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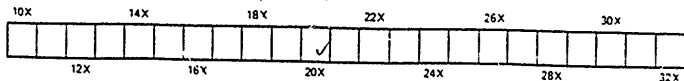
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"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

VOL. V.—NO. 8.

TORONTO, THURSDAY, FEBRUARY 25, 1897.

PRICE FIVE CENTS.

The School Question In History and Law

By N. MURPHY, Q.C.

I read with the greatest interest your editorial in a criticism of The Register headed "Catholic Rights." I was pleased with the terse and outdoor lecture you gave. Lecturing editor of The Globe on the relative meanings of the words "privileges" and "rights." I am assured that when The Globe, Mail, Telegram, World and the genus omnis of newspapers make it an obligation on themselves to sneer at and belittle the 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 alluded to you have shown that what The Globe denominated "privileges" are in reality the rights of the minority embedded in the Imperial British North America Act. I and others have opinions on the subject which you allow me to enunciate them? I will deal with the stern 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, shrink a duty imposed on it by the constitution, and refuse to remedy a grievance declared by the highest court of the land to exist.

In 1860, when it was determined to confederate the different provinces owing allegiance to Great Britain into one Dominion, the different provinces, for the purpose of forming a constitution for the Dominion, surrounded all their rights to the Dominion to Great Britain, and that they might receive them back again with the respective rights and powers of the Provinces and of the Federal Government defined and embedded in a constitution, which would be the Magna Charta of Canada, and that the rights so defined and given to each Government should be exercised exclusively by the Government to which they were assigned. Some, in fact, nearly all of these rights and powers were given exclusively to be exercised by one of the provinces, and not exclusively given, but were surrounded by safeguards or conditions, which the Government receiving them could not overlook.

Among the powers given to the provincial legislatures exclusively in the draft of the constitution was that of making laws as to education. In making the draft the fathers of Confederation were careful to foresee any difficulties that might arise between the local and federal governments as to the powers conferred upon them.

At the first conference of the makers of Confederation, held at Quebec, Mr. (now Sir Oliver) Mowat moved: "that it shall be competent for the local legislature to make laws respecting (1) Agriculture, (2) Education." Hon. Darcy McIvor moved and carried the following amendment: "Saving the rights and privileges which the Protestant or Catholic minority in both Canada may possess as to denominational schools at the time when the constitutional compact was entered into." After Westminster Palace hotel, London, Sir Alexander Galt, representing the Protestant minority of Quebec protested against the elimination of the amendment of Darcy McIvor and the right of legislating as to education being given without any restriction to the legislature of Quebec. He opposed any union being entered into unless his proposition to guard the rights of the minority was accorded to Sir Charles Tupper (see his speech of March 1860) says: "The Confederation was inaugurated by Sir Alexander Galt's opposition. Sir Charles called upon Sir Leonard Tilley, Sir Hector Langevin, Hon. Peter Mitchell, Hon. William Macdougall and Sir William Howland (the present living fathers of Confederation) to witness that:

body is reported by Hon. Mr. Ives. In Mr. Ives' speech in the House of Commons last session regarding the future possibility of the Protestant minority of Quebec applying to the Federal Parliament for protection of their educational rights.

Mr. Ives: "What are you going to do when we come here with an appeal?" He said, "we will take care of that."

Mr. Ives then asked Mr. Clarke Wallace: "How are you going to do it, with bygone?" When no reply was given to his question he asked the House could he go to his constituents and give them the personal promise of Mr. Clarke Wallace as a satisfactory guarantee that their rights in school matters would be preserved?

The British North America Act was passed by the Parliament of Great Britain, and it cannot be amended by the Parliament of Canada, or by any of the provinces. The clear meaning of the section of the British North America Act in question is (1) where separate schools existed by law at the time of the Union in any province no law should be passed which would affect any right or privilege enjoyed by any persons with respect to such schools; (2) where these schools are called into existence after the Union by any province, whether the original provinces or provinces entering Confederation, no law should be passed which would be allowed to prejudicially affect the rights and privileges enjoyed by any persons with respect to such schools so called into existence by the laws of the province; (3) should any province so legislate as to affect any right or privilege of the minority, whether Protestant or Catholic, in relation to education an appeal shall lie to the Governor General in Council by the persons aggrieved, and should the Governor General in Council find that the persons appealing have a grievance from such legislation, the attention of the legislature of the province passing the law shall be called to the fact of such grievance and they shall be requested to amend their law creating such grievance; (4) should such provincial legislature refuse to attend to the decision of the Governor in Council, such legislature forfeits its exclusive right to make laws as to education, and the Parliament of Canada may make laws as far as the circumstances of the case require, remedial laws for carrying out the decision of the Governor in Council and redressing the grievances to which their attention has been called.

In 1870 when Manitoba came into the confederation consultations were held between those representing the Province and the Dominion, and an agreement was entered into, which agreement was made valid by a Statute of the Dominion of Great Britain. That act is almost word for word the same as the Confederation Act, and certainly was passed with the same intent. It was drafted by Sir John Macdougall personally, and if it differs in any way from the Confederation Act there must have been some error in his making the change. The Confederation Act says:

"Nothing in any such law shall prejudicially affect any right or privilege as to denominational schools which any class of persons have by law in the province at the Union."

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:

"Nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law or practice in the provinces at the Union."

Therefore if by law or practice separate schools existed in Manitoba at the time of the Union, the rights and privileges of that class of persons were and are protected by an Imperial Act. By the next subsection of this act, and in precise words of the Confederation Act, an appeal is given to the Governor in Council against any grievance, and power is given to the Parliament of Canada to pass remedial laws should the province legislate in any way which would be allowed to affect the rights of the minority as to education, so that any apprehension of the minority as to unfair legislation by the Provincial Parliament might be laid away with. In 1870 the Manitoba Legislature, following the example of Quebec, passed an act confirming the rights of the Catholic minority to their schools. So that by the Imperial Act if at the time of the entry of Manitoba into the Union such schools existed "by law" or "by practice" and by the Provincial Act of 1870 the minority were guaranteed their rights and privileges as matters that could not properly or legally be interfered with by the local or Dominion legislatures. What were those rights and privileges?

Denominational, or separate schools. The use of their taxes to support these schools.

A proportionate share in the public funds for educational purposes.

The choice of text and other books to be used in such schools.

The first difficulty with respect to denominational schools to arise in Canada was in the Province of New Brunswick, where separate schools existed at the time of Confederation, had not been recognized by the law to exist. It was claimed and successfully maintained

that the separate schools of New Brunswick, although in fact existing were not safeguarded by the Confederation Act, as they had never been recognized and hence did not exist by law. The local legislature of New Brunswick had never passed an act legalizing separate schools, and until they did so the Dominion Parliament under the constitution had no right to interfere. Speaking in 1872 Sir John Macdougall said in regard to the legal existence of separate schools:

"He would faint believe, he did from his heart hope that that legislature would be disposed by its voluntary action to make and amend laws to enable the minority to enjoy those principles which they enjoyed at the period of the Union in Nassau."

Hon. Edward Blake, speaking on the same question said:

"It is noticeable in the light shed upon Canadian politics in these days of the Manitoba school question that the New Brunswick difficulty was not the cause of a party squabble, but that statements on both sides of the House came forward to help the country in its need and tender their impartial advice to the Government of the day, and that the opinions given by these gentlemen were fully justified by the premises. Sir John Macdougall in adding the words 'or in practice' to the words 'by law' in the Manitoba Act."

