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The Catholic Register.

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

Vol. III.—No. 8.

TORONTO, THURSDAY, FEBRUARY 21, 1895.

PRICE 5 CENTS.

CATHOLICS IN THE LOCAL

Men Who Have Won Seats in the Legislative Assembly.

SKETCH OF MR. EVANTUREL.

In the stormy days of the last two parliaments, when the feelings of the Catholics of this Province were held in very slight consideration by some members of the House, and when in particular, the local methods of the French speaking population were held



up to ridicule and exposed to all manner of criticism, one of the most picturesque figures of all those thereby brought into notice was that of Mr. Alfred Evanturel, the member for Prescott. No attack upon Separate schools or upon those who have grown up speaking the French tongue was ever allowed to pass without a prominent part in the discussion being taken by the distinguished looking orator from Eastern Ontario. Mr. Evanturel's impressive countenance, black moustache, single eye glass and soldier like neatness of attire have made him a conspicuous figure concerning whose identity now visitors to the gallery are always curious.

But it is when he rises to speak that the interest heightens. The first few sentences display very clearly not only that he has the French accent in his voice but that the race from which he springs has given us in him an excellent representative of that style of oratory most peculiar to the Latin nations. Gesture is an unavoidable thing in a French speaker. The Englishman has frequently no resort but his pockets for a pair of arms that seem altogether in the way. Under the circumstances it is not in the least surprising that on every occasion when he feels called upon to advocate a measure or defend his religion or race

from aspersions cast upon them, Mr. Evanturel receives the pleasing incense of undivided attention from both sides of the house and from the galleries, always more or less occupied.

His career as an orator began very early. At sixteen he was already a public speaker. Some years of work in the Civil Service may have interrupted for a time his practice of the art, but he is now one of the foremost examples of a style of oratory known only to this country, and which is a compound of the highly imaginative and glowing French style and the exceedingly practical and undemonstrative style of the English and Scotch. The outcome is not unlike the oratory of the Irish School of which Burke and Grattan are the immortal representatives, combining wisdom with artistic eloquence.

The subject of this sketch was born in the city of Quebec about forty-eight years ago. His father made for himself a name of honor and held the office of Minister of Agriculture in the Macdonald Sicotte administration. The grandfather of Mr. Evanturel was a colonel in the army of the "Little Corporal" Napoleon I., whose centenary is being celebrated with so much effusion just now not in France alone but in Britain and North America.

He was educated at Laval University taking there his degrees in arts and law. After about two years spent in the work of his profession as an advocate he was taken into the civil service of the Dominion and for some years acted as Secretary to Sir Hector Langevin.

In 1881 he took up his residence in the county of Prescott and in the following year contested the county for the Local Legislature. He was defeated. Not content, however, he again presented himself in 1886 and was this time successful. In the election of 1890 Mr. Evanturel was returned by acclamation. In 1894 his election was contested but so great was his known strength that he did not pass one day nor address a single meeting in his own constituency. Nevertheless he was elected by a majority of 1283. During that time he was not by any means idle. Scarcely any part of the Province but he was asked to speak. He addressed in all forty-seven meetings in this one campaign.

Personally, Mr. Evanturel is amiable to a fault. His friends or even those who have opposed themselves to him can command any service at his hands. Like many others of our Canadian public men who have come to eminence he was at one time connected with journalism, having been for two years editor of a paper printed in the French language.

Mr. Evanturel's name has been freely mentioned as one of a very small number who are considered eligible for the speakership of the assembly which is about to meet. Should the Government decide to offer this position to Mr. Evanturel there is no doubt that he would prove himself an exceedingly capable occupant of an office which has commanded the services of a number of very able men. In such an event however the house would be deprived of the pleasure of listening to his speeches and the Liberal party would miss the aid of his able support on the floor of the house and in committees.

THE RIGHTS OF LABOR.

The Poor Have Lost Faith in the Law.

DISCOURSE BY REV. DR. ROOKER.

The Rev. Dr. T. A. Rooker, the new Secretary to Mgr. Satolli, preached on Sunday in Baltimore Cathedral, and in the course of his sermon referred to the labor question as follows:

Who can look at the unequal division of wealth without believing that there is something wrong in the economic condition? The Holy Father in his message to this country spoke most kindly of the social problems that press for solution. Much has been done, much has been said, but the active doing has, for the most part, been on one side. Those who handle wealth must not think they have done their part when they have theorized.

Societies have been formed to discuss social reforms. They meet amid easy and luxurious surroundings and listen to essays about the millions of fellow beings suffering privation and want and say if some changes could be made all misery would disappear and we should only have bright smiles and happy looks. It is pleasant to agree with conclusions. We go home and retire to our beds with a feeling of satisfaction, but of what avail if we only talk? Of what avail the remedy if we fail to apply it? This inactivity can be of no use to those who indulge in it or to those of whom we talk.

We feel comforted because our laboring men do not work longer than their physical condition will permit, and their remuneration will give them the price of comforts. To-morrow we take up our affairs and go on until our next meeting, when we read and discuss and come again to the same happy conclusion. If one half our conclusions were put into effect, we could overcome the difficulties that confront us.

No one can sympathize with disorder, and the disorderly lose the sympathy of their best friends. That they have the right to use reasonable means to compel respect for their rights is in the very nature of things. They have the right to share in the wealth of their employers; they have the right to combine together and to agree as to the value of their services, they have the right to exclude from their organization those who will not agree to their conditions; they have the right to refuse to work when treated with injustice, but they have no right to cause violence or disorder. They can never have your sympathy when they do not respect the claims of others. Justice demands that they should receive all they are entitled to. Who can look around on the scenes of violence and bloodshed that this country has witnessed and think the movements were controlled by reason or restricted by justice? Who cannot see that they were the results of unreasonable activity?

The workman has the right to share in the wealth of his employer created through his labor, but he has no right to destroy that wealth. He has the right to exclude from his organization,

but not the right to interfere with the liberty of labor. When he takes away from his fellow man his freedom to act he is taking what does not belong to him, his position becomes one of violence and he is injuring his own cause. One man's culpability does not justify another in doing what is wrong.

These are the obstacles that oppose the solution of the social question—too much activity on one side and too much theory on the other. I have no notion of offering a solution of the question. That belongs to those to whom the government has intrusted the welfare of society.

Some motive stronger than selfishness must be brought to bear. The Church alone can force men to do what they ought to do. The same voice that scourged the oppressors of the poor nineteen centuries ago still lives and speaks through the pastors of the Church. It is the Church alone that tells them they are violating the most sacred rights.

The poor have lost faith in the law. They feel that what is crime in a poor man is overlooked in a rich man. Privation will compel them to submit for a time, but they will break out again in worse disturbance. The Church alone tells them they must submit to the authorities, for authority is from God.

The wise, careful guardian cannot be found outside the Church. It is no wonder the Church has spoken in such wise terms. The same voice that spoke so lovingly so long ago offers its message again to day, and if both sides listen we can have hope of solution.

Barrie.

On Thursday evening Jan. 31th, a concert was given in the Music Hall, Barrie, by the music pupils of the Convent of St. Joseph. They were assisted by Miss Marguerite Dunn who is so well known as a star among the professional lady elocutionists of Canada. The concert was a brilliant success, intellectually and financially. The concert drew the largest audience that has been seen for a long time in Barrie, and all went away satisfied that it was the most interesting concert of the season. Miss Mary Moran, even now a brilliant pianist, and Miss Ella Mahony whose rich melodious voice attracted much admiration, both are worthy of special mention.

The children dressed with exquisite taste, exhibiting a grace in their deportment that was evidence of careful training, and a musical talent and culture that could scarcely have been expected. The idea of giving the concert by the pupils was suggested by Duan Egan who had attended a recital at the convent and who thought that the programme should be reproduced in a public hall. The idea was carried out with a success far surpassing expectation. Till the concert, few if any, suspected that there was in our midst so much musical talent and culture. The sisters are to be congratulated on the progress made by their pupils musically and otherwise.

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THE MANITOBA SCHOOLS

How the Weekly Journals Regard the Decision.

'DIDYMUS' ON THE SITUATION.

The professionally religious weeklies are all taking a hand in the controversy that has been provoked by the late decision of the Privy Council on the Manitoba school question. The Christian Guardian acknowledges the right of French Catholic parents to give a Christian and Catholic education and training to their children, but insists on the possibility and advisability of imparting such in the home circle, in the Sunday school and by the means of Catholic literature. But the Rev. Mr. Rexford insists upon religion being taught in the public and mixed schools in Quebec Province and therefore does not consider the means suggested by the Christian Guardian as sufficient for the proper religious training of Protestant children in that Catholic Province. But what is suitable and sufficient for a Catholic minority in Manitoba would never be accepted by a Protestant minority in Quebec.

The Orange Sentinel declares that there shall be no compromise on the Manitoba school question, and heads an editorial on the subject with Oliver Cromwell's famous harangue to his army of Ironsides: "Trust in God and keep your powder dry." "And here," continues the fire-brand Sentinel, "we may as well warn the politicians that the right of Manitoba is the right of Ontario. The fight for Manitoba will be made a fight for Ontario, and if the fight, which must come sooner or later, is complicated by political chicanery or treachery, then so much the worse for the politicians. Once more the Orangemen of Canada are in a position where, at any moment, they may be called upon to take action, but in the meantime we close this article, as we began by repeating Cromwell's advice: 'Trust in God, my boys, and keep your powder dry.'"

The Orange Sentinel does not see farther than Ontario. It would hail with delight the act of the Ontario Legislature that would close up all the Catholic Separate Schools of Ontario. But it never contemplates the possibility of retaliatory measures being adopted in the Province of Quebec, where the Orange crowd is at the mercy of the Catholic people and a Catholic Government. The Catholic people and Catholic Government of the Eastern Province have always shown fair play to the Protestant minority, and granted them every possible indulgence in the education of their children and every possible facility for Protestant instruction in elementary, classical and normal establishments. Those Catholic people still continue to favour the education of Protestant children by Protestant taxes and government grants; notwithstanding the outrages inflicted upon their fellow-countrymen and co-religionists in Manitoba. But patience has its limits. And now when the Catholic Separate School system of Ontario is threatened with annihilation by a responsible journal, whose chief owner and manager N. C. Wallace, is a Cabinet minister, the time has come for the Catholics of both Provinces to look to the proper defense of their cherished schools. It is time for the French Canadian Catholics to wake up and be stirring. We do not want them to imitate the injustice and intolerance of Orangemen or P. P. A.'s, but we ought to remind them that if no other argument is listened to then retaliatory measures may be threatened and the Catholics of the whole Dominion told to "trust in God and keep their powder dry."

The organ of Mr. N. C. Wallace says "that the fight must come sooner or later," so all must be prepared for another battle of the Boyne, and for the inevitable consequence, the grand smash up of our great Dominion into its original fragments.

The Canada Presbyterian admits the claim of the Roman Catholics for separate education and says that "if they are sincere in making them, which they undoubtedly are, they can scarce take any other ground than they do towards a common school system. Theirs they claim is the only true church; salvation beyond its pale, if possible at all, is very rare and doubtful; to be outside of it is to be a heretic, and to incur the doom of heretics, to renounce it, to become a pervert, an apostate, and endanger one's soul to all eternity. How can it do otherwise than seek by every means in its power to guard the young at the very outset of life; it is its most solemn duty to do it, as far as that is possible, against so appalling a calamity. They are consistent from their point of view in seeking by every means in their power to obtain schools after their own mind where they may safeguard the young members of their flock at the most critical period of life against the worst calamity, as they regard it, that can possibly befall them. From this point of view all schools which do not tend to make good Catholics, if not Protestants, are godless or dangerous, and hence the conflict, one that will be irreconcilable, so long as Rome remains what it is, between it and the common school."

The Canada Presbyterian confounds the city of Rome with God's Church upon this earth. It has some vague idea or wish born of the idea that, it will not always remain as it is. Human institutions and popular systems change, and must of necessity try one experiment after another, according as failure attends each new trial; but the works of God are unchangeable, as the sun and the stars and the seasons. How can the church of God change? Contemplated improvements or ameliorations would go to prove, simply that it was not God's work, that it was not perfect from the beginning.

Credibly, must be give however, to the Canada Presbyterian for its fairness of argument, and for its wide divergence of opinion from that expressed by the bellicose Orange Sentinel. Especially is it to be commended for its humane and tolerant advice to its readers when it says: "The only way, therefore, by which the difficulty can be permanently got over is not by legal suppression of Separate schools nor by excusing Roman Catholic children from religious exercises, free from the least hint or taint of being Protestant, but the most patient, intelligent, and kindly inculcation of that truth, which in time will lead Roman Catholics to such clearer and broader views as will do away with their objections." It may, however, be suggested, that when the Protestants of Quebec will see their way clear towards getting rid of their Protestant superintendent of Protestant separate schools, and towards closing up their Protestant elementary, model and normal schools, the Catholic minorities in Ontario and Manitoba may be tempted to follow their example. DIDYMUS.

Effect of the French Treaty. Wines at Half Price.

The Bordeaux Claret Company established at Montreal in view of the French Treaty are now offering the Canadian connoisseur beautiful wines at \$3 and \$4 per case of 12 large quart bottles. These are equal to any \$8.00 and \$9.00 wines sold on their label. Every well hotel and club is now handling them, and they are recommended by the best physicians as being perfectly pure and highly adapted for invalids' use. Address, for price list and particulars, Bordeaux Claret Company, 30 Hospital Street, Montreal.

It is a curious fact that, while poor actors are almost invariably poor, it is far from true that all good actors are good.—Life.

WESTERN CANADA Loan and Savings Company.

Annual Meeting of the Shareholders of the Western Canada Loan & Savings Company for the Year Ending 31st December, 1894.

The 32nd annual meeting of the Western Canada Loan & Savings Company was held at its offices, No. 78 Church street, at 11 o'clock yesterday morning. A large number of shareholders were present. The report of the directors and following financial statements were read:—

The Directors have much pleasure in laying before the Shareholders the Thirty-second Annual Report of the business of the Company.

The profits of the year, after deducting all charges, and writing off, as was considered prudent, a sufficient sum to cover any depreciation in the value of real estate amount to \$172,179.80.

Out of this sum have been paid the usual half yearly dividends, at the rate of ten per cent. per annum, together with the income tax thereon, amounting to \$152,386.41, and the balance has been carried to the credit of the Contingent Fund.

The amount now standing at the credit of that fund is \$70,445.90.

The Reserve Fund remains at \$770,000. The repayments on account of Mortgage Loans have been, on the whole, satisfactory, and when, in any case, it has been considered desirable to grant some indulgence, and extend the time for payment, the security has invariably first been again especially reported upon.

The debentures of the Company falling due during the year have been more generally renewed than in any former year, and the Directors have no difficulty in obtaining new money at a lower rate to replace any debentures which were not renewed.

The total amount of moneys entrusted to the Company by British and Canadian Investors is now \$1,480,103.24.

The Balance Sheet and Profit and Loss Account, together with the Auditors' Report, are submitted herewith.

G. W. ALLAN, President.

Financial Statement of the Western Canada Loan and Savings Company for the Year Ending on 31st December 7, 1894.

LIABILITIES AND ASSETS.	
LIABILITIES.	
Capital Stock	\$1,500,000.00
Reserve Fund	770,000.00
Contingent Account	70,000.00
Dividend, payable 5th Jan 1895.	7,000.00
	\$2,147,000.00
ASSETS.	
Debentures and Interest	\$3,451,800.41
Deposits	1,021,822.43
	4,473,622.84
Sundry Accounts, including Coupons outstanding	578.90
	\$4,474,201.74
Investments	\$6,694,760.58
Office Premises and Furniture, Toronto and Winnipeg	100,604.50
Cash on hand and in banks	100,850.00
	\$7,370,416.72

PROFIT AND LOSS ACCOUNT.

Cost of management, viz.: Salaries, rent, inspection and valuation, office expenses, branch office, agents' commissions, auditors fees, etc.	\$ 52,016.61
Directors' compensation	3,000.00
Interest on deposits	42,943.24
Interest on debentures	1,000,000.00
	\$2,000,000.00
Net profit for year applied as follows:	
Dividends and tax thereon	152,386.41
Carried to Contingent account	19,511.98
	\$172,179.80
Interest on mortgages and debentures, rents, etc.	\$469,402.67
	\$469,802.67

WALTER S. LEE,

Managing Director,

Toronto, 8th February, 1895.

To the Shareholders of the Western Canada Loan & Savings Company:

GENTLEMEN,—We beg to report that we have completed the audit of the books of the Western Canada Loan & Savings Company, for the year ending 31st December, 1894, and certify that the annexed statements of Assets and Liabilities, and Profit and Loss, are correct, and show the true position of the Company's affairs.

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

W. R. HARRIS,

FRED. J. MENET,

WM. E. WATSON, F.C.A.

Auditors.

The retiring directors, viz., George Gooderham, Esq., Alfred Gooderham, Esq., George W. Lewis, Esq., Walter S. Lee, Esq., were re-elected. These gentlemen, with the Hon. G. W. Allan, Sir David Macpherson and Thomas H. Lee, Esq., constitute the full Board. At a meeting of the Board, held subsequently, the Hon. G. W. Allan and George Gooderham, Esq., were re-elected President and Vice President respectively.

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Finished Ready for Delivery.

2 at \$2,000, 2 at \$1,200,
2 at \$700, 4 at \$500.

