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# The Catholic Register.

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

Vol. V.-No. 8.

## TORONTO, THURSDAY, FEBRUARY 25, 1897.

PRICE FIVE CENTS.

### The School Ouestion In History and Law

Catholic hierarchy and the rights of the minority in Manitoba, we have in The REGISTER an able exponent of Catholic and constitutional views. In the article REGISTER an able exponent of Calobic and constitutional views. In the article alluded to you have shown that what The Globo denominated privileges? are in reality the rights of the uninority embedded in the Imperial British North America Act. I and others have opinions on the subject, will you allow me to enunciate them? I will deal with the storm facts as laid down in the statute book, and later on, present those phases of the question of Remedial Legislation that have either been carefully avoided by the writers and speakers on the Manitoba School question or have been thrown to one side by them on the assumption that it was idle to suppose the Dominion parliament would, like the Manitoba Legislature, shirk a duty imposed on it by the constitution, and refuse to remedy a grievance declared by the highest court of the land to xist.

to oxist.

In 1846, when it was determined to confederate the different provinces owing alleginace to Great Britain into one of the purpose of forming a consistent for the purpose of the province and their rights must province and of the rights and powers of the Provinces and of the Federal Government defined and form bedded in a constitution, which would be the Magna Charta of Canada, and that the rights so defined and given to each downer of the provinces and the provinces are seen as the provinces of the provinces of the provinces and powers were given orchastically the form were not so exclusively given, but were surrounded by safeguards or conditions, which the Government receiving them could not overleap.

Among the powers given to the provincial legislatures exchasively in the draft of the constitution was that of making laws as to education. In making laws as to education, In making laws as to education, In making laws as to reason the top of the makers of Confederation, held at Quebec. Mr.

has question he asked the House could he go to his constituous and give them the go to his constituous and give them the personal promises of Mr. Clarke Wallace as a stanfactory guarantee that their progression. The personal promises of Canada, or by any passed by the Parliament of Girecat Britain, and it cannot be amended by the Parliament of Girecat Britain, and it cannot be amended by the Parliament of Girecat Britain, and it cannot be amended by the Parliament of Girecat Britain, and it cannot be amended by the section of the Charlett Britain and it cannot be amended by the section of the Charlett Britain and the cannot seem that the section of the Charlett Britain and the content of the Charlett Britain and the content by the part of the continuous and the Charlett Britain and the persons with respect to such schools; (2) where these schools are called into existence by the laws of the province aftering Confederation thereafter, the province shall not be also well as the province of 18 should any provinces of preparliament and the confederally affect the rights of province of 18 should any provinces of legislator of Conneil by the persons appealing have a griovance from such tegeslator, the attention by the persons appealing have a griovance from such tegeslators of the cannot then in power find that the persons appealing have a griovance from such tegeslators of the cannot then in the confederation control that the persons appealing have a griovance of the cannot the power of the cannot the province of 18 should any provinces of the cannot the province of 18 should any provinces of 18 should any provinces of 18 should all be contacted to amend their law creating such griovance on the power of the their respective provinces of the cannot the province of 18 should such provincial legislature forfests its exclasive right to make law as as collectation, and the Cannot the province of 18 should such provincial legislature forfests its exclasive right to make law as as collectation, and the Cannot the province

The 22nd section of the Manitoba Act is word for word the same, with this exception that the words "or practice" are introduced in it. It reads:

this exception that the words "or practice" are introduced in it. It reads:
"Nothing in any such law shall projudicially effect any right or privilege with repect to deamonizational schools which any plans of persons have by law or practice in the province at the Union."

Therefore if by law or practice agorated schools existed in Manifoba at the time of the Union, the rights and privileges of that class of persons were and ate protected by an imperial Act. By the next subsection of this act, and in pissismis verbis of the Confederation Act an appeal is given to the Overnor in Council against any griovance, and power is given to the Parliament of Cauada to pass remedial laws should the province fuse to carry out the Governor's decision. These safe guards of the inviolability of the rights of the union of the minerity as to calucation were embedded in the Imperial Acts, so that any approhension of the minerity as to unfair legislation by the Provincial Parliament might be done away with. In 1870 the Manitoba Legislature, following the example of Quebec, passed an act confirming the rights of the Catholic minerity to their schools. So that by the Imperial Act of the Catholic minerity were amanteed that of the catholic minerity were amanteed that the time of the entry of Manitoba into the Union such schools existed 'by law' or 'by prestuce' and by the Provincial challed the provincial parliament in the Union such schools existed 'by law' or by prestuce' and by the Provincial challed the provincial parliament were amanteed that condition to properly or legally be interfered with by the local or Dominion legislatures. What were these rights and privileges?

Domonionational, or separate schools

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an the House of the

### Weils' Commercial College

Weils' Commercial College.

"All work and no play makes Jack a dull boy," so thought the students of Wolls' Commercial College on the atternoon of Fr 'lay the 19th inst. They suspended their studies, but aside their books and entortained their assembled friends with a two hours literary treat, consisting of readings, recitations and song. Miss E. Sibby led off by reading an unpublished poen of Mr. Swift's consibled 'Maid or Roseo' descriptive of a love incided which a spirited recitation of the poen "Laying Koseo. Mr. W. Watson followed with a spirited recitation of the poen "Laying Toolided" at Hauthour. Mass Thompson the well-known elecutionist and a felend of the students gave "Flying Jim's Last Leap." Mr. Watson appeared again and read of an incident in the Battle of Waterloo. Mr. Proctor, a young man who will in the near future he numbered among the elecutionists of our city, read a story of the "Battle of Ukerman. Being especially requested Miss Thompson gave a dedineation of a mother's appeal in a sympathetic vein the scene of which was haid in an Irish court house. Mr. Watson always willing recited. "The Story Paront," and after a short address by Mr. Croeby the chairman, they all sang the National Anthem.

summt of creation is only a "reature, and overything about how has limits

But God Himsell—how can we do anything worthy of Him? That is, how can we treat Him according to His worth?—which is the meaning of worship. Is not the word here merely a missioner, an expression of offence and pride? as if we, singly or altogether, could do or offer anything simply worthy of His acceptance. How indeed, unless there is some way provided, some means divisively put in our hands whereby to overcome the difficulty? One by one's own strength may not be able to move a ton, yet with a lover may accomplish it; and we know that steam and electricity have moved the limits of human possibility very far afield.

But when there is question of going up to heavon, then no man can do this but the "Son of man who came down from heaven." He, indeed, can raise us towards Himself; but there is one thing which even divine omitpotence cannot do, at it that is to make a thing that is limited be at the same time unlimited. He can accopt our prayers, our praise, our of action and the like and they will be received for His sake, but over that "St. not make them infinite or equal" and handled by man and offered in accomplishing the content of the conten

the observed on the converted and the refere the full and adequate worship of God.

And this is just what Christianity, that is, the Catholic Church, from the day of the Couscultum till now, has taught and practised in every corner of the earth. She says that as the Creator created only once, in the sense of bruiging all things out of nothing into existence, yet creates always, semper gigoit, by conserving what Ho made. So Christ died but once for the making for this preservation. There is but one exertion the salvays mystically for its preservation. There is but one exertion of which we have a three particular to the continued with only a different appearance, or, as the Council of Tent says different appearance, or, as the Council of Tent says dissimileration of forced.

The analogy here is complete; creation and conversation to the part of the says dissimileration of the says dissimileration of the county of the says of

continued with only a different appearance, or, as the Conucil of Trent says, dissimiferations offorendi.

The snatogy here is complete; creation and conservation are the same divine power manifested, the one absolutely as beginning the work, the other relatively as continuing it; the first the whole fountain, the second the whole stream, but each equal to each; creation furnishing the universe, and conservation furnishing us who live in time the use of it. The death of Christ in Jerusalem made Christianity. His continuing death mystically in the Mass sustains it. The Mass indeed is a connuemoration, but essentially different from all other commonweatens that were or are. They are by signs or symbols or monuments all, mere or less inadequate and unsatisfactory—like phnographs of dear friends absent—but the Mass is a substantial momory, idem per idem by the presence therein of the very Lord whom it commonmentes: and it is the commemoration of Him, not as He was living but as He was dying, or giving Ilmself in sacrifice hence is a sacrifice itself.

All this is ovident to anyone reading

WORSHIP THAT

IS ADEQUATE

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and adequate worship. This, thon, is the Mass, the great contre of Christian worship.

"Every other devotion gathers up into it as to their common focus. The material charch with its order, ornaments and furniture enshrines it. The sacred vestments of the priest, the altar, crucifix. candles, incense, flowers, music are its sensible expressions. The laws and commandments of Holy Church maintain its paramount dignity. It is the great act in which heaven and carth unite, and the stupendous mystery of the incarnation is, after a sort, per petuated in this world of ours. It spans the visible universe by its powers, unleast universe by its powers, unleast universe by its powers, unleast universe by its powers, undecks the purgatorial prison, arrests the howling powers of evil in their unledge of the saints. Without it there is not after, no priesthood, no Church, no Christian worship. Father Harper. Peace through the Truth, page 87.1

Oblituary.

The funeral of Mr. George M Harrington, a well known and widely esteemed member of the newspaper profession, took place on Wednesday morning to St. Michael Scemetery from St. Mary's church where a low Mass was said by Father John Kelly. Mr. Harrington was a man of whom it may be said that he never injured nor wished to injure his neighbor. Ho was the soul of gentleness. The funeral was attended by members of the staffs the soul of gentleness. The funeral was attended by members of the staffs of all the city newspapers. The pall bearers were: Messra. George Watson, P. F. Cronin, H. T. Howard, Thomas McQueer, John McGowan and David Carey. Mr. Harrington's widowed mother and two sisters mourn his loss. May his soul rest in peace.

New Regulations for the Index.

A document longed for by the moral theologians has come in the shape of the Apostolic Constitution published on Monday last, says The Catholic Times of February 12. The ecclesiastical law on prohibited books, by the very nacure of events, became somewhat anti-uated. The reading public of to day and the literary output are widely different from what they were at the time of the Country of the

Mass of requiem in month's mind of the late Rev. Father Ambrose Small was celebrated on Tuesday morning in St. Basil's Church. The celebrate was Rev. Father Ambrose Small was celebrated and sub deacon Mr. Reath. Among the priests in the sanctuary were Rev. Dr. Tracey, Rev. L. Minchan, Rev. William McCaun. In the choir were Rev. Fathers Murray and Kohleder and the students of St. Michael's College. The Mass wasargelly attended.

Toronto.

Toronto.

Toronto.

Gouliomen—I take great pleasure in Gouliomen—I take great pleasure in Gouliomen—I take great pleasure in Gouliomen to the July and the July Druggist.

LONDON, Feb. 23.—The Powers are to force Greece to retire from Crete. The step was foreshadowed by the statements in the French, British and Gorman Parliaments yesterday, and to day the terms of the order are known.

### SONS OF IGNATIUS IN SPAIN.

Watton of January, 1801.

Watton you. The Reacters.

Science and redigen have this month to mouth terms the themset distinguished causes on the honored roll of the sound of the Church in Spain and its colonial dependencies. From an acute attack of auricular rhomatism Dr. Blancy Baron, at the straylage of to in the fullness of his manhood, and in the first year of his opisoopacy, left widowed the time honored Seo of St. Tressa of Josua, his nativo city, historic Avilla. The illustrions predicts was a Bishop of imposing appearance, of singular talont, of rips scholarship and brilliant faculties, of compilary virtue and subsonded charity. yot no leaves even in this short span, on the Peninaula's opiscopal record, grate-ful remembrances of his laborious fife as the shepherd of souls. For years be-lore his elevation to the episcopal bench, he was secretary of the present Cardinal Metropolitan of Validolid at Cuidad, Rodrigo, Calaborra, and in the metropolis of Castilla. He was as a writer cheste and elegant. As a pulpit orator he was concise, impressive and

# THE MOTHERLAND.

Latest Malls from England, Ireland and Scotland.

s in the second district and t

The Prophet sersmish and the Ark of the Coronant to it Hidden in Tara-Death of the Lawrer who Detended Smith Offices— Death of the list of the Settreget's

A large doministration has been held at Glamorth, near Formoy, the occasion being the release of Mr. Michael Daly expected tonant from Octal Jad, where he had spirit the past mouth in Jefault of civing bail for his zood behavior. His effence was that of assaulting a man named Condon, who took the farm from which he (Paly, was evicted). Some Lindreds of people 19, hed to Glanwith Railway station to med Mr. Daly. A terchlight procession was formed beaded by the brass band of the village. formed head the village.

formed beaded by the brass band of the village.

Dabita.

The All Ireland Committe appoint ed to organize the scentry on the funancial agutation has met, and made arrangements for a forthcoming convention. The desirability of having the views of all classes in Ireland immediately lail before the Government was considered, and arrangements made accordingly. The committee then adjourned.

At a meeting of the Provisional Committee held at 15 D'Olier street, Dublin, the following letter from Mr. John O Leary was read.

January 31st, 1897.

My Dear Mr. Lavelle—I accept with pleasure the presidency of the Provisional Committee for the '98 Centenary celebration. At no time of my life have I feared to speak of '98,' and for a great part of it I strove to invite the men and methods of that period, and now that I am probably nearing the close of that life, I only regret that I was not able to follow more closely the example set me by these heroic men. There has been much talk—mostly. I think, rather foolishly—about unity during the past year and the present one, and I do not care to add to it, though I, too, am all for unity, but rather on the lines of the United Irishuma than on any other I know of."—Faithfully yours.

John O'Leary.

Lotters were also read from Count Plunkett, Mr. P. Tier and others. The committee had under consideration the preliminary arrangements in connection with the meeting to be convened for the 4th March next, and the draft of an address having been submitted, was settled, and directed to be issued.

A correspondence has been going on in a Dublin contemporary regarding the Atk of the Covarant, which is

A correspondence has been going on in a Dublin contemporary regard-ing the Ark of the Covenant, which is supposed to be hidden in Abyssinia.

on in a Jublin contemporary regarding the Ark of the Covenant, which is supposed to be hidden in Abyssinia. A learned writer in Tuesday's paper points out that the Juwish tradition is that the Prophet Jeremiah hid it in the mountains of Mosb. The second tradition is that the carried it to Ireland, and hid it in the "Merrah" or receptacle in the Hill of Tara. This, strange to say, has decided historical corroboration. Cortain it is that according to the statement of the Maynoth Professor, Rev. Father Kel" an Eastern seer came to Ireland about three years after the overthrow of the first Temple. He was accompassed by an "Egyptian" princess and an attendant named limon Brug (? Baruch), and he brought with him a stone known as the "lea phall." This stone is invidence. It is known as "Jacob's Pillow," and is, the princess married the Heremon or Pentarch of Ireland. Our Gracious Queen is descended from her. The wife of Heremon is buried at Tara in the Meerzech (pronounced Merrah, and meaning receptacle), and it is traditionally reported that the "Jews Ark" is hidden there also. The discovery of Bible treasures in Abyssinia would be without evidential value — no one doubts that such a thing existed—the discovery at Tara would clear up many historical puzzles. But King Menelik seems to be a more ardent Archaeologist than the Royal Society of Archaeolog

than the Royal Society of Archaelogist in the Royal Society of Archaelogists of Ireland.