WORSHIP THAT IS ADEQUATE

Public Librarian
Dundas at Bay

Public Librarian
Dundas at Bay

In considering, as we did in the incomplete, I mean to do a minute, we showed what we supposed to be a more powerful worship than in the full sense of that fine word.

Worship, as all the dictionaries tell us, is of the same root as worth, worthiness, etc., and, as a verb, means to treat something—person or thing—according to its worth. There can be no unfitness then, except accidentally, in applying it to magistrates, or indeed to anyone at all who has some worthiness. In its use to express our relations towards angels and saints, we are on the same ground, that they do possess a very high order of worth or worthiness as we propose to show in a future article. But in all these instances, whether of men or angels, the worth or worthiness is limited as being a quality of creatures. There is nothing in any of them different in kind from what other creatures do not or may not possess. Even the peerless queen who sits at the very summit of creation is only a creature, and everything about her has limits.

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

And this is just what Christianity, that is, the Catholic Church, from the day of the Crucifixion till the end of the earth, has practised in every corner of the earth. She says that as the Creator created only once, in the sense of bringing all things out of nothing into existence, yet creates always, sempiternally, by conserving what he has made, so Christ died but once, for the making of Christianity, yet dies always mystically for its preservation. There is but one exertion of divine power, with two aspects and two names, in the making and keeping made of the universe; there is but one exertion of divine love in making and preserving Christianity—the sacrifice of Calvary and the sacrifice of the Mass—not two things but one continued with only a different appearance, or, as the Council of Trent says, dissimilation of form.

The analogy 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, each 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 continuation, but essentially different from all other commemorations that were or are. They are by signs or symbols or monuments all, more or less inadequate and unsatisfactory—like photographs of dear friends absent—but the Mass is substantial memory, memory of the work by the presence therein of the very Lord whom it commemorates; and it is the commemoration of Him, not as He was living but as He was dying, or giving Himself in sacrifice: hence is a sacrifice itself.

All this is evident to anyone reading the Gospel account of the institution, if he only keeps in mind that the death by which we are redeemed has its full force, not the crucifixions by wicked men on Calvary—these were only its complement, its material part, so to say—but in his own voluntary acceptance of it for the sake of His Father's glory and our salvation. This voluntary free acceptance was made from the beginning, or, so to say, acted out, till at the last supper, when consecrating bread into His body and wine into His blood, each part by itself. The very state of death, He gave the command, which is Christianity's charter, "Do this" in memory of me. This was St. Paul understanding of the whole divine act, as shown

British America Assurance Company

The "British America" is one of the oldest members of the insurance family resident in this city, and there are few if any in the Dominion that can claim its length of years. We have now before us this Company's annual report, given by the gentlemen who take the reins of the company since the foundation of the "British" in 1843—which year also witnessed the foundation of Toronto as a corporate municipality. Both the Company and the city have spread considerably beyond the narrow limits of their early starting, and have prospered and flourished on a healthy and prosperous growth. The item of profit on the year's business is one of the gauges of results with which shareholders chiefly concern themselves, and the "British America" has turned over under this head \$61,271.79, investors therein will have no cause to grumble on that score. Two half-yearly dividends at the rate of seven per cent. per annum netted the shareholders \$72,500.00, and the reserve fund, which is a fund for every financial emergency of this character—has been increased to \$238,883.84. It is gratifying, with this record before us, to be enabled to say that the old British America Assurance Company still occupies a leading position in insurance circles with a hold as firm as ever on the confidence of the insuring public.

Lecture by the Minister of Education.

The officers and members of Branch 145 of the Catholic Mutual Benefit Association issued invitations for an open meeting to be held in the Hall of St. Michael's College, St. Joseph street, on the evening of Monday next the 1st of March. A short programme of music will be given, followed by a lecture on "Formalities in Canadian History" by the Honorable G. W. Ross, the Minister of Education. Dr. Ross' well known eloquence and the interesting character of the subject, promise a rare treat to those fortunate enough to be able to attend.

Wells' Commercial College.

All work and no play makes Jack a dull boy," so thought the students of Wells' Commercial College on the afternoon of Feb. 19th last. They suspended their studies, put aside their books and entertained their assembled friends with a two hours literary treat, consisting of readings, recitations and songs. Mr. Sibley led off by reading an unpublished poem of Mr. Swift's entitled "Maid or Rose" descriptive of a love incident during the War of the Roses. Mr. W. Watson followed with a spirited recitation of the poem "Paying Toll" and in answer to the euloric he recited "The Boy with the New Hat," a sonnet which he had written for a friend of the students gave "Flying Jim's Last Leap." Mr. Watson appeared again and read of an incident in the Battle of Waterloo. Mr. Frocker, a student who will this year have been numbered among the electors of our city, read a story of the "Battle of Inkermann." Being especially requested Miss Thompson gave a delineation of a mother's appeal in a sympathetic vein to the cause of which we are all so proud.

Mr. Watson always will bring recited "The Storm Parrot," and after a short address by Mr. Crosby the chairman, they all sang the National Anthem.

SONS OF IGNATIUS IN SPAIN.

Science and religion have this month to mourn the death of some of the most distinguished names on the honored roll of the sons of the Church in Spain and its colonial dependencies. From an acute analyst of sacerdotal rickardism Dr. Blancy Baron, at the early age of 70 in the fullness of his manhood, and in the first year of his episcopacy, left widowed the time honored See of St. Teresa of Jesus, his native city, historic Avilla. The illustrious prelate was a Bishop of imposing appearance, of singular talent, of ripe scholarship and brilliant faculties, of exemplary virtue and unbounded charity. Although it is only one year since he attained to the priesthood of fullness, yet he leaves even in this short span, on the Peninsula's episcopal record, grateful remembrances of his laborious life as the shepherd of souls. For years before his elevation to the episcopal bench, he was secretary of the present Cardinal Metropolitan of Valladolid at Ciudad, Rodrigo, Calahorra, and in the metropolis of Castilia. He was as a writer chaste and elegant. As a pulpit orator he was concise, impressive and energetic in style, and whether as a priest, a canon or a bishop, he had always won the affection and sympathy of all who came within the sphere of his friendship and familiarity. His former patron, his Eminence Cardinal Cascajares, for days did not abandon the bedside of his former friend, secretary and brother prelate, remaining until this illustrious churchman breathed his last earthly sigh, and delivered up his soul to his eternal Creator.

Obituary.

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's Cemetery 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. He was the soul of gentleness. The funeral was attended by members of the staffs of all the city newspapers. The pall bearers were: George Watson, P. F. Cronin, H. T. Howard, Thomas McQueen, John McGowan and David Carey. Mr. Harrington's widow and 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 21. The constitution is on prohibited books, by the very nature of events, became somewhat antiquated. The reading public of to day and the literary output are widely different from what they were at the time of the Council of Trent. A change was therefore necessary. The law in some respects had gradually grown too severe; in others it was not severe enough. The new Constitution is adapted to the requirements of our time. It may be interesting to state that there is under consideration the possibility of applying the particular journals in which the various languages fall within the decree of proscription.

Month's Mind of the Late Father Small.

Mass of Requiem in month's mind of the late Rev. Father Andrew Small was celebrated on Tuesday morning in St. Basil's Church. The celebrant was Rev. Father Brennan, deacon Rev. Father O'Donohue and sub-deacon Mr. Reath. Among the priests in the sanctuary were: Dr. Ross, Rev. L. Minahan, Rev. William McCann. In the choir were Rev. Fathers Murray and Kibler and the students of St. Michael's College. The Mass was largely attended.