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OF ENGLAND.

ESTABLISHED 1843.

Assets, 31st Dec., 1893 . . . \$17,500,000.00
Annual Income " . . . 2,700,000.00
Assurance in Force, " . . . 66,000,000.00
Invested in Canada, " . . . 1,600,000.00

Money loaned on the security of Church property at low rates of interest.

The attention of Clergymen is respectfully asked to the various Endowment Plans of the Society, as the best form of investment for the future.

For information as to LOANS, ASSURANCE or AGENCIES, address Head Office for Canada, 29 RICHMOND ST. WEST, TORONTO.

J. FRITH JEFFERS,
Secretary for Canada

THE TEMPERANCE AND General Life Assurance Co.

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Best Plans and Rates
And the Most
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For desired information apply to an Agent of the Company or to the Manager.

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DUNN'S FRUIT SALINE

GIVES HEALTH BY NATURAL MEANS
KEEPS THE THROAT CLEAN AND HEALTHY.
DELIGHTFULLY REFRESHING.
SOLD BY ALL DRUGGISTS. WOULD SUFFER ENGLAND

RECIPE.

For Making a Delicious Health Drink at Small Cost.

Adams' Root Beer Extract... one bottle
Fleischmann's Yeast..... half a cake
Sugar..... two pounds
Lukewarm water..... two gallons

Dissolve the sugar and yeast in the water, add the extract, and bottle; place in a warm place for twenty-four hours until it ferments, then place on ice, when it will open sparkling and delicious.

The root beer can be obtained in all drug and grocery stores in 10 and 25 cent bottles, to make two and five gallons.

A SHRINE OF MARTYRS.

The Story of the Martyrdom of Jogues and Goupil.

A LEAF OF JESUIT ANNAIS.

Although the United States has been blessed with many men and women whose lives were virtuous and heroic, none of them have yet been honored by a place in the calendar of the saints of the Catholic Church. In the twenty-seventh private session of the Third Plenary Council of Baltimore the committee on new business reported the petition of the fathers of the Society of Jesus to the Holy See for the introduction of the cause of the beatification of Isaac Jogues, Rene Goupil and Catharine Tegakwitha. The fathers of the Council by unanimous consent subscribed to the postulate. Many members of the Canadian hierarchy and twenty Indian nations have sent a like petition. There is a reasonable ground to believe that the petitions will be granted.

Few places are richer in the charms of nature than the spot where now is the property of the shrine of Our Lady of Martyrs. Ascending the hill southward from Auriesville up the road called the "Hill of Prayer," and bordered on one side by drooping willows, an ever changing view expands itself before the eye. Standing on the hilltop and looking to the north across the valley the placid scenery is unrivaled in summer time. Far to the right and left winds the bending river through green fields and meadows, till the view is dimmed in the azure of the sky above the distant mountains. Dark tufts of trees beside water courses, steep bluffs against the horizon, yellow and black eyed daisies and fluffy golded rod and waving tasseled tops of Indian corn, quicken the keenness of vision by their variety. Westward, across the Hill of Prayer, pines and hemlocks shade what is now commonly called "the ravine," at the meeting of two water courses, where Father Jogues hid the body of his faithful companion, Rene Goupil, in the water, while eastward the scene stretches across undulating fields to the Schoharie, which sluggishly empties itself into the Mohawk.

The records of the Jesuits go back to the time when the League of the Five Nation of the Iroquois Indians—the Mohawks, the Oneidas, the Onondagas, the Cayugas and the Senecas—held undisputed sway over the country between the Mohawk and the Genesee. On August 14, 1642, Father Isaac Jogues, Rene Goupil and William Couture, with several Christian Hurons, were brought to Ossernenon (Auriesville), having been taken captive while carrying supplies from Quebec to the Huron mission. The savages, young and old of both sexes, were waiting along the bank and up the hill, ranged in two lines and armed with sticks or the iron ramrods of their muskets. The prisoners passed in single file between them under a shower of blows. Father Jogues remembered that it was the eve of the feast of the Assumption of the Blessed Virgin Mary.

"I had thought all along," he says "that the day of this great joy of heaven would be for us a day of sorrow, and I gave thanks because of it to my Saviour Jesus, since the joys of heaven are bought only by sharing in His suffering."

Rene fell beneath the heavy blows, and it was necessary to carry him to the platform in the village where the public torture was to be inflicted. He was so bruised and covered with blood that Father Jogues declares that there was no white spot left on him except the white of his eyes.

On the platform an old Indian sorcerer obliged a captive Christian woman to cut off Father Jogues' left thumb. The prisoners, after a day of bitter torments, passed the night, tied hand and foot, on the ground. Then children were turned loose to make their apprenticeship in cruelty.

They were dragged from village to village for seven days finding new sufferings everywhere. In Tionnontoguen they met four new Huron prisoners whom Father Jogues found means to instruct and baptize before they were put to death. Rene's habit of constant prayer, and especially his teaching the children the sign of the cross, which the Indians had learned to hate, had caused some among them to seek the opportunity of killing him.

He had gone on September 29, the feast of St. Michael Archangel, with Father Jogues to a wooded hill near the village that they might pray in peace. Two young men came and ordered them to return to their cabin.

"I had some presentiment," Father Jogues relates, "of what was to happen, and I said to Goupil: 'My dear brother, let us commend ourselves to our Lord and to our good Mother, the most Holy Virgin. I believe these men have some evil intention'"

They turned their steps towards the village, reciting the rosary as they went. They had finished the fourth decade when they came to the gate, the two savages following them. One of these suddenly drew a tomahawk from beneath his garments and struck Rene a violent blow on the head. He fell half dead with his face to the ground, uttering the name of Jesus. Father Jogues, who on his knees awaited a like fatal blow, was told to rise, that he should not be killed. He gave the last absolution to the still breathing Rene and with tears pressed him to his heart. The savages tore him away and two more blows of the tomahawk made sure their ghastly work. Father Jogues afterward wrote in solemn words:

"It was September 29, 1642, that this angel in innocence and this martyr of Jesus Christ was immolated, at thirty-five years of his age, to Him who had given His own life for his redemption. He had consecrated his soul and his heart to God, his hand and his existence to the service of the poor savages."

Rene Goupil entered the novitiate of the Society of Jesus after having been educated as a physician. Ill health compelled him to leave the society, but later on he became a donne to the fathers of the Canadian mission—that is, one who gave his services gratuitously to the missionaries.

During the winter months of 1643 Father Jogues learned the language of the Mohawks and tried to instruct them, not only satisfying their curiosity about natural things, but especially in regard to the faith of Christ. His zeal was not without fruit, for during the thirteen months of his captivity he conferred baptism on more than seventy persons.

While he was visiting the cabins to baptize the dying children and instruct the well disposed among the sick, he met a young man in the last stage of a painful disease. He addressed the father by his Indian name, and asked him if he did not remember one who the year before at Tionnontoguen, when the suffering from the cords with which he had been tied had become unendurable, came forward in the midst of the general derision and cut the bonds. The missionary exclaimed:

"Often have I prayed for thee to the Master of Life."

And he went on to speak to him about God.

The sick man could only say: "What must I then do in order to please the Master of Life?"

Father Jogues told him to believe and to be baptized. Ondessonk died a Christian.

The missionary went to France for a short time, but returned in 1641, and two years afterward established the Mission of the Martyrs. He was taken prisoner by the Mohawks, and once more he crossed the river and went up the hills as a captive, beaten with cruel blows.

"Wonder not," they said, "you shall die to-morrow; but take courage, we will not burn you. We will strike you with the tomahawk and put your head on the stockade, so that when we take your brothers they may still see you."

One of the Indians, seizing hold of the father, sliced off pieces of flesh from his arms and shoulders and devoured it, saying: "Let us see if this white flesh is the flesh of an Okton," (one of their spirits).

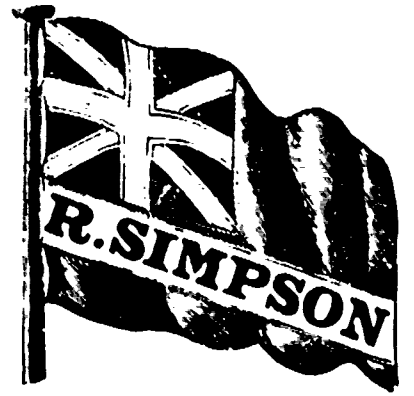
A great council met at Tionnontoguen, several miles away, the next day. In the evening Father Jogues, still in the first village, was invited to sup in the cabin of the Chief of the Bear. As he entered the door a tomahawk was buried in his head, which was at once cut off and put upon the stockade, the face turned in the direction from which he had come.

The Mother's Influence.

Mothers are ordained by God to be the first teachers of their children, as they are the first to give them material food, writes Cardinal Gibbons in the Catholic Home Journal. They have unbounded influence over the child because the child has unbounded confidence in its mother. The impression produced by a mother's teaching is the most lasting. Even in mature years the remembrance of a mother's teaching has on us a restraining and sanctifying influence. The church is indebted to Monica for the greatest doctor in her fold. Were it not for Monica's influence Augustine might have remained a Manichean in religion and a libertine in morals. It was a queen and mother who said to her son, "I would rather see you dead than have you commit a mortal sin." That son became the great St. Louis, king of France, who, even Voltaire admits was a righteous king. Judge Gaston of North Carolina ever spoke of his mother with unbounded admiration. The Count de Maistre used to call his mother "the sublime mother." Justice Taney used to speak with pride of the beneficial effects his mother's early influence had upon his after life. John Randolph of Roanoke often spoke of his mother and always with affectionate enthusiasm.

May the day never come when woman shall cease to be the angel of the home. May the husbands and sons, after buffeting the waves of the world, ever find in their homes a heaven of rest. May the bleeding wounds of the heart be soothed by the oil of gladness and consolation. Mothers, be fond of your homes, be attached to them. Let not the two words so dear to the Christian heart, home and mother, be separated. Let peace, order, tranquillity and temperance be found in the home. Let the angel of chastity preside over the domestic hearth and stand at the door of woman's heart, repelling all unhallowed thoughts even as the angel with flaming sword guarded the earthly paradise. For what is a home from which chastity is banished but a desecrated temple from which the spirit of God has fled? May the flowers of domestic joy and gladness grow abundantly along the path of Christian women.

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti-Consumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.



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- 44 inch all wool Whipcords, 50c, for... 35c
- 41 inch all wool Tweeds, 60c, for... 40c
- 44 inch all wool Tweeds... 50c
- 44 inch Navy and Black Coating 75c, for... 50c
- 44 inch Panama Cloth, 55c, for... 50c
- 48 inch Scotch Tweed, \$1.25, for... 65c
- Scotch Tweed, Silk nicker, \$1.50, for \$1.10
- Scotch Tweed, check effects, very stylish... 75c

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Have First of the Season, Arrived English Prints, 32½c price 10 and 12½c.

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TRENT CANAL.

Peterboro and Lakefield Division.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Trent Canal," will be received at this Office until noon on Saturday, 23-d March, 1895, for the construction of about six and a half miles of Canal on the Peterboro and Lakefield Division.

Plans and specifications of the work can be seen at the office of the Chief Engineer of the Department of Railways and Canals, at Ottawa, or at the Superintending Engineer's Office, Peterboro, where forms of tender can be obtained on and after Monday, 15th February, 1895.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence of each member of the same, and further, an accepted bank cheque for the sum of \$7500 in full to accompany the tender; this accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for work at the rates and on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

The lowest or any tender not necessarily accepted.

By order, J. H. BALDERSON, Secretary. Department of Railways and Canals, Ottawa, 15th February, 1895.

I AM (W.L.D.) in the interest of any, who may be suffering from Dyspepsia, to bear testimony to the fact that I have been greatly benefited by the use of K. D. C., when other medicines prescribed as remedies afforded no relief.

(REV.) JOSEPH HOGG, Minister of St. Andrew's Church, Aug. 16, 1893. Winnipeg, Man. Free sample mailed to any address. K. D. C. Co., New Glasgow, N. S., and 127 State St., Boston, Mass.

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

THE LATE DR. DAWSON.

Recollections of a Learned and Zealous Priest.

A MAN OF WIDE EXPERIENCE.

Mr. Henry J. Morgan has issued a pamphlet in which he pays loving tribute to the memory of the late Very Rev. Aeneas Dawson, V.G., of Ottawa whose death occurred recently. Father Dawson was one of the best known priests in Eastern Ontario, a man of deep learning and decided literary tastes. In his history of the Catholics of Scotland he gave to the literature of the Church a work long desired.



Father Dawson was born at New Haven, Banffshire, Scotland, July 30th, 1810. His early ecclesiastical studies were made at the Episcopal seminary of Paris. Afterwards he studied at Douai, and at St. Mary's College, Blairs, Scotland. He came to Canada in 1854, at the invitation of Bishop Macdonell. His name has ever since been connected with the history of Ottawa. In 1885 Bishop Macdonell of Alexandria made him honorary Vicar-General of that diocese on the occasion of the golden jubilee of his priesthood. We append a few of Mr. Morgan's interesting reminiscences:

I think I first heard of Father Dawson in 1863-4, when preparing for publication my *Bibliotheca Canadensis*. In that work will be found an account of his various literary undertakings from the time when as a very young man he made his first essay as a writer. I was then living in Quebec, but before the appearance of the book, being then as now, a member of the Civil Service, I came to Ottawa, on the removal hither of the seat of government, and on that occasion had the pleasure of meeting Dr. Dawson for the first time. It was in the autumn of 1865, and the friendship which was then formed between us, he, a man well advanced in years, and I but just come of age, remained firm and unbroken until the end.

Father Dawson made everyone at home, and was always much in request. He, as I have remarked, was a fine scholar, had read largely and diligently in general literature, and, in addition, kept himself remarkably well informed on all that was transpiring in our daily world. He possessed also, what is seldom seen in one from the land of Macallum More, a bright and ready wit, which was rarely if ever found to be out of place; but what, in my opinion, gave him so firm a hold on the affections of men was his broadminded, liberal, Catholic spirit, so free from all manner of bigotry and intolerance. Such a man

could not fail of impressing his personality most particularly upon the mind and heart of Thomas D'Arcy McGee, then in the zenith of his fame, whose especial mission in Canada seems to have been the cultivation of a spirit of unity and brotherhood among all creeds and nationalities. The poet statesman was at this period a member of the government, and in the prosecution of his duties, came frequently to Ottawa. He formed a feeling of the deepest regard and friendship for Father Dawson, and when in town would have him constantly near him, along with others of similar worth and merit. I recall an incident at the delivery of one of his lectures in Ottawa, I think it was the last one of a delightful series given by him in illustration of public opinion, life and character, in the old Theatre, Wellington street, not long before his barbarous assassination. Mr. McGee had on either side of him, on the stage, Venerable Archdeacon Lauder, rector of Christ Church, and our departed friend, Dr. Dawson. Rising at the commencement of the proceedings, with a merry twinkle in his eye, he invited attention to the strength of his support. "With Father Dawson on one side of me and Father Lauder on the other, I think," said he, "Church and State will be found to be well represented here on this occasion!"

We took many pleasant strolls together, and I may here remark, as an evidence of his nice sense of delicacy, that never during the entire period of our long and close acquaintance, did he at any time broach in conversation any matter of a controversial religious character, or seek in way to influence my judgment in a religious way. He knew that I belonged to another Church, and like the true gentleman that he was, respected my individual convictions. Sometimes, however, I questioned him, and I remember on one occasion asking him to describe Heaven. His reply was characteristic of the purity and simplicity of his nature. "To my mind," he said, "Heaven is like a beautiful garden, full of lovely plants and flowers, and where we walk about and hold converse with saints and angels, and all is endless peace and joy."

The marked respect accorded to him was the tribute offered by old and young to one of his years, position and merit. On one occasion Principal Grant was lecturing in Ottawa. He was in the midst of one of the finest passages in his address, when the door opened and there passed slowly up the centre aisle a bent and venerable figure. It was Father Dawson, come out in the midst of a violent snow storm to lend encouragement by his presence to the cause in hand. The lecturer, recognizing the new-comer, instantly stopped, and walking half-way down the hall to meet him, cried out as he grasped his outstretched hand: "Father Dawson I am proud to welcome you here; you have paid us a great compliment in coming out on such an inclement night." The good priest was led in triumph to a post of honor on the stage, but so loud and frequent was the applause, that it was some considerable time before the lecturer was allowed to proceed by the audience. I recall many similar acts of attention. Regularly each summer the late Senator Price would forward to him several choice salmon, the first fruits of the fishing season; and then, how thoughtful and full of courtesy it was of Lord Stanley and Lord Aberdeen never to allow the venerable gentleman to walk any portion of the way on returning to town from Rideau Hall. On these occasions the viceregal carriage or sleigh would be brought into requisition for his benefit, and an A.D.C. or orderly be despatched to see him safely to his quiet lodgings in the Upper Town.

RIGHTS OF THE HOLY SEE

The Exile of the Popes to Avignon Recalled.

LEO XIII. SPEAKS OF HIS INJURIES.

Among the letters received by the Holy Father in the Christmas Season was one from the Archbishop of Avignon. Some references were made to the residence of the Popes in that city during periods of distress and persecution. To this letter a reply was sent which shows that despite the rumored cessation of hostility on the part of the Italian Government the Sovereign head of the church is still subjected to injuries and offences against his liberties and rights.