Mr. Standish O'Orady has been iceturing in Dublin on Ireland in the reign of Queen Elizabeth. The Ireland of Elizabeth was very different from the Ireland of Victoria. Dublin was then, a very little city surrounded with great walls, and surmounted by an imposing castle of Norman architecture. Elizabeth's Government was so jealous of Scotch interference that they got an Act of Parliament passed making it death for a Scotchman to set foot in Irrland. And one day the Sheriff of Meath driving round the country with his armed attendants met a man whose address was a little strange and suspicious. On questioning him he found that he was a Scotchman, and ordered him to be hanged on the nearest tree, which was done forthwith. In 1589—the year after the Armada—anyone going through Ireland would have found the whole centre of the island dotted with walled cities and towns not large but strong and well able to defend themselves. The lecturer concluded amid applaces.

applause.
The Freeman's Journal of February
5th reports the death of Honorable
Francis Fitzgerald, formerly a Baron
of the Exchequer in Ireland. This

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hearly a quarter of century.

Hescommen.

The residents of Abbey street, Roscommon were thrown to a state of much excitement by a fire that had broken out in the house of Miss Clare Rosbotham. It was found that Miss Clare Rosbotham was sleeping in one of the rooms on the second storcy, to which the fames had not yet penetrated, but as she was not seen or leard it was thought that she might have made her escape through the rere. Ladders were placed to the bedroom window, and a man attempted to enter, but was driven back by the smoke and flames. Another man attempted to enter, but with a similar result, and the unfortunate inmate was left to perish in the flames.

A Charch of England Baptism.

A remarkable ceremony as reported to have taken place in St. Peter's (Church of England), Ipswich, on Thursday night, when a Sunday school teacher was baptized 'w immersion in a large wooden bath, hild clad in waterproof garments. The subject was completely immersed, and when raised erect was signed with the sign of the cross. A Church of England Bapt

### SCOTLAND.

Lat et the Metregers.

There died near Auchterarder, Perthshire, a week ago, James MacGregor, the last descendant of Gregor Ghlun Dhu (Black Knee) who in 1746 received a commission from Prince Charles as colonel in the army and commander of the fortresses of Doune, Cardross and Ballanton, all in Menteith, and had obtained from James, fourth Marquis of Montrose, a feu charter of the lands of Glengyle, at the west end of Look Katrine. James MacGregor was chief of the "Clandu'll Chiar," one of the principal houses of the Clan Gregor, being twelth in descent from Dougal Ciar, the ancestor of his line. In 1860 MacGregor sold his ancestral estates to the late Mr. James MacGregor, formerly of the Queen's Hotel, Glasgow, and brother of Mr. Donald MacGregor, Royal Hotel, Edinburgh, Glengyle, who at the time of his death was in his seventy ninth year. As no near relations survive arrangements were made for the funeral by Sir Malcolm MacGregor for conveyance of the remains of the late chieftan to the family burylngground at Glengyle, on Look Katrine. Last of the McGregory

### C. M. B. A.

Branch 49, Toronto.

The regular meeting of the branch took place at its rooms, Cameron Hall, on Friday evening. The attendance of members was numerically large. Routine business was transacted and discussion took place as to the position the branch should assume in the coming "Cabot" celebration. It was deemed well to defer action until urther knowledge could be obtained, or a definite programme decided on by those who had the matter in hand. Grand Trustee Rooney in a few well chosen words expressed the delight and enjoyment obtained by fulfilment of his duties especially that portion which entailed upon him the visiting of branches and attendance at meetings when opportunity offered. Meetings of Branch 49 are held every second and fourth Friday in the month. O.M.B.A. brothers are cordially welcome thereto.

Colliciant Kidney Difficulty. Mr. BRANCH 49. TORONTO.

Come and Kidner Difficulty.—Mr.
J. W. Wilder, J.P., Lafargoville, N.Y.,
writes: "I am subject to severe attacks
of Colic and Kidney Difficulty, and find
Parmeleo's Pills afford me great relief,
while all other remedies have failed.
They are the best medicine I have ever
seed." In fact so great is the power of
this medicine to cleanes and purify, that
diseases of almost every name and
nature are driven from the body.

saints, whose likeness they bear; as by the decress of Councils, and especially of the second Council of Nice has been defined against the opponents of images."

—(xxv. session).

But it is said that the teaching of St. Thomas in his Summa, part lin, xxv, a. St. St. Thomas in his Summa, part lin, xxv, a. St. Thomas in his Summa, part lin, xxv, a. St. Thomas in his Summa, part lin, xxv, a. St. Thomas in his Summa, in the well-known statement of the saint, "that the Cross is to be adored with latria," that is supreme worship, is found in the writings of Lanctantius quoted by Benedict XIV. One fest, i. \$209: "The language of St. Thomas creates no difficulty if properly undorstood, and the Fathers of Trent were not unmindful of it when forming above decree. We may," he says, "regard an image in two ways—(1) in itself as a piece of wood or the like, and so no reverence is given to the image of Clirist;" (this is in accordance with Trent), (2) "or we may regard it as representing something else," and in this way we may give to the Cross relatively, that is, to the Cross as carrying our mind to Christ the same honor (relatively, that is, to the Cross as carrying our mind to Christ the same honor trelatively, that is, to the Cross as carrying our mind to Christ the same honor trelatively, that is, to the Cross as carrying our mind to Christ the same honor trelatively, that is, to the Cross as the gravest crime that can be committed by any creature against his God, and hold it in abhorence. The Council of Trent, and all Catholics look upon it as the gravest crime that can be committed by any creature against his God, and hold it in abhorence. The Council of Trent, and all Catholics look upon it as the gravest crime that can be committed by any creature against his God, and hold it in abhorence. The Council of Trent, and all Catholics look upon it as the gravest crime that can be committed by any creature against his God, and honor and nature of the Drent, it is to be linguity and honor and nature of the Drent in the sam

THE CONTROVERSY

RE IMAGES

The follower letter, we re art to the editor of The Mail and Lupre and refused resortion. Integration of the resortion of the resortion of the resortion of the resortion. In years their own explaination of the meaning of the called in the solid of the solid of the resortion of the resortion. In years their own explaination of the meaning of the called in the solid of the solid of the resortion of the residual o

Protostant saint is given thus:

Bless, we beseech thee, our work in setting to thy glory in this thy house a likeness of thy servant and martyr. Charles, and grant that all they that visit this temple may be moved by the sight thereof to a faithful copying of his constancy even unto death.

This speaks for itself. History tells the story of Charles. I make no comment. (See Philadelphia Record).

Toronto, Feb. 10.

W. B,

Dr. Langtry vs. A. B. C.

Yo the Editor of The Mail and Empire. Ye the Editor of The Mail and Empire. A reference to the letter of the Rev. Mr. Langtry in this day's issue under heading "Image Worship" will establish the fact that there are a few points of trifling divergency between myself and the Dr. He says: "And a letter written by a former president of the English Thurch Union after he had become a Romanist is published again and again as though it had been written by one who was a prominent English clergyman." Pardon me Dr. but to put it mildly and in classic language you are "talking through your hat." True the Romanist to whom the Rev. Mr. Langtry calls attention was once the

president of the English Church Union. But at the date about which we are writing he had left the Union, shaken the dust of the established church from off his feet and become a Catholic. But the letter withdrawing the English Church Union's imprunatur from Dr. Littledales's lying work and stopping its sale was not written by Coin Linday at all. It was written by the then president of the English Church Union, Oharles Lind ley Wood quite as loud and substantial a Protestant as the Rev. Mr. Langtry hanself. This is our first point of divorgency. Here is our second We held all along as we now hold that 1r. Littledale being publicly convised of lying against the Catholic Church and midvidual Catholies no fair controversialst should have sought to help his cause with 1r. Littledale's lying discounted accusations. We held and we now hold that it has been proved by writers of well known probity and name that Dr. Littledalo's lied against Catholices and the ciurch not only in "Reasons why Ritualists do not become Emannists," but also in "Plain Reasons," In the former he head the cool effrontery to utor his enlumnies against living Catholic converts, Cardinal Newman, Cardinal Manning, Father Fabor, etc., in the latter he lies against the great dead past of our church history. But what is more and worse still it has been proved that he hed knowingly and willingly and of set purpose. Well, the Rev. Dr. Langtry doubted our word and to make sure of the merits of the case he opened a correspondence with the satual president of the English Church Union. The Rev. Dr. Langtry writes to the Rev. Dr. Cobb, and the Rev. Dr. Cobb writes to the Rev. Dr. Cobb, and the Rev. Dr. Cobb writes to the Rev. Dr. Cobb, the truth begins to dawn on the Rev. Dr. Langtry. But he has his consolation. Was not overy statement in a sentence of A. B. Cz. last letter untrue? Did he not tell the public and that the English Church Union had taken away from it its inaprimatur whereas these things happened only to practically expresses it "the bubble has

To the Editor of The Mail and Empire. To the Editor of The Mail and Empire.

Sir.—Dr. Langtry alone is to blame for this further trespass of mine upon your space. In his letter in your issue of February 6th he says that I have "copied whole passages from Ryder without quotation mark or any acknowlegemen." Dr. Langtry cannot have had the slightest foundation for imagining, when he wrote this statement, that it was other than an anyer invention. resorted to

likely fling a few more handfuls of controversial garbage into your columns. But let me tell him that if he really believes the people he has seen in Switzerland and in Lower Canada bowing before images are idelaters, then, sir, he must himself be an idelater. I will prove this proposition by electer reasoning than Dr. Langtry has so far shown himself enpable of.

In the first place. What is idelatry? The definition of this edious sin I will not take from any Catholic theologian, but from an Anglican Protestant theologian, the Right Rev. John Pearson, D.D., Bishop of Chester, the foremost theologian of Anglican Protestantism since the Reformation:

"For a man to worship that for God which is not God, knowing that it is not God, is affected and gress idelatry. (Pearson on the Creed, vol. 1, page 231, Oxford of MDCUCXX.)

Dr. Lingtry has laid it down as an axiom, if understand him, that "outward manifestations and expressions of worship" (letter in issue of 6th inst.), in presence of an image mean latria off-red to the image. We Catholics say not. This is the point upon which we differ. But for the purposes of this argument I shall admit his premises and shall farrly endeaver to earry his argument is shall admit his premises and shall farrly endeaver to earry his argument to its legitimate conclusion.

I have nover been inside Dr. Langtry's church, but we may take it for granted that the photograbic camera does not lie. Now, sir, in a picture of the interior of Dr. Langtry's church, but we may take it for granted that the photograbic camera does not lie. Now, sir, in a picture of the interior of Dr. Langtry's church, but we may take it for granted that the photograbic camera does not lie. Now, sir, in a picture of the interior of Dr. Langtry's church, but we may take it for granted that the photograbic camera does not lie. Now, sir, in a picture of the interior of Dr. Langtry's church, but we may take it for granted that the photograbic camera does not lie. Now, sir, in a picture of the interior of Dr. Langtry's

MEMORIAL OF THE CROSS.

Ant. Blessed is the word whereby righteousness connetb.

V. God forbid that I should glory.
R. Save the cross of Our Lord Jesus Christ.

O Lord Jesus Christ, who by the cross did'st overcome death and unlock the gates of Paradise, grant us so to venerate Thy holy cross that our confidence may be reposed in Thy passion. Amen.

(The Golden Gate. A complete manual of instructions, devotions and preparations. Row. S. Baring Gould M.A. John Hodges London 1870).

If this is not latria of "expression" (according to Dr. Dangtry's definition) I do not know what to make of it. Nor will it do for Dr. Langtry to tell me he is not bound by the prayer contained in "The Golden Gate." I am but holding him to his own logic. I, as a Catholie, am no more bound to what St. Thomas has written in his Summs, than is "r. Lungtry bound by the manual of devotions compiled by Rev. S. Baring Gould, or than any Anglican gentleman in this city is bound by Dr. Langtry himself, who is a "Doctor of the church," Consistency is a jewel. But, sir, I have other proof to offer than Rev. B. Baring Gould's manual that Anglicans are idolaters—as Dr. Langtry understands the colous sin. He, of course, knows that every Anglican prayer book mentions in the Galendar the date May 3rd as the Festival of the Invention (fidling) of the Cross: and he will correct me if I orr in saying that it is the custom of devout Anglicans in their churches to bow towards the cross. Latria again, this time of "manifestation." Dr. Langtry understands latria as an "outward manifestation." The Longtry understands not for ornament merely, in his own church. Therefore he, knowing that to bow to an image is idolater, and, applying Pearson's definition to his case, must be "an affacted and gross idolater," "Logic is logic; that's all I say."

But, sir, to apply Dr. Langtry's reasoning further to Pearson's definition of printing, were used by the church for the rovaled word of God. The bible in ont God. It is an image of idolater," "Logic is logic; that's all

acknowlegement." Dr. Langtry cannot have had the slightest foundation for imagining, when he wrote this statement, that it was other than an angry invention, resorted to because he stood conviced of signing his name to other men's words and sending the copied product to your paper as original composition. Sir, I have never read a line of Ryder's book in my life. The quotations given in my letters were copied directly from the books cited; and Dr. Langtry cannot produce a passage, or a line, from any letter of mine that has been copied from anyone without acknowledgement. His statement, under these circumstances, cannot be anything but an invention; but it is an unvention quite in line with the stupid falsifications he has availed of from the beginning of this controversy. When a man tells you he is quoting from "a Lyons edition of St. Thoms," and you make him admit that his authority is only the meagre abetrate of an unknown annotator; when a man tells you he is quoting from "a Lyons edition of St. Thoms," and you make him admit that his authority is only the meagre abetrate of an unknown annotator; when a man tells you he is quoting from "a Lyons edition of St. Thoms," and you make him admit that his authority is only the meagre abetrate of an unknown annotator; when a man tells you he is quoting from "a Lyons edition of St. Thoms," and you make him admit that his authority is only the meagre abetrate of an unknown annotator; when a man tells you he is quoting from "a Lyons edition of St. Thoms," and you make him admit that his authority is only the meagre abetrate of an unknown annotator; when a man tells you he is quoting from the long of the word of those who had no access to the manuscript when the profession, or usage of the word of God. Thoms of the state of the profession, or usage of the word of God. The profession of the profession, or usage of the word of God. The profession of the profession, or usage of the word of God. The profession of the profession of the profession, or usage of the word of God

THE HAND THAT BOOK HALLES CRADES BUILDS THE WORLD

One of the most soundle, and at the same time most useful, suggestions for suitably commemorating the Diamond Jubilee of Queen Victoria, is the idea promulgated by the National Council of Women, at the meeting of the Executive Committee on January 16th last. In view of the almost universal desire of Canadians to show loyalty to their justly beloved and honored Queen, it was felt that the Council, composed as its of representative women from all parts of the Dominion, should set on foot some scheme having the personal approval of Her Majesty, and which should be not only a memorial of the long and virtuous reign of a neble work, but should also be the mean of carrying comfort and succor to hundreds of sufferers throughout the length and breadth of the Dominion, a work which would be, more than anything, peculiarly accoptable to Her Majesty, whose sympathy for the sick and suffering is well known.