Peterborough, Oct. 22, 1896.

To Messrs. Edmonson, Bates & Co., Toronto.

Genrman—I take great pleasure in testifying to the merits of Dr. Cassell's K. L. Pills. They prove themselves to be just what they are recommended for, and are one of the best selling pills that I have ever handled.

J. D. TOLLY, Druggist.

Bullying Greece to Save Turkey.

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 German Parliaments yesterday, and to-day the terms of the order are known.

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THURSDAY, FEBRUARY 25, 1897.

Calendar for the Week.

- Feb. 26 - Passion of Our Lord. 27 - St. John. 28 - St. Andrew. Mar. 1 - St. David. 2 - Ash Wednesday. 3 - Ash Wednesday. 4 - St. Cecilia.

OFFICIAL.

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

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

2nd. By a special Indult from the Holy See, flesh meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.

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

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

5th. Fish and fowl may be used in preparing fast-food during the season of Lent, and also on all days of abstinence throughout the year when butter cannot be easily obtained.

6th. Fish and flesh meat may not be used at any one meal whether on Sundays or week days within the Lent.

7th. Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions.

8th. Pastors are authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese.

9th. The time for making the Easter Communion dates from Ash Wednesday and terminates on Trinity Sunday.

By order of his Grace the Archbishop. JAMES WALSH, Secretary.

The Forty Hours Devotion.

This devotion consists in the solemn exposition of the Blessed Sacrament for forty hours. It is exposed during a solemn Mass of Exposition, on the following day a High Mass is celebrated for peace, and on the closing day a solemn Mass is sung, at the end of which the devotion ceases and the Blessed Sacrament is replaced in the Tabernacle.

After the first and last Mass a procession takes place through the church, the proper hymns are sung, the Litany of the Saints is chanted. Benediction of the Blessed

Sacrament is given after the Mass of Exposition. During the devotion the altar is ablaze with numerous tapers, and is decorated with flowers. The object of this devotion is to give public worship and adoration, to Jesus Christ in this great Sacrament, to stimulate devotion towards it, to quicken our faith, freshness and strengthen our hope and confidence in His adorable Presence, and to inflame our charity and rekindle in our souls and fan into holy flames the sacred fire of love towards our Eucharistic God.

During it we pray for the conversion of sinners, for the perseverance 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 communions of which many are guilty, and for the scoffs and insults offered to the Real Presence of Our Lord by heretic and infidels.

This devotion is enjoined by many indulgences, and in particular by a plenary indulgence, that may be gained by all who, besides visiting the church where the Blessed Sacrament 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 High Mass and at the dates mentioned as follows:

- DATES FOR FORTY HOURS' ADORATION IN THE CHURCHES OF THE CITY, 1897: First Sunday in Lent, March 7th, St. Michael's Cathedral. Second Sunday in Lent, March 14th, St. Paul's. Thursday, March 18th, Sacred Heart. Third Sunday in Lent, March 21st, St. Mary's. Thursday, March 25th, St. Joseph's. Fourth Sunday in Lent, March 28th, St. Basil's. Thursday, April 1st, St. Patrick's. Fifth Sunday, April 4th, St. Helen's. Thursday, April 8th, House of Providence. Palm Sunday vacant. Second Sunday after Easter, May 2nd, Lourdes. Thursday, May 6th, Holy Rosary. Third Sunday after Easter, May 9th, St. Cecilia. May 18th St. John's.

By order of his Grace the Archbishop. JAMES WALSH, Secretary.

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 instruction, 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 Presbyterian Review is responsible 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.

We hardly see the connection between the superdious 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 "divines" be accepted—which God forbid!—Bible study is only the long way round to unbelief.

The article which we reproduce from The Tablet on this page speaks with some confidence of a satisfactory settlement of the Manitoba school question in the near future. The Tablet 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 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 competent to present the case fully to the public in its present aspect.

The Roman Commission which undertook to trace the antecedents of "Diana Vaughan," a professed worshipper of Satan, has reported. The report which is signed by Luigi Lazzareschi, Bishop of Nocera-Cazerta, declares:— "That so far as it has found no serious arguments either for or against the existence or conversion of the alleged Diana Vaughan, or for or against the authenticity of the publications attributed to her. Wherefore the Commission, renouncing its absolute adhesion to the principles laid down in the Papal Encyclicals and Canon Law, hopes that secondary questions being laid aside, the zeal of Catholics may be directed in its full vigour to the struggle against the pernicious sect. 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 Vaughan" has no other witness of her existence than the catch-penny literature of a notorious liar 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 doctrines 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 Protestants.

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 sincerely desirous of finding out the truth concerning the Catholic Church, her sacraments and her devotions, they should come to some bishop or priest 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, so and so. Apart altogether from the self-conceits and blindness of prejudice, it is only right to suppose that 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 Guardian is a Methodist clergyman. He trusts he is a good Protestant. It does not concern us to dispute the proposition. He is an educated man, and knows best himself what his belief is. To tell him (as Dr. Langtry) that he does not know what he is talking about, or that a Catholic or an Anglican is entitled to analyze his conscience, 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 Christ." On the contrary, he leaves us to suppose that his creed does not overlook contrition, confession and satisfaction as conditions of forgiveness. He refers us to the writings of John Wesley to verify the justice of his strictures. We would much prefer that our contemporary himself would undertake the interpreting of Wesley in our behalf. There might be some danger that we, through preconceived notions, might misrepresent Wesley, thus repeating the performance of Dr. Langtry on Catholic theologians.

We wish to be fair in all things. Moreover, we are glad to hear the editor of The Christian 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 vouch for his intelligence, judging from his social and professional standing: THE CHRISTIAN GUARDIAN REPUDIATING METHODIST DOCTRINE. To the Editor of The Catholic Register. Sir.—The editor of The Christian Guardian, in the last issue of that paper, objects to the contrast we have drawn (in a previous issue of THE REGISTER)

between the Catholic and Protestant modes of obtaining forgiveness of sin. He quotes you as follows:— "The Protestant says, Believe in Christ and all previous sins will be forgiven. An easy system, truly. It is indeed salvation made easy and the narrow road to heaven broadened and made smooth."

The editor of the Guardian objects to this statement of the Protestant theory, and says:— "This leaves the impression that Protestant teachers have nothing to say about Repentance as a condition of forgiveness; nothing to say about Contrition, Confession and Satisfaction as a condition of forgiveness; nothing to say but believe, that salvation may be easy and the road to heaven broad and smooth. This is unfair, unjust, uncharitable, untrue, to our knowledge of Protestant teaching."

And then the editor refers his "Roman Catholic friends" to certain publications of the Rev. John Wesley, in substantiation of what he says. Now, then, I propose to appeal to the published, authorized and long used hymn book of the Methodist Church, a work largely composed by the Rev. Charles Wesley and published by the authority of the Rev. John Wesley, "For the Use of the People Called Methodists," as its title page indicates. These hymns have been sung for generations by families and congregations of Methodists, who have regarded them as orthodox and almost as much inspired as the Holy Scriptures themselves.

