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The Catholic Register.

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

VOL. I.—No. 8.

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Register of the Week.

In Canadian politics, the most important event of the week was Hon. Mr. Foster's speech on the Budget on Feb. 14. The actual receipts for 1891-92 were given at \$86,921,871. The receipts from customs alone were \$20,501,059, being a decrease of \$2,898,241 from the previous year. This decrease is mainly owing to the reduction of the duties on sugar, which alone has lessened the receipts by over \$8,000,000. Excise shows an increase of a little over \$1,000,000. This, with a slight gain in miscellaneous receipts, shows a loss from last year of \$1,687,489.

The expenditure on consolidated fund was \$86,765,894, an increase over last year, which the Finance Minister accounts for by the extra charges of the long session. On capital account, particularly in subsidies to railways, the expenditure shows a large decrease as compared with the preceding year. In spite of this, however, principally on account of the loss of receipts on account of the abatement of the duty on sugar, the Government was obliged to float a loan in England, and the national debt was increased by \$8,922,408, making the rather enormous sum of \$241,181,000 on the debit side of the country's books. A large part of this increase Mr. Foster explains away. The North Shore railway bonds, which he claims, were never a real asset, have been cancelled, and putting loans on the market at a low rate of interest has naturally forced their value below par. So far in the present fiscal year the receipts have been greater, and the expenditure less than during the same months of last year, but the expenditure will be greatly increased in the next half year by improvements in the quarantine system and work on the canals.

The statistics concerning our internal trade are at present rather unsatisfactory but Mr. Foster argues increased trade from the gain in our freight receipts on the railways of more than \$8,500,000. In foreign trades our business with the United States declined \$2,000,000 but on the other hand it increased with Great Britain by \$15,000,000, while trade with Germany, the West Indies, and the East increased greatly. The cattle trade with Great Britain suffered largely on account of their restrictions, but a large gain is shown in cheese, butter, bacon, fruit, and on account of exceptional conditions, oats. From his figures, the Minister argues continued prosperity for the country under the present financial system, particularly with reference to exports.

But the interest in this important part of his speech was overshadowed by the conclusion, when he announced

the intention of the Government regarding tariff reform. Reverting to the widespread interest in the merits of a protective policy which had been awakened by the recent elections in the United States, and the continued low prices of farm produce, he declared the willingness of his party to consider any just grievances that might be incidentally caused by the working of the present system. He could not see in free trade or unrestricted reciprocity any solution of the problems confronting them, as the one would lead to direct taxation, and the other to a loss of autonomy, at least in trade matters. Among the policies left to them were a partial reciprocity, if such could be arranged to mutual advantage, preferential trade with England, to which, if practicable the Government stands pledged, or a general revision of the tariff with the intention of equalizing the burden as much as possible, and supplying funds for carrying on the Government of the country. To this end, a committee consisting of the honourable gentleman himself and Messrs. Bowell, Wood, and Wallace will before next session find out the ideas of those interested in the question and report to the House a scheme of tariff reform. The Minister intimated his intention of reducing the duty on binder twine from 25 per cent. to 12½ per cent., of lessening restrictions on American coal oil, and a probability of restoring the duty on logs. Altogether the speech was interesting, and every Canadian will await with some anxiety the result of the investigations of the committee. The changes, judging from the tenor of the Minister's remarks, will not probably be drastic, but it is well some effort is being made to improve the financial position of the country.

On Thursday a delegation waited on the Premier to petition the Government to disallow an act of the Nova Scotia Government giving a monopoly of the mines of Cape Breton to the Whitney syndicate for a period of 99 years. The reason given for disallowance was that it would injure Imperial interests. The mines had already been leased by a company for a term of 20 years renewable at will, but the company was bound by certain restrictions concerning the prosecution of the work, etc. The present company, which is composed of American capitalists, have leased the mines at a royalty of 10c. instead of 7½c. a ton, but without any of the restrictions imposed on the former lease. Dr. Cameron, of Inverness, and Mr. Weldon of Albert attacked the measure on the grounds that it might interfere with the British fleet coaling up in war time, that it tended to introducing the Reading Company combine into Canada, and that it was unfair to the other provinces to place the output of so many mines under

the control of one firm. Mr. McKean, the former lessee of the mine, defended the rights of the Whitney men in particular, and monopolies in general, in a caustic speech. He contended that there were numerous other mines in the Province to secure against a combine, and further that the question being a purely provincial matter, should not be treated from Ottawa. The Premier in replying, said that the Government would take no step in the matter until it had obtained the opinion of the Provincial Governments on the propriety and advisability of disallowance. He intimated in reply to a question from Mr. McNeill, that it was doubtful whether the Government could interfere in the question.