It was, therefore, unamimously desided that not only should an address

sympathy for the sick and suffering is so well known.

It was, therefore, unanimously decided that not only should an address be presented to the Queen on behalf of the vemen of Canada, but, in consonance with the expressed wishes of Hor Majesty, the Council should endeaver to inaugurate an order of trained, devoted women who should be specially prepared for ministering to the needs of the sick and suffering in the isolated and sparsely settled districts of Canada. To this ond was instituted the "Victorian Orace of Home Helpers."

In brief, the scheme is for the establishment of an order of specially trained nurses, who shall be ready at any moment togo to small villages and out of the way country places.

The following letter from Her Excelency Lady Aberdeen, will explain the object of the Order:

Government House, Ottawa.

Government House, Ottawa, February 15th, 1897.

Government House, Ottawa,
February 16th, 1897.

MADAM—At a public meeting held in
Ottawa on Wednesday, Echusary 10th, 1897.

Madam—At a public meeting held in
the listance of the Matter of the Matte

meet this want.

All candidates for this Order will have to make a continuation and be practically tested as to their fitness for his work which they are to undertake.

The standard of the security of the standard of the security of the standard of the security of the s

\*In reply to your telegram the Queen has refrained from expressing approval of any particular scheme for commemorating the Diamond Jubitee, though of course any

project for the relief of the sufferings of the sick in Canada will be assured of her Ma-jesty's sincere sympathy." Straed. Signed,

It is proposed therefore to open a fund-or establishing such an Order of Home Helpers in Canada. Not less than a nullior dollare should be rated to make the rehem-edective. This would mean but a contribu-tion of one dollar from every family in the Domision.

tion of one dollar from every family in the Bonutoin.

The Bink of Montreal has kindly under taken to receive subscriptions for the Vice torian Order of Home Helpers in Canada at any of their Branches.

The Least Coments of Women will under take the collection wherever they are formed with the or operation of others, and it is hoped that committees for the purpose will be organized in all districts, and Mrs. Edwarf Grank, Raesell House, O tawa, has kindly consented to act as Necetary. Treasurer.

wart turnen, muses and as Secretary-freasurer.

As we note-prove the hope that you will be noted by the secretary of the hope that you will not this found as a means whereby a suitable national or mention afton of Her Majesty's Domond Is, the may be carried out by the people of the whole Dominion unitedly, and in a manner which all both let in accordance with the second with the first proposed to the second with the second with the second with the hope with the formation and the second with the sec

of permanent bencht to all parcocountry.
Itwill clourse I cobserved that the carrying out of this scheme need in no way interfere with any local forms of commemorate
which may be concomputed.

I remaile, yours fribtully,
Januar Local Company of the control of the control
control of the control of th

I have much pleasure in putting Her Excellency's letter before my readers, convinced as I am that the scheme is a most oxcellent one, and one in which all may co-operate without distinction or rank or cred, forming as is does an extensive mental to the convenient may be put within read to many who otherwise could not take it up, and made available in relieving, and possibly eaving, hundreds who, under present circumstances cannot obtain suitable erro and attention.

tain sultable evre and attention.

There is another association in connection with the branch of the National Council of Women at Victoria, which is worthy of imitation not only by other local branches of the Council but also by outsiders and by members of the different clurch congregations.

It is called the "Friendly Help Association," and was formed for the purpose of visiting the poor in different localities in the city, and bringing the needs of the indigent under the notice of the members. One of the members one of the indigent under the other appetualing to the lady visitors. Those are regularly visited, and in this way all needy cases are brought under the notice of the Association. Two rooms in the Market building have been placed at the deposal of the Association by the Mayor who in every way renders assistance to the ladoes.

Now this a branch of charitable workshipt men Cathetic Association and the capital of the Association of the Association by the Mayor who in every way renders assistance to the ladoes.

signed of the Association by the Mayor who in overy way renders assistance to the lades.

Now this a branch of charitable work which many Catholic ladies might take up with advantage. There is I think for too little visting among the poor in the part of Catholic women especially those who have a great deal of leisure time on their hands against the specially those who have a great deal of leisure time on their hands and the specially those who have a great deal of leisure time on their hands and the specially those who are, unfortunately so numerous, some of them dirth and shiftless to a degree that porhaps you have no lide to do not not the special time of the specia

I nave pleasure in inserting the following notice, but I must inform correspondents who wish notices and letters to appear, that they mut, write upon or side of the paper only as I cannot undertake to copy, nor can I always correct mistakes.

iside of the paper only as I cannot under-take to copy, nor can I always correct mistakes.

"Our Lady of Good Counsel Society which was organized April 4th 1894 is a branch of the Irish Catholic Benevolent Union of Canada. All Catholics of good moral character over fifteen and under forty years of age, who have passed the prescribed medical examination are oligible for membership. There is also a literary in connection with this Society where members can obtain good books froe, and outsiders for a very small sum weekly. That this Society is doing good work is shown by the yearly report just issued. There has been paid out in sick benefit, I presume, after six months membership, though my correspondent does not say so Dr. and medicine free.

"On death of a member the hoirs received \$100, which is paid from funds of Grand Brauch. The initiation fee is one dollar, and thirty cents por month after. The members have the privilege of wearing our Lady of Good Counces scapular. The meetings are hold in I.C. B.U. Hall, 222 Bathurst st., every alternate Treaday at 8 p.m. Further information may be obtained of the Socortary, Branch 10 I.C.B.U., 222 Bathurst street."

FROM A MEMBER OF THE SOCIETY.

ANSWERS TO CORRESPONDENTS.

### **THOUGHT**

# THAT KILLED

### A MAN!

He thought that be could trille with disease. He was run down in health, felt tired and worn out, complained of dizzlaness, biflousness, backaches and headaches. His liver and hidneys were out of order. He thought to get well by do-ling himself with cheap renders. And then come the edition, the felt a victim money he ought to have invested in a sale of invested in a sale of remeny went for a tombstone.



Is the only standard remedy in the world her kidney and lives complaints. It is the only remedy which physicians universally prescribe. It is the only remedy that is backed by the testimony of thousands whom it has relieved and cured.

THERE IS NOTHING CLSE THAT CAN TAKE ITS PLACE

anonymous communications. Your name &c. would be treated in strict confidence, as it is required only for my own satisfaction. I agree with much that you have said, but I am not responsible for the statement about the wages of work girls. It appeared in the "Woman's Kingdom" in the Mail and Empire, and I merely commented upon it and expressed my own disbolief in it, I do not think it possible that a girl, even though an indifferent worker could work all day with a not result of only 8 cents. I am much interested in the question, and should like some statistics about the work girls if you can obtain them for me. I will insert your lotter if you will comply with my rule and forward me your name and address, not for insertion.

"Where Doctors Disagree."

## " Where Doctors Disagree."

"Where Doctors Bisgree."

There has been a great deal of disagreement from time to time about the hierapeutic value of sarsaparilla. In the main, authorities deny any particular medical value to the plant. It's as a dozen varieties of sarsaparilla, and the main they are right. There are soout a dozen varieties of sarsaparilla, scattered through various countries, and of this dozen only ond has any real curative power. So a man whose experience might be confined to the eleven other varieties might hencestly say there was little value in them. The one valuable sarsaparilla is found in Hondrays. O A. Munardes, a physician of Soville, records the introduction of sarsaparilla into Spain as a result of the Spanish discoveries of the New World, between 1930 and 1645. But the root did not accomplish much. But he adds "a better sort soon after came from Henduras" It is this "better sort "that has given Ayar's Sarsaparilla. And it is the use of this "better sort" that has given Ayar's Sarsaparilla prominence over all other varieties by reason of its wonderful cures of blood diseases. Sond for the Cure book, a story of cures told by the cured." Free. Address J. C. Ayer Co., Lowell, Mass.

### Corresponence.

To the Editor of The Catholic Register.

Sir.—I saw in one of the morning papers a few days ago that the County Loyal Orango Lodge held a meeting in Victoria Hall, and had the hardihood to papers a few days ago that the County Loyal Orango Lodge held a meeting in Victoria Hall, and had the hardihood to condomn the present Government in sending the Hon. C. Fitzpatrick, Solicitor-General, to Rome regarding the "settlement" of the School question. Now I am not surprised at this action of Brothers Fawcett and Howett. It would not be right to close the meeting without a little bembaddment of Wett and Chang. Lockment of the Wett and Chang. Lockment of the Wett and Chang. Lockment of the Wett and th

A LOVER OF THE CHURCH.

Attention to rules is requested, Correspondents will kindly limit number of quarks to two. Questions will be answered in the order in which they are received. No questions replied to by post. Latters must be addressed to "Teresa," Office of Time CATHOLI Resisters, of Loumbard, St. Bystander.—If you wish your latter to appear, you must send me your jame and address as I refuse to publish and address as I refuse to publish in a control of the proper fooding is inexcusable and unnecessary.

# British America Assurance Comp'y

The annual meeting of the shareholders

company for the year ending forement of the 1818-1800. The premium shows a moderate decrease comparison with the new of the pre-viding year. The instruction of the pre-viding year. The instruction of the pre-viding year. The instruction of the pre-viding year of the pre-viding year of the pre-viding year. The profit shakes and to the reduced volume of business transacted in the marine and inland departments.

The profit she win on the year a business to \$11,71,70, and after pro-viding for two half yearly dividendes at the rate of 7 per-cent. per annual, the reserve find of the company has been increased to \$22,980. The amount estimated as each of \$22,980. We flability of the pre-viding the pre-viding the pre-viding the pre-viding the pre-vidence \$11,01,41, and the net surplus core capital and all flabilities, shows an increase for the year of \$10,973.20.

The directors desire or express their appreciation of the services of the efficient and agents of the company during the past year.

Summary of financial statement:

car. Summary of financial statement :-

1	Interest account 13,621 08
	Total income
i	Losses incurred\$ 950,183 33 Expenses of management, in-
t	cluding commissions, taxes and other charges 514,219 89
,	\$1,461,433 23
1	Dividends to shareholders\$ 52,500 00
2	Total assets\$1,436,958 84
1	Total liabilities (including capital stock) 908,075 00
	Reserve funds

companies generally doing business in the United States shows a corresponding falling, off.

I may say here that while it is to be regretted that the rovival in trade which it was anticipated would set in after the questions at issue had been actitled by the popular vote has not yet materialized to any appreciable extent, it is gratifying to note that there is a growing feeting of confidence in financial and industrial prosperity. It is critably a matter for congratulation that we have pissed through this period of depression without that increase in the first which is the property of the property of the property of the property our United States business.

In the Canadian fire department I amplessed to be able to say that our premium the part of the property of the prope

## EIXTY THIRD ANNUAL MEETING

was held at the company's oth e. Torouto on Thursday, February 18th.

The President, Hon Geo. A. Cox, occu-pied the chair, and Mr. P. H. Sims, who was appointed to act as Secretary, read the following

ANNUAL REPORT -

The directors have pleasure in sometting herowith the unateful statement of the company for the year ending for ember 31, 1896.

, i	Light the state of	1
	Premium Income, less rein surances	
	Total income	
	Losses incurred\$ 950,183 33 Expenses of management, in-	ľ
	and other charges 514,249 50	
	\$1,461,433 23	
	Dividends to shareholders\$ 52,500 00	l
į	Total assets\$1,436,958 84	ı
	Total liabilities (including capital stock) 908,075 00	
	Reserve funus \$ 525,883 84	١.

Security to policyholders ....\$1,278,983 84

what night have been depected room the conservative lines upon which we are conducting this branch of our lines when the conducting this branch of our lines are the conducting the present and the content of the content and the content and the content attention which the company has secured throughout both Canada and the United States. I feel that in the Managers of our branch offices, our corps of special agents or inspectors, as well as in the local agents representing us in the otter I have valued, we are fortunate in having the content of the content o

neeting held subsequently Hon. Geo. 749-742 YONGE ST. A few doors south of Bloor street was elected President and Mr. J. J.

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MILLIAN HISE, DESCRIPTION AND A LIGHT ORDING NUMBER OF THE STATE OF TH

Gitarlo J. H. EWART, General Agent. | Omera la Wellington St. Cotrespondence is invited as to Ag mineral une gerentel points in Ontario

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"83." "Old Times." "White Wheat," "Malt."

# $\mathsf{T}_\mathsf{HE}$ ALE AND PORTER

# JOHN LABATT



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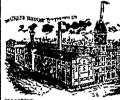
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### **MONUMENTS**

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water filter, erected by the New York
Filter Co., having a capacity of twe
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the water absolutely pure before being used
in their Alea, Forter and Lager.

Appended is a copy of analysis just
taken:

(Signed) THOMAS HRYS, Consulting Cheralet

K. O'KEETE. Prost, and Mgr. W. HAWKE, Vice-Prost, and Asst. Mgn. JOHN G. GIBSON, Secretary-Trooms THE O'KEEPE BREWERY CO

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Are supplying the Trade with their ALES AND BROWN STOUTS

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## The Catholic Register.

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We advess which there is not received to the respect to the received to the received to the respect to the received to the first and respect to the restimation to the respect to the respect to the respect to the res

The Catholic Register Ce., 40 Lombard Breeze, Toro to.

Dater intended for the Fd for should be as an inseed, and must arrive not laber than Mondaya of man week to must pathesion. Discontinuates are more than the state of the more than the state of the sta

THURSDAY, FEBR. AR1 25, 1897.

### Calendar for the Week.

Feb. 20—Passion of Our Lord-27—S. Julian. 28—S. Leander. Mar. 1—S. David 2—Shrove Tuesday. 3—Ash Wednesday. 4—B. Cu regundis.

### OFFICIAL.

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

1st. All days within Lent, Sundays

1st. All days within Lent, Sundays excepted, are fast days, for those who are bound by the law of fasting.
2nd. By a special Indult from the Holy See, flesh meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays, Assendays, except the days and Saturdays, except the Saturday of Ember Week and Holy Saturday. The use of butter, one or milk and eggs is also permitted every

3rd. The following persons are exempt from abstinence, viz.: child-ren under seven years; and from fasting, persons under twenty one; and from either or both, those on account of ill health, advanced age. hard work, or some other legitimate cause could not observe the law with out 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 law ! penance and should by er acts of self-denial mortify the

flesh with its vices and concupiscences.

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

of penance.

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

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

6th Pastors are required to hold in their respective churches, at least twice in the week during Lent, devo and instructions suited to the holy season, and they should earn-estly exhort their people to attend these public devotions. They are these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Sesides the public devo-tions, family prayers, especially the holy Bosary of the Blessed Virgin. ild be recited in every Catholic household of the dione

7th. The time for making the Easte Communion dates from Ash Wednesday and terminates on Trinity Sun-

day.

By order of his Grace the Arch

JAMES WALSH, Secretary.