The 38th hymn of this book begins, "Lovers of Pleasure more than God," and its third and fourth verses read as follows:— The God of love, to earth He came, That you might come to heaven; Believe, 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. Again, I quote from the 38th hymn of Mr. Wesley's, in the same book: Outcasts of men, to you I call, Harlots and publicans and thieves! He sends His arms to embrace you all, Sinners alone His grace receives. Believe and all your sins forgiven, Only believe and yours is heaven. Italics, of course, are mine. 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, contrition, confession or satisfaction," which it 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 editor of The Christian Guardian is repudiating the hymnbook of Wesley, the Rev. Dr. Hookley, editor of The Christian Advocate, (another Methodist paper, of New York), is repudiating the infallibility of the Bible. (See Toronto Globe of today, February 17th, 1897.) And so it goes. There will be little left of Wesley's Methodism in another hundred years. AN EX-METHODIST. February 17th, 1897.

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 are anxious to repudiate this fundamental doctrine 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 certainly Lutheran is a matter of history. It was also maintained by Calvin and his supporters, and was introduced into England by the Moravian brethren from whom it was communicated to the founders of Methodism.

In 1522, Luther published his German translation of the New Testament. Amongst the various changes 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 alone."

In the Diet of Augsburg some one complained that Catholics condemned this perversion of the Scripture. He answered: "If your Papist pretties any more about this word 'alone' tell him that Dr. Martin Luther wishes it to be so; si volo, si jubeo, si prece ratione voluntas—I wish so, I order

so, let my will be sufficient reason for it." The followers of Illicivus, who studied under Luther at Wittenberg, adopted the same doctrine as did all the other followers of the arch-reformer. John Agricola, a disciple of Luther, was the founder of the sect called the Antinomians or Law Opposers, for they rejected all law and believed that "faith alone in Jesus was necessary to salvation." This doctrine was also held by Calvin and all his followers. (Cal. 1, 3, c. ii, sec. 5). "Man in a state of sin is not justified by contrition but by faith alone, believing in the promises and merits of Jesus Christ." This doctrine is still to be seen in the famous profession of faith of the French Calvinists.

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

In Whitehead's "Life of John and Charles Wesley," vol. II, page 68, we learn that the firm intercourse with Peter Bohler, one of the lights of the Moravian brethren, who were all radically and fundamentally Antinomians, or Law Opposers, John Wesley "became convinced of unbelief, namely of a want of faith whereby 'alone' we are saved." However, it is but fair to admit that the scrupulous conscience of the founder of Methodism became thoroughly disgusted at the disgraceful consequences of this easy principle of salvation. He says that "nine parts in ten of Methodists (who adhered to these principles) were swallowed up in the dead sea of stillness, opposing the ordinances, namely prayer, reading the Scriptures, frequenting the sacraments and public worship, &c., in order to rely more fully on the Blood of the Lamb."

This recession from the Protestant principles of Antinomianism took place in 1740. However, Wesley repudiated the doctrine only in part, for 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 doctrine is still popular enough amongst our separated brethren of the Methodist denomination, although it 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 connection, not to mention other and more orthodox Protestants, who unhappily are in no hurry to disavow the un-Christian principles of the so-called Reformation.

Living Greece Once more. The casting of British shells 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 cries 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 insurgents, but they are now giving convoy to Turkish transports carrying troops 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. Public opinion in England, France and Italy will inevitably overturn the governments that have made themselves parties to the pacification of Europe at the cost of the everlasting disgrace of Christendom. The Greeks are righteously indignant over the bullying of the Powers; but King George declares his readiness to fight against all odds, and to lead the Hellenic army in person against Turkey. That the conditions of actual warfare now existing between Greece and Turkey threaten to kindle the flames of war throughout the whole of Europe is generally believed, although the reason 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 declaration.

As far back as the political system of Europe 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 irony of fate that separate views of policy can only be prevented from landing them in confusion by their giving a united support to the bloody Mahomedan empire. There seems no other way of preserving the equipoise among the European collection of states, each jealous of the ambition and desire for encroachment of the other, than by bolstering up the interlocking Turk in Constantinople. This artificial dependance of Christianity upon Mahomedanism 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 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 Kilkenny cats.

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 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 to be annihilated by the combined arms of Europe, or the other thing must happen. Something must give way. To prevent final war is evidently the set purpose of the Powers. But it is even among the possibilities that the conflagration may break out 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 blow on 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 "settlement." The efforts made by the provincial Liberals to win the seat would have succeeded beyond doubt in any other than a Catholic constituency. The role adopted at the opening of the campaign was to boom the "settlement" and its generous author, Mr. Greenway. Archbishop Langevin felt himself obliged to prevent his people being deceived by this pretence, and speaking in St. Boniface Cathedral on Sunday February 14th he denounced the "settlement" in the 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 the villainous law (la loi scolaraire) of 1890 want us now to accept the same law under another form. To please some persons we are, forthwith, 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 you as for me. To accept would be a scandal to all the Catholics of the country.

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

The Globe endeavors to ease its mind by "protesting strongly" against clerical 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 purpose of influencing the Vatican authorities.

We are sorry to see that The Globe persistently misrepresents Catholic claims in Manitoba. It informs its readers that never again will the Government of Manitoba "consent to subsidize" distinctly Catholic schools "with provincial funds or aid with the taxes of the rate payers."

Education is not Everything.

There is a very noticeable disposition in Canada just now to connect everything in general with education—except religion, the one thing that reason and experience alike tell us should be united to it.

Hon. Mr. Harcourt, Provincial Treasurer, in the course of his financial statement last week, led the public to believe that Ontario might become another Germany simply by persevering in and developing our educational system.

The political system of Germany is different from ours. It obliges the citizen to attend exclusively to his private affairs. Active politics need not cause him the smallest trouble.

The home life is the secret of German welfare. There are few if any drones. Domesticity and industry are the most prominent national characteristics.

Germany suffers from over-production of a singular kind—it is the over-production of educated people. . . . Year after year 22 universities are turning out studied men in thousands and for a large part of them there is nothing to do. . . . Nearly all the educated professions are over-crowded and some are simply ruined by the multitude of com-

petitors who every year dispute for places in them. The keen rivalry does injury all round, and even the best men fitted for the positions they occupy often find it hard to live. We have already reached this stage of development in Ontario. We cannot rival the industrial activity of Germany until the law of God, that obliges every one to earn his bread, is better understood among us.

A New Settlement.

From The Tablet, Feb. 19.—"It is reported from Ottawa that Archbishop Langevin has determined to establish Separate Catholic schools in Manitoba, having finally refused to recognize the settlement effected between Mr. Laurier and the Manitoba Government.

Ladies Auxiliary No. 1, A. O. H.

To the Editor of The Catholic Register. Sir—The above society celebrated its first anniversary in Temperance Hall last Wednesday night, Feb. 17th. For weeks previous the ladies were kept bustling making arrangements for their many invited guests.

Monthly Competition Commencing Jan. 1897, and Continued during the year \$1,625 IN BICYCLES AND WATCHES GIVEN FREE EACH MONTH FOR Sunlight SOAP WRAPPERS

AS FOLLOWS: 10 First Prizes, \$100 Steam's Bicycle, \$1,000 25 Second " \$25 Gold Watch . . . 625 Bicycles and Watches given each month 1,625

HOW TO OBTAIN THEM For rules and full particulars, send 1 cent in stamp, or 2¢ in coin, or 1¢ in postage, to apply by mail to THE LIVER BROS., Ltd., 21 Scott St., Toronto.