To Our Venerable Brother Angel, Archbishop of Avignon, Leo, XIII. Pope.

VENERABLE BROTHER—HEALTH AND APOSTOLIC BLESSING

We have received during the Christmas Feasts your new and valuable proof of affection towards the See of the blessed Peter and towards us. The acts of which you speak in your letter, and which we have undertaken during the course of Our Apostolic Ministry, increase our gratitude to God, by whose support and aid it has been granted us to do them, such as they are. As to the regrets which you express concerning the conditions in which the Roman Pontificate at present finds itself, and the wishes which you entertain that it may enjoy full liberty, they are expressed in such piety and prudence as is conformable to Our hopes. With what impatience and for how long a time did not the Roman Church deplore the absence of her Pontiff, who had, by the evils of those days, been compelled to seek a refuge in your city! What joy and what profit, not only for her, but for the common good, when at length Divine Providence led him back to her!

In truth, the days through which the Church is now passing bear a great likeness to those days, since now as then, injuries and offences have been heaped upon the liberty, rights, and honour due to her Sovereign head. It, therefore, behoves us to work with confidence, and to unite together in addressing prayer to God. Our trust in the power of the Virginal Mother of God, of which you speak, grows day by day. We hope that she, in her goodness, will console the Church, and adorn her with new triumphs, which will be equally advantageous to the good of society at large.

In these thoughts, and with these hopes, We beg of God in return to shower all blessings upon you, and among these blessings We place in the first rank that of the complete restoration of your health, which is entirely devoted to the welfare of your flock.

As a pledge of these favors We willingly bestow upon you the Apostolic Blessing, as also upon your clergy, the religious families under your care, and all your people.

Given at St. Peter's Rome, December 26, 1904, in the 17th year of our Pontificate.

LEO XIII. POPE.

Of all kinds of credulity, the most obstinate is that of party spirit; of men, who, being numbered, they know not why, in any party resign the use of their eyes and ears and resolve to believe nothing that does not favor those whom they profess to follow.—Johnson.

An Honest Offer.

If you have CATARRH, and desire to be cured without risk of losing your money, we will send a GERMICIDE INHALER and medicine for that disease without asking a cent of pay in advance. After a fair trial at your own home, and you find it a genuine remedy, you can send us \$3 to pay for same. If not satisfactory in every way you can return the Inhaler at our expense, and need not pay one cent. Could anything be more fair? You have everything to gain and nothing to lose. If the remedy is not all we claim, we are the losers, not you. Just think of being cured for \$3.

For remedy on above liberal terms, address MEDICAL INHALATION Co., 450 Yonge St., Toronto, Ont.



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Note—All enterprising merchants in every town in Canada call our cards.

Get them early or send direct to us.

SOCIETY HAPPENINGS.

Other Items of Interest in Cities and Towns.

PRESENTATION TO FATHER McCANN

Rev. Father Coyle preached his farewell sermon at St. Mary's on Sunday.

Last Sunday afternoon Vicar General McCann was presented with a very handsome address of welcome accompanied by a valuable chair by the parishioners of St. Mary's Church. Father McCann made a suitable address in reply.

Special musical vespers were sung on Sunday evening at St. Basil's Church. The object in view was the assistance of the Ladies Sewing Society of the Parish.

During the winter nearly 150 persons have been supplied with shoes and other articles of clothing. The collection was a generous one. Rev. R. McBrady, C. S. B. preached from the text "Thou art the glory of Jerusalem, the joy of Israel and the honor of all our people," the salvation of the people of Israel to Judith after she had effected their deliverance by the death of Holofernes.

Judith was the proto-type of Mary the Mother of Jesus Christ. The Christian woman is the masterpiece of creation, the fairest ornament of the church, the most powerful instrument for the preservation of truth, charity, and virtue. At the coming of Christ truth was effaced from the earth and the nations were in darkness. It was in the houses of holy women that the first tabernacles were raised. In France a learned writer has declared that when the powers of unbelief bade fair to sweep away all religion, only the perseverance of the women saved France from such a fate and ensured to her a Catholic priesthood.

The society of the Propagation of the Faith is mainly supported by holy women. May the day never come when the education of women will totally unfit them for the duties and responsibilities of home life. When Christ came into the world selfishness reigned supreme. Roman women were eager spectators at the bloody games of the arena. Since then what a change has come upon the world. In every land is seen the Sister of Charity doing her work of mercy. The Christian woman is everywhere at the scene of suffering as Mary the Mother of Jesus, and Mary of Cleophas and Mary Magdalen were at the foot of the cross. How many examples do we not see every day of patience, resignation, humility, charity in the lives of women in the world and in the convent, lives modelled upon that of Mother Mary, the woman through whom regeneration came even as the fall came by that other woman, Eve.

The annual meeting of the Toronto Savings Bank—Charitable Trust was held at St. John's Grove, Sherbourne street, on 14th inst., His Grace the Archbishop presiding. \$900 was ordered to be set aside from the funds of the Trust, and to be distributed among the charities and the Treasurer, Mr. M. O'Connor was requested to apportion the same as follows:—

St. Michael's Hospital.....\$200.00
 Good Shepherds (Parkdale)..... 200.00
 House of Providence..... 100.00
 St. Nicholas Institute..... 100.00
 Orphanage "at Sarnyaside..... 100.00
 House of Industry..... 100.00

Resolutions of Condolence were offered to His Grace the Archbishop on the death of the late Very Reverend Monsignor Rooney, who for years had been Chairman of the Trust Board, and also to the family of the late George W. Kiely who was a member of the Trust, both of whom had died since the last meeting of the Board.

Whereas it has seemed fit to an All-Wise and loving Creator to call from amongst us a highly respected and very worthy member of this Board, be it

Resolved—That we, the members of the Toronto Savings Bank Charitable Trust, at this the first meeting convened since the death of our late confrere, Mr. G. W. Kiely, bowing in full submission to the eternal decree of Providence, feel most deeply his demise and the loss of his prudent advice and wise counsel in all matters pertaining to the Trust, and that we now tender to his widow and bereaved family our most sincere and heartfelt sympathy;

That this resolution be entered on the minutes of this Board and that the secretary-treasurer be requested to forward a copy of same to Mrs. Kiely.

Mr. O'Connor's letter was as follows:

Toronto, Feb. 15, 1895.

DEAR MADAM—I have been requested by the members of the Board of the Toronto Savings Bank Charitable Trust to forward the enclosed resolution, passed by the Board at their first meeting since the death of the late Mr. Kiely, as a mark of the high esteem in which he was held by his confreres on

the Board and to express to you and family their sincere feelings of sympathy in your sad bereavement. I am dear Madam,
 Yours—Very respectfully,
 M. O'CONNOR, sec. -treas.

Mr. Hugh Kelly was appointed a member of the Trustee Board and has signified his acceptance of the honor.

Hamilton.

Last Sunday evening the Cathedral pulpit was occupied by Rev. Father Coty who spoke on Christian Education. He briefly referred to the Manitoba question and explained the difference between the authority possessed by the parent and that by the State; also the importance of a thorough moral education in connection with the ordinary secular training, the former being primary while the latter is only secondary, for surely we must care more for our eternal welfare than for the few years we remain here. He said that he knew the Catholics in this province were in sympathy with their brethren in Manitoba and hoped that their effort to maintain their rights would be crowned with success.

Mgr. McEvay spoke in St. Lawrence Church last Sunday evening on the Flight into Egypt. He told of the unhesitating obedience of St. Joseph in making such a hard journey. He also took occasion, in comparing the customs there and here, to denounce some abuses prevalent in modern society.

Resolved that copy of this resolution be spread in the minutes of this Branch and a copy sent to Mrs. Frances J. McGarrity and to the Catholic Record and CATHOLIC REGISTER for publication.

At the regular meeting of Branch 56, C. M. B. A., February 13th, it was moved, seconded and carried unanimously, that

Whereas, it has pleased Almighty God to call to Himself the wife of our esteemed late Vice President, Bro. James Caffrey.

We, the members of this Branch, desire to express our deepest sympathy to Bro. Caffrey in his sad affliction, and earnestly pray that God may give him the grace and strength to bear with his trouble, and that a copy of this resolution be given Brother Caffrey and published in the Catholic Record and THE CATHOLIC REGISTER.

C. M. B. A.

Messrs. John Koman, Hamilton, Ont., George W. Cooke, Amherst, N. S., and Charles Dupont Hebert, Three Rivers, Que., spent the past three days in London at the office of Mr. S. R. Brown, grand secretary of the Catholic Mutual Benefit Association of Canada, making a thorough inspection and audit of the books and accounts of the Grand Council of said organization. They expressed themselves as very much pleased with the manner which the business of the association is conducted by Grand Secretary Brown and Grand Treasurer W. J. McKee, M. P. P. The books, accounts, claims, etc., were found correct in every particular. There are now 241 branches, with a membership of 11,000 under the jurisdiction of Mr. Brown. During the past year, 1,752 new members were admitted, and \$118,900 paid the beneficiaries of deceased members, and \$6,257.39 transferred to the revenue fund, which now amounts to \$45,000. The amount of life insurance carried in the Grand Council is \$15,990,000.

BERLIN.
 At the last regular meeting of Branch No. 12, C.M.B.A., the following resolution of condolence was unanimously adopted.

Whereas it has pleased the Almighty God in His infinite wisdom to call unto Himself the beloved father of Rev. Brother Anthony Wascher.

Resolved that we the members of Branch No. 12, tender to Rev. Brother Anthony Wascher, his mother and his family our sincere sympathy, and pray that God may enable them to bear their loss with Christian fortitude. Be it further

Resolved that a copy of this resolution be spread on the minutes, and published in the CATHOLIC REGISTER.

ALLISTON.

At a regular meeting of Branch 91, Catholic Mutual Benefit Association held in their Hall the following Resolution of Condolence was moved by Rev. Bro. Gibney and seconded by Bro. O'Callaghan and unanimously carried: Whereas it has pleased Almighty God in his infinite wisdom to call unto himself Our Brother Francis McGarrity who was formerly a member of good standing in this branch. Be it now Resolved that we the members of Branch 91, C.M.B.A. Tender to Mrs. Frances J. McGarrity and family our sincere sympathy and pray that the Almighty God in his infinite wisdom may enable the bereaved widow and family to bear with Christian fortitude their reporable loss they have sustained and be it further.

St. John, N. B.

Messrs. T. O'Brien & Co., the well-known Catholic booksellers, stationers, etc., at St. John, N. B., are our agents in that city for THE CATHOLIC REGISTER. They are authorized to receive subscriptions and renewals from present subscribers. Single copies can always be had at their store, 53 Gormain street.

E. B. A.

O'CONNELL BRANCH, No. 2, TORONTO.

This Branch had a well attended meeting on Thursday last not only by members but by visitors, correspondence from the grand Branch was read and acted upon, and other Branch matters discussed, the members entering freely into debate and there is good reason to expect their membership will soon be increased.

St. PATRICK'S DAY.

Davitt Branch No. 11 and St. Helen Circle No. 2 are making arrangements for a concert on March 18th. The proceeds to be presented to the Very Rev. Dean Cassidy for the benefit of St. Helen Church fund, the Branch and Circle being connected with the Parish.

W. LANKS T.

Knights of St. John

St Paul's Commandery, No. 122, R. C. U. Knights of St. John, held an interesting meeting on Tuesday, 12th inst. Two members were initiated. An entertaining debate followed on the merits of the Canadian and United States government, which resulted in the complete overthrow of the Yankess.

Mr. Frank Halman, a disciple of Henry George, will read a paper on Single Tax which will be followed by discussion on that live subject, at our next meeting, 26th inst.

C. O. F.

At the last regular meeting the following resolution of condolence was moved, seconded and unanimously adopted:

Whereas, it has pleased Almighty God in His wisdom to call to his eternal reward Frank Finucan, brother of our esteemed officers, Thomas and James Finucan, be it therefore

Resolved—That the sympathy of the Court be tendered our Brothers and the other members of their family in their sad affliction. Be it further

Resolved—That these resolutions be recorded in the minutes of this meeting and a copy forwarded to the Catholic Record and CATHOLIC REGISTER for publication.

St. Alphonsus Club.

Rev. Prof. Clark of Trinity College lectured before the St. Alphonsus Club on Tuesday evening, Feb. 12th. The distinguished lecturer took as his subject "Conduct and Manner," which he further condensed into the one word, behavior. Prof. Clark is both a scholarly and popular lecturer as the appreciation of the large audience amply testified. Prof. Fraser of Toronto University will lecture on Michael Angelo on Tuesday, Feb. 26th. The lecture will be illustrated by limelight views.

St. Michael's Hospital.

The Sisters of St. Joseph in charge of St. Michael's Hospital return their most sincere thanks to their kind friends and benefactors who so generously responded to the call of charity in behalf of the Hospital on Sunday, February, 17, '95.

The following amounts were collected in the city churches:

St. Michael's Cathedral.....	\$315 29
St. Mary's Church.....	214 74
St. Paul's.....	176 55
Our Lady of Lourdes.....	168 60
St. Patrick's.....	100 00
St. Helen's.....	80 90
St. Joseph's.....	31 65
Sacred Heart.....	15 00
St. Peter's.....	24 51

Total.....\$1,118 24

The collection for the Hospital was not taken up in St. Basil's Church, owing to a special announcement made on the previous Sunday.

THE MEDICINE FOR LIVER AND KIDNEY COMPLAINT—Mr. Victor Auger, Ottawa, writes: "I take pleasure in recommending to the general public Parmelee's Pills, as a cure for Liver and Kidney Complaint. I have doctored for the last three years with leading physicians, and have taken many medicines which were recommended to me without relief; but after taking eight of Parmelee's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled."

The date of Archbishop Langevin's consecration has been fixed for March 14. It is expected that an immense concourse of prelates and priests will be in attendance.

Much of life's misery is due to indigestion; for who can be happy with a pain in his stomach? As a correctives and strengthener of the alimentary organs, Ayer's Pills are invaluable, their use being always attended with marked benefit.

The Montreal Star says that Sir Hector Langevin will present Archbishop Langevin with a gold pectoral cross formerly owned by a relative of his, who was bishop of Rimouski,

A TALE TOLD THE EDITOR.

MR. THOS. STRANG SPEAKS THAT SUFFERERS MAY READ AND LIVE.

Attacked With La Grippe, the After Effects Developing Worst Trouble—His Friends Thought Him Near Death's Door—After Many Failures He Has Once More Regained the Possession of Perfect Health.

From the Comber Herald

Strangfield is a post office corner about six miles from Comber. It was named after the highly respected and well known family of Strangs. The neighborhood is a quite one, being inhabited by a church-going, sober, industrious people. Among the people of that neighborhood none is better or more favorably known than Mr. Thos. Strang. Mr. Strang is a man of middle age and a bachelor. A few days ago he related to the Herald the story of his recovery from an illness which he believes would have resulted fatally but for the use of Dr. Williams' Pink Pills. The origin of Mr. Strang's trouble was la grippe which developed into heart disease. He laid for months with every nerve of his frail body, unstrung. He tried many medicines, but none seemed to materially benefit him. He would rally at times and endeavor to walk, but his system being reduced and weakened he would frequently fall prostrate to the ground, and his friends had to carry him into the house. This terrible state of things lasted for months and all the while he was getting weaker, and even the most hopeful of his friends feared the worst. Mr. Strang was strongly urged to try the world renowned Dr. Williams' Pink Pills and consented to do so. A neighbor was dispatched to the Comber drug store for a supply. In a few days after beginning their use he began to improve. In a couple of weeks he was able to walk around, and to day Mr. Strang is rejoicing and telling the same old story that hundreds of others are telling in this fair Dominion—the story of renewed strength through the use of Dr. Williams' Pink Pills. Mr. Strang is now a sound man. Quite frequently he walks to Comber a distance of six miles, to attend Church. He informed the Herald that he was only too glad to give his experience so that suffering humanity may also reap the benefit and thus be released from the thralldom of disease and pain. To his benefactors—for such they are—Mr. Strang feels that he owes a debt of gratitude. With him the days when beads of agony stood on his brow have passed away, and his body has been regenerated anew by the use of Dr. Williams' Pink Pills.

The after effects of la grippe and all troubles due to poor blood or shattered nerves, speedily yield to a fair treatment with Dr. Williams' Pink Pills. They cure when other medicines fail, and no one should suffer for an hour without giving this great remedy a trial. Sold by all dealers or sent by mail post-paid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N. Y. Refuse all imitations and substitutes.

Western Assurance Company.

The business done by the Western Assurance Company has, notwithstanding the depression of the past year, been of a character that must satisfy the shareholders who look for fair returns on their investments. As was natural, owing to the depression, there was a falling off of premium income as compared with other years; but this has been more than offset by considerably reduced loss, by which the revenue account for the year is enabled to show an excess of \$111,458.47. The total income, as set forth in the Annual Report (published in this edition of the REGISTER), is \$2,193,873.05; the total expenditure—including appropriation for all possible losses—\$2,062,419.58—leaving a balance on the right side of nearly \$112,000. The reserve fund now amounts to \$1,100,000—\$10,000 having been added to it during the year—and the net surplus, over and above all liabilities, has been increased to \$337,247.59. These results bespeak a healthy condition of the "Western's" affairs—thanks to able and prudent management.

As PARMELEE'S VEGETABLE PILLS contain Mandrake and Dandelion, they cure Liver and Kidney Complaints with unerring certainty. They also contain Roots and Herbs which have specific virtues truly wonderful in their action on the stomach and bowels.