## The Forty Hours Devotion.

This devotion consists in the solem on of the Blessed Sacrai exposition of the Biesawa property for forty hours. It is exposed during a solemn Mass of Exposition, on the following day a High Mass is celebrat eace, and on the closing day a Mass is sung, at the end of soloma Mass is sung, at the end of which the devotion ceases and the Bleemed Sacrament is replaced in the Tabornacle. After the first and last
Mass a procession takes place through the church, the proper hymns are sung, the Litany of the Saints is Renediction of the Blessed

Sacrament is given after the Mass of Deposition. During the devotion the altar is ablaze with numerous tapers, and is decorated with flowers. The object of this devition is to give public worship and adoration to Jesus Christ in this great Sacrament, to stimulat devotion towards it, to quicken our faith, freshen and strengthen our hope and confidence in His adorable Pre-sence, and to inflame our charity and rekindle in our scals and fan into holy tiames the sacred fire of love towards our Eucharistic God. During it we pray for our spiritual and corporal necessities, we pray for the conversion of sinners, for the persoverance of the just, and the relief of the souls in Purgatory. It is also intended to offer to God solemn acts of reparation for the sins of bad Christians in general, and in particular for the cold neglect of which so many lukewarm and bad Catholics are guilty towards Our Lord in this Sacrament; also to atone for the profanations and unworthy commu of which many are guilty, and for the scotts and insults offered to the Real Presence of Our Lord by heretics and infidala This devotion is enriched by many indulgences, and in particular by a plenary indulgence, that may be gained by all who, besides visiting the church where the Blessed Sacra nani is exposed once in each of the three days and praying there according to the intentions of the Sovereign Pontiff, also go to confession and receive Holy Communion.

The exercises of this Devotion will be held during the coming Lent and Paschal time in the Churches at Paschal time High Mass and at the dates mention аз follows :

DATES FOR FORTY HOURS' ADOR снивенея ог тие ситу, 1897:

First Sunday in Lent, March 7th, it. Michael's Cathedral. Second Sunday in Lent, March

14th, St Paul's. Thursday, March 18th, Sacred Heart Sunday in Lent, March 21st,

Third Sunday in Leas,
St. Mary's.
Thursday, March 25th, St. Joseph's.
Fourth Sunday in Lent, March
28th, St. Basil's.
Thursday, April 1st, St. Patrick's.
Fith Sunday, April 1th, St. Helen's.
Thursday, April 8th, House of Pro-

vidence.
P. Im Sunday vacant.
Second Sunday after Easter, May
2nd, Lourdes.
Thursday, May 6th, Holy Rosary.
Third Bunday after Easter, May
9th, St. Cecilia.
May 18th St. John's.
By order of his Grace the Arch-

JAMES WALSH

The Globe Feb. 22.—"There were and still are Catholics who would be satisfied with nothing less than the restoration in Manitoba of a distinctly Catholic school, in many cases with teachers who belong to Catholic religious orders, and with Catholicism permeating every part of the instruc-tion, interwoven with the secular teach tion, interwoven with the secular teaching as the warp with the woof of a fabric. Such institutions the Government of Manitoba have repeatedly declared that they would not consent to subsidize with Provincial funds or aid with the taxes of the ratepayers.

The Prosbyterian Review is respensible for the following touch of wisdom:
The thoughtful educationist will readily relinquish religious teaching in the public schools,—not as an empty form, but in reality, and because every legitimate opportunity should be taken advantage of to give the young a knowledge of the Scriptures.

the young a knowledge of the Scriptures.

We hardly see the connection between the suppression of religious teaching and the desirability of instruction in the Scriptures. Is it implied that a knowledge of the Scriptures is essentially irreligious? If the recent utterances of certain distinguished Protestant distinguished Protestant divines "be accepted—which God forbid!—Bible study is only the long way round to anbelief.

The article which we reproduce from The Tablet on this page speaks with some confidence of a satisfactory settlement of the Manitoba school settlement of the Mantoba school question in the near future. The Tablot may be well informed or it may not. We hope what it says is right. In the contrary event the school question must occupy the attention of the House of Commons in the coming session. With a view to giving our readers a thorough understanding of the history horough understanding of the histor and law of the whole matter we publis and law of the whole matter we publish to day the first of a series of articles which have been prepared with great care by one who is thoroughly com-petent to present the case fully to the public in its present aspect.

The Roman Commission which under-took to trace the antecedants of "Diana Vaughan," a professed worshipper of Satan, has reported. The report which

is signed by Luigi Luzzaresolii, Bishop

of Noo-Caezarea, declares:
Inta so far it has found no peremptory argains at either for or against the existence or conversion of the alleged Danay Yanghan, or for or against the authenticity of the publications attributed to her. Wherefore the Countission, romowing its absolute addicsion to the principles laid down in the Papal Encyclicals on Free masonry, hopes that secondary questions being laid aside, the coal of Uatholies may be directed in its full vigour to the straggle against the permich as sect. It declines all further discussion on the matter, and declares

full vigour to the strugge ugame re-pernic, us seet. It declines all further discussion on the matter, and declares its mandate fulfilled."

This report reads like a joke. But we believe it is seriously intended. "Diana Yaughan." has no other witness of her existence that the catch penny litera-ture of a notorious har named Leo Taxil. This fact in any court of law in the world would be deemed sufficiently "peremptory" to send serious minded men home to bed.

### The Christian Guardian and the Archbishop.

Our urbane and much-respected friend, The Christian Guardian, takes exception to certain allusions made to Protestant doctrines by the Archbishop of Toronto in his recent lecture in St. Patrick's church. It especially objects to the contrast drawn between the Protestant and Catholic dontrines of forgiveness of sin. It claims that whilst the Archbishop was blaming Protestants for misrepresenting the Catholic Church, he was actually engaged himself in misrepresenting stants.

Catholics cannot apply one rule to themselves and treat Protestants in quite a different manner. Fair play is a jewel. That the Archbishop of Toronto is a lover of fair play we have not the slightest doubt. In the lecture in question, he said more than once that if Protestants were sincorely de sirous of finding out the truth con-erning the Catholic Church, her sacraments and her devotions, they should come to some bishop or priess of the Church upon whom they could rely to speak the truth. And this very reasonable way of enquiry usually imposes the additional obligation of allowing the adherent of any particular creed to know more about his own religious belief than persons of a different conviction. At all events the rule applies where an individual says: I believe, or I do not believe, and so. Apart altogether from the self-conceits and blindness of pre judice, it is only right to suppo every honest Christian knows his own conscience best. Christians who suppose anything else must play at cross purposes after the manner of Uncle Toby and Dr. Slop. We trust we have a good conscience. So say we all.

The editor of The Christian Guar dian is a Methodist clergyman. He trusts he is a good Protestant. It does not con concern us to dispute the n. He is an educated man, s best himself what his belief knows l is. To tell him (a la Dr. Langtry) that he does not know what he ng about, or that a Octholic or an Anglican is entitled to analyze his science, would be an impertinence. The editor of The Christian Guardian declares he does not believe in the forgiveness of sin following from merely saying: "I believe in Jesus On the contrary, he leaves us to suppose that his creed does not overlook contaition, confession and satisfaction as conditions of forgive ness. He refers us to the writings of John Wesley to verify the justice of his strictures. We would much prefer that our centemporary himself would undertake the interpreting of Wesley in our behalf. There might be so danger that we, through preconce notions, might misrepresent We thus repeating the performance of Dr.

Langiry on Catholic theologians.
We wish to be fair in all things Moreover, we are glad to hear the editor of The Ohristian Guardian preaching contrition, confession and satisfaction as necessary conditions of the forgiveness of sin. In this connection we beg to bring to his notice a letter which we have received from a reader of his own paper commenting on his criticisms of the Archbishop's lecture. We need say no more than that the writer sends us his name and address, and that we are able to ve for his intelligence, judging from his social and profession standing:

THE CHRISTIAN GUARDIAN REPUDIATING
METHODIST DOCTRINE.

METHODIST DOTRINE.

To the Editor of The Catholic Register.

Sim—The editor of The Christian
Guardian, in the last issue of that paper,
objects to the contrast you have drawn
(in a previous issue of The Register)

between the Catholic and Protostant modes of obtaining forgiveness of sin-tic quotes you as follows.

"The Protestant says, Believe in Christ and all grievous sins will be forgiven. An easy system truly. It is indeed salteation made casy and the parrow road to heaven broadeneed and made smade should."

made smooth.

The editor of the controllan objects to this statement of the Protestant theory.

this statement of the Procession that Pro-and says:

"This loaves the impression that Pro-testant teachers have nothing to say about Repontan on a condition of for-given ser; nothing to say about Contri-tion. Confession and satisfaction as a condition of forgreeness; nothing to say but believe, that salvation may be easy and the road to heaven broad and and the road to heaven broad an smooth. This is unfair, unjust, uncharit able, untrue, to our knowledge of Pro

testant teaching."
And then the editor refers his "Re man Catholic friends" to cortain publi-cations of the Rev. John Wesley, in sub-tantiation of what he says. Now, emb-tantiation of what he says. Now then, I propose to appeal to the pub-lished, authorized and long used hym hahed, authorized and long used hymr book of the Mcthodist Church, a work largely composed by the Rov. Charles We-ley and published by the authority of the Rov. John Wesley, "For the Use of the People Called Methodists," as its of the People Called Methodists," as its title page indicates. These hymns have been sung for generations by fami-lies and congregations of Mothodists, who have regarded thom as orthodox and almost as much inspired as the Holy Scriptures themselves. The 36th hymn of this book begins, "Lovers of Pleasure more than God,"

nd its third and fourth verses read a

The God of love, to earth He came That you might come to hear Relieve, believe in Jesus' name, And all your sins forgiven.

Believe in Him that died for thee.
And sure as He hath died,
Thy debt is paid, thy soul is free,
And thou art justified.

Here is the "smooth" and "easy," and alas! the "broad" way also, fully defined.

defined.
Again, I quote from the 80th hymr
Mr. Wesley's, in the same book: Outcasts of men, to you I call, Harlots and publicans and thieves He spreads His arms to embrace you Sinners alone His grace receives.

He spreads His arms to embrace you all, Sinners alone His grace receives.

Believe and all your sins forgiven, Only believe and yours is heaven.

Italies, of course, are mino. If there is any meaning in language the doctrine is here explicitly taught, that the 'lovers of pleasure,' the 'outcasts,' 'harlots,' "publicans,' and "thieves" have 'only to believe and their salvation is assured! Not a word, expressed or implied, about "repentance, contribinion confession or satisfaction, 'which is would seem the editor of the Methodist weekly is disposed, even at this late day, to smuggle in among the conditions of forgiveness. What a terrible account will have to be rendered by these blind leaders of the blind!

It is a significant circumstance, that at the very time the the editor of The Christian Guardian is repudiating the thymnbook of Wesley, the Rev. Dr. Buckley, editor of The Christian Advocate, (another Methodist paper, of New York,) is repudiating the infallibility of the Bible. (See Toronto Globo of tody, February 17th, 1897). And so it goes. There will be little left of Wesley's Methodism in another hundred years.

AN Ex-METHODIST.

The doctrine of Justification by

The doctrine of Justification by Faith alone was certainly characteristic of the Protestantism of Luther and Calvin and of those who adhered to their anti-Catholic principles. If some amongst our Methodist brethren some amongst our Methodist brethren are anxious to repudiate this fundamental dootrine of orthodox Protestantism, and embrace the old Catholic principle of sacramental justification, implicitly or explicitly, there is every reason to rejoice at the change and to hope that it is the harbinger of better things. That the doctrine was certhings. That the doctrine was cer-It was also maintained by Calvin and his supporters, and was introduced into England by the Moravian breth ren from whom it was communicated to the founders of Methodism

In 1522, Luther published his Ger man translation of the New Testa Amongst the various change which he made in the original text was notably that in the words of St. Paul, chap. 3. v. 8: "For we account a man to be justified by faith without the works of the law;" he added the word " alone." " By faith

In the Diet of Augsburg some one lained that Cath this perversion of the Scripture. He answered: "If your Papist prattles any more about this word 'alone' tell him that Dr. Martin Luther wishes it

so, let my will be sufficient reason for it." The followers of Hirricus, who it. The followers of Illiricus, who studied under Luther at Wittemberg, adopted the same ductrine as did al the other followers of the arch-Re former. John Agricola, a disciple of Lather, was the founder of the sect called the Antinomians or Law Op-posers, for they rejected all law and believed that faith alone in Jesus was necessary to salvation." This doctrine was also hold by Calvin and his followers. (Cal. i. 3, c. ii. 8). "Man in a state of sin is not 88C. Ū). justified by contrition but by faith alone, believing in the promises and merits of Jesus Christ. This doe trine is still to be seen in the famous profession of faith of the French Cal

vinists.

In view of these facts think that the Archbishop was justified in stating that justification by faith alone is, and has been, a fundanental doctrine of Protestantis

In Whiteheads " Life of John and Charles Wesley," vol. II., page 68, we learn that the from intercourse with Peter Bohler, one of the lights of the Moravian brethren, who were all radic ally and fundamentally Antinomians, or Law Opposers, John Wesley "bc-came convinced of unbelief, namely of a want of faith whereby 'alone However, it is but fair to admit that the scrupulous consience of the founder of Methodism became thoroughly disgusted at the disgrace ful consequences of this easy principle of salvation. He says that "nine parts in ten of Methodists (who adhered to these principles) were swal-lowed up in the dead sea of stillness, ppposing the ordinances, namely pray or, reading the Scriptures, frequenting the sacraments and public worship &c., in order to rely more fully on the Blood of the Lamb

This secession from the Protestant principles of Antinomianism took place in 1740. However, Wesley repudiated the doctrine only in part, for that for those who die soon aft we find that for those who die soon after their pretended experience of saving faith, he does not deem repentance or any act of the love of God necessary for salvation. It would seem, however, that the dottrine is still poullar enough amongst cur separated brethren of the Methodist denomination. may be disclaimed by others who are imbued with Catholic tendencies. It is still accepted and professed by other branches of Methodism, and especially by those of the Huntingdon connec-tion, not to marries. tion, not to mention other and more orthodox Protestants, who unhappily are in no hurry to discountenance un-Christian principles of the so-called

### Living Greece Once more The casting of Britishishells among

the insurgents fighting in Crete under the Greek flag was explained in the House of Commons on Monday by Mr. A. J. Balfour. The firing from the British and other ships was forced in the interests of peace, he declared. The ories of "shame" heard in the House probably represent the feelings of the vast majority of the English people over the action. The British ships not only fired upon the insur-gents, but they are now giving convoy to Turkish transports carrying troop to Crete to put down the insurrection These facts would indicate that the real policy of the European Powers is to see that Greece is beaten by Turkey, by hook or crook, even though England's fleet should be employed in the evil work. That, however, is a policy not to be pursued very far Pablic oninion in England, Fra ill inevitably overturn the govments that have made themselves parties to the pacification of Europe at the cost of the everlasting disgrace of Christendom. The Greeks are of Christendom. The Greeks are righteously indignant over the bullying of the Powers; but King George de-clares his readiness to fight against all odds, and to lead the Hellenic army in person against Turkey. That the conditions of actual warfare now ex isting between Greece and Turkey threaten to kindle the flames of war throughout the whole of Europe is generally believed, although the rea-son why is so long a story to tell that not one person out of a hundred fully understands it. Mr. Balfour declares that only absolute unanimity among the Powers can avoid war. There was not a member of the House of Commons ready to question the accuracy of the dec

As far back as the political system of surope can be traced, the chances

of war and peace have depended wholly upon the maintenance of equilibrium by a system of grouping of states, or, as it has been called, a game of alliances.
All the Powers of Europe are Christian : and it is the front of fate that separate views of policy can only be prevented from landing them in conlusion by their giving a united support to the bloody Mahometan empire. There seems no other way of preserving the equipoise among the European collection of states, each jealous of the ambition and desire for energachment of the other, than by bolstering up the of the other, that by botstering up the interloping Turk in Constantinople. This artifloial dependance of Chris-tranity upon Mahemedatism began in fact when the Turks became masters of Constantinople; but it would never have continued had Christian Europe (not counting Russia) been consolidated in one religion. Were the influence of the Papacy to day what it should be. the Ottoman empire could last no longer than the Pope might advise. Europe could crush it in a day. And although all Europe is well aware of this, the Turk continues to lead this, the Turk continues to lead Europe by the nose. Why? Because, if anything should give way in the Ottoman empire the European Powers would fight over the spoils like the Kilkeniny eats. There are too many heirs of the old Byzantine empire. Russia received Christianity from the Byzantines;

therefore Russia claims to be the heir apparent to Constantinople. Austria, the Pacific monarchy, has her dreams of a legacy in the Balkan States, and little Greece claims to have the only little Greece claims to have the only divine right to restore the ancient power which the Turks demolished. An impartial reading of history must give Greece the benefit of the doubt among the conflicting claimants. But to imagine that Russia, Germany, or Austria, would willingly see a new first-rate power created on the ruins of Turkish dominion in Europe, is vain. These are some of the complications that make the Eastern question impossible of peaceful settlement among the Powers of Europe, and that render the mechanical balance of power the only means by which the greatest war in the history of the world is being averted year by year.