THESE TINS are found everywhere. They're on the pantry shelves of nearly every household, and in every grocery. They contain Pure Gold BAKING POWDER

The purest and best P. G. Flavoring Extracts are Good

versary, that progress has marked their record for the first year in this city. But one year ago the Ladies Auxiliary to the A.O.H. was first organized in Toronto to fund a new society and something new for the Irishmen to have ladies connected with their organization.

The Ontario Gold Fields

Mining & Development Co., Ltd.

SPECIAL FEATURES--Ontario charter; honest management; practical knowledge of mining and business connected with mining; large cash fund enabling the management to take prompt action in securing control of good properties; the selection of properties entrusted to a staff of mining engineers.

A limited amount of fully paid-up non-assessable shares are now offered at 20 cents

Consulting Engineer for Ontario.....Mr. J. H. CHEWETT For British Columbia.....Mr. J. K. CLARK General Manager.....Mr. EDWIN WALLACE, M.E.

For Prospectus and other information address—

The ONTARIO GOLD FIELDS Mining and Development Co., Ltd. (Non-Personal Liability) HEAD OFFICE, CANADA LIFE BUILDING, TORONTO.

following ladies and gentlemen composed the programme: the Misses O'Neill, K. and A. Dumphrey, Dimpsey, McCabe, and O'Grady, and Messrs Sheriff, Roach, Richardson, Harris, Travers, Flynn, McGuire and the St. Clements Banjo and Guitar Club.

THE ROBERT SIMPSON CO. LTD. We have built up a name for foreign wash stuffs that make you expect much when we talk of goods in this line.

Writing a letter is a simple matter, but when you write a letter to this store ordering goods at our special prices it is a very paying affair.

BOECKH'S BRUSHES AND BROOMS. Always Reliable and so Represented.

Stock Advances

A Permanent Dividend . . . Paying Investment.

We beg to inform you the stock will be advanced on and after March 5, and in all probability will be withdrawn from the market.

REPORT FROM THE COLORADO SMELTING & MINING CO., BUTTE, MONTANA.

Table with columns: WEIGHT OF ORE, Dry Weight, ASSAYS (Gold, Silver, Silica), TREATMENT (Charges, Price, Value). Includes rows for 1 and 2 tons of ore.

It is therefore anticipated the dividends in the future will be materially increased.

Send for Illustrated Prospectus. Rossland Gold Mining Development & Investment Co., Ltd. BRANCH OFFICE: 6 E. Swan St., Buffalo, N. Y. HEAD OFFICE: 114 Yonge Street, Toronto.

MINING SHARES. TWO FRIENDS 34 CENTS.

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 smelter returns from 250 to 380 ounces of silver per ton and 38 to 52 per cent. lead and ore—after deducting A.L. charges showed net to the owners the high value of \$150 to \$160 per ton.

E. STRACHAN COX, 7 Toronto Street, Toronto. Telephone 1639.

DOMESTIC READING

The most agreeable of all compensations is a simple, frank man, without any high pretensions to an aggressive greatness...

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 has done nothing through the year or on this day to uplift his fellows...

Charity among the rich simply means the property of the poor being miserable, but not wrong. But God never meant to send the majority of mankind into existence to exercise the charity and religion of the minority...

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 sacrifice at the altar of family love...

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...

Does it help the digestion of our food? Does it add to the warmth of our bodies in cold weather? Does it enable us to do better work either of head or hand? It is to be feared that the answer to each of these questions must be in the negative...

League of the Cross.

The first monthly entertainment of St. Peter's Branch of the League of the Cross was given on Tuesday evening, Feb. 2nd and was well patronized. The program which consisted of songs of talent from the branch was well received and won favorable comments from all sides...

E. J. SMITH, Sec'y.

Consumption Cured.

An old physician, retired from practice, had secured in his hands a simple and reliable formula of a simple vegetable remedy for the speedy and permanent cure of Consumption...

FIRESIDE FUN.

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 uncle! Why, man, you told me your uncle had both his legs carried away at Sedur." Jimson: "So he did. I carried them away myself, pretty fast. I told you."

In an advertisement of a railway company requesting the owners of unclaimed goods to remove their merchandise, the letter "L" was dropped from the word "lawful" in the notice, which ended thus: "Come forward and pay the awful charges on the same."

In a railway-carriage one day a gentleman expatiated on the beauty of Nature. Cows were grazing in the fields. "Roaming in the fields," said he, "sometimes a cow comes and bends its head over me. I look up benignantly at it." "With a filial smile," rejoined a fellow-traveller.

He was wrapped in dignity and an enormous under, 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 conversation he had had with Mr. Van Horn 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 here," observed the inspector, scrutinizing the ticket of the mighty one. "Stop where?" inquired the seeming millionaire. "At Moses', the pawnbroker'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 into court in a deplorable state, 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 jurymen 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, too. Why do you ask?" "Why, yesterday you said 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 asked, as he inspected the room that had been advertised "to let." "No," said the landlady, wearily. "I can't truthfully say it is. The four babies don't make so much noise, for they never all cry at once; and the three pianos are quiet sometimes; but the man with the clarinet and the boy that's learning to play the flute do make it noisier than I wish it was." "That's all 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. Good-bye." And it was not until he was moved in and was settled 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 on 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 saved my life."

"I had tried all the doctors of this locality and was treated for Diabetes hoping and suffering for years. From reading of Dodd's Kidney Pills, 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 there are in Italy. The only one on the American continent is Father Lacoste, who 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.

Messrs. Northrop & Lyman Co. are the proprietors of Dr. Thomas' Electric Oil, which is now being sold in immense quantities throughout the Dominion. It is welcomed by the suffering invalid everywhere with emotions of delight, because it banishes pain and gives instant relief. This valuable specific for almost "every ill that flesh is heir to," is valued by the sufferer as more precious than gold. It is the elixir of life to many a wasted frame. To the farmer it is indispensable, and it should be in every house.

FARM AND GARDEN.

The best location for the vegetable garden is with a southern or southeastern exposure on land level or gently rolling and well drained naturally or artificially. The top soil should be neither clayey nor sandy, but rich and deep, with a sub soil of sufficient porosity to admit of water passing off freely and rapidly without washing. Preparing the soil for growing vegetables consists of in heavy manuring and deep and thorough pulverization. Vegetables to be good must be grown liberally. Manure must be not only liberally but judiciously 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 a farm and pay their taxes, food, clothes and educate their family, and work only two or three months in the fall and about three months in the spring and summer, and such people will under this system very soon lose their farm and become renters or hiredlings.

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

You cannot utilize 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 cover houses, repair fencing and market produce in crop time without loss to the crops.

There is a great work needed on the farm in December, January, February, March, August and September 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 season, 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 do than he can do himself, he ought to hire help.

Failures 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 Farmer. Some form of manure act quickly, as, for example, nitrate of soda or thoroughly rotted compost. As a general 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 ammonia ready for plant food, but not enough potash or phosphoric acid, a rank growth of foliage may result, but before maturity the supply of ammonia is exhausted and there is none left to finish the work. If the supply of potash and phosphoric acid in active shape is not present in sufficient quantities, not only will the plant fail to mature, but in the case of foliage plants the hay or fodder will be nearly useless as stock food. On the other hand, if the ammonia is slow in coming into use, the earlier stages of growth will be starved 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 should come immediately after planting, these minerals in the crude state are almost useless. The same is true of farmyard manure.

Potash and phosphoric acid may be applied several 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 quickly available sedge. Both these forms of ammonia suffer loss from drainage by decomposition in the soil. It is good policy to apply the minerals some time before planting and the ammonia 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 danger of losses from leaching, etc.