There is a secret bitterness hidden beneath the allurements of the world, for the love of worldly things always produces many fruits of sorrow.

The only blood-purifier admitted on exhibition at the Chicago World's Fair was Ayer's Sarsaparilla, all others being excluded as secret preparations and medicines. With doctors and pharmacists, it has always been considered a standard remedy.

EXCLUSIVE SALVATION.

A Sermon by Rev. Dr. Treacy at St. Michael's.

EXPLANATION OF THE DOCTRINE.

Father McBrady Preaches on "Self-Salvation."

Among the clerical changes recently made in the city by His Grace the Archbishop of Toronto was the transferring of the Rev. Dr. Treacy from St. Mary's to St. Michael's parish. Dr. Treacy had endeared himself much to the good people of St. Mary's who exceedingly regretted to lose him. Now that we hear so much of the desire and the hope of Christian union it is well that all should know the conditions which Christ Himself laid down for the unity of faith in the bonds of love for which the Divine Shepherd of souls lived and prayed and died. We are happy to be able to give a full report of Dr. Treacy's sermon of last Sunday in which he dealt with this subject.

"And going about the third hour He saw others standing idle in the market place, and He said to them, 'Come ye also into my vineyard and I will pay you what is just.'"

Our Divine Lord always made use of signs and parables in teaching the doctrines of eternal salvation. In this He conformed to the usual method of instruction that was then common amongst the Jews and other nations of the East. In this way the Church of God is likened to a House built on a Rock, whose foundations are the Prophets and Apostles and the chief corner-stone of which is Christ Himself. "Ye are fellow citizens of the Saints. Built upon the foundations of the Prophets and Apostles. Jesus Christ Himself being the chief corner-stone." (Ep. 2-19-20). Again He compares the Church to a kingdom—a kingdom not of human institution but of Divine origin. "My Kingdom is not of this world." But in today's Gospel the Church of God is likened to a vineyard where men labour from morning to night, from the sunrise of childhood to the sunset of old age to acquire virtues that will sanctify their souls on earth and which will merit for them after death the ways of eternal life in the Paradise of God.

The Catholic Church is the visible representative of Christ on earth. She has secured from Him the mission to teach all men to the end of time. It follows therefore that men are obliged to respect her authority, obey her laws and practice her doctrines under pain of eternal reprobation. "Go ye into the whole world and preach the gospel to every creature and he that is baptized shall be saved and he that believeth not shall be condemned" (xvi. Mark). And again he says: "He that hears you hears Me and he that despises you despises Me, and he that despises Me despises Him who sent Me." And lest we might be moved to human pity for those who willingly and knowingly reject the teaching of the Church; lest we ourselves may be too liberal in matters of religion, following in the wake of religious indifference and recognizing all creeds as equal in the sight of God He tells us most emphatically that "as there is but one Lord, one faith and one baptism so also there is but one Church. He that will not hear that Church let him be as the heathen and the publican." This divine commission to teach all nations and for all time implies that the Church shall always exist as a visible and infallible teaching authority. This is apparent from the sacred Scriptures, "Go teach all nations, teaching them to observe all things whatever I have commanded you and behold I am with you all days even to the consummation of the world" (Mat. 22-19-10).

The Divine commission to teach supposes secondly that men are obliged to listen to her teaching, that they are bound in duty to enter the Church, to obey her laws and practice her doctrines. This is clear, for if she has the right to teach men, it is their duty to listen to her. Right is always the cause of duty. The rights which the parents acquire by the law of nature over the physical, moral and intellectual life of the children begets a duty on the part of the children to recognize that right, to submit to their parents and obey them in the exercise of their parental rights. The same holds true in all classes and societies of men—the right of one always implies the duty of the other. The right that one man has over a certain property imposes an obligation on the part of all other members of the community to respect his rights. They must not restrict the will of the owner in the administration of his property. They may not impede him in the cultivation of his land or try to curtail his profits.

It is the same with teachers and their pupils. The teacher has the right to instruct his pupils, a right delegated to him not by the state, but by the heads of families in the community. The pupils' duty is to listen to his instructions, to obey his precepts, follow his counsel and submit themselves to his control. This is essentially true of the Catholic church and men. She has the right divinely given to show mankind the way to heaven and it is man's duty to respect that right and follow in the way which she points out. She has the authority received from Christ to teach men the doctrines of salvation and it is man's duty to respect that authority and practice these doctrines. She has the vicarial mission of Christ Himself to administer the Sacraments which He has instituted, and it is the duty of men to cooperate with her and receive these Sacraments at her hands. She is the kingdom of God on earth with laws that are sanctioned by God with Eternal happiness and Eternal misery, and men are obliged to become citizens of that Kingdom and obey her laws. Lastly, she is the chosen vineyard of Christ on earth in which men receive the wages of Eternal Happiness and they are obliged to enter that vineyard and work therein from the light of morn to the setting of the sun of Life, in order to obtain the wages of Eternal Happiness. It is therefore the imperative duty of all men to enter the Vineyard of Christ. "Go ye also into my vineyard and I will pay you what is just." They may not waive that duty or pretend that it is not certain. It is certain because it is the word of Divine Truth that cannot deceive or be deceived. "The Heavens and Earth shall pass away but my words shall not pass away." They may not build to themselves human churches of human institution from which the altar has been razed, where the priest is unknown and the sacrifice forgotten and pretend in the blind ignorance of conceit that such churches are of Divine institution. They are not. They may deceive the weak, the ignorant and the prejudiced, but they cannot deceive Almighty God for "all things are naked and open to his eyes, even our most secret thought and actions."

Why then are men obliged to enter the Catholic Church? Could they not work out their salvation without becoming members of the True Fold? Could they not lead good honest lives and still remain outside the Vineyard of Christ. These are questions that are often put to us by well meaning men who imagine that one church is as good as another, and that to lead a life that is good in the sight of God, it is not necessary to become members of the Catholic Church. I have said "lives that are good and meritorious in the sight of God" because many there are, says St. Augustine, whose lives are praised and

whose works are commended by men and who are now suffering eternal misery in the torments of the damned. "Where they are not, they are praised and where they are, they are punished." Such people are very liberal in matters of religion and will never admit that to enter heaven after death it is necessary to enter the Catholic Church when living. Yet the words of Christ spoken nigh 2,000 years ago are still ringing in their ears: "He that believeth not shall be condemned." They have read them in the book which they pretend to study and because the acceptance of them would not further their worldly interests, improve their social condition, or increase their material riches, they reject these words and in them they reject eternal salvation. They fondly imagine they can work out their salvation in the by ways of heresy and in the market place of infidelity and stand idle all the long day of life outside the true fold—without the walls of the vineyard, their eyes closed to the light of God's truth, their ears deaf to the voice of reformation "Why stand ye here idle? Go ye also into my vineyard." How can they earn the wages of eternal life outside the vineyard of the Master? How can they produce the sweet grapes of virtue when they are not engrafted on the true vine? Fruits and flowers do not grow in the by-ways of the great city neither does the grape thrive in the market place of nations.

Perhaps a few natural virtues may grow up in the hearts and flourish for a while like wild flowers, but without the sunshine of God's faith in the Catholic Church, without the grace of God's mercy in the sacraments, without the warm rages of love that come from the Catholic Tabernacle and the Catholic altar, these virtues will soon decay, wither and putrify, or else like the seeds of the Gospel that fell by the wayside be trampled under foot by human cares and human passions.

It is an article of faith in our religion that we need the grace of God not only to begin the supernatural life but even to continue for one instant in the practise of virtue: "Without me, says Christ, you can do nothing." In him we live, move and have our being. If such be the teaching of the Scriptures and furthermore that the Catholic Church is the ordinary channel of divine grace for the nations of the earth it follows as clearly as the night the day that outside the Catholic Church, according to the ordinary providence of God, there can be very little grace, scarcely any supernatural virtue, no sanctification and no ordinary hope for eternal salvation. No wonder, then, that a good and merciful Lord should address himself in today's Gospel to those outside the true fold: "Why stand ye here idle? Go ye also into my vineyard and I will pay you what is just." No wages are paid to those to stand outside the walls of the vineyard. No hope has been held out to those that they will ever see salvation, for as the branch decays when lopped from the trunk; as the member putrifies when separated from the body, so do the works of men decay, and their merits putrify when knowingly and willingly they separate themselves from the true church or having known it refuse to enter it and recognize its authority.

This obligation of entering the True Church springs from a three fold law; from the law of nature, the law of God and the law of self-preservation. The law of nature obliges the creature to obey the voice of the creator when it is certain that He has spoken. That God has spoken we know from Revelation. That He has founded a Divine Society called the Catholic Church, we also know, for the salvation of men and there is therefore no alternative for the children of men, but to enter that Church which He established. Men are also obliged to

enter the Church in obedience to the Law of God. The Divine law is written or unwritten. The written Law is contained in the books of the Old and New Testament. The unwritten Law is founded on the Traditions that have been handed down from Christ and the Apostles, and are contained in writings of the Fathers and in the decrees of ecclesiastical councils. Looking at the Scriptures we find that God has commanded all men to enter His Church under penalty of reprobation. "He that will not hear the Church, says Christ, let him be to thee as the heathen and the publican." And again (Mark 16), "Preach the Gospel to every creature and he that believeth and is baptized shall be saved, and he that believeth not shall be condemned." This is further explained by St. Augustine in one of his sermons against the Donatists of his time. "Outside the Catholic Church you may have everything except Salvation. You may receive ecclesiastical honours. You may receive the Sacrament. You may sing Alleluia! You may reply 'Amen.' You may hold the Gospel. You may have faith in the name of the Father, Son and Holy Ghost, but never unless in the Catholic Church can you have Salvation."

St. Cyprian speaks in still stronger terms, when he says, "No one can have God for his Father in Heaven who had not the Church for his mother on earth." This is further confirmed by the types which the Fathers made use of in speaking of the Catholic Church. They compared her to the Ark of Noah outside of which none were saved from the waters of the deluge, and also to the House of Rahab out of which everyone perished at the siege of Jericho. Still more by the Council of Zitra, held in the year 412: "Whoever is separated from the Catholic Church shall not have life everlasting but the wrath of God upon him, because he is separated from the unity of God though he thinks to lead a laudable life." Even the ordinary law of self-preservation should oblige men to seek refuge from the wrath to come by entering the Church of Christ and conforming their lives to her doctrines. What will not men do to prolong their lives. They will rob, plunder and defraud their neighbors to make a living. They will in necessity devise a thousand schemes, invent a thousand plans to preserve themselves from danger, and should they meet with any obstacle, even though it be the life of another, they will destroy that life, rather than lose their own. But what is this life compared to the life beyond the grave. This life is short and transitory. It passeth away like the flower that blooms in the summer and perishes at the first sweep of the winter's blast. From the cradle to the grave it is unreal. But the life of the soul beyond the grave is real and eternal. "Life is real, life is earnest, and the grave is not its goal. Dust thou art to dust returning was not spoken of the soul." Self preservation teaches us to prolong our lives in the other world—to strive to win that beautiful prize that a loving God holds out to all and to earn the wages of Eternal Happiness beyond the grave, and for that purpose we must enter the vineyard of Christ on earth. "Go ye also into my vineyard and I will pay you what is just."

There is but one religion where men fulfil all the duties of the creature and satisfy all the rights of the Creator and that is the Christian religion of the Catholic Church. There is but one faith that we must all profess, not only in its fundamental doctrines but even in its accidental practices, not only in public but in private life, not only in the society of our fellow-men but also by the fireside of our own homes and that is the Catholic faith. And lastly there is but one vineyard in which all men must labor to acquire those virtues that Christ has taught, which the

saints have taught and for which the martyrs died and that vineyard is the divine society of the Catholic Church. All this may appear strangely intolerant and illiberal to those unacquainted with the ways of God, but it is the doctrine of Christ Himself who has founded one Church, and one Church alone for the salvation of men.

We may be liberal and it is right to be so in our social relations with persons of all creeds and classes. We may be liberal and it is good to be so in the enactment of those laws that regulate the commercial and civil relations of the nation which will open the country to religion and civilization. We may be liberal and it is our duty to be so in judging the motives that influence or seem to influence the creeds of other men, but in the doctrines we have received from Christ, in the truths propagated by the Apostles and handed down to the bishops, in the practices sanctioned by the Church of which we are the children, we must be conservative, holding tenaciously to the sacred deposit of faith that has been committed to our trust by Catholic ancestors.

Yet, in relation to those outside the true fold, of one thing we are certain, that as God's mercy towards all men is ever seasoned by His justice, so also His justice is ever softened by His mercy. And that if some are saved, it will be attributed to the mercy of God while if others are lost, it will be their own fault. Not all of those who are Catholic in name are true workers in the vineyard of God, while on the other hand there are many who though not outwardly Catholic, yet are so in the sight of God and who would accept the Catholic religion if they had sufficient knowledge of its teaching. Of this Jesus has said: "Other sheep I have that are not of this fold. Them also I must bring and there shall be one Fold and one Pastor." (John 10:16.) For ourselves let us learn from to day's Gospel that it is not enough to enter and become members of the Catholic Church by the door of Baptism. We must work in that vineyard to acquire the great virtues of Humility, Temperance, Justice and Charity. We must be not only Catholic in name we must also be Catholic in word, deed and thought. "Not every one who says 'Lord, Lord' shall enter the Kingdom of Heaven, but he that doth the will of My Father who is in Heaven he it is that shall enter the Kingdom of Heaven." Of what ability is our Catholic faith if no good works follow in its wake. "What," says St. James, "shall it profit if a man say he hath faith but hath not works." Shall his faith avail him! Oh, no! For as the same Apostle tells us, "As the body without the spirit is dead so also faith without good works is dead."

We must not only labor well in the vineyard of Christ in exterminating the weeds of sin from the soil of our hearts but we must labor with perseverance. "He only that perseveres to the end shall be saved." Let us work courageously and with confidence in God's mercy and our Lady's love because though the labor be great the reward is eternal. "The eye hath not seen, nor hath the ear heard, nor hath it entered into the heart of man to conceive the great things that God has prepared for those who love Him." And if in the past we have fallen, if the ploughshare of Hope has fallen from our hands, let us grasp it once more and go courageously onwards to the end of the furrow of time, never looking backwards in despair to the memory of the past. "For," says St. Luke, "No man having put his hand to the plough and looking back is fit for the Kingdom of God." (Luke, 9:62.) And while ever praying for those outside the true fold—men who are warmed by the same sunshine, who breathe the same air and who live in the same country as ourselves, that they too may secure grace from God to

see as we see and believe as we believe, that we may be all one in the unity of faith, all laborers in the same Divine vineyard, let us never fail to thank the Almighty for the inestimable gift of faith we have received, always causing joy to our mother Church by the good example of our lives, walking honestly down the pathway of life in mutual love for one another, in peace and concord with our neighbor, in charity for all, and even during this life the words of Tobias may be fulfilled in that Church of which we are the members, "Thou shalt rejoice in thy children because they shall be blessed. Blessed are all they that love thee and that rejoice in thy peace." Amen.

ST. HANILK.

At St. Basil's Church High Mass was sung by Rev. J. R. Teefy. Rev. R. McBrady preached from the text "Every one that striveth for the mastery restraineth himself in all things."

The virtue of self denial is in every thing that conduces to holy innocence. We are enjoined to love those things which are in themselves unlovely because the contrary of our pleasures, and to unlearn much of that which we are accustomed to regard as essential to happiness. The practice of right and the full observance of duty can only come with self control and that in its turn can be gained only by a constant struggle and warfare against self. To the truly religious therefore self denial is necessary.

Self denial is always and everywhere appropriate; to-day when the Church is beginning to enter upon a season of penance it may fittingly be made the subject of meditation. Apart altogether from the necessity of denying ourselves such gratification as may be sinful it is essential for us to realize the advantage of thwarting those natural desires not necessarily harmful.

It is sometimes said that the Almighty will not punish man for indulging the passions with which he was sent into the world. It is quite a common thing to meet respectable well living men who look upon worldly comfort as the highest aim, who look to the attainment of rest, power, wealth, comfort or credit. We have not now to enquire whether these things are right or wrong; but whether it is not the fact that the light which shines from behind and through them indicates the want of that self denial which is a mark of religious perfection. That salvation which is to be sought in fear and trembling is not likely to be assiduously sought by such as make worldly prospects the burden of their thought and the realization of worldly interests and the advancement of worldly position the ends of ambition. When the common subjects of conversation are property, houses, a neighbor's wealth, where it was won, how lost, it is easy to suppose that the greatest of all human concerns is much lost sight of. It is true that the deepest thoughts are not always lightly upon the lips. But where considerations are general and prevailing how far are we from the condition of that other city where there was buying and selling and marrying and giving in marriage but upon which fire came down from heaven burning and destroying?

These considerations are indeed not based upon the injunctions of Holy Scriptures but are of a character arising from considerations such as may be drawn from contemplating a holy life. But we shall take a much more serious view and have a more solemn sense of the obligation for self denial after reading the Holy Scriptures. Fasting for instance is a duty plainly taught in the Sermon on the Mount. Yet the foods with which the Almighty supplies us are things for which we are to be thankful. The children of Israel abstained from the wine and honey of which there was plenty in the land. God himself by taking upon Him the passion of the cross gave the supreme example of self denial. Jesus Christ, the sin-

ner one purchased by that act the redemption of humanity.

