in the West of Ireland. Her Majesty's advisers adopt a somewhat similar attitude in Parliament to that taken up by Rev. James Robertson, vice-president of the Wesleyan Conference, who has been writing to The Methodist Times on the subject. Rev. Mr. Robertson publicly declares that he has come to the following conclusions, but without letting the public know what has influenced him to form them: "(1) There is distress, but not by any means so widespread or intense as is being represented. (2) The potato crop in some places where the spraying process was not employed has been a partial failure, but where in former years the people lived almost entirely upon the potato, they now use meal and flour, etc., as well. (3) The money which has been sent by kind contributors has been entirely in the hands of the Roman Catholic clergy and their helpers, and no co-operation of Protestant clergy or people has been either invited or allowed, yet some of the Protestants are in need. (4) It is an item in nearly all my returns that money can be found for drink in the very districts which are said to be in most distress. (5) While not wishing to hinder any effort to hinder any effort to help cases of great distress, I am obliged to say that the committees who have charge of the collection of funds in England ought to insist upon the co-operation of the Protestant ministers and laymen in the work of distribution."

Prof. Long, an Englishman and a Protestant, who has spent several months in the famine-stricken districts of the west, does not spare Rev. Mr. Robertson. Prof. Long publishes a letter in The Manchester Guardian from which we make the following extracts: "As the writer of the letters in the Manchester Guardian in which the distress has been described I am pained to think that an attempt should be made to prevent the supply of bread to the hungry and clothes to the naked upon the basis of statements which are unsupported by one title of evidence, by the name of a single eye witness, or even by the expression of the whole truth. I have written and spoken of what I know. I went to Ireland an entire stranger to the West, a working member of another Church, and holding political views of another color to the people, whose position I investigated, and it was solely because I was a witness in village after village of the direst poverty and suffering that the representations contained in my letters were made. It is admitted that the potato

crop was a partial failure, sprayed crops not numbering one in hundreds. Well, that means that thousands of families are obtaining only partial rations, or that they have no potatoes, and consequently no food at all. I affirm solemnly that, although I visited very many villages, entering house after house, in each unexpected I ever saw any food but the potato except upon five occasions—once flour, twice Indian meal, and twice a horrid—at least three of the families where these foods were noticed, being, although very poor, able to make both ends meet. I was permitted to explore the little cottages, and to find potatoes or any other food I could. That the want of these poor creatures was paraded by them, as Mr. Robertson's informant insinuates, is an ungenerous libel upon the most simple, single-minded and uncomplaining people I ever met; and I speak of them individually and collectively, visiting them in most cases by myself or with my daughter. That money is found among them for drink is a statement which I defy any of Mr. Robertson's informants to make over his own signature. The fact is these poor, starving families are all Roman Catholics, and I cannot conceive how gentlemen of the Methodist persuasion can know anything of their position or inner life unless they have made a pilgrimage similar to that which I undertook for the express purpose. The majority live many miles from a Wesleyan place of worship, and assuredly the ministers of that connection are morally as far from them as the people of England. So long as their condition is not seen it will never be believed; nor would the public as a whole believe the evidence of an apostle if he came from the dead. . . . The great care taken by the Manchester Committee in making their arrangements for the distribution of the funds—so largely by Protestant aid—is a sufficient reply to the charge of entirely employing the Catholic clergy. I am bound to add, as a Protestant, that the priests in the far West, who are living lives of such self-abnegation and devotion are not unworthy of trust even when compared with those clerical brethren whose lines are cast in so much more pleasant places."

A Word on the Catholic Position.

The general public will, we think, agree with us that the efforts of The Globe to irritate and goad on the devil of Sectarianism to resume the stump in the present provincial elections is to be deplored. One reason—though a minor one, perhaps—for regret on this score is the acknowledged service of our contemporary in the past in the opposite direction to that it is following at present. In past provincial elections we have known it as the antagonist of Sectarianism; now it is beating the bushes right and left and hallooing mightily to start the game at any cost. By doing so, we fear, it lays its past as well as its present policy open to suspicion. This is a pity. Its inconsistency would be glaring but for the readiness with which the explanation of partisan expediency presents itself. However, we must look at this question without attributing motives.

Let us simply ask, Where is the use of The Globe's task? Where is the reason for it? It cannot be that the interests of Catholic citizens require this line of defence. If such were the case the Catholic press of Ontario would not be inactive. For what do we see? Both The London Record and The Register stand strictly neutral. Their neutrality was shown in the plainest way to both political parties on the very morning The Globe started out a-hunting. We do not think we err in saying that the nomination of Mr. J. J. Foy in South Toronto was the fact which decided the course of The Globe, as well as that of The Record and The Register. The facts make this quite clear. Neither The Record nor The Register mentioned the nomination of Mr. Foy in any way. Speaking for ourselves we realized just as soon as the nomination was made that religious journals could well afford to attend to their own business in these elections. We were not surprised that The Record took the same view. Indeed it was the only view that could possibly present itself to honest Catholic journalists. But what did The Globe do? The morning after Mr.