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 substances lodged in the soil. It is a purifier for plants, as it 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 kainit, if not already applied, should be broadcast without delay.

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

If the Baby is Cutting Teeth

Be sure and use that old, well-rotted remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pains, cures wind, colic and is the best remedy for diarrhoea. Twenty-five cents a bottle. It is the best of all.

Chats With the Children.

HOW THE BEARS ATE THE SQUASH PIEES

Happy Young People.

It appeared large, round and gollon in the November twilight.

What? the moon? Dear young people, who was talking about the moon? I referred to a squash pie. Can't you tell a story in one's own way?

It was in one sense a pie of a 'housand—that is, for excellence. Numerically, it was one of six baked during the afternoon of the day before Thanksgiving by Mrs. Samuel Parmenter, who lived in a township in northern Maine, surrounded by pine woods and by the society of Mr. Parmenter and the children. These were Jack, who was twelve years old; Benny and Bobby, the twins, who were six years of age; and dear little two-year-old Lulu Adeline Anania.

Jack and Benny and Bobby and Lulu had watched their mother make the noble squash pie and its fellows. They had hindered her—she called it helping her—while she made the pastry. She had pared and sliced and boiled the squash, and Jack helped her sift it, and Bobby stirred in the milk while she beat the eggs, and Benny suggested an extra spoonful of sugar to each pie, and Lulu, in her high chair by the table, looked on, laughing with pleasure—which was perhaps the best help of all. By twilight the pies were baked, and set away in the little pantry to cool. When Mr. Parmenter came home from the woods, with his axe over his shoulder, everybody told him, from Lulu 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 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. However, it was unlikely that any United States bank cashier would come down all the way from Canada for the purpose of making a forced loan of Mrs. Parmenter's pies; and, on the other hand, if no robbers were to be expected, neither were any guests to be looked for. This being a story for Thanksgiving Day, it seems almost incredible; but so it was. Mr. Parmenter had no vagabond brother; Mrs. Parmenter had no rich uncle in foreign parts; they never had disowned a child or quarrelled with a relative. Reconciliations and pathetic home-comings were impossible; nobody was angry and all were there, cheerfully 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—cast a beam of light across his pillow.

"Hope I shan'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. He looked beyond; a few yards away from the house were two smaller personages similar in shape to the intruder at the pantry. This visitor leaned in 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 creatures came running up, and each possessed himself of a share of the pie. It was a black 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 forgetful 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 think any better of a bear who would see his wife and her babies carried into captivity without using his natural weapons of defence?

But Mrs. Bear ought to have asked leave of Mrs. Parmenter before borrowing those pies. So thought Jack; and he hastened to awake his father, who, having heard the story came from his bedroom with his gun, and followed by the boy went noiselessly down the stairs into the kitchen. By this time the bear had divided two pies between her cubs before helping herself to any. She heard the footsteps on the kitchen floor and made with one paw an odd signal to the cubs; and the chubby little fellow toddled and tumbled away as fast as they were able. The mother bear did not follow them immediately. There was a chance of danger, she knew; but there was also a chance of more pie. When she saw Mr. Parmenter and his son she began to think the situation serious. She dropped upon all four and moved off, with her lumbering gait, a distance of about a dozen paces. There she paused, stood up again upon her hind legs and thrust her paw—which must have been strongly flavored with squash pie—into her mouth and sucked it vigorously.

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

Mr. Parmenter raised his gun, aiming at the bear. Then he lowered it. "Jack," said he, "I have a great mind to let her go. You may also find those pies to her cubs. I guess the mother would feel pretty sorry if her mother would feel to give the twins 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 mortars received, to kill 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 its being fast day for bears. Jacky, I'm going to spare the old creature."

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

"Jack, my son, are you crazy?" "No, father; but that pie was a little burnt on one side, and—the old bear hadn't any. That makes three pies for the bears, and leaves three pies for the Parmenters."

A DRAGON FLY'S APPETITE.

Everybody knows the beautiful dragon-flies which flit about in hot summer days in the vicinity of ponds and streams, but ordinary observers may not know that their portion of their life is a comparatively short one. Nine or ten months are occupied in the preparatory stages of their existence, which are spent below water, the young larva growing 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 covered the body at the waist. He caught a large fly and placed it close to the jaws of the injured dragon. "Without 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 digest 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.

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

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

Three o'clock, four o'clock, Bang! I goe the bell; Get your hats and coats and wraps, Bring off, pell-mell! Hurry along the coasters' rail, If you want some fun; Up to the hill-top, Jump and slide and run!

Sturdy now! Ready now! Each in his place! Here we go, there we go, Down on a race! Sing a song of snow-time, When the flakes fall; Coast-time, skate-time, Best time of all!

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

science

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FAITHFUL UNTO DEATH.

The Story of Kateri Tekakwitha.

(Written for this Register by Teresa.)

1600 was a memorable year in the history of the Monawk nation, marked as it was by the public renunciation of the demon Aviesko and his worship.

But the 21st the indefatigable missionaries had succeeded in wresting this concession from the Indians, the latter were still very far from embracing Christianity.

Among those who had embraced Christianity, was Kryn, the "Great Monawk," a powerful and respected chief.

In a very short time he learned every thing, a few judicious 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 untainted Indian girl.

He gladly accepted the task before him and commenced to instruct Tekakwitha in the mysteries of faith.

He still accepted the task before him and commenced to instruct Tekakwitha in the mysteries of faith.

Usually the Indian ostentatious had to pass through a long probation before they were finally baptised.

But Kateri was an exception in case of Tekakwitha of whose sincerity and perseverance there could be no reasonable doubt.

Her relatives did not object, but they treated her with even more cruelty than before.

She was always smiling, gentle and patient, no complaint ever passed her lips.

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

She would never work on Sundays or feast days, even though many of the Christian Indians worked as usual upon those days.

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.

Kateri was standing one day just inside the door of the lodge, preparing materials for a meal.

Indeed her aunts were so irritated at the frequency of her visits to the chapel that they actually set the children of the village to stone her.

But still greater trials are in store for Kateri. Actuated by the malice of the devil, her aunts make accusations against her purity.

No peace for Kateri now, nothing but flight.

She turned longing eyes towards Canada the home of her adopted sister, and her mother's friend Anastasia Tegenahshong.

But how is she, a helpless girl to escape the eternal vigilance of her relatives and travel alone for hundreds of miles, through forest, and over plain and up river?

When these three good and brave men saw what terrible life Kateri was leading they immediately urged her to return with them to Canada.

The priest also advised her to seize the opportunity, so evidently sent by God, he himself would be sorry to lose her.

Kryn wished to go to a settlement some distance further up the river, so it was decided that he should go on alone.

A LABORING MAN'S LEG.

A RUNNING SORE RENDERED IT USELESS. HE COULDN'T WORK TILL HE HAD IT CURED BY KOO-ENAY WHICH CONTAINS THE NEW INGREDIENT.

If you, without suspecting that the average working man finds it difficult to ply his trade, you will not be surprised to find a man unable to work.

Mr. John D. Brown, a respectable laborer living at 77 Jones St., Hamilton, Ont., states under date that about seven years ago an inflammation appeared upon his leg.

The whole secret of the cure lies in the thorough blood cleansing properties of the "new ingredient," which is the essential element of Koo-enay.

With all her worldly possessions comprised in the few clothes she wore, and one or two of her mother's trinkets.

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.