On Sunday, Jan. 22nd, there took place in the Hall of the Canonization of the Vatican over the vestibule of the Basilica of St. Peter, the solemn ceremony of the beatification of a venerable servant of God, Francis Marie Bianchi, a religious belonging to the Barnabites. The hall beautifully illuminated with thousands of wax candles, was further adorned with paintings descriptive of miracles wrought through the intervention of Blessed Francis. Amongst those who had special places in the chapel were some grand nephews of the newly beatified servant of God. An immense congregation were present at the ceremony, as also in the afternoon when the Holy Father entered the Hall and spent some time in prayer before the reliquary and image of the Beatified Francis-Marie Bianchi. The throng seems to have been so great and enthusiastic that it was almost impossible to keep the people from crowding right upon the Holy Father.

The British House of Commons has been the scene of many an historic event; the platform of some of the greatest bursts of oratory the world has ever heard, and on its arena liberty's noblest champions have fought the fight of freedom, justice and autonomy. But there have been few scenes in that historic chamber like that which took place a week ago last Monday, when the Rt. Hon. Mr. Gladstone introduced his Home Rule Bill. It was the death knell to seven hundred years of tyranny on the one hand and justifiable animosity on the other. Many speeches have been delivered in that assembly—Mr. Gladstone himself has delivered several more burning with eloquence, but none ever sounded forth with such hope in its rounded periods, and such heavenly rhythm of peace and good will as fell from the lips of the old man eloquent in that speech of two hours. It was not the arraignment of England as Edmund Burke arraigned Warren Hastings for days before the

nation, nor was it the quick, fervid Pitt asserting the rights of Americans, nor the still more fiery retort of Shiel in his reply to Lord Lyndhurst when he called the Irish aliens. It was the calm explanation of a veteran premier placing clearly and equitably before the House the greatest measure it had ever deliberated upon. Its importance is derived from the man who introduced it as well as from its far-reaching consequences, for it will ever rest as a wreath of immortal glory upon the brow of William Ewart Gladstone even though he should not live to see its consummation.

The following despatch describes the actual introduction of the Home Rule Bill:

Mr. Gladstone usually leaves the house of Commons about 7 o'clock, and does not return for the night session. On Saturday morning last he waited in his seat till 1 o'clock in order to go through the form of introducing, with his own hands, the home rule bill. It was a scene destined to become historic. When the debate ended and formal leave was given to introduce the bill, Mr. Gladstone rose from his place and went to the bar at the end of the house. At the same moment all the Gladstonians and the Irish members of both sections jumped up as one man and as the venerable statesman advanced to the table with the bill in his hand to present it to the clerk, they greeted him with tremendous cheers, waving their hats above their heads. Mr. Balfour had left the house, but Mr. Chamberlain was still there and looked upon the significant enthusiasm with a twitching face. The members of the Irish party were in exceptional spirits, because earlier in the evening Edward Blake, the Canadian statesman, had shown by his reply to Mr. Chamberlain that he takes rank as one of the very ablest and most skillful debaters in the house. His speech was an instant and overwhelming success. Mr. Gladstone said afterwards that it was one of the very greatest debating speeches he had ever heard.

The Liberals have gained an important victory at Hexham, Northumberland, where Mr. MacInnes, Liberal has been elected by a vote of 4,805 to 4,358 for Nathaniel George Clayton, Conservative. MacInnes represented Hexham in the late parliament. In the general election he was opposed by Mr. Clayton, who is the leader of the Conservative party in Northumberland, Clayton was elected by a vote of 4,092 to 4,010 for MacInnes. A petition was lodged against Clayton charging that corrupt practices had been used in his behalf. He was unseated, and the Liberals have now gained the constituency.

Jeremiah Jordan, McCarthyite candidate in South Meath, was elected on Feb. 17th by a vote of 2,707 to 2,639 for J. J. Walton, Parnellite. Jordan takes the seat from which Patrick Fullam, anti Parnellite was displaced for clerical intimidation. The vote for Fullam in the general election was 2,212 to 2,129 for Dalton, Parnellite.

Amongst those who have already spoken upon the Bill is Lord Randolph Churchill, after a silence of two years. His admirers were in hope and expectation that he would supplant Balfour; but his health was entirely unequal to the struggle. Intellectually and as a politician Lord Randolph is Balfour's superior, but physically he is broken down. It is not likely that we shall hear much more from this erratic yet clever young statesman who a few years ago gave bright promise of oratorical and political talent.