Foy's nomination, Feb. 7, it published a double-headed editorial, "Blotting Out The Record," in which it denounced the Ontario Conservatives in the following amazing terms: "The Conservative party, under Mr. Whitney, seems determined to blot out every trace of Sir William Meredith's record in provincial politics. Sir William Meredith as truly a Liberal-Conservative, a progressive reformer and a man of the people. He had a great following among the young men of Ontario, and had a close place in the esteem of many thousands of Liberals. But Mr. Whitney is wiping out every trace of the policy which won for Sir William Meredith this place in the estimation of the people of this province. . . . Mr. Hardy is a more progressive Liberal than Sir Oliver Mowat, a more advanced social and political reformer than Sir William Meredith, and one would expect the young men of this Liberal province to go almost solidly for the Hardy administration."

Now we do not desire to defend the Ontario Conservatives on account of any chapter in their record that they have closed or opened. But we would be blind not to see that it is the general wish of our Catholic people not to stand in the way of any improvement in the tone and temper of provincial politics. That improvement has long been needed. We neither welcome it nor look askance at it. It is a thing that had to come sooner or later; and the sooner the better for public opinion and intelligent citizenship. If it is time for any kind of a change in this province, we think the public at large will bear us out in saying that it is time for a change from creed strife. From this point of view the meaning of the foregoing declarations by The Globe cannot be matter for much doubt. The paper hopes to rouse up the extreme Protestants with the taunt of Conservative desertion of the Meredith platform. This may be good party politics; but it is deplorable provincial politics. The Register in exposing it has no fear of departing from the line of strict neutrality it has laid down for itself. Indeed, if this were a Liberal paper it would even then feel bound in justice to such of its Catholic readers as were Liberals in politics, to say to The Globe: Is thy servant a dog?—Are Catholic Liberals to let all public spirit, all self-respect go where the exigencies of party dictate the dragging up of unpatriotic and utterly unprofitable religious animosities?

The Globe has been persistently following up the object which it disclosed in its issue of the 7th. On the 9th its leader was headed "Abandoned Policies," taking occasion to shake, like a red rag at a bull, the hackneyed phrases "Facts for Irish Electors," "Lynch-Mowat Concordat," etc., etc., in the face of the electors of South Toronto. This article again ended with an implied condemnation of the Conservatives because of their "Abandoned Policies."

"Having assailed the Government on every ground on which an appeal might be made to sectarian prejudice, they have at last concluded to leave the whole matter severely alone. Is it likely that the Province of Ontario would be governed with wisdom by men who do not know their own minds, who have changed their policy from year to year and who have so often been in the wrong?"

If the extreme Protestants of South Toronto should do as The Globe apparently expects them, when goaded and taunted day after day with the Conservative desertion of the Meredith platform, they were told in the issue of the 11th what they might do under the circumstances. The following paragraph had a prominent place on the front page of The Globe of that issue: "Mr. W. B. Rogers will make his headquarters at the St. John's Ward Liberal Club committee rooms, 271

Yonge street. These rooms are a perfect hive of industry, and the members of the club are working like Trojans. The St. John's Ward Liberal Club is notoriously composed of the sweepings of the P. P. A. element in Toronto. On account of the names of its leaders some Catholics imagine that there are Catholic Liberals in this organization. This, of course, only shows how very unsophisticated some Catholics are in regard to the dark ways of party politics. It is a pity that a respectable and respected citizen like Mr. Rogers should weakly allow himself to be forced into a voracious den of political hyenas. Editorials in later issues of The Globe are more elaborately designed to excite not only the prejudices of Protestants but of Catholics also. Every fire-brand squib that ever appeared in the old Mail newspaper—every rasping expression used in 1894—are paraded in a manner to irritate the general public feeling. We ask again, What is the good of this? Is it or is it not to be conceded as a desirable thing all round that the Conservatives have put their "Abandoned Policies" behind them? We are willing to take The Globe's assurance that they have done so. Is it not conducive to the general public good, to the upbuilding of intelligent citizenship, that Protestant and Catholic, Liberal and Conservative should accept the full significance of the failure and abandonment of cries that were no better than an insult to the intelligence of the community at large? Is it now complimentary to the intelligence of any section of the public to suppose that this sort of thing is not even yet at an end? For ourselves we think with The London Record that we have heard the last of it. The shaking of dry bones which we are witnessing day after day in the pages of The Globe will, we think be the final proof of The Globe's derangement or duplicity on this subject. We say these things without prejudice to The Globe's party, because to the end of this campaign we are determined to maintain the attitude of strict neutrality which we conceive to be the only attitude becoming a Catholic paper under all the circumstances. True we had hoped that the party papers would have allowed us to manifest this neutrality by our absolute silence upon political matters; but even now we shall be very well pleased if there are to be no further efforts to promote creed cock-fighting, bull-baiting, or whatever the unhappy business may be dubbed.

A Peculiar Case in Guelph.

A few weeks ago, when The Register produced the figures to show that Catholics are anything but favored in the matter of provincial appointments, The Globe took occasion to say in reply:

"Our position is that these positions ought to be granted without regard to religious creed and therefore we do not consider it necessary that the proportion of Catholics receiving appointments should be the same as the proportion of Catholics in the population. A real grievance would exist if a qualified man were excluded because he was a Catholic."