Miss Kathleen Byrne of Orangeville, is at present on a visit to her father, Mr. Thomas Byrne, Dufferin street.

At about sundown, he came in sight of another and larger canoe drawn up by the bank, the occupants were evidently resting on shore.

To old man was completely nonplussed, he stood staring from one to the other apparently not recognizing his foster daughter's husband.

Perhaps he had been too precipitate, she might have been in the chapel all the time, he would find her at home when he returned.

Rejoicing over their narrow escape, our three travellers resumed their journey and arrived without further mishap in Canada where Kateri was received with much joy.

The entering wedge of a fatal cold is often a slight cold, which a dose or two of Ayer's Cherry Pectoral might have cured at the commencement.

MONTEAL Feb. 16.—Mr. Michael Ryan died yesterday at the residence of his sister, Mrs. M. Quinlan, 8 Stanley street.

Stratford Items.

(From Our Own Correspondent.)

The following are the newly elected officers of the Ladies Aid Society of St. Joseph's Church parish who are doing a great deal of good among the women and children in the way of providing them with clothing, etc.

Rev. Macarius Naege, late secretary of the Patriarch of Antioch, celebrated Mass in St. Joseph's Church, this city, on Sunday, February 14th.

We are called upon to record the death of James McCaffery which sad event took place on Monday morning, February 16th, at the residence of his parents, Mr. and Mrs. A. McCaffery.

Miss Kathleen Byrne of Orangeville, 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.

We, the members of the congregation of Aohill have been for the last two Sundays highly honored by the presence of Rev. Dr. Treacy of St. Michael's, Toronto.

That the blood should perform its vital functions, it is absolutely necessary it should not only be pure but rich in life-giving elements.

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. Fitzpatrick and B. Feeney.

Division No. 2—Andrew Dunn, President; Laurence Breen, V. P.; Thomas N. Smith, R. S.; John Walsh, F. S.; Michael McCarthy, Treasurer; delegates to St. Patrick's League, A. D. B. Connaughton, L. Breen and T. N. Smith.

Division No. 3—B. Wall, President; Daniel Gallery, V. P.; W. Rawley, R. S.; W. E. Stanton, F. S.; L. Brophy, Treasurer; delegates to St. P. L. M. J. F. Quinn, Q.C., M.P., B. Wall and Daniel Gallery.

Division No. 4—John Higgins, President; H. T. Kearns, V.P.; P. J. Finn, R.S.; P. J. Tomlity, F.S.; James Mulrany, Treasurer; delegates to St. Patrick's League, Michael Birmingham, P. J. Tomlity and H. T. Kearns.

I have used Ayer's Cherry Pectoral in my family for twenty years, and recommend it to others.

until he changes his mind or changes his earthly residence. Singular, isn't it, how many stubborn people persist in gambling, with health as the stake, when they might be effectually cured of cough, cold, or lung trouble, by a few doses of

Ayer's Cherry Pectoral.

This medicinal wine is found in full in Ayer's Cherry Pectoral.

C. M. B. A.

Grand President Harlett 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 Grand President was accompanied by Grand Chancellor Finn, Deputy Tansley and other officers.

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.

Amongst those present at the meeting of the sister branches were: Grand Deputy Joseph Girard, Grand Deputy C. Dandelin, Grand Deputy E. A. Boucher, Grand Deputy B. Tansley, President W. J. McElroy, Branch 41; President M. J. Polan, Branch 50; President J. Coogan, Branch 54; Chancellor M. Murphy, Branch 74; Secretary T. Dolise, Branch 88; Financial Secretary J. A. Duniger, Branch 87; President Spedding, Branch 140; Chancellor Potvin, Branch 147; President A. T. Martin, Branch 226; Chancellor Chartier, Branch 240; Financial Secretary Rimaban, Branch 232; Vice President Fortier, Branch 240; Chancellors Thos. W. Nicholson, John H. Feeley, Arthur Jones, D. G. McGillis, A. D. McGillis, C. O'Brien, Brothers E. G. Duggan, F. J. Curran, Wm. H. Cox, N. P., and Dr. Phelan.

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If a child's head is scurvy, 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.

Scoff and Cough.

The man who scoffs at friendly advice to "take something for that cough," will keep on coughing, until he changes his mind or changes his earthly residence.

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Any Old Canada Province, early British Colonies, United States, Collectible, bought, Wm. H. Adams, 21 Adelaide St. East (take elevator), Toronto, 7 Ann Street, Toronto.

Advertisement for Ayer's Cherry Pectoral, including text about coughs and lung trouble.

Advertisement for Foy & Kelly, Barristers, Solicitors, etc., with office address in Toronto.

Advertisement for J. T. Loftus, Barrister, Solicitor, Notary, with office address in Toronto.

Advertisement for Hearn & Lamont, Barristers, Solicitors, etc., with office address in Toronto.

Advertisement for Anglin & Mallon, Barristers, Solicitors, Notary, with office address in Toronto.

Advertisement for Tyler & McCabe, Barristers, Solicitors, etc., with office address in Toronto.

Advertisement for Willoughby, Cameron & Lee, Barristers, Solicitors, Notaries, with office address in Toronto.

Advertisement for Charles J. Murphy, Ontario Land Surveyor, &c., with office address in Toronto.

Advertisement for Dr. Jas. Loftus, Dentist, with office address in Toronto.

Advertisement for Gold is King, Steele, Briggs, Golden Returns, Mustard - That's - Mustard, and Dunn's Mustard.

Sons of Ignatius in Spain

CONTINUED FROM PAGE ONE.

judge, their extensive experience and their love for their profession and scientific studies, stifled prejudice, silenced jealousy and finally drew forth the public confession that no other body of men in the Christian world had in that decade so many sons illustrious in the sciences of astronomy and meteorology as the distinguished Order of Jesus. The late Father Perry, the present astronomical director of Stoughton, F. Corbie, S. J., the late Father Scola, S. J., of the Vatican, Father Vines, S. J., of Belmont, Father North, S. J., of the Spiritual Father of the "La Cuesta" Marzosa, Father Heart, S. J., of the late Father Faure, formed a brilliant constellation of astronomical talent peerless in the wide world of science. But his labors were not exclusively directed to science, but in Spain's metropolis, where he became one of the honored canons of the Basilica, that this illustrious prelate was revered, and his name treasured as a household word, as one of the most forgettable names, both by his eloquent counsel and gifts, and by the fervidly extending devotion to our Divine Lord in the Tabernacle of His love—a devotion the flourishing condition of whose numerous confraternities, from the Biscaia to Andalusia, from Santiago to the city of the future, is predominantly due to his Eminence Cardinal Sanchez. Yes, to him is due that encouraging "Excoisor," that glorious "Votivo Adoremus," which previous to Spain's first Eucharistic Congress he addressed to the clergy and people of the Peninsula. This was that onward momentum of his devotion to our Divine Lord by day and by night, which now brightens the religious life of Spain and whose daily progress nothing now can arrest. At the second National Eucharistic Congress held last autumn at Logroño, for the first time a Bishop, he displayed his rare qualities as a writer and orator. To him was then assigned the inaugural address at the opening of the Sessions, in which with brilliancy of expression and beauty of diction he graphically pictured the surpassing love of Spain from the early days of its Christianity for Jesus in His hermit home in the Tabernacle, tracing it step by step to the present day. At once he captured the convictions, the reason and the affection of the heart of an age, his criticism so incisive, that its unanimous voice was that the executive committee of Spain's sacramental city had not made Dr. Capperro's selection in vain. Many are the acts of charity and of almsgiving of his illustrious episcopate that are writ large in the memories and hearts of his afflicted dioceses, to whose custody, instead of the friends of his youth, he demised his mortal remains, that they might rest in the ancient Basilica. Yes, this, and many other deeds of his illustrious episcopate, given just reason to Signeura to lament the death of one whose episcopal career promised a brilliant future. His premature death with those of the Bishops of Teruel and Avila formed a triumphant prelude to his heroic succession the year after, neither having concluded the first year of his pontificate. R. I. P. JUAN PEDRO.