IRISH AUTONOMY.

Mr. Gladstone Introduces His Home Rule Measure.

A Marvelous Oratorical Effort.

London, Feb. 13. Mr. Gladstone slept well during the night, and began work at 9.30 o'clock this morning, assisted by his secretaries. From early morning the scene in the palace yard, Westminster, was of the most animated description, groups of people assembling to watch the arrival of members. At 9 o'clock a number of representatives of the Irish cause were at the door of the house, and by 10 o'clock 60 members were waiting for admission. When noon arrived the inner lobby was packed with members and the approaches were crowded, and when the doors opened there was a disorderly rush for seats, the members shouting and struggling like a mob of excursionists, several being thrown to the floor in the excitement. The veteran Caleb Wright, Liberal M.P. for Southwest Lancashire, who is 83 years of age, fell in the door way and was trampled upon, but John Burns, M.P. for Battersea, rescued him. Meantime the struggle for entrance grew more exciting, and cries could be heard of "Keep back," "Don't kick," and other exclamations of a more emphatic character.

Mr. Gladstone entered the house at 3.30 o'clock. Every Liberal and Irish Nationalist in the house stood up and greeted him with prolonged and enthusiastic cheers. When Mr. Gladstone arose at 43 minutes past 3 o'clock to introduce the home rule bill there was another demonstration, so earnest, so enthusiastic and irrepressible that it was several minutes before he could be heard.

MR. GLADSTONE'S SPEECH.

Mr. Gladstone spoke as follows, in a clear, strong and resonant voice:—"I may, without impropriety, remind the house that the voices which usually pleaded the cause of Irish self-government in Irish affairs have within these walls during the last seven years been almost entirely mute. I return, therefore, to the period of 1856, when a proposition of this kind was submitted on the part of the government of the day, and I beg to remind the house of the position then taken up by all the promoters of these measures. We said that we had arrived at a point in our transactions with Ireland where the two roads parted. You have, we said, to choose one or the other. One is the way of Irish autonomy, a cording to the conceptions I have just referred to; the other is the way of coercion. That is our contention. It will be in the recollection of the house how that contention was most stoutly and largely denied. It was said, over and over again, by many members opposite, 'We are not coercionists, we do not adopt that alternative, and neither can we adopt it.' (Ministerial cheers.) That assertion of theirs was undoubtedly sustained by the proposal, especially from the dissident Liberals, of various plans dealing with Irish affairs. Those plans, though they fell entirely short in principle and in scope of Irish self-government, yet were of no trivial or mean importance. They went far beyond what had heretofore been usually proposed in the way of local self-government for Ireland. Well, what has been the result of the dilemma, as it was then put forward on this side of the house, and repelled by the other? Has our contention that the choice lay between autonomy and coercion been justified or not? (Liberal cheers.) What has become of each and all of these important schemes for giving Ireland self-government in provinces, and giving her even a central establishment in Dublin, with limited powers? All vanishes into thin air, but the reality remains. The roads were still there—

AUTONOMY OR COERCION.

The choice lay between them, and the choice made was to repel autonomy and embrace coercion. You cannot always follow coercion in an absolutely uniform method. In 1856, for the first time, coercion was imposed on Ireland in the shape of a permanent law added to the statute book. This state of things constituted an offence against the harmony and traditions of self-government. It was a distinct and violent breach of the promise on the faith of which union was obtained. That permanent system of repression inflicted on the country a state of things which could not continue to exist. It was

impossible to bring the inhabitants of the country under coercion into sympathy with the coercion power."

Mr. Gladstone proceeded to dilate at length upon the circumstances under which the act of union was passed, the promise of equality in the laws, and of commercial equality under which union was effected. It was then prophesied confidently, he said, that Irishmen would take their places in the cabinet of the United Kingdom, but it had been his honored destiny to sit in cabinets with no less than sixty to seventy statesmen, of whom only one, the Duke of Wellington, was an Irishman, while Castlereagh was the only other Irishman who had sat in the cabinet since the union. Pitt promised equal laws when the union was formed, but the broken promises made to Ireland were unhappily written in indelible characters in the history of the country.

IRELAND'S REPRESENTATION.