We now beg to draw the attention of The Globe and of the government in this connection to the circumstances of a rather interesting case. There is at present a vacancy on the staff of the Ontario Agricultural College, Guelph. This is one of the institutions in which the semblance of "equal rights" for Catholics is maintained in no more substantial shape than by the employment of a few laborers and the undeviating exclusion of Catholics from the higher positions. The President of the College may be the most capable of men; but we think we may go so far as to say that in the method of his appointments he is not above criticism. He has already one son-in-law in the institution, and a rather peculiar effort is now being made to have another son-in-law appointed to the present vacancy, that is the position of professor of biology and entomology. There is, unfortunately, no denying that every-where throughout Canada the princi-

ple of nepotism has fastened itself upon the official class. Hon. Mr. Dryden, for personal reasons, is hardly in the position to make nepotism appear before the eyes of President Mills in all its enormity. At the same time, President Mills may be able to show that the commanding abilities of his son-in-law are such as to make the fact clear to all the world that they are chosen to positions in the Agricultural College simply because they out-distance all other competitors who may enter the race. At all events this would appear to be the modest aim of a petition now being hawked around Guelph and presented for signature to the College staff. The petition sets forth that merit, not nepotism, is the great reason why a second son-in-law should be provided to co-operate with the College president. The position which son-in-law No. 2 seeks by this extraordinary form of petition is that recently made vacant by the death of Prof. Pantou. What on earth could make such a matter the subject of an "influential petition," passes all understanding, especially in view of the fact that son-in-law No. 2 does not happen to be the only qualified applicant for the position. Another has dared to put forward qualifications equally as high; and there are others still who are not graduates of the college. In this aspect of the case there is nothing that could possibly go further towards disarming the suspicion of nepotism than to subtract Mr. Mills' personal influence from the filing of the petition; and any petition must fall far short of that. Another reason also why this appointment should neither be subjected to Mr. Mills nor to "petitioned" influence in his son-in-law's behalf is a matter of general comment in Guelph and the Wellingtons. He is a prominent Methodist, and, rightly or wrongly, is credited with the good old spirit of connexional clannishness. It is furthermore supposed, owing perhaps to the conspicuous absence of Catholic employes from the institution which he governs, that this clannishness turns a pretty sharp curve in order to avoid contact with Catholics in particular. The salaries paid in the college aggregate \$60,000; and the amount received by Catholics (all working men) is considerably less than \$2,000. Now, it happens that the second fully qualified applicant for the position of professor of biology and entomology is a Catholic. He is a graduate of the college, and a graduate of Toronto University in the department of agriculture. After graduation he took a course at Cornell University, and received the degree of M.A. at that institution in 1897. In addition to these qualifications, he is an Ontario farmer's son; and if Mr. Mills' son-in-law can show stronger reasons why he should be chosen, he must have some special qualifications not available outside of the "family circle." We do not wish for a moment to insinuate that his qualifications are in any way short of the requirements of the position; but we do say that one applicant has no qualifications to show above "the other"; and, as we have already said, the two applicants in question are the only graduates of the college who have the necessary qualifications. So that it is essential to have some positive assurance that neither religion nor "the family" is to be the deciding influence in the choice. Perhaps the matter places Mr. Mills in a delicate position; but it rests with himself and with the Government how he should figure under the circumstances. Of one thing the local public is convinced, that the "petition" is but a blind to protect Mr. Mills, or rather to enable him to appear as an impartial official who realizes that although nepotism is nepotism, it may be suffered or swallowed when Mr. Mills' subordinates in the college and influential friends in the city petition in favor of it. Still and all the stratagem is not to be praised for its brilliancy.

Golden Wedding.

M. and Madame J. H. Lemaitre celebrated last Tuesday the fiftieth anniversary of their wedding, which, on the 8th of February, 1848, took place in the grand old cathedral of Notre Dame, Montreal. It falls to the good fortune of very few parents to outlive five decades of conjugal life, and when the golden jubilee has been reached, to be in the full enjoyment of the great blessings afforded by good health and a loving family. But M. Lemaitre and his amiable and accomplished lady belong to that sturdy race which generations ago came from

the land of Jacques Cartier, and on the shores of our beautiful St. Lawrence planted the cross of Catholic civilization. All through their lives they have demonstrated that they had inherited the zeal of their ancestors by their firm devotion to the Church and their faithful untiring efforts in the furtherance of the good works connected with the different parishes to which they have belonged during their long residence in this city. M. Lemaitre has lived to see the accomplishment of an undertaking which he was one of the first among the French-Canadian residents of Toronto to promote—the French Canadian parish. As far back as 1860, when many of the French-Canadian residents remained in Toronto, after the removal of the government to Ottawa, M. Lemaitre urged the necessity of a French parish in this city. Many efforts were made to carry out this project; but it was not until 1887 that L'Église du Sacre Coeur was at last firmly established. A happy reunion of the family took place on the morning of the 8th inst. in the chapel of the Convent of the Precious Blood, where solemn High Mass was celebrated by the Very Rev. Father Marijohn, O.S.B., the dean and sub-deacon of the Mass being Rev. Fathers Fraehon and Lamarque; Rev. Father Murray, O.S.B., being present, as were also within the cloistered part of the chapel, the sisters of the community of the Precious Blood, of which Sister St. John the Evangelist, nee Marie Lemaitre, is a member. The musical portion of the Mass was of a high order. M. J. H. Lemaitre, Jr., late organist of the cathedral, presided at the organ, and Mons. F. X. Mercier, assisted by Mons. John F. Lemaitre and the Mlle. Eugénie and Henriette Lemaitre, sang the Mass, Mons. Mercier contributing also two beautiful pieces appropriate to the occasion. In the evening another happy gathering of the family and a few intimate friends re-assembled at the home of Mons. J. H. Lemaitre, Jr., where a few hours of great enjoyment were spent. Among the many congratulations presented, a beautiful poetic address, written for the occasion by one of the Sisters of the Precious Blood, was read by Mlle. Marie Aussem, niece of Madame Lemaitre, which was strikingly appropriate and touching.