The Greeks have now got the bit between their teeth, and are taking their own course. They have either their own course. They have either to be annihilated by the combined arms of Europe, or the other thing must happen. Something must give way. To prevent final war is evident-ly the set purpose of the Powers. But it is even among the possibilities that asy break out conflagaration despite all their efforts.

## St. Boniface Election.

A provincial bye-election in St. Boniface has been fought and won by the Catholics on the School question. The great majority recorded against the Government is a telling bl the Catholic side in the struggle to get back their schools. Neither Mr. Laurier nor his friends can henceforth pretend that Archbishop Langevin's people are satisfied with the "settle-ment." The efforts made by the provincial Liberals to win the seat w have succeeded beyond doubt in any other than a Catholic constituency. The role adopted at the opening of the campaign was to author, Mr. Greenway. Archbishop Langevin felt himself obliged to prevent his people being deceived by that pretence, and speaking in St. Boniface Cathedral on Sunday February 14th he denounced the "settlement" in the following terms :

following terms:

What does this settlement amount to?
It is simply the School Act of 1890 under another form. The very men who time and again eloquently condemned thy villainous law (Ia loi scelerate) of 199' want us now to accept the same law under another form. To please some persons we are, foresoth, to accept a settlement which is a piece of treachery, a surrender of our dearest rights. No, we cannot accept it; you cannot accept it; no man can do so with a safe conscience. The principles at stake are the same for The principles at stake are the same for you as for me. To accept would be a scandal to all the Catholics of the ountry.

The Liberal candidate had little hesitation, after the Archbishop had spoken, in changing his tactics. He condemned the "settlement" and promised to condemn it in the House.

Now that the constituency has been the Mrs. Greenway, the Liberals all lost to Mr. Greenway, the Liberals all over Canada are in a terrible temper.



The Globe endeavors to case its mind by "protesting strongly" against olerical interference in elections, in olerical interference in elections, in politics etc., etc. It repudiates Mr. Fitzpatrick's mission to Rome, but rather inconsistently makes the most use of the opinion which Mr. Fitzpatrick obtained from Mr. Blake for the gurpose of influencing the Vatlean authorities. If Mr. Fitzpatrick's mission were so objectionable to The Globo, how does it happen that Mr. Blake's opinion, the instrument with

which Mr. Fitzpatrick armed himself for that mission, is so agrocable? We are sorry to see that The Globe We are sorry to see that The Globe persistently micrepresents Catholic claims in Manitoba. It informs its readers that nover again will the Government of Manitoba "consent to subsidize" distinctly Catholic schools "with provincial funds or aid with the taxes of the rate payers."

Are Catholics not rate payers in Manitoba? All they ask is that their ways against taxes and their provinced taxes and their provinced taxes and their provinced. namicon v All they ask is that their own school taxes and their propor share in the Government grants be allowed to thom. They ask not for one dollar of the money of the supporters of the so called "National" schools. For six years they have been robbed of their available means to educate their children; and because they ask that the robbery coase they are to be told, forscoth, that the Gov-ernment will never again "subsidize a distinctly Cathollo school." This is adding insult to injury.

### Education is not Everything.

There is a very noticeable disposition in Canada just now to connect tion in Canada just now to connect everything in general with education—except religion, the one thing that reason, and exp. cionce alike tell us should be united to it. A writer in one of the Canadian periodicals judges the criminal character of this province according to the educational standard, prother pullpagnber measures the inaccorning to the ductations is addract, another philosopher measures the in-dustrial situation by the same rule; indeed it is hard to imagine where we are to stop short in our expectations of attaining the millennium by the results of popular education.

Mr. Harcourt, Provincial Treasurer, in the course of his financial statement last week, led the public to believe that Ontario might become

petitors who every year dispute for places in them. The keen rivalry does injury all round, and oven the best ruen fitted for the positions they occupy often flud it hard to live.

We have already reached this stage of development in Ontario. We can-not rival the industrial activity of Germany until the law of God, that dottings every one to earn his bread, is better understood among us. Free education alone will not after the course in which we are now drifting. No one desires a political system such as the Corroses have. But we cannot expect that a system of education such as theirs' will make us their equals in regard to industry and science We regard to industry and seionco. We have our own destiny to shape in this young country. Education must, of course, have a powerful influence upon that destiny. The home as well as secular knowledge, should have place in true education. There are rocks ahead if, even now, the parental authority can not keep the children off the streets without outfew laws, and if the direction of state authority is towards without outfew laws, and if the direction of state authority is towards secularism in education. As we are writing with Gormany for our text, let us conclude with the words of the King of Bavaria at the University of Elunich: "I do not wish" said he cost of religion, or religious at the cost of learning."

### A New Settlement

From The Tablet, Feb. 18—" It is reported from Ottawa that Archbishop Langevin has determined to establish Langevin has determined to cetablish Separate Catholic schools in Manifoba, having finally refused to recognize the settlement effected between Mr. Lauricer and the Manitoba Govern ment. The clergy and laity throughout Canada have subscribed liberally to the fund for the schools, and a sun of \$2.000 has been sent by the clergy in Rome. Catholic parents in Manitoba will have to support these schools in addition to paying the public school tax. Archibishop Langevin will employ inspectors, and will open a Catholic Normal school for the training of teachers. We take leave to hope that these are only temporary measures which will shortly be made unnecessary by the negotiations which we have reason to know are about to be renewed by Mr. Laurier's Government with that of Manitoba. Separate Catholic schools in Mani-

milts of popular education.

How Mr. Rascourt, Pervindial Praseaure, in the course of his form was a consequence of the present of the control of the contro

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versary, that progress has marked their record for the first year in this city. But one year ago the Ledies Auxiliary to the A.O.H. was first organized in Toronto it being a now society and something new for the Hibernians to have ladies connected with their organization. This was a reason be believed to cause many critical eyes to be upon them to watch their record, at first, but he was pleased to see that the ladies who took hold of it went into it with a determination to make it a success and to night's gathering was a good proof that success had crowned their efforts. It gave him pleasure to note that all their undertaxings were guided by a true Catholic and national spirit which was seen so, according to the very large to the said the individual of the very large to the

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HEAD OFFICE. following ladies and gentlemen compose of the programme: the Misses O'Neill, K. and A. Dumphey, Dempsoy, McCabe, and O'Grady, and Messres Shorlif, Roach, Richardson, Harris, Travers, Flynn, McGuire and the St. Clements Banjo and Guitar Club.

The manner in which each and overy one rendered their part was highly appreciated as was noticed according to the number of encores they had to respond to. Theocommittee who had charge of the entertainment deserve nuche credit for the manner in which they performed their duties. The following ladies composed the committee:—Mrs. O'Grady, and the Misses Annie and Maggie Roach, M. Mohan, C. Carney, J. Kinsolla, L. Heskett, K. O Brien. About half past eleven o'clock the enjoyable evening came to a ciose with the singing o' the national anthem: "God Savo Iroland," and the large audience began to disperse to their respective homes. As the large cowds were wonding their way down the high stairs it was heard repeated by most every voice, "This is the most pleasant evening I ever spent; when will the ladies give us another entertainment like this." CANADA LIFE BUILDING, TORONTO.

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Have you noticed what William A. Carlyle, Provincial Mineralogist, says of the Two Friends. Listen (page 71):

"Up to the end of the year (1896) shipments of over 40 tons of silicious high grade ore had been made that yielded, as per smitter returns from 250 to 380 ounces of silver per ton and 38 to 52 per cent, lead and ore—after deducting All charges show of net to the owners the high value of \$150 to \$160 per ton.

(Page 47): "While most of the veins are not wide the richness of their ores greatly compensates, as will be seen from the lead and silver values, as per smelter returns, from a few of the mines, viz:

Slocan Star, So to \$5 oz. silver per ton, 70 to 75 per cent. lead.

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There is something lacking in the sincerity of the man who goes into the temple to acknowledge the good gifts of Providence to him if he had done nothing through the year or on this day to uplift his follows, to bring sunshine into sunless hearts, and to distribute in some measure the benefactions which we all had in trust for the benefits of the helptess soms and daughters of men.—Oliver Wendell Holmes.

Charity among the right in

Holmes.

Charity among the rich simply means the propricty of the poor being miserable—that poverty is unfortunate, but not wrong. But God newmeant to send the majority of mankind into existence to exercise the charity and religion of the minority. He sent them all into the world to be hat, pg and virtuous, if not equal; and men have generated their evils by their own blind and solfish rules.—J. B. O'Reilly.

own blind and solfish rules.—J. B. O'Roilly.

But, after all is said, one must confess that the true modern significance is that of the feast day—the family feast day. It gathers the scattered branches together from far and wide to scarifice at the altar of family love, where are enshrined the Lares and Penates of the old home. The spect sole of three or four generations of a family assembled together from distant dwelling-places under the ancient family rooftree is charged with the heart's truest poetry.

Some, and only some, of the effects of the drink evil are shown by the following facts and figures: (1) Ninety per cent. of the pauperism of Great Britain and Ireland is caused by the excessive use of strong drink; (2) seventy per cent. of the disease, and (4) thirty per cent. of the disease, and (4) thirty per cent. of the ineanity are due to the same cause. How is it that an evil of such convous monitoring, and the source of so much degradation and, ruin, can be viewed with indifference? Does the excessive use of alcohol ensure health or lead to worldly advancement? Does it enlighten the mind or strengthen. the reason and the will! Does it improve our blood, our nerves, or our senses? Does it help the digestion ofour for? Does it add to the warmth of our bodies in cold weather? Does it enable us to do better work: either of the same and make it the abode of peace and happiness and the nursery of Christain vittue? Alas, the dread law of heredity proves that the father who is given to excesse in the use of strong drinks transmits to his child a craving for such stimulants! Worse still, since the child draws most of its blood and substance from the mother, the tippling mother poisons life at its very fountain, and does all that in he lies to lay the foundation of both the physical and moral ruin of her off spring! Were the young mothers in the humbler ranks to learn this lesson and lay it to heart, the powerry, crime, disease, and insanity which all good citisens deplore would gradually shrink to comparatively

League of the Cross

The first monthly entertainment of St. Peter's Branch of the League of the Cross was given on Tuesday evoning. Feb. 2nd and was well patronized. The programme which consisted chiefly of talent from the branch was well roceived and won favorable comments from all sides. The choruses which were given by five members of the Branch were well rendered and won loud applause. Mr. W. Malloy fairly captivated the audience with his comic songs as also did the Misses Flyun and Leonard were given by five members of the Branch were well rendered and won loud applause. Mr. W. Malloy fairly captivated the audience with his comic songs as also did the Misses Flynn and Leonard in a duet tentited Bitter Sweet. Miss Halley of Church street and little Miss Halley of Land brought forth encore street memore by their recitations. Mr. Gus Tierney also brought down the house by his character sketch. Mr. Ed. J. Smith sang "Come back to Erin" in a pleasing tyle as also did Mr. T. Harrington who sang Down in Poverty Row and Wasdley sang a song entitled "The Cruel Hiss which song was also well received. The Rev. Fathers Minelann of St. Peter's and Canning of St. Paul's made a few brief remarks and the entertainment was brought to a close by all singing God Save the Queen. The next entertainment was brought to a close by all singing God Save the Queen. The next entertainment will be given on March the 2nd and already the programme promises to excel the first one. Help along the good cause of the League.

E. J. Smith, Seo'y.

Consumption Cured.

Ceasemption Curvet.

An old physician, relited from practice, had placed in his hands by an East Irodia missionary the formulaes of a simple regetable remody for the chief Catarria, Ashimu, and all Throat and Lung Affections: also a positive and relical curve for Norway Dability and all Norvous Compilation. If virus affections: also a positive and relical curve for Norvous Dability and all Norvous Compilation. If virus countries are not relied as the contract of the compilation of th

FIRESIDE FUX.

An exchange announces, on the death of a lady, that 'she lived fifty years with her husband, and died in confident hope of a better life."

Bunson (amazed): "That your unde! Why, man, you told me your unde lad both his legs carried away at Seder" Jimson: "So he did. He carried them away himself, pretty fast. I tell you."

Inst. 1 tell you.

In an advertisement of a railway company requesting the owners of unitating goods to remove their merchandse, the letter "1" was dispped from the word "lawfal" in the nonce, which ended thus: "Come forward and pay the awful charges on the same."

he, "sometimes a cow comes bends its head over me. I look benignantly at it." "With a f smile, rejoined a fellow-traveller.

benignantly at t." "With a llias smile, rejoined a fellow-traveller.

He was wrapped in dignity and an enormous ulster, and sat up in the street car with the majesty of a line-of-battle ship under full canvas. He had just started to relate a conversion he had had with Mr. Van Horne on the subject of co-partnership in buying the site of the Upper Canada College for the new million dollar hotel when the conductor jumped on board and asked to see tickets, "Sorry, sir, we don't stop there," observed the inspector, sortinising the ticket of the mighty one. "Stop where?" inquired the seeming millionaire. "At Mosse', the pawnbroker's," answered the inspector, had a started to the seeming millionaire. "At Mosse', the pawnbroker's," answered the inspector, A strange story is related of a jury

broker's, answered the inspector, handing back the pawn-ticket.