"Coming to 1832, when the resurrection of the people began, and thence down to 1850, Ireland could present here only a small minority in favor of restoring to her something in the nature of constitutional rights and practical self-government. It is to me astonishing that so little weight is attached by many to the fact that before 1856—before 1855, in fact—Irish wishes for self-government were represented only by a small minority. Since 1855, when the wide extension of the franchise was protected by the secret ballot, Ireland's position has been improved in parliament. In 1856 there were 85 Nationalists, or more than five-eighths. (Cheers.) They have been reduced from 85 to 80 under circumstances somewhat peculiar—(hear, hear)—and I must frankly own to myself, among others, for reasons totally and absolutely unintelligible. (Loud cheers.) Let us look at the state of the case as it now stands. There are but 50 out of 101, that is to say, the wishes of Ireland for Irish self-government in Irish matters are represented only by four-fifths. (Laughter.) Hon. gentlemen seem to have no respect for such a majority as that. Do they recollect, sir, that never in England has there been such a majority? (Cheers.) No parliament of the last fifty years has come within measurable distance of it. If there be anything in the great principle of self-government—which, if it be a reality, never can work except through the machinery and by the laws of representation—at any rate the voice of the Irish people, the persistency of the Irish people in delivering that voice, and the peaceful constitutional circumstances under which it has been delivered—(ministerial cheers and opposition laughter)—constitute a great fact in history. It is said, and I admit with truth, that Ireland is

NOT A UNITED COUNTRY.

I do not deny that the division which exists is a fact of great moment. In truth, were Ireland united, anything that can render Ireland formidable would become much more formidable. Were Ireland united all opposition would vanish as a shadow. (Hear, hear.) Ireland is not united in this sense, that in one portion of the country not a mere majority of the higher classes but a considerable popular feeling is opposed to the present national movement. I will not attempt to measure the numerical strength of this minority. It is said by the party opposite that the minority in the north of Ireland is arrayed in unalterable opposition to home rule. Unhappily at the successful instigation of those whose plot it was to divide the people of Ireland when they were united at the close of the last century, through the medium mainly of Orange lodges and through religious animosity, there was an inter-ration of feeling, but the Protestants of Ireland, during the period of the independent Irish parliament, were themselves not only without zeal and enthusiasm in support of Irish nationality. Inasmuch as their political life was at that period more highly developed they led on the Roman Catholic population in the political movement which distinguished that period. (Cheers.) This is written broad cast upon the history of the time. Genuine national sentiment, in the sense of national unity, had at one time prevailed among the north of Ireland Protestants. We who have seen them alter, not through their own fault, are not ready to be persuaded that they will not alter back again to the sentiments of their own ancestors—(cheers)—and with their own blood and their own people form one in people, glorious unity."

Alluding to English feeling towards Irish home rule, Mr. Gladstone said he would refrain from urging that England

would find herself exhausted and her work made impracticable by resistance to Irish demands. He could well conceive England maintaining, if so minded, resistance to Irish demands, but England's conversion to home rule had been rapid. In 1856 England's majority adverse to home rule was 211. It had now declined to 71. In face of such a fact who would guarantee the permanence of the opposition of the remainder? (Cheers.)

AN ACCOUNT OF THE BILL.

He would now ask the patient indulgence of the house while giving an account of the bill. (Cheers.) He could not undertake to supply a mere table of contents. The bill, if he did, would probably bewilder his hearers. He would, rather, seek to present the salient points, hoping to leave a living impression on the minds and memories of his hearers. If he might omit what, in view of some members, ought to be mentioned, therefore he begged them to wait and consult the bill itself, which he hoped would soon be in their hands. It would be remembered that the bill of 1856 had laid down five propositions, as cardinal principles, to which he had endeavored closely to adhere. Change there was, but not a trenchant change, from the principles of 1856. The object of the bill remained as in 1856—to establish a legislative body in Dublin for the conduct of both legislation and administration in Irish, as distinct from Imperial, affairs. (Cheers.) "The limiting conditions which were then observed, and have since, so far as we have been able to do so, been sedulously and closely served, were these: We were to do nothing inconsistent with Imperial unity. Of this I will say, whatever our opponents may say, that so far as our convictions and intentions are concerned, they would be but feebly stated by being couched in the declaration that we do not mean to impair it. We wish to strengthen it. (Cheers.) We wish to give it greater intensity than it has ever yet possessed. First, then, Imperial unity is observed, and the equality of all is observed. Secondly, the equality of all the kingdoms would be borne in mind. Thirdly, there would be equitable repartition of Imperial charges. Fourthly, any and every practicable provision for the protection of minorities would be included. The plan proposed ought to be such as to present the necessary characteristics of a real and continued settlement."