Madame Lemaitre is an accomplished musician and has trained in Catholic Church music many who are holding important positions as organists and teachers. Mons. J. H. Lemaitre, the eldest son, and Mlle. Adele, have also both been long associated with the Catholic choirs of this city. The former, for more than eighteen years, held, in a most creditable manner, the position of organist of St. Michael's Cathedral, and from a very early age contributed valuable services on numberless occasions in the quiet, unostentatious way peculiar to him; Mlle. Adele occupied the organ bench at St. Patrick's Church, in this city, for many years, having been given that position by the late Very Rev. V. G. Lavigne at the phenomenally early age of fourteen years. Her extraordinary talent and unselfish devotion to her art and duties and her admirable aversion to the publicity so much sought for now-a-days, won for her the admiration of all. Mlle. Adele is now holding the important position of organist and choir director of the magnificent new St. John's Church, Jersey City, N.J. Two sons, Eugene and John, are engaged in a drug business which has been long and favorably known in Toronto.

A report from Havana, Cuba, reports the accidental blowing up of the U. S. battle ship Maine. No particulars.



A man will defend his honor with his life. What is more dishonorable than unbecomingly making failures of life and die premature deaths, leaving wives and children unprotected, because of their reckless neglect of health. No man can do good work or be successful in business who suffers from biliousness, digestive and nervous disorders such as sick headache, giddiness, dizziness, drowsiness, cold chills, flu, signs of heat, shortness of breath, loss of appetite, fullness and swelling after meals, wind and pain in the stomach, costiveness, blotches on the skin, loss of sleep, disturbed sleep, frightful dreams and nervous and trembling sensations. These are but the forerunners of some dread disease like death, consumption, or fatal nervous prostration. Dr. Pierce's Golden Medical Discovery is the best medicine for hard working men and women. It cures all cases of weak stomach, impaired digestion and disordered liver. It gives new edge to the appetite, makes the digestion perfect and the liver active. It makes rich, red, pure blood and builds firm, healthy flesh, but only when used as directed. It cures all cases of weak stomach, impaired digestion and disordered liver. It gives new edge to the appetite, makes the digestion perfect and the liver active. It makes rich, red, pure blood and builds firm, healthy flesh, but only when used as directed. It cures all cases of weak stomach, impaired digestion and disordered liver. It gives new edge to the appetite, makes the digestion perfect and the liver active. It makes rich, red, pure blood and builds firm, healthy flesh, but only when used as directed.

Miss Overend's Silver Jubilee.

ORILLIA, Feb. 14.—A very pleasing feature at the closing of the Separate school on Wednesday was a double presentation to the principal, Miss Overend, on the occasion of her silver jubilee as a teacher. It is just 25 years since Miss Overend began her career as a teacher at Rathburn, across the lake, where she taught for one year. She next taught in the old school at Chalverley's where she remained three years. In 1876 she took charge of the separate school here in the little log school house on the Coldwater road, with an attendance of six pupils, which in three years had grown to over 80. In 1879 the school was removed to the new magnificent building on West street, where to-day there is an attendance of about 400.

The presentation of the day was that of a beautiful silver tea service by the ex-pupils of Miss Overend. Mr. R. R. Slaven; as chairman, was most felicitous in his remarks, and made the presentation with the following address: To Miss Overend, Principal of the Separate School, Orillia. Dear Miss Overend—We, your pupils of former times, very gladly and heartily join to congratulate you and your silver jubilee. We esteem ourselves happy in being present with you on this joyful occasion, which we celebrate with just pride and thankfulness.

In this world of change, twenty-five consecutive years of teaching, and of unrelenting zeal and many difficulties, form a grand retrospect, and we rejoice with you to-day that the crown of well-deserved success rests upon your endeavors. The old time school has grown into the majestic proportions of a modern academy. The little twig planted with faith and confidence has grown into the stately tree whose branches have sheltered hundreds, and now we are privileged to sit beneath its shade and live again the happy days of youth and childhood—"O Death in life, the days that are no more." There is many an absent heart that joins with us to-day in our felicitations, and in grateful remembrance of the wise and loving counsels received within these walls. But we must turn from our buried past to greet your brilliant present, all glowing with life and energy. Surrounded by young, happy faces, busy with the noble task of teaching a new generation, and training them in the fear and love of God, yours is a perpetual youth.