A strange story is related of a jury man who outwitted a judge, and that without lying. He ran intocourt in a desperate hurry, and quite out of breath, and exclaimed: "Oh, Judge, if you can, pray excuse me. I don't know which will die first, my wife or my daughter." "Dear me that's sad," said the innocent judge. "Certainly you are excused." The next day the juryman was met by a friend, who in a sympathetic voice asked: "How is your wife?" "She's all right, thank you." "And your daughter?" "She's all right, thoo. Why do you did not know which would die first." "Nor do I. That is a problem which time alone can solve."

"Is the house very quiet?" he ask-

"Nor do I. That is a problem which fime alone can solve."

"Is the house very quiet?" he asked, as he inspected the room that had been advertised "to let." 'No." said the landlady, wearily, "I can't truth fully say it is. The four babies don't make so much noise, for they never all cry at once, and the three planos one gets used to, and three planos one gets used to, and three planos one gets used to, and the parrot is quiet sometimes; but the man with the clarlonet and the boy that's learning to play the flute do make it noiser than I wich it was." "That's 'll right," said the man, cheerfully. "Live and let live is my motto. I'll take the room and move in to-morrow, and the little things you mention will never disturb me a particle. Goodbye." And it was not until he was moved in and was estitled that they learned his occupation. He played the trombone in an orchestra.

### A CASE OF DIABETES.

No Help from Medical Men-Suffered for Many Years-Cured by Dodd's Kidney Pills.

North Bruce, Feb. 22 (Special)—An old and well known settler in this Township, named Thomas Brooks, who lives no lots 7 and 8 in the 14th concession, is rejoicing with his neighbors over his recent recovery, and he said:—
"I was cured by using twenty-four boxes of Dodd's Kidney Pills, and as nothing else ever helped me I say they are the said in the dectors of this locality and was treated for Diabetes hoping and suffering for years.
From reading of cures I determined to use Dodd's Kidney Pills, and I must say that after using the first box I would have considered them reasonable at ten dollars a box."

Father Lacoste Honored.

OTTAWA, Feb. 9.—Father Lacoste, professor of theology in Ottawa University, has been appointed a member of the Roman Academy of Letters at Rome. It comprises only thirty members. Of these ten are in Italy. The only one on the American continuity Father Lacoste, who was educated at Rome. Last evening he was presented with an address and a gold watch from his numerous friends and admirers.

It was a beautiful expression of Burke's, upon the death of his son, that his child in this world should be his ancestor in the skies. Elder born in glory—the junior of the household is the senior in Heaven.

Masse. Northeror & Lyman Co. are the proprietors of Ds. Thomas' Ectacrate Oil, which is now being sold in immense quantities throughout the Dominion. It is welcomed by the suffering invalid everywhere with emotions of delight, because it bankness pain and gives instead rolle. This valuable specific for almost 'every ill that flesh is hear to;' is valued by the auffected as more precious than gold. It all the old ille to many a wasted frame. To the farmer it is indispeasable, and it should be in every house.

FARM AND GARDEN.

The best location for the vegetable garden is with a southern or southwas exposure on land level or gently rolling and well drained naturally or artificially. The top soil should be notther clayey nor sandy, but rich and deep, with a sub-soil of sufficient porceity to admit of water passing of freely and rapidly without washing. Preparing the soil for growing vegetables consists of in heavy mauring and deep and thorough pulverization. Vegetables to be good must be grown quickly. Manure must be not only linerally but juliciously applied; it must be incorporated with the soil and in such a condition as to be of immediate use as plant food.

Some men think they can keep up

Some men think they can keep up a farm and pay thou taxes, feed, clothe and educate their family, and work only two or three months in the spring and summer, and such people and the action to the spring and summer, and such people and the action was a second people and the action was a second people. work only two or three months in the fall and about three months in the spring and summer, and such people will under the system very soon lose their farm and become renters or hirelings

A good farm cannot continue good and remunerative unless you work the whole year to keep it up.

You cannot unlize manure with profit when your service is needed in raising, planting and harvesting the crops, nor can you split rails and prepare for the needs of a farm at this time.

You can't covet houses, repair fencing and market produce in crop time without loss to the crops.

There is as much work needed on the farm in Docember, January, February, March, August and Sprember as in in October, November April, May, June and July, and a profitable farm must have this work.

Hundreds of things the successful farmer must do or have done on his farm outside of his busy time in crop cason, if he keeps it in good productive condition, and makes a good living.

That farmer who is all the time behind hand with his farm can never be successful, and if he has more work of this kind to de than he can do himselt, he ought to hire help.

Fallures with manures, either farm yard or chemical, are often due to a

of this kind to do than he can do himselt, he ought to hire help.

Fallures with manures, either farmyard or chemical, are often due to a mistaken idea as to the proper time to use them, says a writer in the New York Farther. Some form of manure at quickly, as, for example, nitrate of soda or thoroughly rotted compost. As a guesal rule some time must pass before the forces in the soil can act on the manures and change them into forms fit for plant food.

If a soil contains an abundance of ammonis ready for plant food, but not enough potash or phosphoric acid, the ammonis will be taken up rapidly; a rank growth of foliage may result, but hefore maturity the supply of ammonis is exhausted and there is none left to finish the work. If the supply of the contains the more and the more authority uselessanstock food. On the other hand, if the ammonia is slow in coming into use, the earlier stages of growth will be staved and the more abundant supply later on will come too late.

Potash and phosphoric acid are rarely so freely available as ammonia, but they are quite necessary for a useful growth. A plant cannot use these two mineral manures in the form in which they are applied at the time of planting. If a dry time time should come immediately after planting, these minerals in the orde state are almost useless. The same is true of farmyard manure.

Potash and phosphoric acid may be applied acts for a survey and manure.

come immediately after planing, those minerals in the crude state are almost useless. The same is true of farmyard manure.

Potash and phosphoric acid may be applied everal weeks before seeding time, as they will lose little or nothing by drainage, etc. This is not true of nitrate of soda or even a quietly available tankage. Both these forms of ammonis may suffer loss from drainage by decomposition in the soil. It is a good plan to apply the minerals some time before planting and the ammonis at the time the soil is finally put in shape for seeding. Even if complete manures are used, they should be applied some time before planting. The chances of a loss are much greater from not having the manure in proper shape than from any danget of losses from leaching, etc. Lime undoubtedly quickens the action of all forms of manures—fertilizer chemicals are as much manures.

Lime undoubtedly quickens the action of all forms of manures—fertilizer chemicals are as much manures as the refuse products of the farm-yard—and should be used freely when the work of manuring has been delayed. But this is merely a makeshift. The proper method for profitable farming is to be sure the manures are in proper form by making early applications. Lime is always valuable to promote availability and to carry off deleterious evibatanose lodged in the soil. It is a purifier for plants, as is is for man. The time to apply manures is at least some weeks in advance of the seeding time in the case of well-rotted farm yard manures, some months in the case of other manures and chemicals. For next year's corn the kaint, if not already applied, should be breadcasted without delay.

The nitrate of coda for the hill may well be used at the time of planting.

Chats With the Children.

Harper's Loung People

It appeared large, round and gollen the November twilight.

in the November twilght.

Wint? the m-on?

Doar young people, who was talking about the moon. I referred to a squash pie. Cau't one tell a story mone's own way?

It was in one sense a pie of a housand—that is, for excellence. Numerically, it was one of six baked daring the afternoon of the day before Thanksgiving by Mrs. Samuel Parmenter, who lived in a township in morthern Maine, surrounded by pline woods and by the society of Mr. Parmenter and the childran. These word Jack, who was twelve years old; Senny and Bobby, the twins, who was twelve years old; Senny and Bobby, the twins, who was years of age; and dear little wo-year-old Luella Adeline Annelia. Jack and Benny and Bobby and Luly had watched their mother make the noble quaseh pie and its fellows. They had hindered hor—they called it helping her—while she mafte the pastry. She had pared and sloed and boiled the squash, and Jack helped her sift it, and Bobby stirred in the milk while she best the eggs, and Benny suggested an extra epoonful of sugar to each pie, and Luly, in herhigh chair by the table, looked on, laughing with pleasure—whileh was perhaps the best help of all. By twilight the pies were baked, and set away in the little pantry to cool. When 'Ir. Parmenter came home from the woods, with his axe over his shoulder, everybody told him, from Luly up to 'mother,' that the pies looked remarkably good.

The kitchen was small and the fire in the oven was hot; therefore the pantry which opened from the kitchen needed a current of of fresh air, and Mrs. Parmenter sent Benny to raise the window, and keep it open by sticking a nail into the woodwork of its frame. When the family went up stairs to their bedrooms under the roof the window was forgotten. H.wever, it was unlikely that any United States bank cashier would come down all the way from Oainda for the purpose of making a forced loan of Mrs. Parmenter had no vagabond brother; Mrs. Parmenter had no rich unole in foreign parts; they never had disowned a child or quarrelled with a relative. Beerfully

awaiting the dawn of Thanksgiving Day.

The twins were soon asleep. Jack lay awake, for the golden orb of the November night—the moon I mean this time, not the squash pie—aast a beam of light across his pillow.

this time, not the squash pie—cast a beam of light across his pillow.

"Hope I sha'n't be moonstruck," he thought to himself. Then he heard a noise out of-doors on the turf, something like the heavy steps of a stout person walking with clumsy rubber boots. Jack was out of bed in a minute and at the little gable window. Putting forth his head he could see a large black figure that resembled a fat man in a fur coat, peeping in at the window of the pantry, which was directly beneath the window where Jack was watching. Hooked beyond; a few yards away from the house were two smaller personages similar in shape to the intruder at the window, then took out the best of those pies and dropped it upon the ground, where it broke in pieces. Now the smaller oreatures came running up, and each possessed himself of a share of the pie. It was a black bear with her two little outs.

bear with her two little cubs.

Bears in northern Maine are rather good-natured neighbors. They have a way, it is true, of borrowing ears of corn and honey-combs and fruit, and they are forgesful as to repaying of the loan; but every one has known that sort of neighbor upon two feet instead of four. These bears rarely attack any person unless provoked; and who would shink any better of a bear who would see his wife shot and his babies carried into captivity without using his natural weapons of defence?

Lime undoubtedly quickens the action of all forms of manures—faction of the farm-yard —and should be used freely when the work of manuring has been delayed. But this is merely a makeshift. The proper method for profitable farming is to be sure the manures are in proper form by making early applications. Lime is always valuable to promote Law as a labelly and to carry off deleterious substances lodged in the soil. It is a purifier for plants, as it is for man.

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The nitrate of code for the hill may well be used at the time of planting. It soches the contract of code for the hill may well be used at the time of planting. It is soches the child of the planting of the proposition of the planting of the proposition of t

ously. Then drooping both paws in a comical attitude she looked squerely in the face of Mr Parmenter, as if to say. "Hor I am, caught in the act of stealing pies for my cubs. You are witness, judge and jury. I plead guilty, with extenuating orcumstances."

Mr. Parmenter raised his gun, aiming at the bear. "Phon he

are witness, judge and jury. I pleas gulty, with extenuating oreumstances."

Mr. Parmenter raised his gun. aiming at the bear. Then he lowered to "Jack." said he, "I have a great mind to let her go. You say she fed those pies to hor cubs. I guess mother would feel pretty sorry if she hadn't a piece of pie to give the twins to morrow. And it don't seem hardly right, when we are just about to thank Providence for meroices received, to kil a creature for taking a bit of what has been provided. I guess when the Governor appointed Thanksgiving Day for folks, there was nothing said in the proclamation about it being fast day for bears. Jacky, I'm going to spare the old creature.

Jack took a pie—tin plate and all—and threy: it out of the window toward the bear, who fell upon it joyfelly.

"Jack my son, are you crazy?"

"No, father; but that pie was a little burnt on one side, and—and the old bear hadn't any. That makes three pies for the Parmentars."

A DRAGON FLY'S APPETITE.

Everybody knows the beautiful dragon-flees which flit about in hot summer days in the vicinity of ponds and streams, but ordinary observers may not know that this portion of the life is a comparatively short one. Nime or ten months are occupied in the preparatory stages of their existence, which are spent below water, the young larve grovelling in the mud and climbing on low-lying weeds. After undergoing a series of moultings, the pupa by and-by creeps out of the water, gets rid of its final aquatic coat, and in its perfect state soon takes its flight into the air. The dragon flies are known to be very voracious, and have great tenacity of life. Mr. Furneaux, in his book, "Life in the Ponds and Streams" (Longmans), mentions a rather remarkable circumstance that came under his own observation. He had struck one with the hoop of the net and had sovered the body at the waist. He caught a large fly and placed it close to the jaws of the injured Depressum. "Vithout a moment's hesitation the creature began to chew vigorously, and soon devoured the whole of the fly, with the exception of the wings. . taking food apparently with a relish, and having no stomach in which to digost it."

Don't snub a boy because his home is humble. Abraham Lincoln's early home was a log cabin. A SONG OF SNOW-TIME

a some or snow-time.
Sing a song of snow-time,
Now it's passing by,
Million little fleecy flakes
Falling from the sky;
When the ground is covered,
And the hedge and trees,
There will be a gay time
For the Chickadees. For the Chickadees.

Boys are in the school-house
Drawing on their slates
Pictures of the coasting-place,
And thinking of their skates;
Girls are nodding knowingly,
Smilingly about,
Thinking of a gay time,
When the school is out. When the school is out.

Three o'clock, four o'clock,
Bang! goes the bell;
Get your hats and coats and wraps,
Hurry off, pell-mell!
Bring along the coasters all,
If you want some fun;
Up to the hill-top,
Jum- and alide and run!
Steady now! Ready now!
Each in his place!
Here we go, there we go,
Down on a race!
Sing a song of snow-time, Down on a race!
Sing a song of snow-time,
When the flakes fall;

"What are the pauses?" asked the teacher of the primary school. "Things that grows on cats," said the little boy.

Coast-time, skate-time of all !

# science

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# FAITHFUL UNTO DEATH.

The Story of Kateri Tekakwitha

(WRITTEN FOR THE LINGISTER BY TERPOR

1020 was a memorable year in the inition of the Monawk nation, marked as it was by the public renunciation of the demon Avieskoi and his worship. But the ph the indefatigable missionaries had succeeded in wreating this concession from the fadians, the latter were still very far from embracing Christianity. It is true, many of them becomes Obristians, but they had to endure much presention from their pagan relatives and friends who still formed the great majority.

Among those who lad ambraced

to ondure much persecution from their pagan relatives and friends who still formed the great majority.

Among those who had embraced Christianity, was Kryan, the "Great Monawk," a powerful and respected shief. "It A shea," another chief, who was afterwards of great service to Tokakwitha, the latter e sister and her husband, and a friend of Takakwitha'a mother, named Anastasia.

All these people escaped to Canada in the beginning of 1070.

Tekakwitha's mind was made up, she would declare herself a Ohresten. But the "poptunity seemed long in coming and it was not until 1676 that Tather James de Lamberville arrived, to whom Tekakwitha was to reveal her heart. Some days after the arrival of the saintly young Jesuit, Tekakwitha is sitting alone in her uncle's doge, her relatives having all gone to a dance.

Through the half open door she sees

with a se sitting alone in her uncle's lodge, her rolations having all gone to a dance.