Power, love, strength and beauty are revealed in nature but much more in the Scriptures. It is in the Scriptures that self denial is found to assert its place among these attributes. Christ did not please Himself, says St. Paul. What He did all saints have done. The saints of the old Testament, though they had been promised redemption, mortified their bodies. The prophets went not about clothed in soft garments. Daniel whose place was first in the palace of the great king, fasted, taking only pulse and water, clothed himself in sackcloth and ashes; he took no bread, no wine, no flesh and anointed not his body for three weeks together. St. Paul enjoins upon all men who strive, that they first hold themselves in subjection.

Anger is not of itself necessarily sinful. Neither is the love of praise. Adam before the fall might have safely indulged either. But man since the fall cannot do so without entangling himself in evil, or forgetting the lowliness of his position.

Love of family and friends is a sacred duty, but even that must be if necessary set aside lest by it we should be drawn into evil. Indeed there is reason behind the old proverb. "One ought to love one's friends as if some day one might be called upon to hate them."

The thought of to-morrow should have place in all our affairs. It was in this spirit David said his days were composed and quiet and his spirit as one weaned from this world. In the Scriptures self-indulgence is not found admirable. Soft living and indolent men are little known. Such were not Abraham and Moses and John the Baptist. Dives and Demas there were and Solomon who with all his wisdom went down to death loving many strange women and worshipping their idols. St. Paul spoke of every day dying more to the things of the world.

By firmly fixing our minds upon Jesus Christ, striving to imitate him, taking resolutions against grasping for power, shutting our ears against the voice of praise, and practicing denial of self where possible, like Jacob we shall lie down in the wilderness and see Angels and a way open to the Kingdom of Heaven.

The coughing and wheezing of persons troubled with bronchitis or the asthma is excessively harassing to themselves and annoying to others. DR. THOMAS' ELECTRIC OIL obviates all this entirely, safely and speedily, and is a benign remedy for lameness, sores, injuries, piles, kidney and spinal trouble.



ROYAL MILITARY COLLEGE OF CANADA.

Information for Candidates.

THE ANNUAL EXAMINATIONS for Cadetships in the Royal Military College will take place at the Head Quarters of the several Military Districts in which candidates reside, in June each year. In addition to the facilities the College affords for an education in Military Subjects, the course of instruction is such as to afford a thoroughly practical, scientific and sound training in all departments which are essential to a high and general modern education. The Civil Engineering Course is complete and thorough in all Branches. Architecture forms a separate subject. The Course of Physics and Chemistry is such as to lead towards Electrical Engineering, Meteorological Service, and other departments of applied science. The Obligatory Course of Surveying includes what is laid down as necessary for the profession of Dominion Land Surveyor. The Voluntary Course comprises the higher subjects required for the degree of Dominion Topographical Surveyor. Hydrographic Surveying is also taught. Length of Course four years. Four Commissions in the Imperial Regular Army are awarded annually. Board and instruction \$200, for each term, consisting of ten month's residence. For further information apply to the Adjutant General of Militia, Ottawa, before 15th May. Department of Militia and Defence, 1895.



W. H. Ward. A LIFE SAVED

BY TAKING AYER'S CHERRY SPECTORAL

"Several years ago, I caught a severe cold, attended with a terrible cough that allowed me no rest, either day or night. The doctors pronounced my case hopeless. A friend, learning of my trouble, sent me a bottle of Ayer's Cherry Pectoral. By the time I had used the whole bottle, I was completely cured, and I believe it saved my life."—W. H. WARD, 8 Quimby Ave., Lowell, Mass.

Ayer's Cherry Pectoral

Highest Awards at World's Fair. Ayer's Pills the Best Family Physic.

Bishop McDonnell of Brooklyn, who has gone to pay his first *ad limina* visit to Rome, was presented by his priests last week with a purse of \$10,000 toward defraying his expenses abroad. The Brooklyn prelate is very popular with his priests, notwithstanding that he was attached to the New York archdiocese before he was appointed to his present position, and despite the fact that, at the time, there was quite a prevalent wish for a Brooklyn successor to the late Bishop Loughlin. Owing to the illness of the venerable Monsignor May, the senior vicar-general, Dr. McDonnell confides the administration of the diocese in his absence to Very Rev. P. J. McNamara, the junior vicar general.

Lord Rosebery, speaking at the meeting of the National Liberal Federation of Cardiff, Wales, declared that he saw no immediate prospect of a general election. The Government, he added, had a working majority, which would only be lost if its friends turned their weapons against them. The members of the Government were confident and believed that they had a long spell of work before them.

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

	CLOSE.	DUE.
	a.m. p.m.	a.m. p.m.
G. T. R. East.....	7.30 7.45	7.25 9.40
O. and Q. Railway...	7.45 8.00	7.35 7.40
G. T. R. West.....	7.30 8.25	12.40 pm 8.00
N. and N. W.....	7.30 4.30	10.10 8.10
T. G. and B.....	7.00 4.30	10.55 8.50
Midland.....	7.00 3.35	12.30 pm 9.30
C. V. R.....	7.00 3.00	12.35 pm 8.50
	a.m. p.m.	a.m. p.m.
G. W. R.....	6.30 4.00	10.45 8.30
	noon 2.00	8.55 2.00
	9.30	7.50
U. S. N. Y.....	6.30 12.00	8.35 5.45
	4.00 9.30	12.35 10.50
U.S. West'n States	6.30 12 noon	8.45 8.30
	9.30	

English mails close on Mondays at 9.30 p.m., and on Thursdays at 7.15 p.m. Supplementary mails to Mondays and Thursdays close occasionally on Tuesdays and Fridays at 12 noon. The following are the dates of English mails for the month of January: 2, 3, 4, 7, 10, 14, 15, 17, 18, 19, 21, 24, 26, 28, 31. N.B.—There are branch post offices in every part of the city. Residents of each district should transmit their Savings Bank and money Order business at the local office nearest to their residence, taking care to notify their correspondents to make orders payable at such Branch Postoffice.

T. O. PATTERSON, P.M.

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

The Catholic Register,

PUBLISHED EVERY THURSDAY,

AT THE

OFFICE, 40 LOMBARD STREET, TORONTO.

TERMS OF SUBSCRIPTION

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TRAVELLING AGENTS

Messrs. Patrick Mungovan, C. N. Murphy,
John P. Mallon and L. O'Byrne.

THURSDAY, FEBRUARY 21, 1895.

Calendar for the Week.

Feb. 22—St. Peter's Chair at Antioch.
23—St. Peter Damian, Bp. L.
24—St. Ethelbert, King.
25—St. Margaret of Cortona, Penitent.
26—St. Mathias.
27—Ash Wednesday, St. Leander, Bp.
28—St. Oswald, Bp.

OFFICIAL.

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

1st. All days of 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 at every meal, and at one meal, on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday. The use of butter, cheese, milk and eggs is also permitted every day of Lent.

3rd. The following persons are exempt from abstinence, viz.: children under seven years; and from fasting, persons under twenty one; and from 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. In case of doubt as to the sufficiency of reasons for exemption the confessor should be consulted. Those who are thus dispensed are not exempt from the law of penance and should by other acts of self-denial mortify their flesh with its vices and concupiscences.

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.

Lard may be used in preparing fasting food during the season of Lent, and also on all days of abstinence throughout the year when butter cannot be easily obtained.

5th. 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. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese.

6th. The time for making the Easter Communion dates from Ash Wednesday and terminates on Trinity Sunday.

By order of His Grace the Archbishop.

JAMES WALSH, Secretary.

Remember the Poor.

During the last few weeks Toronto has experienced the severest weather within the recollection of the "oldest inhabitant." If those who are blessed with substantial homes and a fair share of the comforts and goods of this world, found it difficult to keep up a comfortable temperature during this trying time, what must the poor have suffered. Without work and money, they cannot provide fire, and they have but poor shelter and scant clothing. They certainly deserve the sympathy of those who are fortunate enough to have something to spare.

Many do think of the sad plight of those that are in want during severe weather such as we have had, and would willingly give assistance, but we satisfy ourselves by saying that we do not know how to reach those who are deserving.

Catholics can have no excuse of this kind, for there is a society, whose members are ever on the alert to alleviate the sad condition of the poor, and are willing to take the responsibility of feeding the deserving. Very little is known of the work of the Society of St. Vincent de Paul, for it makes no appeals through the public press. Publicity is foreign to its spirit and is not tolerated by its rules, except in very extraordinary occasions.

The present winter, so far, has taxed the resources of the Society very severely, and the end is not yet in view. As an instance—one of the conferences of the city, spent during the month of January the sum of \$155, chiefly on fuel—and looks forward to an expenditure almost as large for the present month, with a very depleted treasury.

By providing the Society with funds we are sure to aid the deserving poor, for every case is visited and examined before relief is granted. There is a very easy and simple way of assisting the Society furnished to every one who attends Mass on Sunday morning. It is to drop an offering into the poor-box which is held by one of the members at the church door as the people leave the Church. If every person who has the means, would make it a point to drop one cent into the poor-box every Sunday morning, the Society would have sufficient funds to meet the pressing calls that are made upon it during a winter like this.

"Sweet is the name of Liberty, but the thing itself a value beyond all inestimable treasure. So much the more it behooveth us lest we, contenting ourselves with the sweetness of the name, lose and forego the thing, being of the greatest value that can come unto this noble realm." In the present controversy on the school question these words of Peter Wentworth, the first of English Liberals may be borne in mind by all Catholics, and studied by those who in Manitoba call themselves Liberals.

Avoiding the Compact.

We have been all along contending that the act of the Manitoba Legislature abolishing the Separate School system amounted to a violation of the compact entered into by the people of the Territories with the Imperial and Dominion Governments. This is the declaration now made by the Privy Council. That being admitted, the terms of the constitution must be carried into effect or all sense of security, all confidence in the protection of the law vanishes. The obligation cannot be disregarded simply because it may be offensive to the ultra-Protestants of this or any other Province. Burke asserts that, "The constitution of a country being once settled upon some compact, tacit or expressed, there is no power existing of force to alter it, without the breach of the covenant, or the consent of all the parties. Such is the nature of a contract." We mistake the disposition of the people of Canada if Parliament is not sustained in giving effect to a remedial order which will uphold this foundation principle. It is useless for well-meaning Protestants to deceive themselves. Catholics are not satisfied. The people are at one in heart and mind with their pastors. Father Langevin, now Archbishop Langevin, spoke the universal sentiment when he said that the schools would be maintained if he had to cross the ocean to raise funds. Who is there that would defy the law to secure such a triumph? Erskine, first of jurists, lays it down that "freedom and affection, and the sense of advantage, are the best and only supports of government." What are we to think of the character of public spirit which places the lodge above the courts of justice.

First Breaks in the Clouds.

Two important pronouncements have been made in the past week. At Arnprior Hon. John Costigan said that the minority in New Brunswick had accepted the adverse judgment of the Privy Council and the majority in Manitoba will have to do the same.

At Windsor Mr. McGregor, a Liberal M.P., in accepting another nomination said "he was willing to grant to the Catholics of Manitoba the same privileges as were accorded to the Catholics of Ontario and the Protestants of Quebec. They should have Separate Schools if they want them and were willing to pay for them." The claim of the Manitoba Catholics grows in favor in direct proportion as it is studied and understood. Protestant Ontario will not stand in the way of doing justice by the minority and respecting the constitution. We may look for a number of similar declarations daily.

A Questionable Appointment.

The new Government has made at least one appointment in the public service to which Irish Catholics are inclined to take exception. It appears that Mr. Jones, Post Office inspector at Kingston was promoted. Fitness and the principle of just promotion would have entitled Mr. P. A. Macarow, assistant inspector, to the place. His worth is attested by all the local papers. But Mr. Macarow is a Cath-

olic. Instead of promoting him, the government have ignored Mr. Macarow's claims and have appointed to the office a Mr. Merrick, who is not a resident of Kingston, is said to know nothing of post office work and whose claim to preferment rests upon the fact that he is an Orangeman of some standing.

Better treatment than this must be demanded by every self-respecting Irish Catholic, especially in the civil service. Worse it could not well be.

Lord Randolph Churchill.

Lord Randolph Churchill always liked to poke fun at the late W. H. Smith, the painstaking but slow going leader of the House during Lord Salisbury's administration. Once in commenting upon a bill which would have retained the franchise from a large Irish population the argument was advanced that they were but dwellers in mud huts. "We have heard a deal of this mud cabin argument," said Churchill. "We owe it to the brilliant, the ingenious and fertile mind of the Right Honorable gentleman, the member for Westminster. I suppose that to the mind of a lord of suburban villas, or of an owner of vinerias, a mud cabin represents the climax of physical and mental degradation. But the franchise has never yet been determined by Parliament with reference to the character of dwellings. I should like to say that the difference between the mud cabin of an Irish peasant and the cottage of an English laborer is not nearly so great as the difference between the palaces which are the abode of the Right Honorable member for Westminster and the lowly dwelling which shelters from storm and tempest the humble individual who now addresses the House. If on such a distinction as this the Right Honorable gentleman were to propose that he should have a vote for Parliamentary elections and I should have none, I feel sure that the House of Commons would repudiate the suggestion with indignation."

Some who persist in finding indications of partisanship whenever the name of a man in public life is mentioned in these columns find fault with our having pointed out the inaccuracy of Mr. Laurier's statement of the complaint of Catholics on the school question. Mr. Laurier himself would be the last man to object to the presentation of opinions differing from his own. He eloquently advocated the necessity of correcting wrong views and enunciating right ones. In his speech on the question of the expulsion of Louis Riel, delivered April 15th, 1874, he expressed himself thus: "I am so thoroughly convinced that the adoption of the honorable member's amendment is the only course that the House should pursue that I consider that I would be guilty of an act of cowardice if, for any motive whatever, I allowed myself to be turned away from the defence of the opinions which I regard as the soundest and safest on this subject." If the Catholic press is unable to act in this spirit in discussing the political rights of Catholics, its usefulness is done.

Disallow the Act.

Within a very short time the period in which the Manitoba Schools Act of 1894 can be disallowed will have passed. There should be no hesitation in disallowing an act which virtually attempts to confiscate the property of Catholics. Section 2 says: "In every case in which the organization of a school district fails to be continued, the council of the municipality in which such school district lies shall have full power and authority, and it shall be the duty of the said council to take charge of all the property of such school district, real and personal, and to administer the same for the benefit of the creditors of such school district if any."

"Such," says the petition of the Catholic hierarchy, "is the real position of the Catholics of Manitoba, though all their school property has been acquired with their own money without any help from Protestant purse or public fund, and in Protestant municipalities the Catholic school property, real and personal, goes to the benefit of Protestants."

The Hospital.

The collection taken up last Sunday in aid of St. Michael's Hospital showed how fully the Catholic people of the city are in sympathy with the Archbishop in the efforts His Grace is making to have justice done by that institution. That a city priding itself upon the possession of an unusual degree of Christian excellence should wantonly withdraw a grant from so deserving a work of charity passes all conception. The work done in the hospital is such as should meet with the approval of every man who believes in caring for the sick and infirm.

A new wing has just been added to the building which when opened will be one of the best of its character in Canada. An operating room is part of the new wing; upon its construction no expense has been spared. The leading doctors of the city unite in expressions of praise. The institution is under the efficient charge of Dr. Dwyer, medical superintendent. Skilled trained nurses are in attendance. The Sisters of St. Joseph labour incessantly for the comfort of the inmates. Why then is St. Michael's refused its share of the city's expenditure in charity? For no other reason than that it is conducted by Catholics.

A gentleman, who shall be here nameless, called recently upon Mayor Kennedy for the purpose of handing him a sum of money set aside out of a fund in the possession of certain Catholics. The sum in question was apportioned to the House of Industry. It was pointed out to Mr. Kennedy that the sum which had in previous years been allotted to the House of Providence had to be materially reduced in order to provide for the needs of St. Michael's Hospital. Mr. Kennedy, who had just recovered sufficiently from an illness to be able to attend to official business was much impressed by the claims urged upon him in favor of this deserving institution. It is sincerely to be hoped that

the present Council will not allow itself to be carried away by dread of a handful of unchristian fanatics, but that out of the taxes taken from Catholics for purposes of charity a fit proportion will be awarded to the hospital built and supported by them, and for which they only ask a very modest remuneration for care given to the poor who are received and cared for irrespective of race, religion or any other qualification whatever.

Notes.

Mr. Peter Ryan is expected to copy-right a plan whereby the advocacy of the political rights of Catholics can be conducted exclusively in theological disputation.

The Mail and Empire points out that many expressions of sympathy with the Manitoba Government are uttered without knowledge of the Privy Council's judgment. Quite true.

It is easy enough to disagree with Mr. T. M. Healy, but whoever accomplished the ousting of Mr. T. D. Sullivan from the counsels of the Irish party took upon himself a heavy responsibility.

Some changes have recently been made by His Grace the Archbishop in the Archdiocese. Rev. J. J. McEntee, from Port Colborne to St. Joseph's, Leslieville; Rev. P. Coyle, from St. Mary's to Dixie; Rev. J. Trayling, from Dixie to Port Colborne; Rev. A. Lafontaine, from Smithville to St. Mary's, Toronto.