We ask you to accept this silver service as a token of the esteem and gratitude we feel towards you. That God, who has given and protected you in the past, may bless you "with health and peace and sweet counsel" throughout your future is the wish of those who follow the names of two hundred ex-pupils from all over America and the date Orillia, Dec. 22, 1897. Miss Overend, somewhat taken by surprise, asked Dr. Slaven to reply on her behalf, which he did in his happiest vein. Excellent speeches were also made by Rev. Fathers Moyna and McGuire and Messrs. I. Day, school inspector, John Regan, P. O'Connor, Dr. McDonnell and representatives of the press. The tenor of their remarks throughout was very congratulatory to Miss Overend, and the News Letter regrets it has not time at this hour to give them in length. It is noteworthy that contributions to the present were received from ex-pupils in all parts of the States and Canada. The committee who had charge of the affair were:—Hon. pres., Rev. Father Moyna; pres., R. R. Slaven; sec., Miss Minnie Kennedy; treas., Miss Minnie Moore; general committee, Miss Ida Regan, Mary Madden, Kate Cavanagh, Lillian Moore, Emma Regan, and Drs. J. C. and W. O. Kennedy.

The other presentation was by the present pupils of a handsome oak secretary accompanied by the following address: DEAR AND RESPECTED TEACHER.—It is with feelings of love and respect, elicited by your many endearing and noble qualities, that we approach you to-day to manifest, although in an imperfect manner, our appreciation of your merits in the discharge of your duties as our teacher, and to offer you our congratulations on this the occasion of your silver jubilee. The uniform kindness, the pains-taking care, your zeal in furthering the interest of everyone of us have, at all times, forced themselves on our recognition, and this remembrance we trust will long remain green in our memories. Our young hearts are full to-day; joy fills them and gratitude, too. The joy is all for you, dear teacher, because to you, after all these years has come this sweet day of jubilee. We ask you to receive this little present as an acknowledgment of our deep debt and in hope that at some time, though at distance may separate us, you will remember us who received from your lips lessons of virtue and wisdom. That God may grant you many years of health and happiness, and finally reward you for your labors in the cause of education is the fervent prayer of your loving pupils.

Rev. Father Moyna announced from the altar on the previous Sunday that he would, on the morning of the 22nd inst., offer a solemn High Mass on behalf of one whose jubilee was to be celebrated on that day, one who had done much for the parish of Orillia both in a secular way and for the church as well. It was well understood that he referred to Miss Overend and the attendance at the mass was large. The occasion taken for the presentations was the closing public examination, and the board of trustees presented Miss Overend with a magnificent bouquet of chrysanthemums, in honor of the jubilee.

Miss Overend has since entertained at dinner, first the board of trustees and subsequently the presentation committee, and on both occasions the silver was found to be useful as well as so highly ornamental. Musical Vespers at St. Paul's. The public in general should not fail to hear the grand musical Vespers to be held in St. Paul's Church on Sunday evening next, the 20th inst., when a lecture will also be delivered by Rev. Frank Ryan, rector of St. Michael's Cathedral. The choir will be assisted by talent most select, including Professor Humphrey Anger. The proceeds will go to the Ladies' Aid Society of St. Paul's. This Society has done a remarkable amount

of good, having in the last three months assisted some 36 families and distributed numerous articles of clothing. Medical. DR. EDWARD ADAMS, "HOMOEOPATHIST," 627 Yonge Street, N. E. Cor. Wellesly Street. Specialties—"Disease of Stomach and Bowels" and "Nervous System." Hours—9 to 10 a.m. and 2 to 4 p.m. Telephone 2160. Dental. DR. MCGAHEY, DENTIST (Honor Graduate, Toronto University) Corner Yonge and Allee Sts.



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Farewell to the Rev. Father McGuire

BRACEBRIDGE, Feb. 12.—A number of his friends tendered the Rev. Father McGuire a complimentary banquet at the Queen's Hotel last Tuesday evening. The bill of fare was perhaps the finest ever put up in Bracebridge. There were about 60 gentlemen present. After the disposal of the loyal toasts, and the "Governor-General and the Parliaments of Canada" had been responded to by Mr. A. A. Mahaffy, and "Canada" had been responded to by Mr. H. J. Bird, His Honor Judge Mahaffy, aired the toast of the evening, and in doing so spoke at considerable length. He spoke of the pleasure it afforded him to preside as chairman and take part in doing honor to his distinguished compatriot. He had occasion frequently to visit all the corners of these Districts and therefore see the material work that Father McGuire carries on, and everywhere he has planted or taken charge of a church edifice he had always observed, with pleasure, that it was in a spirit and spirit congenial and reflected credit on its pastor as well as its people. Few people understand or appreciate the arduous labors and heavy responsibilities performed and undertaken by the gentleman we honor to-night. His charge has been no mere town or rural parish. It embraces Gravenhurst, Bracebridge, Huntsville, Parry Sound and the villages too numerous to mention, with all the territory lying between. His mission is a high one, to advise, to admonish, to encourage, to assure, to show the way to that better land where we all hope to attain to and where we trust we will meet.