Through the half open door she sees the figure of the blackgown, in his long soutane, he is passing the lodge, Staddonly an uncontrollable impulse seizes her, and swiftly passing out, she stands with her eyes east down, before the astenished priest.

In a very short time to learne every thing, a few judiciour questions to the girl before him and he stands in awe before the wondrous majesty of the Grace of God as revealed in the soul of this untaught Indian girl.

He gladly accepted the task before him, and commenced to instruct Tekak with a in the mysteries of faith. To the heart of the Indian maiden, burning with zeal and the love of God, the story of the Redemption came like a blase of glory. Especially towards the Blessed Sacrament her devotion burned with ever increasing fervour. Never did she miss a single service at the mission chapel, she would, indeed, gladly have spent her whole time in the Sacramental Presence, but her director, fearful of overtaxing what he judged to be a weak and untried faith, would not allow her to visit the chaple except upon the occasion of public services.

Tekakwitha carnestly desired bap-

services.

Tekakwitha carnestly desired baptism, and it was God's will that the realization of her wish should not be long delayed.

realization of her wish should not be long delayed.

Usually the Indian estechumens had to pass through a long probation befor they were finally happised, but Father de Lamberville made an exception in case of Tekakwiths of whose sincerity and perseverance there could be no reasonable doubt, and she was baptised on Easter Studay 1070, a few months after she had revealed her heart to the priest.

Her relatives did not object, but they treated her with even more reselty than before, and she was never in the lodge without hearing some contemptrous remark, or somering allusion, which, sensitive as she was, out her to the heart. But she was the sould off her aunit's shoulders, and take as many burdens as she could off her aunit's shoulders, and they were heaped upon her without sompunction.

She was always smiling, gentle and

e was always smiling, gentle and nt, no complaint over passed her Ohrist had suffered for her sins, lips. Ohrist had suffered for her sind, and what were her sufferings compared with His? One thing and one only, she would not yield at any one's command, and that one thing was obedience to the will of God. Once sure of her duty, and certain that a thing was right, she walked straight forward, swerving neither to the right nor to the left. What an example for her luke warm Ohristians! Several of the other girls jealous of her superior progress in the spiritual life tried to turn her astray.

But their machinations, actuated as

But their machinations, actuated as hey were by the malice of the devil, were unsuccessful, and recoiled upon

they were by the malice of the devil, were unsucessful, and recoiled upon their own heads.

All her spare time was spent in prayer, her aunts complained about this, though she neglected no duties, and assumed many more.

Bhe would never work on Sundays or feast days, even though many of the Christian Iudians worked as usual upon those days, yet threats and blows ere alike useless. Kateri (the Indian her haptismal name, Katherine) remediate to go to the fields or perform any of the other tasks which, on ordinary days she was always the first to undertake. In revenge, her aunts used to apprive her of food the whole day, a deprivation which she bore as uncomplainingly as she did everything else. Bundays and feast days were thus always rigorous fasts for Kateri.

Even the other pagans, though she had never injured them, tried by every means in their power to turn her from the faith she had embraced. Her courage and quomission to the destiny marked out for her by the hand of God is remarkably illustrated by the fallowing incident.

kstori was standing one day just inside the door of the lodge, preparing materials for a meal, when, suddenly and without any warning a young Indian brave dashed into the room, an uplitted formaliawk in his hand, and making straight for the startled girl, he aimed a blow at her head, which, if it had reached its destination would certainly have killed her. But the uplited arm was arrested before the murderous weapon could descend, and the influence that had worked the sudden change, was Kuteri's own domanour. Instead of the frighteed and half fainting suppliant he had expected. Ewith Arrow, (for it was he) beheld t calm and undaunted girl, her arms crossed upon her bosom, her eyes fixed steadly upon his own, and her head slightly bent as though awaiting hie fatai blow. Comple.ely dumbfounded, by such unexpected courage the would be murderer dropped his tomahawk, attered what was probably a malediction in his own language, ft.d. Laving our horoine somewhat unnerved by her narrow coape, but outwardly calm and composed. Swift Arrow had beasted to some of his companions that he would completely subdue Kateri and frighten her into giving the plate face religion, but, instead he was conquered himself, and had, perforce to put up with the laughter of his friends and the jeers of eneroies which, excitally did not cond to sweeten as tower safe from his revengeful anger. But she was calm and unconcerned as ever, and went just as often to the hittle mission chapol.

Indeed ber aunts were so irritated at the frequency of her visits to the chapel, hoping by this means to tire the hild that they actually set the children of the village to stone her, every time she went back and forth to the hittle mission chapol.

Indeed ber aunts were so irritated at the frequency of her visits to the hittle mission chapol.

Indeed der aunts were so irritated at the frequency of her visits to the chapel, hoping by this means to tire the beautiful states from the stones flung at her by the children, some of whom she had often nursed and comf

But still greater trials are in store for Kateri Actuated by the malice of the devil, her aunts make accusations against her purity, and worst of all, they carry their stories to the black gown, who, thinking their insinuations not altogether improbable, sends for Kateri and questions her. The mere fact of his baving thought her capable of failing into such a sin, causad her even keener distress than the foul accusation itself, and though a very short conversation was sufficient to convince him of her innocence, and he immediately told her so, yet her gentle heart was wounded to the quick. Her cruel relatives, whose hearts seems to have been complete strangers to every feeling of womanly compassion, could not have taken a surer method of causing Kateri real and soule suffering. Though the priest exonerated her instantly, yet the foul calumny spread, and the jure maiden was subjected to all kinds of insults from those who were not worthy to touch the ground she walked on.

No peace for her adopted sister, and her mother's friend Anastasis Tegonhatishongo.

But how is she, a helpless girl to escape the eternal vigilance of her relatives and travel alone for hundrods of miles, through forest, and over plain and up river? I te seems impossible, she cannot perform the journey without the assistance of a strong man and though there are one or two who have a profound reverence for her and would gladly help her to escape, yet they have wives and children whom they cannot foreske, and to help Kateri away and then return 'themselves, would be te face certain death at the lands of her infuriated urcle.

But "man's extremity is God's op portunity," the help as osrely needed is on the way. Kryp, the wissemen, determined to return to Trionotogen and preach the gospel to his former comrades. He was accompanied by "Hot Ashes," and by no less a personage than Kateri's bothen-in-law, who came at his wife's earnest request, to see how it fared with her headened sigter.

### A LABORING MAN'S LEG.

BUNNING SORE RENDERED IT USE LESS. HE COULDN'T WORK TILL HE HAD IT CURED BY KOOT-

HE HAD IT CURED BY KOOTENAY WHICH CONTAINS
THE NEW INORESDIENT.

Lee: without search at the average
thou, man finds it difficult to ply the
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districts and suffering both mental and playmed he in called apon in coord quenctor indure.

Mr. John Dawson, a respectable laborer fitting at 77 Jones St., If million, Ontatates induct out that about seven years upon an inflamination appeared upon his afterney, which continued to grow were write about these years ago who at a case bed as well as the series of the

away, and was not expected back for a

away, and was not expected look for a few days.

With all her worldly possessions comprised in the few clothes she wore, and one or two of her mother's trinkers. Kateri stole out of the lodge one day, ostensibly for the purpose of going to the chapel. Her autile were gossiping with a neighbour and took but little notice of her. Hurrying down by the shortest out to the river she embarked in the cance in which her protectors were already seated waiting for her, and without a farewell word from any one, without a farewell word from any one, without a farewell word from any one, without a friendly clasp of the hand from those she was leaving behind for ever Kateri Tokakwitha began her toilsome journey over the very road her mother had travelled as a captive twenty years before.

As it happened her uncle suddenly took it into his head to return home, and a few hours after her departure, he walked into the lodge, and immediately demanded to know where Kateri was. Her existence had been completely forgotten by her aunts, but abruptly reminded of it, and of their remissuess in not keeping a sharper look out after her, the frightened women were obliged to admit that she was not at home, and moreover, that they had not seen her for hours. Almost beside himself with rage, the chief seized his gun, and strode out of the house, vowing to shoot the persons who had helped Kateri to get away. Some children informed him that they had seen her going down towards the river earlier in the day, and the old Indian launched a cance, and followed, judging that they would take the direction of Canada.

About sundown, he came in sight the bank, the occupants were evident ly resting on short. Statisfied that he had found his niece, the chief paddled rapidly ashore, and landed, but not before he had been seen and recognized. A hurried consultation took lace, and Kateri was hidden in a clump of brushwood, while Hot Ashes threw himself on the ground before her hiding place and commenced smoking with the utmost nonchalance, Kateri's brother-

lor game, ree speed a bird and show it, just as the chief came upon the scene.

The old man was completely nonplussed, he stood stating from one to the other apparently not recognizing his foster daughter's husband, while the two young men seemed to be as surprised as he was himself. Indians are born actors and Hot Ashes and his companion acted their roles to perfection, the chief was completely deceived, his niece was not with these men that was certain.

Perhaps he had been too precipitet, he might have been in the chapel all the time, he would find her at home when he returned. Thus thinking he got into his canne again, and paddled back the way he had come.

Rejoicing over their narrow escape, our three travellers resumed their journey and arrived without further mishap in Canada where Kater was received with much joy and installed at once in the lodge of Auastasia Tegonhatsihongo.

To BE CONCLUDED.

The entering wedge of a fatal complaint is often a slight cold, which a dose or two of Ayor's Cherry Pectoral might have cured at the commencement. Therefore, it is advisable to bave this prompt and sure remedy always at hand to meet an emergency.

### Death of Mr. M. Ryan.

MONTREAL Feb. 16.—Mr. Michael Ryan died yesterday at the residence of his sister, Mrs. M. Quinlau, 8 Stanley street. Deceased was eighty years of age. The funeral will take place to morrow aftertoon to Cote des Neiges Cometery, and will be attended by members of St. Ann's T. A. and B. Society.

Stratferd Items,

FROM DIE DWN CORRESPOND

The following are the newly elected officers of the Ladies Aid Society of offlorers of the Ladies Aid Society of St. Joseph's Church pariet who are doing a great deal of good among the wording them with slothing, etc.— President, Mrs. D. J. O'Connor; Vice President, Mrs. John Foit; Trossurer, Mrs. J. A. Duggan: Secretary, Mrs. Tubias F. Foley; Assistant Secretary, Mrs. P. Moore.

Mrs. J. A. Duggan: Secretary, ars. Tobias F. Foloy; Assistant Beoretary, Mrs. P. Moore.

Rov. Macarius Nassr, late secretary of the Patriarch of Antioch, eclebrated Mass in St. Joseph's Church, this city, or Sunday, February 14th. The Rev. Father came to this province about six months ago to look after the spiritual welfare of the Syrian Catholics who are scattered throughout Ontario. The reverend gentleman is a venerable looking man about sixty-five years of age and was accompanied by an interpreter, as he does not speak English. He will in the future be stationed in Te. into under the orders of Archibishop Walsh. The language used in the Mass is Syria Chaldaiche language used by our Lord when on earth. The Gospel is read in Arabic. The dress of the celebrant and the ceremonies used are entirely different frow those in the Catholic Church of the west. Rev. Father Macarius used leavened bread and administered the Holy Eucharist to fourteen persons in the form of bread and wine. His sermon Sunday after moon was well attended by the Syrian Catholics, and his short visit here was much appreciated by them. They all took advantage of his presence here uppiritually.

We are called upon to record the

took advantage of his presence here spiritually.

We are called upon to record the death of James McCaffery which sad event took place on Monday morning, February 15th, at the residence of his parents, Mr. and Mrs. A. McCaffery, Milton street. Deceased's illness was caused through a bone lodging in his throat about nine weeks ago while cating soup. The substance stuck in his throat and the physician, in displacing it, found it necessary to send it down the throat. It was the laceration of the throat by the bone, however, that caused death. An abcess formed which spread to the arteries. His life was first despaired of and then a change for the better ensued. When the arteries were affected he bled to death: a sad ending to what first seemed to be only an ordinary accident. Mr. McCaffery was in his fortifith year. He was well known and highly esteemed by many friends and acquaintainces who will regret to hear of his death. Deceased leaves a sorrowing widow and seven children, three boys and four girls.

Miss Kathyleen Byrns of Orange-wille, is a tresent on a visit to her

Mies Kathyleen Byrns of Orange-ville, is at present on a visit to her father, Mr. Thomas Byrne, Dufferin street.

Miss Louise Dantzer, formerly with J. A. Duggan, dry goods merchant, has accepted a position in a dry goods store in Berlin.

West Adgala.

West Adgala.

We, the members of the congregation of Achill have been for the last two Sundays highly honored by the presence of Rev. Dr. Treasy of St. Michael's, Toronto. He celebrated Mass on both Sundays. On the first Sunday he spoke on the words taken from the Gospel: "Haveoharity which is the bond of perfection." On the second Sunday his sermon was de livered on the words: "Many are called, but few are chosen." Although each sermen took an hour to deliver no signs of fatigue could be discerned in the gifted speaker, while the audionce appeared to be entranced. His words were mighty and powerful yet consoling and encouraging. Before leaving the slatar he told the people that it was his last Sunday with them. Perhaps he will never know what the feelings of the listeners were at that moment. The people of St. Michael's may well be envled in possessing such a treasure. Long may be be spared as a brilliant light in our holy Church, and when Almighty God cells him we sincerly hope it will be to enjoy that beautiful and heavenly home that he pictured so vividly to us beyond the setting sun.

ting sun. A MEMBER OF THE CONGREGATION.

**→**ATARRH Mrs. Dobell, of London, Ont., Gured for 25 Cents

Doctors Could Help, but Couldn't Cure— Dr. Chase's Catarrh Cure Released the Prisoner, and To-day She is as Well as Ever—She' Says it is a Great Remedy

Figure, and toward sale of as well as Ever—She Says it is a Great Remedy

"Yes, I am Mrs. Dobell," said a comely, pleasant-faced woman at her home on Horton street to a News reporter to-day, "and I will very gladly tell you what you want to know. About three years ago my husband was very fill, and I had frequently occasion to rise in the night and go for a doctor or to the druggist. In my hurry I often neglected to properly clothe myself, and contracted everal heavy colds, which turned at last to chronic catarth. I tried doctors, who helped ms, but did not cur me, and several special catarth medicines. I was relieved but not cured. I was suffering intolerably when Mr. Shuff recommended me to ty CRASE'S GATARTH GURE, and it begun at once to help, and in about two months had entirely cured me. I cannot speak too lightly recommend it to all sufferers from catarth."

The blower included is a great help to sufferers.

\*\*\*\*\*\*\*\*\*\*\*\*\*\*

"I are used Ayer's Cherry Ico-toral in my family for twent year, and recommend it to other, for coughts and coids, and who you'g word. Have never known a slugie-ties of whoming cough that

Scoff and Cough.