Donahoe's Magazine rises to protest against the wanton disrespect shown by some of its American contemporaries to those who should at least receive an acknowledgment of Holy Orders. Satolli, Corrigan, John Ireland, McQuaid might be familiar designations which would not be resented if applied to ward politicians. But even in that case common politeness would work no evil.

The Hamilton Times criticizes Dalton McCarthy's solicitude for the Manitoba majority and asks whether the minority do not deserve some consideration. It closes a very just and temperate article thus: "The Times would like to see all Canadian children taught together in public, undenominational schools, if that could be done by common consent and agreement, but it hesitates to compel any section of the people to do what they say they cannot do without a violation of conscience. Manitoba Catholics have rights, as well as English Nonconformists."

A notable figure lately passed by death out of the circles of the Church in Rome. The late Mgr. Kirby is spoken of by those who had the advantage of his acquaintance as a dignified prelate as became one whose life was passed in the Eternal city and at the same time a whole-souled Irishman. When a young man making his studies he was first of his class save one. That one is now Leo XIII. It is said that when all other means of securing an audience with the Pope failed, there was yet hope if Mgr. Kirby's graces could be secured. His request was never known to be denied.

Works of fiction and the magazines still hold their own with the reading public. The report of the Public Library Board just issued proves this statement. The percentage of fiction is lower than before, being now 40.6. Magazines average 17.6 per cent. In the reference department additions of valuable works are constantly being made. It now contains 41,251 books and the circulating department 48,027. The total number of books lent during the year was 585,727. We cannot too strongly recommend the library, especially the reference department, to all students.

"If the facts are against the schools of Manitoba there will be only two courses open to the people of that province: Either make the schools absolutely secular or let the Catholics have separate schools. Had Joe Martin's plan been followed there could have been no cavil with regard to this point." The foregoing is Saturday Night's commentary after considering Mr. Laurier's remarks. Secular schools would please neither Catholics, Anglicans or Presbyterians. The Protestant denominations are satisfied, more or less, with the schools they now have. There is no excuse for their interference with the Catholic schools.

"I can tell the Conservative party right now that never yet in Canada was there prepared so deep a ditch or such absolute and immeasurable ruin as will engulf those who are not absolutely straightforward and patriotic in their policy with regard to Manitoba Schools." The foregoing is from Saturday Night. Lest any reader should imagine that "Don" having read the judgment of the Privy Council is now advocating a measure of restitution to the Catholics, we are obliged to say that such is not the case. The horrible fact is that the chief society journal (no offence is meant to the Globe or Sunday World) of this most loyal city utterly disregards the opinion of their Lordships of the Privy Council. The opinions of ultra-Protestant Manitoba and ultra-Protestant Ontario are above the laws and the prophets.

Ottawa.

The inaugural winter soiree of the Catholic Truth Society took place on Thursday night in the academic hall of Ottawa College. Mr. Joseph Pope, president of the society, occupied the chair. Mr. Pope, in his opening remarks returned thanks for the honour done him in electing him president. He took no small pride, he said, in the thought that he was the successor of such a man as the late lamented premier. He then explained the objects of the society, and referred to the large amount of ignorance that prevails with reference to the rites and practices of the Catholic Church. It was the purpose of the members of the society to dispel this ignorance. In order to cause prevalent ignorance to vanish, all that is needed in the enlightenment of those who are in darkness upon the ceremonies in which Roman Catholics take part. To the musical portion of the programme Mrs. Collier Ground, Mrs. L. E. Sanders, Messrs. J. P. "unns, H. Collier Ground, and F. E. Smith contributed. An able and interesting paper on the alleged illiteracy of Catholic countries was read by Mr. W. C. Debrinay.

Port Dalhousie.

Being nearly snowed under by the big storm did not prevent the children of the Separate School getting their sleighing party which they enjoyed very much. The choir was also given a treat in the form of a drive to Thorold. Thanks are due to Misses K. McMahon and Hand for the kindness shown. The family of Mr. John Ferguson residents of this village for a number of years, are about to move to St. Catharines, Dean Harris' parish in a few weeks. It is to be regretted that such is the case. Much sympathy is extended to Mr. John How for loss sustained by him through a fall a short time ago.

A Vision of Ormonde.

"Oh, Silent Watcher, looking from the heights of Slieve-na-moon,
What seest thou, so motionless thou sittest here alone?"
"I see the lights and shadows on the slopes of Galtee Mor,
And many a pleasant spreading vale, and mountain summit hoar,
The fairy groves of Onagh, and the streams of Annalee,
And the haunted mounds where nightly sounds the dreamy Keel Shee."

"Why lookest thou so eagerly, with eyes suffused for love?"
I see the bold browed peasants where the Anner's water's rove,
And workers of the tillage fields, where bends the bursting grain
When summer's ardent breezes blow upon the Golden Vein;
While songs of dark-eyed colleens as they milk the drowsy kine,
Come to me from the teeming lands of fertile Craiginve.

In Ormonde's far-stretched glynns I see full many a white-walled home,
Where to the cozy fireside nook at night the gossip comes
With song and ponderous fairy tale, or oft some legend hoar,
Of Erin's saints and heres in her glorious day of yore—
I see the shamrock, type of Faith, upon each verdant sod,
And a hundred hallowed chapels where the peasant kneels to God.

"Way dreary now thou droopest, and thine eyes so woful grow"—
"I see full many a sorrow in the smiling vales below;
Lo, there the peasant driven from the home his heart held dear,
Beholds his children sobbing 'o'er a mother dying near;
And the exile's cry is borne afar upon the fitful gale—
So flows the life-blood hotly from the wounds of Innisfail.

"Ye wanton lords that batten on the sufferings of the poor,
Accursed your works that hamlets change into a houseless moor,
A thousand hearths made desolate before your souls will rise,
When Death his awful seal has set upon your darkened eyes;
And countless murdered victims from reeking plague-ships thrown,
Will stand in accusation dread before the judgment throne.

"My country, has it been decreed that thou for aye must feel
The scorn of the nations and the tyrant's iron heel—
Not so God wills—for lo, I see beyond the future's veil—
I hear a thunder-voice proclaim the triumph of the Gael;
God crown His faithful Erin, healing up each festered scar,
Again her sunburst blazes forth upon the world afar."

"I know thee, Silent Watcher, on the heights of Slieve-na-moon,
I know thy downcast beauty, and the harp thou leanest on;
Thou art my country's genius, and for thee have heroes died,
Till torrent-like their life-blood gushed on every mountain-side.
Here kneeling at thy chained feet, with prayer to God above
I kiss thy holy, tortured hands, and swear thee deathless love."

JAMES BENJAMIN DOLLARD.

Grand Seminary, Montreal.

* Keel Shee,—The music or song of the fairies.

Freedom.

JAMES RUSSELL LOWELL.

They are slaves who fear to speak
For the fallen and the weak,
They are slaves who will not choose
Hatred, scoffing and abuse
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

In true freedom but to break
Fetters for our own dear sake,
And with leather hearts, forget
That we owe mankind a debt?
No! true freedom is to share
All the chains our brothers wear,
And with heart and hand, to be
Earnest to make others free.

A marriage license was issued yesterday to Wojciech Kilecz and Tekia Wolozonka. Otherwise the day passed off quietly.—Chicago Tribune.

Mr. E. A. Cairncross, Shakespeare, writes: "I consider Parrot's Pills an excellent remedy for Biliousness and Derangement of the Liver, having used them for some time."

A PIECE OF LAND.

— BY —

JOEL CHANDLER HARRIS.

But he never thought of Rose Gaither without a scene of deepest humiliation. He had loved Rose when they were school children together, but his passion had now reached such proportions that he resented the fact that his school-boy love had been so careless and shallow a feeling. Now that circumstances had placed her beyond his reach, he regretted that his youthful love experience was not worthier of the place it held in his remembrance. He could forget that Rose Gaither was the daughter of the man to whom he attributed his troubles, but he could never forget that he himself was the son of a man whose weakness had found him out at an age when manhood ought to have made him strong.

Still, Jack Carew made the most of a bad situation. He had the courage and endurance and the hopefulness of youth. He faced his perplexities with at least the appearances of good-humour; and if he had his moments of despair, when the skeleton in the jug in the closet paraded in public, Pinetucky never suspected it. The truth is, while Pinetucky was sympathetic and neighbourly, it was not inclined to make a great fuss over those who took a dram too much now and then. Intemperance was an evil, to be sure; but even intemperance had its humorous side in those days, and Pinetucky was apt to look at the humorous side.

One fine morning, however, Pinetucky awoke to the fact that it was the centre and scene of a decided sensation. Rumour pulled on her bonnet and boots, and went gadding about like mad. Pinetucky was astonished, then perplexed, then distressed, and finally indignant, as became a conservative and moral community. A little after sunrise, Bradley Gaither had galloped up to Squire Inchly's door with the information that two bales of cotton had been stolen from his place the night before.

The facts, as set forth by Bradley Gaither, were that he had twelve bales of cotton ready for market. The twelve bales had been loaded upon three wagons, and the wagons were to start for Augusta at daybreak. At the last moment, when everything was ready, the teams harnessed, and the drivers in their seats, it was discovered that two bales of the cotton were missing. Fortunately, it had rained during the night, and Bradley Gaither had waited until it was light enough to make an investigation. He found that a wagon had been driven to his packing-screw. He saw, moreover, that but one wagon had passed along the road after the rain, and it was an easy matter to follow the traces.

The fact of the theft had surprised Squire Inchly, but the details created consternation in his mind. The tracks of the wagon led to the Carew place! Squire Inchly was prompt with a rebuke.

"Why, you've woke up wi' a joke in your mouth, Mr. Gaither. Now that you've spit it out, less start fresh. A spiteful joke before breakfast 'll make your flesh crawl arter supper, Mr. Gaither."

Squire Inchly spoke seriously, as became a magistrate. Bradley Gaither's thin lips grew thinner as he smiled.

"I'm as serious as the thieves that stole my cotton, Squire Inchly," said Bradley Gaither.

"Two whole bales of cotton in these days is a heavy loss," said the Squire, reflectively. "I hope you'll ketch the inconsiderate parties to the larceny."

"If you will go with me, Squire, we'll call by for Brother Gossett and Colonel Hightower, and if I'm not mistaken we'll find the cotton not far from here."

"Well, sir," said the Squire, indignantly, "you wont find it on the Carew place. I'll go wi' you and welcome. We don't need no search warrant."

The long and the short of it was that the cotton was found concealed in Jack Carew's rickety barn under a pile of fodder. Of those who joined Bradley Gaither in the search, not one believed that it would be found on the Carew place; and some of them had even gone so far as to suggest to Mr. Gaither that his suspicions had been fathered by his prejudices; but that injured individual merely smiled his cold little smile, and declared that there could be no harm in following the wagon tracks. This was reasonable enough; and the result was that not only was the cotton found, but the wagon standing under the shelter, and two mules at the trough in the lot showed signs of having been used.

These things so shocked those who had gone with Bradley Gaither that they had little to say. They stood confounded. They could not successfully dispute the evidence of their eyes.

They were simple-minded men, and therefore sympathetic. Each one felt ashamed. They did not look into each other's eyes and give utterance to expressions of astonishment. They said nothing; but each one, with the exception of Bradley Gaither, fell into a state of mental confusion and awe.

When Bradley Gaither, with an air of triumph, asked them if they were satisfied, they said nothing, but turned and walked away one after the other.

They turned and walked away, and went to their homes; and somehow after that, though the sun shone as brightly and the birds fluttered and sang as joyously, a silence fell upon Pinetucky—a silence full of austerity. The man talked in subdued tones when they met, as though they expected justice to discharge one of her thunderbolts at their feet; and the women went about their duties with a degree of nervousness that was aptly described by Miss Jane Inchly long afterwards, when reciting the experiences of that most memorable day in the history of Pinetucky. "I let a sifter drop out'n my hand," said she, "and I declare to gracious if it didn't sound like a cannon had went off."

In all that neighborhood the Carews, father and son, had but one accuser, and not one apologist. Pinetucky existed in a primitive period, as we are in the habit of believing now, and its people were simple-minded people. In this age of progress and culture, morality and justice are arrayed in many refinements of speech and thought. They have been readjusted, so to speak, by science; but in Pinetucky in the forties, morality and justice were as robust and as severe as they are in the Bible.

It was not until after the machinery of justice had been set in motion that Pinetucky allowed itself to comment on the case; but the comment was justified by the peculiar conduct of the Carews. When they were confronted with the facts—the cotton concealed in the barn and the warrant in the hands of the sheriff—old Billy Carew fell to trembling as though he had the palsy. Jack had turned pale as death, and had made a movement toward Bradley Gaither as though to offer violence; but when he saw his father shaking so, the color returned to his face, and he exclaimed quickly—

"The warrant is for me alone, Mr. Sheriff. Pay no attention to father. He is old, and his mind is weak."

"He's a liar!" the old man screamed, when he found his voice. "He's a miserable liar! He never stole that cotton. Don't tetch him! don't you dest to tetch him! He'll lie to you, but he won't steal your cotton! Put my name in that warrant. Bradley Gaither stole my money and land; I reckon I've got the rights to steal his cotton."

"He's drunk again," said Jack. "We'll carry him in the house, and then I'll be ready to go with you."

But the old man was not carried to the house without scene. He raved, and screamed, and swore, and finally fell to the ground in a fit of impotent rage, protesting to the last that Jack was a liar. When those who were present had been worked up to the highest pitch of excitement, Bradley Gaither spoke—

"Don't criminate yourself, Jack. I am willing to drop this matter." He appeared to be greatly agitated.

"Drop what matter!" exclaimed young Carew in a passion. "I have a matter with you sir, that won't be dropped."

"Go your ways, then," said Bradley Gaither; "I've done my duty." With that he mounted his horse, and Jack Carew was left in the hands of the sheriff.

The machinery of the law was not as difficult to set in motion in those days as it is now. There was no delay. Pinetucky was greatly interested in the trial, and during the two days of its continuance delegations of Pinetuckians were present as spectators. Some of these were summoned to testify to the good character of young Carew, and this they did with simplicity that was impressive; but neither their testimony nor the efforts of the distinguished counsel for the defence, Colonel Peyton Poindexter, had any effect. The facts and the tacit admissions of Jack were against him. Colonel Poindexter's closing speech was long remembered, and indeed is alluded to even now, as the most eloquent and impressive ever delivered in the court-house in Rockville; but it failed to convince the jury. A verdict in accordance with the facts and testimony was brought in, and Jack Carew was sentenced to serve a term in the penitentiary at Milledgeville.

The first to bring this information to Pinetucky was Bradley Gaither himself. He stopped at Squire Inchly's for his daughter, and went in.

"What's the news?" asked Miss Jane.

"Bad, very bad news," said Bradley Gaither.

"Jack ain't hung, I reckon," said Miss Jane. "My mind tells me, day and night, that the poor boy is innocent as the child that's unborn."

"Innocent or guilty," said Bradley Gaither, "he has been sent to the penitentiary."

Miss Jane gave a quick glance at Rose, and was just in time to catch her as she fell from her chair.

"Ah, poor child!" cried Miss Jane, "her heart is broke!"

"Rose!—Daughter!—Darling!" exclaimed Bradley Gaither, dropping on his knees beside her. "Oh, what is this! What have I done! Speak to her, Miss Inchly! What shall I do?" He was pale as death, and his features worked convulsively.

"Do nothin', Mr. Gaither. You've done more'n you can undo a'ready. You've took and gave that poor boy over for to be persecuted, Mr. Gaither, and now the innocent suffers and the wicked goes scotch-free."

Bradley Gaither covered his face with his hands and groaned aloud.

"What have I done! What have I done!" he cried.

Miss Jane supported the girl in her strong arms with a grim display of affection, but her attitude towards Bradley Gaither was uncompromising.

"Don't alarm yourself, Mr. Gaither," she said; "this poor child'll come to, quick enough. Folks don't sling off the'r misery this easy!"

Rose revived after a while, but she seemed to have no desire to talk to her father. After a copious use of camphor, Miss Jane fixed Rose comfortably on the lounge, and the girl lay there and gazed at the ceiling, the picture of wide-eyed despair. Bradley Gaither paced the room like one distracted.

His sighs were heart-rending. When Miss Jane succeeded in getting him out of the room, he paced up and down the entry, moving his lips and groaning as though in great mental agony. Failing to understand what emotions he was at the mercy of, Miss Jane failed to sympathise with him. To her mind his display of grief bore no sort of proportion to the cause, and she had a woman's contempt for any manifestation of weakness in man, even the weakness of grief.

"I'll pray to the Lord to forgive me!" he cried out piteously.

"That's right," continued Miss Jane, in her decisive way, "But if the grace of pra'r was in the hinges of the knee, I know a heap of folks that 'd be easy in the mind."

Every word she spoke cut like a knife, but not until long after did Miss Inchly realise the fact. When she did realise it it is to be feared she hugged the remembrance of it to her bosom with a sort of grim thankfulness that Providence had so happily fashioned her words and directed her tongue.

As time passed on, the Pinetuckians became aware that a great change had come over both Bradley Gaither and his daughter. The father grew old before his time, and fell into a decline, as his neighbours expressed it. The daughter grew more beautiful, but it was beauty of a kind that belonged to devoutness; so that in contemplating it the minds of men were led in the direction of mercy and charity and all manner of good deeds.