He thought that in every respect, Father McGuire has acquitted himself like a man and like an honorable Christian gentleman. Referring to his position more particularly in Bracebridge itself he has always taken the greatest interest in its concerns, whether it is its school, its business interests or its pleasures. As for the school children, I don't know what they will say when the apple season comes around again. As for his pianos, they were not only a District gathering but bid fair to attain to Provincial fame. The agricultural society with Government aid was not in it with Father McGuire's efforts. His triumphs have always been enjoyed by the people in general and have been begrudged by none. He will be greatly missed and if the people of Hastings do not show a prompt and free appreciation of him, he will receive just as warm a welcome back as his heart can desire.

The presentation of a heavy gold-headed walking-stick and a nicely illuminated address then took place.

ADDRESS.

To the Rev. P. J. McGuire:

We, some of your many friends at Bracebridge, feel that we cannot allow your removal from our town to take place without some expression of kindness toward you. During your residence here you have ever shown warm interest in the welfare of the whole community. As a public spirited citizen your influence has invariably been for the advancement and prosperity of our town, while private and individual friendship for you is universal.

We are sorry to lose you, and take this opportunity of stating that your many admirable qualities of heart and mind have won for you a lasting place in our memory.

In presenting you with the accompanying memo we ask you to accept it as a tangible memento of the esteem and respect in which you are held and to value it for the kindly feelings which go with it. We wish you God-speed in parting, and if in the course of years you should be again transferred to new fields of work and usefulness, our worst wish is that you may there be "cared" with as hearty good will as to-night.

JOHN THOMSON, W. W. KINSEY, F. S. GOCHRAN.

Bracebridge, Feb. 8th, 1898.

In response, the Rev. Father spoke feelingly of the honor conferred upon him. He was visibly affected. He said the eleven years he had spent here in the two districts were the happiest years of his life, and he felt that he would never again have such pleasant associations. His health was falling owing to the heavy work he had to perform, and the Bishop, out of kindness, had asked him to take Hastings, which is a more compact parish. He declared he had done nothing worthy of the honor which had been done him this evening but he had always been the recipient of kindness at the hands of the people, Protestant and Catholic. Father McGuire also spoke of the growth of the town, and paid a compliment to the Councilors and praised our public school management.

The health of the Rev. Father Collins, who was proposed, and the rev. gentleman passed a neat and happy response.

Mr. Thomas replied to "Our Mercantile Interests." Messrs. McNeil, Kent and Willmott to "Our Visitors;" B.F. Stephenson to the "Press;" and Mr. H. S. May to the "Ladies."

FATHER MCGUIRE'S CONGREGATION.

Prior to the public banquet the members of Father McGuire's congregation presented him with the following address:

TO THE REVEREND P. J. MCGUIRE:

DEAR FATHER.—Words at any time portray but feebly the sentiments of the heart, but on this occasion we

find them entirely inadequate to give expression to the feelings of deep regret with which our hearts are filled to-day. From the moment we heard that you would likely be called to take charge of the important parish of Hastings, we were adrift on a sea of sorrow that it might fall to another's lot to embrace the call. Our presence here to-day speaks only too well how vain our hopes were. We have come with reverent affection to wish you, in the simple language of the heart, "Good Bye," and yet we faintly would leave the tender words unspoken. It seems hard, dear Father, to part with you to whom we have been bound for so many years with the closest ties of friendship. But lifting our hearts to a higher plane, and knowing that in the merciful designs of Providence all things happen for the best, we bow our heads with humble resignation. We are deeply grieved at the loss we sustain, but it is some consolation to know that your loss is others' gain, and that in your new parish you will not be exposed to the hardships you so long endured in Muskoka. Although we keenly feel, dear Father, the pangs of separation, the laborious work you have undergone for the past few years, and the fact that the Muskoka and Parry Sound districts, we recall with pardonable pride. Eleven years and more of labor faithfully done in the service of the Master, extended over a rough and weary life, which comprises about 6000 square miles is no small accomplishment, and might well dampen the ardour of any missionary less gifted with the spirit of self-sacrifice which you have always displayed whenever the functions of a clergyman are faithfully performed. We are well aware of the many long and fatiguing journeys you have made through this rugged country during those weary years in the performance of your sacred duties, but through the hearty co-operation of Father Fleming in all your labors, your burden has not been greatly lessened in this extensive mission. His abilities in this direction have done a great deal in the cause of our holy religion, and his work in establishing the Mission of the Sacred Heart, in which you have taken a great interest, has been productive of many fruitful results. You have been so long together, we were beginning to think you were almost inseparable, but on your extreme regret to separate, it comes at last. It would take volumes to set along a page to describe the trials and hardships you have experienced day and night for years journeying to the distant missions, and if we allude to them now, it is simply to show that you had our sympathy, and that we were deeply interested in all your undertakings. The zeal displayed in the early seventies by the sainted Bishop Jamot, who placed you in charge of those missions, and whose memory is fondly cherished in the hearts of the people of Muskoka, has been faithfully copied by you. You have labored hard at the most meritorious work on earth, the work of keeping our holy faith alive, and saving souls, and it gives us sincere pleasure to acknowledge that your great efforts have been crowned with success. As it is your lot to labor in another field, it is not necessary for us to assure you that you take with you our hearts best wishes, and that we will live in the memory of all, both Catholics and Protestants alike. You will please accept this little gift in the shape of a purse as the offering of a grateful people. We wish we could multiply it an hundred-fold. You will find it for its intrinsic value, but as a mark of respect and esteem, which we always feel for you, and shall continue to cherish in our hearts. In your prayers and at the altar we ask a remembrance for ourselves and families. And now, dear Father, farewell, and hoping that God may spare you for many years as a faithful laborer in his vineyard, that he may give you abundant graces to fulfill the sacred duties of your high calling, and that your life may be faithfully devoted to his service in this world may one day be crowned with glory in the next, is the earnest and sincere prayer of your old parishioners.