The man who acoffs at frendly advice to "take something terthat conga," will keep on coughing, until he changes his mind or changes his earthly residence. Ringular, isn't it, how many stubborn people persist in gambling, with health as the stake, when they might be effectually cured of cough, coil, or long trouble, by a few does of

# Ayer's Cherry Pectoral.

\$24**2222222222222222** 

C. M. B. A.

Grand President Harkett at Branch 20

The Grand President of the C. M. B. A., Hon. M. F. Hackett, paid his official visit to Branch 20, in Glenora Hall, Notre Dame street, Montreal. on the 8th. The hall vas crowded to was accompanied by Grand Ohancellor Finn, Deputy Tansey and other officers. The greetings of the Branch

officers. The greetings of the Branch were conveyed to the Grand President by Grand Chancellor Finu, to which the former made an appropriate reply. The Grand President, after thanking the meeting for the enthusiastic nature of the reception he had received, discussed briefly the nature of the work and the objects of the Association. No one, he said, wishing to become a member was asked to what race or political party he belonged. They required but one thing, that all kneel before the same altar and that they go hand in hand, and heart in heart in union and friendship, bound together for the mutual protection, their education, their prosperity and their welfare. This was the hadge, the aim and the motto of the O.M.B.A. The Grand President reviewed the Canadian from the United States Supreme Council, and pointed out the advantages which accrued from the division. He suggested that the wealthier members who could without feeling it, should offer one or two hundred dollars towards the formation of libraries in the different branches were: Grand Deputy Joseph Girard, Grand Deputy A. H. Spedding, Grand Deputy P. A. Boucher, Grand Deputy T. P. Tansey, A. H. Spedding, Grand Deputy P. A. Boucher, Grand Deputy T. P. Tansey, A. H. Spedding, Grand Deputy P. A. Boucher, Grand Deputy T. P. Tansey, President W. J. McEltoy, Branch 41; President M. J. Polan, Branch 50; President Secretary T. Delisle, Branch 51; Financial Secretary J. A. Deniger. Branch 140; Chancellor Potving, Branch 140; Chancellor Chox. W. Nicholson, John H. Faeley, Branch 141; President A. T. Martin, Branch 220; Chancellor Choxies, Branch 140; Chancellor Choxies, Branch 140; Chancellor Choxies, Branch 141; President A. T. Martin, Branch 220; Chancellor Choxies, Branch 140; Ch

That the blood should perform its vital functions, it is absolutely necessary it should not only be pure but rich in life-giving elements. Those results are best effected by the use of that well-known standard blood-purifier, Ayer's Sarsaparilla.

A, O. H.

A. O. H.

The following officers have been installed in Montreal by County President Clarke of the A.O.H. for the ensuing term:
Division No. 1—Hugh McMorrow, President; John McGrath, V.P.; John Dodd, R. S.; James McIver, F. S.; Patrick Sullivan, Treasurer; delegates to St. Patrick's League, R. Keys, S. Ittspatrick and B. Feeney.
Division No. 2—Andrew Dnnn, President; Lsurence Breen, V. P.; Thomas N. Smith, R. S.; John Walsh, F. S.; Michael McGatthy, Treasurer; delegates to St. Patrick's League, Ald. B. Connaughton, L. Breen and T. N. Smith.
Division No. 3—B. Wall, President; Daniel Gallery, V. P.; W. Rawley, R. S.; W. P. Stanton, F. S.; Enchyl, Treasurer; delegates to St. Patrick Gelegates to St. Patrick St. Patrick League, P. J. Tomilty, F. S.; James Mulaily, Treasurer; delegates to St. Patrick's League, Michael Bermingham, P. J. Tomilty and H. T. Kearns.
St. Patrick's League is the executive

ingham, P. J. Tomniy and I. Kearns.
St. Patrick's League is the executive council of the United Irish Societies and composed of three delegates from each Irish Catholic Society in the city, its chief object being the further advancement of the Irish Catholics, and a united political action on their part whenever such is required.

### Scarly Head.

If a shild's head is scurfy, do not comb the hair, which is apt to scratch and irritate the scalp, but brush gently. After washing the head thoroughly, dry it, and apply Dr. Chase's Ointment.

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Lile Building, 46 King St. W., Toronay)
Bond's Block, Tottenham
Enwand J. Hearn, John Lamont, B.A.
Residence, 256 Spadina Arenne, Toronto Telephone 1048.

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Ask for Dunn's Pure Mustard

Postage Stamps Bought.

### Sons of Ignatius in Spain

CONTINUED FROM PAGE ONE

iedge, their extensive experience and their love for their profession and selectific studies, studied prejudice, silenced [calculary and finally drew forth the public confession that no other body of men in the thristina world had in that decade so many sons illustrious in the sciences of astronomy and meteorology as the distinguished order of Jesus. The late Kather Perry, the present astronomical director of Stoughurst, F. Corbio, S. J., the late Father Strohn, and director of Stoughurst, F. Corbio, S. J., the late Father Neadle, S. J., of the Vancan, Father Vines, S. J., of Belin, Cuba, Father Neadle, S. J., and Father Control, S. J., and Father Control, S. J., and the Father Start and Jesus. Marroa. Father Ricart. S. J., 1 ather Algue, togother with the late Father Faura formed a brilliant constillation of astronomical talent peerless in the wide world of science. But has labors were not exclusively devoted to science. Charity to his neighbor. cal for the conversion of the send surbanic tribes which surrounded him, had ever found a responsive cho in his heart, in fact, the last act of his apostolic "a and one, town which we have the surface of the same surface of his included in the start of his provided to science of his heart in fact, the last act of his apostolic "a and one, town which we have a strong of the science of the scie

deeds cannot die, with the sun and moon, renew their light
Forever blessing those that look on them.

R. J. P.

PATHER SALVANS, S. J.

PATHER SALVANS, S. J.

With the unexpected death of this illustrious son of the militant hermit of Manresa, has occurred, too, in the "Casa Revidencia," of Manilla, the cast of another distinguishe, son of the Order, Father Salvans, S. J. For nigh a quarter of a century, he labored in the eastern Archipolago, as an indefatigable and zeatous missioner, amidst the savage tribes and cannubal hordes of Mandanso, Philippine Isles. Those labors in time shattered the iron constitution of Father Salvans, and he was fored to seek a more genial clime, with a hope of reatoring that health which he nopical heats and incessant evangelical exertions had undermined. He hastened to Manilla, but neither the comparative mildness of the climate nor the efforts of medical science, could stay the approach of death. The zealous missioner ended his days nearly simultaneously with those of Father Faura, going to receive the well-deserved recompense in the heavenly home of a life spent in the service of Almighty God and the temporal and spiritual welface of the neighbor.

THE BISHOP OF SIGUENZA.

### THE BISHOP OF SIGURNZA

THE BISHOF OF SIGURNZA.

The preceding names are but a few of the many that fill the obituary of Jaunary of the distinguished sons of Spain. Our selection would be incomplete if we did not add to it the honored name of Dr. Jose Maria Capperos, Bishop of Siguenza, in the metropolitan province Saragossa. It is only in July last the Sarced unction was poured out on his consecrated brow, in the beautiful parchial church of Verzara, Giupuzca, by the then Cardinal Nuncio to the court of Spain, Cardinal Seroit Cretoni. So that he, too, had not concluded the first year of his episcopate, when he is stricken down by the hand of death in the Convent of Our Lady of Light in the metropolis of his native province of Murciato the supplied of the hand repaired to couque a painful infirmity. But neither the fond attentions of his relatives, nor the angelic ministrations of a devoted sisterhood, nor the benign influence of a delicious climate, nor the efforts of medical science could delay the final hour. So the illustrious churchman in the firm hope of a glorious future beyond the grave "credo in resurrectionem mortuorum" wolcomes the approach of death, as a rest after this continuous mortuorum" wolcomes that religion and its ministry can at this supreme hour afford to its devoted children at the age of 55 years.

Eventful has been the sacerdostal life of this illustrious prelate. To his pudence and energy and his discretion were confided some of the most drifficult ecclesiastical missions, in the early days

of his priesthood. His native diocese was, then, the sad theatro of a unispipy solition, against pontifical authority by some members of the militant orders, both, young as he had been, to him was entrusted? I study of suffocating the robellion and stifling the disorders that this grave scandal cutailed on the church. Ind successfully and intropuly did he soon, by his tact, his past virtues, profound scholarship and brilliant talents bring order out of chaos and cause peace and obelience to replace disorder and defiance. When cholers was devastating in o'ft is native province and laying waste its fertile plains, for most in staying its ravages and intigating the countless disasters which carried in its train, and which were decolating outire house holds, was Fathrey Joseph and the carried in its train, and which were decolating outire house holds, was Fathrey Joseph and the carried in its train, and which were decolating outire house holds, was Fathrey Joseph and the carried were his almost and so avolated his finences in the cities of the carried were his almost and so avolated his his discose in the cities of the carried were his lators and so avolated his his discose in the cities of the carried were his lators and so avolated his his discose in the cities of the carried were his lators and so avolated his his discose in the father of the carried were his lators and so avolated his his discose in the father of the carried were his lators and so and the historia carried were his lators and so a vision of the historia and his and his and historia carried and his and historia carried were his lators and so with the historia and his and historia carried were his lators and so with his historia carried were his lators and the historia carried were his lators and so with historia carried were his lators and the historia carried were his lators and the historia carried were his lators and historia carried were his lators and his historia carried were his lators and his historia carried were his lators and his histo

### LATEST MARKETS.

One load of cats sold on the market to day at 21c, and three loads of barley at 2 to 30c. Five loads of hay brought \$12 \$14 50. No hogs were offered.

White wheat,	.20	78	\$0	79
do red			0	78
do goose	. 0	63	0	00
Buckwheat	0	321	0	00
Кув	0	33	0	34
Oate.,	0	21	0	00
Peas	0	404	0	00
Barley			0	30
Hay,	12	50	14	00
Straw				00
Eggs, new laid		14	0	15
Ducks	0	40		60
Butter, 1b rolls	0			21
do tubs, dairy	0	09		12
Chickens		25		50
Tarkeys	. 0	09		10
Geese,	. 0	07		08
Potatoes				35
Dresend hogs	4	50		60
Beef, hindquarters				50
_ do. fore				50
Lamb	в	50	7	50

MONTREAL MARKETS.

yes No. 2, 40 to 10; barley, feed.

190 to 32c; buckwhest, per bushel, 36 to
31c.
30c to 32c; buckwhest, per bushel, 36 to
31c.
Flour—The situation shows no improvement either locally or on export account.
Bright rollers, \$4 10 to \$4 35; straight
rollers, bags, \$2 05 to \$2 20; strong bakers!,
Manitcha, \$4 60 to \$4 75; spring patent,
Manitcha, \$2 16 to \$2 35; do per bag,
\$1 60 to \$1 05; do per brt. \$3 15 to \$3 30;
ranniated, \$1 16 to \$3 25; do per bag,
\$1 75 to \$1 16 to \$3 25; do per bag,
\$1 75 to \$1 16 to \$3 25; do per bag,
\$1 8 10 to \$1 05; do per brt. \$3 15 to \$3 30;
ranniated, \$1 16 to \$2 25; do per bag,
\$1 8 10 to \$1 05; do per brt. \$3 15 to \$3 30;
ranniated, but prices show no change. Bran
Is quoted all the way from \$9 60 to \$10 50.

Batter—The market was quiet this moraing and prices did not exhibit any marked
change. Finest creamery is still around the
basis of 19a, a fair range being 18to to 19c.
Offerings of roll butter are still quite large
and sales have been made all the way tron
9c to 12c, according to quality.

Figue—The eag market is quiet. Lard
10c: Montreal limed, 196 to 11c; weater
11c; 18 25 0 Canada short cut, old, \$2 to 10 co.
12c; according to quality.
12c 18 25 0 Canada short cut, old, \$2 to 10 co.
12c; bot 10c; lard, pere Canadaa, per 1b;
12c to 10c; lard, pere Canadaa

THAT WAS WHAT A DOCTOR TOLD MR DATID MOORE.

o Memarkadio Saperience of Ono Who Was an Invalid For Years—Na Doctors Treated Him Without Reneft.—He Gree His Renewed Health to Following a Friend's Advice.

Mr. David Moore is a well known and much esteened farmer living in the caunty of Carleton. Some wix miles from the village of Richmond. Mr. Moore has been an invalid for some years, and physicians failed to agree as to has all the control of Carleton. Some pears, and physicians failed to agree as to has all the control of his librers and eventual restoration to health. He says.—"My first sickin as came on me when I was 69 years of agr. Prot to that I had always been a strong healthy man. I had a bad cong! and was growing weak and in bad health generally. I went to North Cower to cossilt a doctor, who after examining me-said, Mr. Moore I am very sorry to I would not be a side of the consult a doctor, who after examining me-said, Mr. Moore I am very sorry to I wo months. He said my trouble was a combination of asthma and brought is and some some necitione and some leaves to smoke which he said might relieve me. I took neither because I felt sure I had neither trouble in said, and that he did not understand my case. I wo days later I went to Arroy days later I went to he said, and that he did not understand my alment heart trouble, or the consult a decided to remain in the city some fime and undergo his treatment. He wrote a few lines on a piece of paper giving my name and place of residence and trouble, to arroy in my pocket in case I show did not decided to remain in the city some fime and undergo his treatment. He wrote a few lines on a piece of paper giving my name and place of residence and trouble, to arroy in my pocket in case I show did not decided to remain in the city some fime and undergo his treatment. He wrote a few lines on a piece of paper giving my name and place of residence and trouble, to arroy in my pocket in case I show did not the control of the control of the pater in the city some fime and undergo his treatment of the doctor for a long time, but got an object to easier home. I was again examined and the idea that I had liter disease was souted, the doctor saying there was many a man followi

Pills could have restored me to my present condition."

Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured after all other medicines had failed, thus establishing the claim that they are a marvel among the triumphs of modern medical science. The genuine Pink Pills are sold only in boxes, bearing the full trade mark, "Dr. Williams' Pink Fills for Pale People." Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the box.

A Handsome Catalogue.

We beg to acknowledge a copy of the forty-sixth annual edition of the catalogue issued by Messars. Bruce & Co., seed merchants, Hamilton. The catalogue has a colored cover printed in rich thits, and numerous engravings of shrubs, flowers and roots, which make the reading matter intelligent and interesting. The work contains everything of value to the farmer, the florist and the horticulturist, and will be mailed to any address on application to the publishers, John A. Bruce & Co., Hamilton.

ALWAYS ON HAND.—Mr. Thomas H. Porter, Lower Iroland, P.Q., writes:
"My son, 15 months old, had croup so bad that nothing gave him relief until a neighbor brought me some of Dr. Thoxas' Echerter Ont, which I gave him, and in six hours he was cured. It is the best medicine I ever used, and I would not be without a bottle of it in my house."

Cone to Buffalo.

Gone to Buffalo.

Vicax-General Quigley will to-day be consecrated Bishop of Buffalo. Toronto Diocese will be represented by Archbishop Walsh, Vicax-General McCann, Fathers Ryan, Walsh, McEntee, Hand and Brennan of this city; Morris of Newmarket, Jeffout of Oshawa, McMahon of Thornhill and Carberry of Schomberg.

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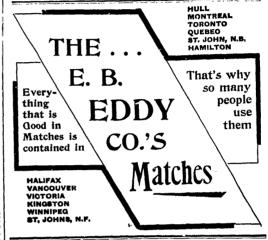
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