One night, a year or more after the trial and sentence of Jack Carew, a negro on horseback rode to Squire Inchly's door, and said that his master, Bradley Gaither desired the Squire to come to him at once. The worthy magistrate was prompt to obey the summons; and when he arrived at the Gaither place, he found that many of the other neighbors had also been summoned. Bradley Gaither lay upon his bed, surrounded by these, and it was plain to see that his sands of life had about run out. He presented a spectacle of dissolution calculated to arouse the sympathies of those who stood around his bed.

When Squire Inchly had arrived, Bradley Gaither lay a little while with his eyes closed as in a dream. Then he motioned to his daughter, who drew from beneath his pillow a few sheets of letter-paper stained and blotted with ink. This she handed to the Squire.

"Read it aloud," said Bradley Gaither. The minister, with some degree of embarrassment, adjusted his spectacles and read:

"With this paper will be found my last will and testament. I am unhappy, but I should be less miserable if I knew I could put such meaning in these lines as no man could misunderstand. I have sinned against an innocent man, I have sinned against my dear daughter, I have sinned against myself, I have sinned against God. I have been guilty of a great wrong, and though I cannot forgive myself, yet I hope to be forgiven. Jack Carew, who is now in prison, is an innocent man. I coveted his land. In my worldly-mindedness I set my heart upon his possessions. I offered him double their value. I thought he treated me with contempt, and then I hit upon a plan to drive him out. I carried the cotton to his barn and hid it. He knew no more about it than any honest man. But, as God is my judge, I did not foresee the end. I thought he would compromise and sell the land and go away. At the last the law took the matter out of my hands. John Carew believes that he is suffering punishment in place of his father; but William Carew is as honest as his son, and no man could be honestier than that. I, Bradley Gaither, being in my right mind and of sound memory, do hereby charge

myself with the crime for which John Carow has been adjudged guilty. Let the disgrace of it be attached to me alone. The sin of it I hope a merciful God will forgive."

"I glanced at him after the breath left him," said Squire Inchy, relating the facts to his sister, "and he looked like a man that had shook himself free from a heap of wormen. I hope he's at peace. I do, from the bottom of my heart."

The confession was received with great wonder in Pinetucky; but there was not one among the Pinetuckians who did not believe that Bradley Gaither was a better man at bottom than his life had shown him to be, not one, indeed, who did not believe that his grievous errors were among the dispensations which an all-wise Providence employs to chasten the proud and humble the vainglorious.

When Jack Carew returned to his friends, he made his way straight to Squire Inchy's. He was not much changed, but the sight of him gave Miss Jane the cue for tears. These, however, she dried, immediately, and, with a smile that Jack remembered long, motioned towards the little sitting-room.

"Go in there, Jack. A man oughtn't to grumble at waitin' for his dinner, if he knows he'll git pie."

In the little sitting-room Rose Gaither was waiting for him.

HISTORICAL REMINISCENCES

A Trip Through Hungerford.

FROM THE "RAMBLER."

Settlement may be said to have commenced in the Township of Hungerford in the year 1831, a portion of the land being vested in the Government, a valuable share being handed over "for a mere song" to the Canadian Land Company, whilst the remainder was known as "Clergy Reserves." Difficulties encountered the early settlers, for whilst the Government charged only \$1 per acre for its portion, the grasping and avaricious company above alluded to held its share of the public domain at four dollars. Amongst the first pioneers who sought a home in the place where I am writing were Joseph Woodcock with several brothers, whose father some time previously had taken up a tract of 1,000 acres of land; Felix Gaboury, a successful French Canadian lumberman, and a man who for many years subsequently, was prominently identified with the municipal government of both township and county; John Hawkins, Wm. Rath and brothers, high esteemed Irish Protestants; Philip Collins, Joseph Goyette, Peter Casey, father of the late lamented Patrick Casey; John Murray, Edward Golden, Owen and John Durkin, John Carson, father of the Rev. A. Carson, now curate at Belleville; Thomas D. and John Mulrooney, Thomas Mulrooney, cousin to the above; Michael Rouse, Patrick and John Corrigan, James Kindellan, father of John Kindellan, now a much esteemed resident of Tweed; Robert McCammon, Michael McCoy, John, Patrick Frank and Peter Murphy. The latter were brothers, and of them Patrick is still a prosperous merchant in the Village of Stoco. His name has been frequently put forward as a suitable candidate for the representation of East Hastings in either the Federal or Provincial Legislatures. Mr. Patrick Murphy is an able man, and in a representative capacity would bring no discredit on the race from which he has sprung. Frank (another brother), a large-hearted and patriotic Irishman, who was amongst the first of my acquaintances in Canada, kept a general store for a long term in Tweed. He died many years ago.

For a great number of years the Catholics of Tweed and surrounding country attended at the solemn ceremonies of Mass at the Village of Stoco, a distance of six miles off. The first church which, it is almost needless to say, was of wood, was raised to the glory of God, in what was then almost a dense forest, in the year 1850. This was attended by the lamented Father Michael Brennan of Belleville. In 1866 this modest wooden structure gave way to the beautiful and imposing stone building which now adorns that village. In 1853 the first resident priest, in the person of the Rev. Father Bigley, was assigned to the village of Stoco. He was succeeded by the Rev. F. B. Lawlor, who in turn was replaced by the Rev. Thos. Davis, now the learned and zealous pastor of Madoc. About eight years ago the present pastor, Rev. Father Fleming, was assigned to this extensive parish with residence at Tweed, and as this gentleman is still in the full flush of youth and early manhood, it is yet too soon to review his life work; but, judging from the manner in which he has commenced, we see sufficient foundation for the belief that his presence here is pregnant with blessings for the whole community. Already, through his exertions, a handsome stone church crowns the crest of a neighboring hill; a school house, too, wherein lessons of duty to God and to sanctity will be inculcated in the youthful mind, is also one of his achievements.

The Village of Tweed has not been a very fruitful spot for the growth and development of the Irish race—a circumstance which, I must confess, I do not altogether regret. I am always anxious to meet my fellow countrymen, but I have a decided preference to meet them on their farms, even should their habitations be of hewn logs. Around Tweed, I am pleased to observe that the Irishman is rooted in the soil and that the primitive log hut has, in many instances, given place to the more costly brick mansion. There are, however, a few of the old race in Tweed—and show me the spot on the wide expanse of the globe where they are not? My old friend, Mr. Thomas McCann, seems to have anchored in a very haven of prosperity, Messrs. James and John Quinn are both engaged in commerce, and are evidently in no fear of the sheriff or his minions. Mr. P. L. Clairmont, although a worthy French Canadian, is to all intents and purposes an Irishman, the metamorphosis being practically accomplished when he wedded the daughter of that whole-souled and patriotic Celt, Mr. Terence McCabe of Trenton.

With the pleasing announcement that there is in Tweed a flourishing Court of the Catholic Order of Foresters, I will lay down my pen for the present.

Cardinal Gibbons is now said to have abandoned the idea of making that visit to Rome which it was announced a short time ago he contemplated. His eminence saw no especial reason for his crossing the ocean. It will be remembered that, when his visit was first announced, it was said that the Pope was desirous of consulting with the Baltimore prelate before he issued his letter to the American prelates. That letter, however, is now said to have been finished and even to be on its way to its destination. In that event the main purpose of the cardinal's visit no longer exists, and hence it is easy to believe that he has given up the idea of quitting his see at present to visit the Sovereign Pontiff.

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LETTERS FROM BERMUDA.

LETTER XXVIII.

HAMILTON, 18—

DEAR — As we have been visiting some places of interest in these Islands since I wrote last, I must hasten to finish the subject of the Irish troubles connected with the Act of Union passed in the time of Tom Moore, the poet (and which indirectly caused his exile to Bermuda), and the agitation for Home Rule at the present day. I shall endeavor to conclude my episodes of Irish history in the next letter if possible. You have requested me to tell you about the siege of Limerick. D Arcy McGee's History will give a "full, true and particular account" of the Siege and the Treaty. I need only say a few words on that point of history, but I shall give you some information which is not generally known. Patrick Sarsfield, afterwards Lord Lucan, took the leadership; he was a trained soldier, having served with credit in the English army, and he was also a generous patriot. William III. had got possession of Dublin, and after the battle of the Boyne James II. fled to France. The Irish army, under Sarsfield, stood gallantly at bay; the Irish fought with courage and unswerving loyalty for their lawful King, James II., and maintained themselves for 12 months in Munster and Connaught against the skilled soldiers and Generals, William and Ginkle, till they were able to make an honourable capitulation at Limerick. The Irish foot, ill-armed, ill-clothed and undisciplined, held their ground for a long time against veteran troops selected from half of the armies of Europe. The story told of the 12 months siege is a story of bravery, heroism and devotion, embracing all classes and both sexes of the besieged.

"Honor and Glory were given to cherish, Cherish them, then, though all else should decay; Landmarks are these that are never to perish,

Stars that will shine on the duskiest day."

On the 3rd of October the Treaty of Limerick was signed. The Irish army, 30,000 strong—the Irish nobility, gentry and people capitulated with the army and Crown of Great Britain. They restored the allegiance of the Irish nation to that Crown. Never was there a more useful treaty to England than this, under the circumstances. It was a most deliberate and solemn treaty, *deliberately confirmed by letters-patent from the Crown.* It extinguished a sanguinary civil war. It restored the Irish nation to the dominion of England, and secured that dominion in perpetuity over one of the fairest portions of the globe. By that treaty, on the other hand, the Irish Catholic people stipulated for and obtained the pledge of the faith and honor of the English Crown for the equal protection by law for their properties and liberties with other subjects, and in particular for "the free and unfettered exercise of their religion."

"Deserving freedom more Than those her conquerors, who leave behind Nothing but ruin wheresoe'er they rove."

But one circumstance of the siege you probably have never heard, an incident which Irish annalists record with great pride, marked the close of the siege. "Before the city was actually delivered up the arrival of a long-promised expedition from France with *men, money and arms* was announced but, General Patrick Sarsfield considered his honor and the honor of his race engaged in completing the surrender and completed it with a *French fleet lying in Irish waters.*" England rejoiced, and Ireland bowed her head in the dust.

"Hope withering fled and Mercy sighed farewell."

"Alas! for poor Erin—her pride has gone by And th' spirit is broken, which never would bend,

O'er the ruin her children in secret must sigh,
For 'tis treason to love her and death to defend."

When peace was concluded between England and Ireland the bulk of the Irish army withdrew to France with Gen. Sarsfield. William III., who had promised his continental allies to establish *religious liberty* in Ireland and as he had confirmed the articles of surrender with his own hand, struggled for a time to preserve his honor, but at last gave way, and the House of Nassau has another blot on its escutcheon more infamous and dishonoring even than the judicial murder of John de Barneveldt or the massacre of the McDonells of Glencoe by his orders. As soon as the flower of the Irish army went to France William's Parliament took back the estates restored to the Irish owners and reinstated the heirs of the Cromwellian settlers. The parliament of Cromwell's settlers and Government officials in Dublin excluded all Catholic members by requiring from them the oath of abjuration, in direct infringement of one of the articles of surrender, enclosed in the treaty. They then passed a law depriving all Catholics of arms and another stringent statute ordering all "Popish archbishops, bishops, priests, monks, friars, Jesuits and regulars, &c., to depart from the Kingdom on pain of transportation." A large majority then passed a resolution not to keep the conditions of the treaty affecting the Catholics. The more spirited of the Catholic gentry from this time sought foreign service. The bigotry which shamefully repudiated the treaty of Limerick drove one hundred and fifty thousand Irishmen into the armies of France during three generations—brave soldiers who, under Louis le Grand and the first Napoleon, changed the history of the world at Fontenoy and Austerlitz. Hosts of these names of great Irishmen are emblazoned on the walls of Versailles, among "*Les Officiers genereux morts pour la France.*"

"There is a tear for all who die,
A mourner o'er the humblest grave;
But nations swell the funeral cry,
And Triumph weeps above the brave."

Yours. PLACIDIA.

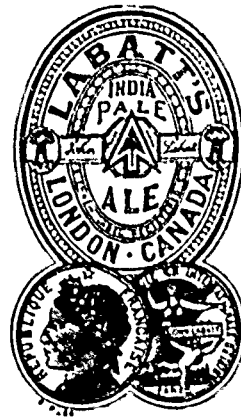
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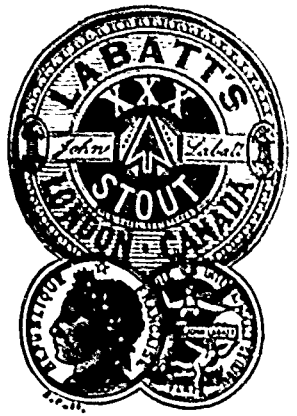


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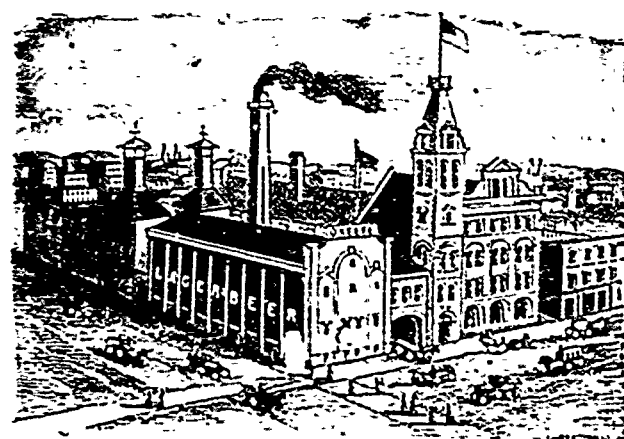
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FORTY-FOURTH ANNUAL MEETING OF SHAREHOLDERS.

Directors' Report and Financial Statement - The President's Address - Satisfactory Results of the Past Year's Business - The Old Board Unanimously Re-elected.

The Annual Meeting of the Shareholders of the above company was held at its offices in this city yesterday. Mr. Geo. A. Cox, President, occupied the chair, and Mr. C. C. Foster, having been appointed to act as secretary to the meeting, read the following ANNUAL REPORT.

The Directors beg to present herewith their Annual Report, showing income and expenditure of the Company for the year 1894, together with profit and loss account and statement of assets and liabilities at the close of the year.

The premium income, owing mainly to general business depression and depreciation in value, shows a falling off compared with that of the preceding year, but this was more than counterbalanced by reduced losses, and the revenue account shows an excess of \$111,453.47 of income over expenditure. Two half-yearly dividends at the rate of ten per cent, per annum have been declared; \$10,000 carried to reserved fund, which now amounts to \$1,100,000; and after providing an ample reinsurance reserve to meet liabilities on outstanding policies, the net surplus of the Company has been increased to \$377,217.59.

Your Directors feel assured that the Shareholders will have learned with deep regret of the recent loss which the Company has sustained in the death of its late President, Mr. A. M. Smith, who, as a Director for the past twenty-nine years, and as President since 1883, had, by his wise counsel and the active personal interest he had always taken in its affairs, contributed largely to the success of the Company.

The vacancies caused by Mr. Smith's death have been filled by the election of the Vice-President, Mr. Geo. A. Cox, to the presidency; and of the Managing Director, Mr. J. J. Kenny, to the position of Vice-President; the vacancy on the Board being filled by the appointment of Mr. J. K. Osborne as a Director.

SUMMARY OF FINANCIAL STATEMENT. Table with columns for Description, Amount, and Balance. Includes items like Total Income, Total Expenditure, and Balance Forward.

The President, in moving the adoption of the report, said:-

I am sure that I express the sentiments of every Shareholder of the Company when I say that the absence from the chair of one who for so many years has presided over our annual gatherings, and maintained such a constant oversight of the affairs of the Company, is a source of sincere regret. This feeling is painfully impressed upon us at this, the first Shareholders' meeting for thirty years from which our late President has been absent. You will, I am sure, agree with me that we are fortunate in having secured for our Board-room so excellent a portrait as that before you of one who has so well earned a place of honour upon its walls, and whose kindly disposition, business integrity, and blameless life have left upon the annals of our business community, and more particularly upon the minds of those intimately associated with him, a record which must afford us pleasure, as well as profit, to contemplate. Although in failing health for some time past, Mr. Smith continued to take a deep interest in the business of the Company, and to fulfil the duties of his office until after the close of the year with which the report just read deals, and I feel therefore, in presenting it that I am rendering, on his behalf, an account of the final year of his Presidency, rather than submitting a report by virtue of the position to which the Directors have recently done me the honour to elect me. In performing this duty my task is a comparatively light one, for the statement of the accounts of the year, which has been in the hands of Shareholders for some days, is one which appears to call for no lengthened explanations, and certainly requires no words of apology at my hands. From a Shareholder's point of view, and taking into account the depressed condition of general business over the entire continent during the year, it must be regarded, I think, as an eminently satisfactory statement, showing, as it does, that after paying out of the profits of the year our usual dividend of ten per cent, upon the capital, we have been able to add \$10,000 to our reserve fund; and that after providing an ample reserve for running off outstanding risks, we have made a substantial addition to our net

surplus. On the whole, therefore, I say that I think we may congratulate ourselves, as well as the officers and agents of the Company, upon the result of the year's transactions, bearing evidence, as it does, of that careful selection of risks and judicious supervision which is so essential in times when depreciation in the value of all classes of property is liable to increase the hazard of fire underwriting. Although the report deals only with the business of 1894, I may be permitted to refer briefly to matters relating to the present year, and in this connection I may first allude to the unfortunate experience of our own city during the early part of January, when by two fires, occurring within a week of each other, property to the value of close upon one million and a half dollars, and embracing several of what were regarded as our best mercantile risks, was destroyed, involving a loss of nearly one million dollars to insurance companies. With the large interests which the "Western" has in Toronto, it is needless to say that we could not hope to escape heavy losses in such disasters; but I am pleased to be able to inform you that our lines were so well distributed, and on the larger risks reduced by reinsurance, that our net loss by these two fires was \$37,200, an amount not sufficient to seriously affect, with our present large income, the average of the year's losses. As a result of these fires, the improved fire protection which has long been urgently needed in Toronto seems likely to be afforded. It will be of interest also to shareholders to know that a contract has been entered into under which we have reinsured the Canadian business of the United Fire Insurance Company, of Manchester, England, which Company has ceased doing business in the Dominion, being, in fact, now in course of liquidation. This will naturally bring some increase in the volume of our Canadian fire insurance business, from which we have in the past derived a fair profit, and from which we feel that we may reasonably look for satisfactory results in the future.