Signed on behalf of the congregation of St. Joseph's Roman Catholic Church, Bracebridge, Feb. 8th, 1898.

Father McGuire said in substance that he considered this the most memorable event of his life. He was called upon to sever the close ties of friendship cemented by years of intimate communion with his devoted people. The tender expressions conveyed in their affectionate address deeply moved him, as he felt for the last time he was speaking to them as their parish priest. They reminded him of the many hard travels he had on the missions during his time amongst them, but the cause was a noble one and if he had been instrumental in saving one soul during those years in Muskoka he would feel perfectly satisfied that he had not spent his time in vain. This kind remark of that heroic missionary, dear Bishop Jamot, who established this place as the centre of his missionary labors, were well chosen, but he disclaimed entirely the honor of being considered a faithful imitator of the illustrious Bishop Jamot. He tried to the best of his ability to fulfill his priestly duties in looking after his flock scattered all over the Muskoka and Parry Sound district, and their reference to Father Fleming's efforts in this connection was to the point, and he highly appreciated the faithful work accomplished by him during the period of five years and a half that they lived and worked together on the best of friendly relations for the greater honor and glory of God. It grieved him to think that for the future they were to be separated. He thanked them for their kind words of appreciation regarding his humble efforts made in their behalf for the good of religion, and he could never forget the kindness of the Protestant people and the interest they always took in his welfare. He was to leave them in person but would be with them in spirit, and their presentation he would fondly treasure as a tangible proof of their kind regards. He hoped that his

successor in charge here present, the Rev. Father Collins, would be happy in their midst, and the acknowledged qualifications of his body and mind were sufficient to ensure them that their interests would be well looked after. He assured them that he would take with him many fond recollections of the years he spent on the missions of Muskoka, and asked a remembrance in their prayers for success in his new field of labor.

Blessing An Altar.

The Rev. Father Macarius and his Syrian congregation have had a great difficulty in finding a suitable place of worship. Thanks, however, to Mr. J. J. Murphy and the members of St. Vincent de Paul Society that difficulty has been overcome. The Society has placed their large and spacious hall at the disposal of Rev. Father Macarius and his brethren. The Society has also purchased a beautiful altar for them, while Miss Foy and the ladies of St. Michael's Altar Society have kindly furnished all the necessary articles for divine service.

His Grace the Archbishop solemnly blessed the altar on Sunday last. On entering the chapel His Grace was received by the Rev. Father Macarius clothed in the beautiful vestments of the Oriental rite and swinging the censur. He was accompanied by four chanters, who sang the beautiful Syrian service for the reception of a Bishop. After the blessing the Archbishop addressed a few impressive words to the assembled congregation on the necessity of obeying their good, holy priest and of living up to the Catholic faith, which they had received from their Christian forefathers. Mr. J. J. Murphy and Mr. P. Hynes, of the St. Vincent de Paul Society, were present.

SYRIAN CATHOLICS.

During the last few years the Catholic population of Toronto and of several other cities and towns of the province has been increased by the immigration of a small colony of Syrian Catholics from the neighborhood of Damascus and Mount Lebanon. There are now several hundred scattered through the province, who have left homes and country to seek freedom and security of life, which they were never certain of under their Turkish rulers. They are industrious and simple-minded people, speak little English, and are unacquainted to our Latin rite, which differs so much from the Eastern. It is not surprising, therefore, that they longed for the ministrations of a priest of their own tongue and rite. In answer to earnest appeals from these exiled countrymen, he had not in some cases been to the sacraments for years, Father Macarius—a venerable-looking Syrian priest from Yablak, on Mount Lebanon—although advanced in years—came out some months ago to minister to their spiritual wants. He has the whole province for his mission field, but as there are more of them settled in and around Toronto than any other point he has decided to have his fixed residence here. This has been approved by His Grace Archbishop Walsh, who has given the good priest a kindly welcome and every encouragement and assistance in his power. Since his arrival in Toronto he has been saying Mass wherever he could get accommodation, sometimes at St. Patrick's Church, and recently in the chapel of St. Michael's Hospital. He was, therefore, anxious to secure some suitable place where he could gather his flock for Holy Mass and instruction without inconveniencing others. At the suggestion of the Archbishop the Society of St. Vincent de Paul placed St. Vincent's Hall at his disposal, and as Father Macarius was without means to meet the expense of adapting it for church purposes, they undertook to collect sufficient funds from the generous Catholics of our city for the purpose. This has happily been accomplished, and a suitable altar with furniture and other requisites have been purchased.