TWO MONTHS TO LIVE.

THAT WAS WHAT A DOCTOR TOLD MR. DAVID MOORE.

The Remarkable Experience of One Who Was an Invalid For Years—His Doctor Treated Him Without Benefit—He Gave His Renewed Health to Following a Friend's Advice.

From the Ottawa Journal. Mr. David Moore is a well known and much esteemed farmer living in the county of Carleton, some six miles from the village of Richmond. Mr. Moore has been an invalid for some years, and physicians failed to agree as to his ailment. Not only this but their treatment failed to restore him to health. Mr. Moore gives the following account of his illness and eventual restoration to health. He says:—My first sickness came on me when I was 69 years of age. Prior to that I had always been a strong healthy man. I had a bad cough, and was growing weak and in bad health generally. I went to North Gower to consult a doctor, who after examining me said, Mr. Moore I am very sorry to tell you that your case is very serious, so much so that I doubt if you can live two months. He said my trouble was a combination of asthma and bronchitis, and he prescribed some medicine and some leaves to smoke which he said might relieve me. I took neither because I felt sure I had neither trouble he said, and that he did not understand my case. Two days later I went to Ottawa and consulted one of the most prominent physicians there. He gave a thorough examination and pronounced my ailment heart trouble, and said I was liable in my present condition to drop dead at any moment. I decided to remain in the city some time and undergo his treatment. He wrote a few lines on a piece of paper giving my name and place of residence and trouble, to carry in my pocket in case I should suddenly. I did not seem to be getting better under the treatment and finally left the city determined to consult a doctor nearer home. I was made worse by an attack of la grippe, which left behind it a terrible pain in my neck and shoulders. This became so severe that I could not raise my head from my pillow without putting my hand to it and lifting it up. I went on until I was trying my sixth doctor, and instead of getting better was getting worse. The last doctor I had advised me to wait until the heat of summer was over when he would blister me for the pains in my neck and shoulders, which he felt sure would relieve it. I was very much surprised to undergo this blistering when I met Mr. Geo. Argue, of North Gower, who told me of the wonderful cure Dr. Williams' Pink Pills had wrought in him, and advised me strongly to try them. I went to the doctor and instead of going to the doctor's I bought some Pink Pills and returned home and began using them. Before I had finished my second box there was no room to doubt that they were helping me. I kept on taking the Pink Pills, and my health improved until the doctor I consulted to successfully diagnose, was rapidly leaving me. The pain also left my neck and shoulders, and after a couple of months treatment I became strong and healthy. I am now in my 77th year and thank God that I am able to go about with a feeling of good health. I still continue taking the pills occasionally, feeling sure that for a person of my age they are an excellent tonic. After the failure of so much medical treatment I think God that nothing else than Pink 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 that other ailment and 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 Pills for Pale People." Protect yourself from impostors, refusing any pill that does not bear the registered trade mark around the box.

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1. LA MADONNA DEL ANDEL. By Raphael. The original recently purchased by the British Nation for \$35,000. The Most lce. John Walsh, Archbishop of Toronto, writes. Toronto February 4th, 1897. Dear Sir— Please accept my sincere thanks for your kindness in sending me a copy of Raphael's famous Madonna del Anndel. I heartily approve of the objects of the National Art Society, and wish that all the success which it has achieved in educating the patrons of art and in encouraging the painter or later hand from the home soil, our people the vulgar taste that now infests their walls and should exercise a most healthy educational influence in educating the taste and inspiring the minds of our Canadian youth with the love of the beautiful the true. You may add my name to the list of your patrons.

2. THE SHEPHERD OF BERENICE. By P. M. Verelst. 3. THE GOOD SHEPHERD. By Holton, R.A. Each size in box. Yearly retail price \$1.25 each; 25 copies for \$25.00 or \$24.00 the rest of three. Attention: the supply is limited. Applications by post will be attended to in order as received. If supply exhausted money returned in full. Mention this paper.

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LATEST MARKETS.

Table with market prices for various goods like wheat, corn, and other commodities. Columns include item names and prices.

MONTREAL MARKETS.

MONTREAL, Feb. 22.—Grain.—The main feature in the grain market seems to be the constantly increasing stock of oats. There are 351,442 bushels of oats in the city, a stock a week ago of 56,881 bushels. A year ago this time the stock was only 192,559 bushels. In the other lines there were also very large stocks. Wheat, No. 2 hard, nominal; per 60 lbs. in store, 47c to 48c; oats, No. 2, white in store 22c to 22 1/2c; rye No. 2, 40c to 41c; barley, feed, 30c to 32c; buckwheat, per bushel, 34c to 34 1/2c. Flour.—The situation shows no improvement, except locally or on export account. Straight rollers, \$4 10 to \$4 35; straight rollers, base, \$2 05 to \$2 20; strong rollers, Manitoba, \$4 50 to \$4 75; spring patents, Manitoba, \$4 50 to \$5 05. Meal.—There is a quiet tone to the market at present and there are no quotations about the same values. Rolled, per bushel, \$1 60 to \$1 65; do per bag, \$3 15 to \$3 20; granulated, \$2 15 to \$2 20; do per bag, \$1 60 to \$1 65; standard, per bag, \$1 65. Feed.—There is moderate inquiry at the moment, but prices show no change. Bran is quoted all the way from \$9 50 to \$10 50, and shorts at the usual proportion. Butter.—The market was quiet this morning and prices did not exhibit any marked change. Finest creamery is still around the basis of 19c, a fair range being 18c to 19 1/2c. Offerings of roll butter are still quite large and prices are moderate. Inquiry at the moment, but prices show no change. Bran is quoted all the way from \$9 50 to \$10 50, and shorts at the usual proportion.

A Handsome Catalogue. We beg to acknowledge a copy of the forty-sixth annual edition of the catalogue issued by Messrs. Bruce & Co., seed merchants, Hamilton. The catalogue has a colored cover printed in rich tints, and numerous engravings of flowers, plants and insects, which make the reading matter interesting and instructive. 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 Ireland, P.Q., writes: "My son, 16 months old, had a cough so bad that nothing gave him relief until a neighbor brought me some of Dr. Thomas' Electric Oil, which I gave him, and in six hours he was cured. It is the best medicine I ever used, and I do not think I will be without a bottle of it in my house." (Gone to Buffalo. Vicar-General Quigley will to-day be consecrated Bishop of Buffalo, Toronto. The ceremony will be performed by Archbishop Walsh. Vicar-General McEwen, Fathers Ryan, Walsh, McEntee, Hand and Brennan of this city; Morris of Newmarket, Jeffcott of Oshawa, McMahon of Thornhill and Carberry of Schomberg. Mr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaint, and find Parnelee's Pills the best medicine for those diseases. These Pills do not cause pain or griping, and should be used whenever necessary. They are Gelatine Coated and rolled in the Flour of Licorice to preserve their purity, and give them a pleasant, agreeable taste."

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