The Vice-President seconded the adoption of the report, which was carried unanimously.

The election of directors for the ensuing year was then proceeded with, and resulted in the unanimous re-election of the old Board, viz:- Messrs. Geo. A. Cox, Hon. S. C. Wood, Robt. B. Aty, G. R. R. Cockburn, M.P., Geo. McMurrich, H. N. Baird, W. R. Brock, J. K. Osborne and J. J. Kenny.

At a meeting of the Board of Directors, held subsequently, Mr. Geo. A. Cox was re-elected President, and Mr. J. J. Kenny Vice-President, for the ensuing year.

The tobacco tax in Spain brings as much revenue as the tax on land; each is about \$30,000,000.

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THE MARKETS.

TORONTO, February 20, 1895.

Table of market prices for various commodities like Wheat, Oats, Peas, Barley, Turkeys, etc.

AT THE CATTLE YARDS.

Table of cattle prices: Butchers' choice, picked, per cwt., etc.

CALVES.

Table of calf prices: Per head, good to choice, etc.

SHEEP AND LAMBS.

Table of sheep and lamb prices: Butchers' sheep, per head, etc.

HOGS.

Table of hog prices: Long lean, per cwt (off cars), etc.

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IRISH NEWS SUMMARY.

LATEST LOCAL COUNTY ITEMS

Antrim

Rev. John H. Orr D. D. Antrim, is dead. Harold S. Gray has been appointed High Sheriff of Antrim, and David Woodside High Sheriff of Carrickfergus County Town.

Armagh

John B. Longdell, has been made sheriff of Armagh and John G. Sharkey sub-sheriff. An inquest on the body of a mill worker named Robert Greenlee of Ballylaus showed that death was due to failure of the heart's action. It was proved that certain bruises had been inflicted after death.

The Duke of Manchester has caused notice to be given that a reduction of 10 per cent. will be made on all rents paid before March 1. A very severe snow storm which considerably impeded traffic set in on Jan 25th.

Cavan

John Rolland Singleton, Esq., Hasey Heath, Wickfield, Hampshire, England, has been appointed High Sheriff of Cavan.

Clare

A London correspondent states that on his marriage with Miss Peel, the daughter of the Speaker of the House of Commons, Mr. Rochfort Maguire, M. P., will reign his seat for West Clare. It is expected that Mr. P. O'Brien will be the Redmondite candidate for the seat.

On January 14th, in the Cathedral, Ennis, the Most Rev. Dr. McRedmond, Bishop of Killaloe, raised four young deacons to the priesthood. The newly-ordained priests are Rev. Joseph O'Meara, of Toomovara, diocese of Killaloe; Rev. Michael Canisidine, Kilmihill, diocese of Killaloe; Rev. James Small, diocese of Down and Connor; and Rev. James Walsh, of the same diocese.

Cork

Petitions are being signed by influential persons and representative societies asking that the sentence of death issued against James Twiss be commuted.

Mr. Sexton's proposition to inaugurate a movement for technical schools is receiving much support.

Counterfeit notes are circulating in Fermoy

Derry

John Cooke, Esq., Foyle View, Derry, has been appointed High Sheriff of Derry City and County.

Dougal

Mr. T. D. Sullivan, M. P., recently visited the county Donegal. At Dunfanaghy he received a deputation with regard to the more rapid delivery of letters at Dunfanaghy and intermediate villages along the route between it and Letterkenny, and with regard to the navigation of Sheephaven.

Down

Capt. Robert G. Sharmon Crawford, D. L. of Crawfordburn, has been appointed High Sheriff for Down.

An Epidemic of small-pox has broken out among a number of mill operatives in Newry, but for so far it has been confined to prescribed districts

The directors of the Great Northern Railway Company have withdrawn their application for a new trial, and have paid over to Mr. Hanratty, solicitor, Newry, the sum of £1,000 and costs, which had been awarded by a Dublin grand jury, in November last, to Mr. Wm. Bradley, of Newry, who now lies in a Dublin hospital a helpless cripple, owing to an accident on the line.

Dublin

The Clerk of the Crown has given notice that the Right Hon. Luke Gerald, Baron Clonbrock, has been chosen, by a majority of votes, as a representative Irish Peer, to sit in the house of Lords in the room of William Charles, Baron Carbery, deceased.

The official Dublin Gazette announces that the Lord Lieutenant has revoked the license to have or carry arms or ammunition granted to Andrew J. Gilligan, of Clontarf, in the barony of Coolock, county Dublin.

On the night of January 25th, a terrible snowstorm prevailed in the Irish Channel and along the Anglesey coast, accompanied by a northwesterly gale of much violence.

Galway

The Clifden Railway will soon be completed. The contractor's engine now runs into Clifden.

It is announced that the Countess of Clanarcy will shortly appear again before the public on the music-hall stage. She is to receive £100 a week at the Palace Theatre of Varieties, in London.

The Lord Lieutenant has appointed to the office of High Sheriff of Galway County, Major R. Galbraith, Cappard, Loughrea, and as High Sheriff of Galway Town, Edward Townsend, Esq., Galway.

We regret to have to announce the death of Mr. Thomas Sweeney, which took place a few days ago, in Cragga, at a very advanced age. Deceased was a native of Church street, Roscommon, but had for several years past resided with his relatives in Cragga. His interment took place at Kilbegnet.

Kerry

Sir John Colomb, D.L., Drumquinna, Kenmare, has been appointed High Sheriff of Kerry.

The numerous friends of Rev. Father Kirby, C. C., Tralee, will be glad to learn that he is fast regaining his health and strength. Father Kirby has been ill since before Christmas.

A farmer named Lehane, while on his way home to Lixnaw, from Tralee, on the night of January 24th, was thrown from his cart near Abbeydowney, and had his arm and his leg badly fractured. He was attended by Doctor Belhane, Lixnaw, under whose care he is progressing favorable

The recent takes of mackerel, off Portmagee, have been very large, and the fish of great size (as large as any taken during the Spring,) and of splendid quality.

Kilkenny

A beautifully illuminated address has been presented to the Parishioners of St. Mary's, Kilkenny, to their late Administrator, Rev. T. R. Walsh, on the occasion of his promotion to the pastoral charge of Freshhold. The address is really a choice work of art.

On January 25th, the Town Clerk of Kilkenny received an order from the Court of Queen's Bench declaring the return of Mr. Joseph Purcell as Alderman of St. Canice's Ward null and void. The Mayor fixed Thursday, the 7th of February, as the date of election to fill the vacancy.

A special convened meeting of the the Kilkenny Corporation was held on January 25th, to receive Mr. Hugg's resignation as Councillor for St. John's Ward, and also to appoint a solicitor for the Corporation in the room of the late Mr. Bennett. Mr. Hugg's resignation was formally accepted and recorded; and he was then elected, without opposition, solicitor to the Corporation.

Kinn's County

A branch of the Birr military scandal was to have come before the recent Clonmel Sessions, in an action by the servant girls against Lieutenant Moore of the Clonmel; but it was stated that notices had been served by the plaintiffs withdrawing the proceedings, so that the action fell through.

Leitrim

John Hossie, Esq., Dromahaire, has been appointed High Sheriff of Leitrim.

On the evening of January 23d, as District Inspector Kerin, of Carrick-on-Shannon was out riding, near the town, his horse fell, and threw him heavily on the road. Fortunately Mr. Kerin escaped with no more serious external injuries than a sprained wrist and some cuts on the face; but he has suffered a good deal from the shock.

Limerick

The Hon. William Cosby Trench, of Castle Olive, Kilfinane, has been appointed High Sheriff of Limerick County.

Rev. Father Berghman, one of the most popular members of the Redemptorist Community on the missions of Limerick, arrived there on January 23d, after a prolonged absence, and received a great ovation.

Stephen O'Halloran, a dock laborer, was admitted to Barrington's Hospital, Limerick, on January 22d, suffering from a severe bruise in the side, caused by being crushed under a large lump of coal which fell on him while he was engaged discharging a collier at the quays.

Louth

At a meeting of the Drogheda Fishery Conservators, on January 22d, it was resolved that all the water bailiffs, both for the tidal and inland districts of the River Boyne, be dismissed, there being no available funds to pay them.

The Hon. Charles Bertram Bellew, Bermeath Castle, Dunleer, has been appointed by the Lord Lieutenant High Sheriff of the county Louth.

In Drogheda, on January 25th, five young boys were remanded on a charge of larceny of 25s. from the public house of Alderman John Downey, into which they had broken the night before. Two more of the gang, with whom they refused to "divide" informed the police of the burglary.

Mayo

On January 23d, in the chapel of the Sacred Heart attached to the Convent of Mercy Castlebar, Very Rev. P. Lyons, P. F., performed the interesting ceremony of receiving to the Holy Habit Miss Johanna Keeshaw, fourth daughter of W. Keeshaw, Esq., Clonmel.

John Dillon, Esq., Ballina; A. L. Crean, Esq., J. P. Ballinvilla, and C. Crofton, Esq., Westport, have been appointed Seed Inspectors by the L. G. Board.

Major General W. B. Saunders-Knox Gore, Belleek Manor, Ballina, has been appointed High Sheriff of Mayo for 1895.

The Most Rev. Bishop of Achery has promoted the pious and zealous Canon Lettas to Ballymote. The people of Charles town will miss the good priest, their staunch friend, who so long labored for them abroad and at home.

Monaghan

The Rev. Brother Kerrigan, late of the Christian Schools, Tralee, now Superior of the Monaghan Schools, seems to be quite as popular in his new sphere of duties as he undoubtedly was in Tralee.

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Joseph Wright, Esq., of Kilnacloy has been appointed a Deputy Lieutenant for the county Monaghan.

Samuel K. Jackson, Esq., Carr, Clones, has been appointed High Sheriff of Monaghan.

Roscommon

Capt. H. Pakenham Mahon, Strokestown, has been appointed High Sheriff of Roscommon.

Mr. Dermott O'Connor Donnellan, J. P., has been appointed a Local Government Inspector.

At the meeting of the Roscommon Board of Guardians, on January 26th, the Local Government Board, for the third time, wrote refusing to sanction the appointment of Mr. W. Roche as master of the workhouse; and the Chairman of the Board of Guardians again made an order, once more requesting them to comply with their wishes to sanction him provisionally for a short period.

Sligo

Alexander Sim, Esq., Campbell Hall, Colloony, has been appointed High Sheriff of county Sligo.

We regret to announce the death of the Rev. P. McDermott, C. C., of Banninaddin, which took place on January 21st, at Killaville, county Sligo.

Tipperary

Mr. Robert Malcomson, of Melview, Clonmel has been appointed High Sheriff of Tipperary.

Mr. Gleeson, solicitor, of Nenagh, has been appointed Crown Solicitor of Tipperary.

Tyrone

Francis Peter Gervais, Esq., has been appointed a Deputy Lieutenant, for Tyrone, vice Deane Mann, deceased.

Francis Porter Gunning, Esq., Notting Hill, Belfast, has been appointed High Sheriff of Tyrone.

On the January 25th, a snowstorm of unusual severity swept over the district, accompanied by a strong gale of wind. The snow drifted in different places to a depth of several feet, and pedestrians found a good deal of difficulty in travelling.

Waterford

Mr. Chas. Edward Denny, of May Park, Waterford, has been appointed High Sheriff of the county.

A special meeting of the Waterford Corporation has been called to consider a motion to confer the freedom of the city on Mr. Thomas Sexton, M. P., who is a native of the "Urbs Intacta."

Wexford

Rev. Thos. Clovey P. P. Tugot died Jan. 24th. He was born 1833.

A second serious case of smallpox in Ennis-corthy Union is reported. The first was that of a man named Doyle, who is now convalescent, and who caught the infection in Dublin; and it appears that, while he was in the Fever Hospital at Ennis-corthy, a child named Collier, who was there under treatment for scarlatina, came in contact with him, and as it had never been vaccinated caught the disease. The child returned home to its residence at Tinnacross, near Ennis-corthy, and next day it was found prostrated with a bad attack of smallpox.

Wicklow

A sad fatality occurred near the goods station of the Dublin, Wicklow, and Wexford Railway Company, at Wicklow, on the evening of January 25th. An assistant guard, named Thomas Nangle, while engaged in shunting the six p.m. goods train, from Harcourt street, through some unaccountable accident got beneath the wheels of a wagon, and was crushed so severely that he died in a short time afterwards. Deceased was a native of Killarlin, and had been in the company's service for a long time. He was a young man highly respected, not alone by the railway officials, but by the public with whom he came in contact.

JOHN MACDONALD & CO.

TO THE TRADE.

SPRING SEASON, 1895.

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We have capital, experience and ability, which means we have the best value and largest assortment in the Dominion.

On Monday, February 25th, and following days, we will show an assortment of goods in our different departments, consisting of:

COLORED SILKS.

21-INCH PONGOR.
21-INCH PONGEE.
SURAHS.
FAILLE FRANCAISE.
28-INCH WASHING JAPAN.
20-INCH STRIPE JAPAN.
FANCY SILKS FOR BLOUSES.
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In addition to above we are showing special drives in 22-in. Pongor, Black Merveilleux and Peau De Soie.

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Millinery Laces,
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All latest colorings in French
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Venetians and Meltons.
Blue and Black Supers.
Pure Worsted Twills.
Ladies' Suitings in Cheviots,
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Linings of all kinds, Dress
Stays, Hooks and Eyes,
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Hair Pins and Ornaments,
Silks and Sewings for hand
and machine, &c., &c.

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Is also fully assorted. The orders already placed with us in these departments for Spring Shipment, are larger in many lines than they have been in former seasons, notwithstanding the cry of dull trade, which is to us an assurance that our goods are well bought and right

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TORONTO.

The Anglican Advance Towards Rome.

His Eminence Cardinal Vaughan, Archbishop of Westminster, has arrived in Rome. The coming of the Cardinal has been looked forward to with much interest, as the special information he is expected to furnish the Pope regarding the condition of the Anglicans, and their tendencies towards the Catholic Church and communion with the Holy See, is expected to have remarkable results in the course of time. It has been categorically asserted here—and the statement is one that may take one's breath away—that no less than 10,000 persons are converted from Anglicanism to Catholicity every year in the district of London. This does indeed seem a startling number, and many persons here, who are acquainted with England, describe it a gross exaggeration. What is more probable than actual conversion is the increasing tendency towards the Church which has manifested itself in the Anglican body, and the expression of which is so conspicuous in the claims they put forward for recognition as a branch of the Catholic Church. It is expected that the Pope will issue an Encyclical calling upon them to unite with the one centre of unity, and that he will indicate the means by which they may be admitted to union. This determination is the outcome of the many letters addressed to him by Anglicans requesting information regarding the condition on which they would be accepted by Rome. The Pope considers that the time is almost ready to make a kindly and paternal appeal to the many good souls who are living outside the pale of unity; and he is hopeful of success, seeing how well his recent appeal to the Oriental schismatics has been received.

The Pope suspended audiences for a couple of days in consequence of a slight cold which he had taken. Yesterday the giving of audiences was renewed. The retirement of the past days was on the advice of his physician, Professor Lapponi. In his state of health and at his years every precaution is advisable. Professor Lapponi will, it is announced, treat of the cures which take place at Lourdes, and will consider them from the point of view of a physician. To him as to others has come the conviction that these are miraculous.—Pilot.

The liquor tax yields the best returns to the Government in Russia, and the poorest in Norway.

NOTICE OF MEETING.

NOTICE is hereby given that the second annual meeting of the shareholders of the CATHOLIC REGISTER Printing and Publishing Company of Toronto Limited will be held at the residence of His Grace the Archbishop of Toronto, number 570 Sherbourne Street Toronto, on MONDAY the 4th day of March A.D. 1895 at the hour of 3 o'clock p.m.

J. D. MACDONELL, Secretary.

NOTICE.

MONDAY the FOURTH day of March next, will be the last day for receiving Petitions for Private Bills.

MONDAY the ELEVENTH day of March next, will be the last day for introducing Private Bills.

MONDAY the TWENTY-FIFTH day of March next, will be the last day for receiving Reports of Committees on Private Bills.

CHARLES CLARKE, Clerk of the Legislative Assen. Toronto, Feb. 2nd, 1895.

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Baraga, Mich. Jan. 8, 1895. I have recommended Father Koenig's Nerve Tonic to many and they all have been cured of their ailments. Herber's Cough Remedy is also a good one. In our schools and Asylums, it is about 100 times as effective as any other medicine, and we have never had anything better.

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