On last Sunday morning, at half-past nine o'clock, the Archbishop performed the ceremony of blessing the altar, in which he was assisted by Father Macarius and the Rev. Dr. Treacy, of St. Michael's Cathedral. He afterwards addressed to the congregation some words of encouragement and advice, and closed by giving them his episcopal benediction.

Mass then celebrated by Father Macarius, and to those who had seen it for the first time, the service was very strange and impressive. It was chanted throughout by the celebrant and two assistants—Messrs. Abraham Nasr and Charles Bouhanna,—in a tone which it appears, is peculiar to all branches of the Eastern Church. The Rite to which these Catholics belong is known as the Greek Melchite (or Trinitate) and the language of the Mass is Arabic, with the exception of the Litany and the Gospels, which are in Greek, and are recited several times during the Mass. They use incense during the whole service, and on all occasions, whether the Mass be high or low, leavened bread is used for the Holy Eucharist, and the laity receive Holy Communion under both species, standing. During the recitation of the prayers between the consecration and the communion the priest fans the sacred species gently with the pall. This is a relic of an ancient eastern custom when one of the deacons used to fan to keep the flies and insects

away. Now the motion is intended to symbolize the fitting about of the blessed spirits before the throne of God. A description of the different parts of altar ritual with the symbolic meanings attached to them is most interesting.

The vestments differ also from those in use in this country, the stole is joined down the centre, a belt with buckle is worn instead of a girdle, and the chasuble is circular in form with a hole in the centre to let the wearer's head through. When on it falls in graceful folds around the person, and when celebrating the front part is gathered up over the hands. The priest wears all his vestment while administering the sacrament of Baptism, which is done by immersing the infant in the water three times, and he gives the infant Confirmation immediately after. They use painted, not gilded, images, and instrumental music has no place in their services.

After reading the gospel of the day Father Macarius preached to his people in a very earnest and impressive manner. He informed them that he had offered up his first Mass in the Hall for the benefactors who had so generously assisted him in getting the place in order for Divine Service and asked the congregation to pray for them also.

He desires now to make public acknowledgments to the following: His Grace the Archbishop, the Rev. Fathers of St. Michael's, St. Mary's, St. Patrick's, St. Basil's, St. Helen's and Our Lady of Lourdes; Mrs. Kiely, the ladies of St. Michael's Altar Society, the Sisters of the Precious Blood, and the conferences of St. Helen's and Lourdes.

C. O. F.

St. Joseph Court, No. 370, frequently gives open meetings, which always bring good results.

The Court held their open meeting immediately following their regular one on Thursday evening the 28th ult. The formalities of the regular meeting only being transacted, the important business of the evening was the presentation of the report of the officers. The reports of officers were most satisfactory, showing the treasury well secured to meet emergencies, notwithstanding the severe strain during 1897 in sick benefits paid out.

The regular meeting then terminated, when the Chief Ranger, J. W. Mogan, requested the members to adjourn to the concert hall, where the visiting brothers and their friends from sister Courts were assembled in large numbers. Chief Ranger Mogan took the chair and presided in a most creditable manner.

The following programme was provided for the occasion; Recitation Master Duffy; piano solo, Master Power; harmonics, E. Harris; vocal solo, C. Hall; vocal solo, G. Tomney and M. Mogan; solo, M. Parker; song (selected), Mr. Dennis; song (solo), Mr. Finigan; solo, Mr. Carley; "Origin and Growth of the C.O.F.," Provincial Chief Ranger Lee; song (selected), Mr. O'Connor; clog dance, Messrs. Bender and Slesin; solo, Mr. Bentley; solo, Mr. Braekin. The programme was ably carried out and brought loud applause and several encores. Provincial Chief Ranger Lee's discourse on the growth and benefits of the C. O. F. was eloquent and interesting. Mr. C. J. McOabe followed, giving a sterling address on the Order and the loyalty, patriotism and good citizenship of our Canadian Catholics, particularly the French and Irish, of which the C. O. F. is composed of in Canada. Rev. Father Macarius, of the English Court, gave an address of encouragement. Mr. Geo. Duffy, Dr. Brown, J. J. Nightingale and others also responded. An oyster supper followed.

After the inner wants were favored the committee supplied some choice brands of cigars. A unanimous vote of thanks was returned to the chairman and St. Joseph Court for the very pleasing entertainment the visitors received during the evening.

M. J. OANNON.

After the inner wants were favored the committee supplied some choice brands of cigars. A unanimous vote of thanks was returned to the chairman and St. Joseph Court for the very pleasing entertainment the visitors received during the evening.

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LATEST MARKETS

Toronto, Feb. 16, 1898. The receipts of grain on the street market to-day were small; prices were firmer. Wheat—Steady, one load of selling at 85 1/2 straight and one load of gross at 83 1/2 white.

Table with columns for grain types (Wheat, Barley, Oats, Rye, etc.) and prices per bushel or ton.

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