THE IMPERIAL SUPREMACY.

"In the first place, we have made it a desire to meet what we thought was no unreasonable demand, for the express mention of the supremacy of the Imperial parliament. There were two methods in which that might be done. It might be done by clause; it might be done in the preamble. We have chosen the preamble as the worthier and better, for if it were done by clause it would be too much in the character of a mere enactment. It is not necessary to say many words for such a purpose. Our words are:—'Whereas, it is expedient, without impairing or restricting the supreme authority of parliament,' and then the preamble goes on to declare the creation of the Irish legislature. With reference to the charge, frequently with good faith, made against us, that we are destroying the act of union, I wish to challenge inquiry upon this fundamental point. What is the essence of the act of union? (Hear, hear.) That essence is to be appreciated by comparing the constitution of things found in the country before 1800 with the constitution of things now subsisting in England. Before 1800 we had two sovereignties in the country. One of these was collectively lodged in the king, the houses of lords and commons of Ireland. There was no more right, in a true historical and legal sense, in the sovereignty residing in Great Britain to interfere with the sovereignty of Ireland than there was in the sovereignty of Ireland to interfere with the sovereignty of England. This bill respects and maintains these rights of sovereignty equally throughout the entire range of the three kingdoms."

THE IRISH LEGISLATURE.

"Then, the bill constitutes the Irish legislature—which consists, first, of a legislative council; secondly, of a legislative assembly—empowered to make laws for the peace, order and good government of Ireland in respect to matters exclusively relating to Ireland or to a part thereof. That power is subject to a double limitation. First of all, it is subject to necessary and obvious limitations, imposing certain incapacities on the Irish parliament, including all that relates to the

crown, regency or the vicereignty. The subjects of peace and war, public defence, treaties and foreign relations, dignities, titles, law and treason, do not belong to the Irish legislature. The law of allentage does not belong to it, nor everything that belongs to external trade, the coinage, and other subsidiary subjects. Other incapacities are imposed similar to those contained in the bill of 1856. These provide for the security of religious freedom, the safeguard of education, and for the security of personal freedom, in which we endeavored to borrow one of the modern amendments to the American constitution.

RETAIN THE VICEROYALTY.

"Then, coming to exclusive powers, we retain the vicereignty of Ireland, but we divest it of the party character heretofore borne by making the appointment run six years, subject to the revoking power of the crown. Then, also, the post is freed from all religious disability. (Cheers.) Then comes a clause which may be considered formal, although it is of great importance, providing for the full devolution of executive power from the sovereign upon the viceroy. Then comes an important provision for the appointment of an executive committee of the privy council of Ireland. We propose to make this an executive council for the ordinary affairs of the cabinet of the viceroy. The question arises, 'Shall there be any legislative council?' All decided that there ought to be such a council. It has appeared to us to be highly inconvenient to alter the membership of the legislative assembly. If we were to increase the number we do not know what the increase ought to be. If we were to reduce it, we run serious risks of causing practical inconvenience in Dublin, especially at the time when the functions of internal government come to be newly exercised, and then probably there will be a great deal to do. We therefore leave the number at 103 and we fix the term at five years. We leave the constituency as it is now."

THE LEGISLATIVE COUNCIL.

Next as to the legislative council, Mr. Gladstone said he did not think they would have been warranted, without some strong necessity, in establishing the system of a single chamber. "But in Ireland," he added, "far from finding any such necessity, we look to the legislative council as enabling us to meet the expectation that we shall give to the minority some means of a freer and fuller consideration of its views. The next thing is, shall the legislative council be nominated or elected? We came to the conclusion that a nominated council would be a weak council. (Ministerial cheers.) If it should be made weak, the council would probably enjoy a very short term of existence. We therefore propose an elective council, believing it to be the only form wherein we can give any great force to the vitality of the institution. Well, then, how do we differentiate this council from the popular assembly? We propose to fix the number at 48, with an eight-years' term of office, the term of the popular assembly being lesser. We then constitute a new constituency. The council constituency must in the first place be associated with a rateable value of £20, whereby to secure an aggregate constituency approaching 170,000 persons, including owners as well as occupiers, but subject to a provision that no owner or occupier has a vote in more than one constituency. Then there is no provision in the bill making the legislative council alterable by Irish acts."

THE ASSEMBLY.

"Regarding the legislative assembly, these 103 members must be elected for Irish legislative business by constituencies in Ireland. We make these provisions in regard to the assembly alterable in respect to electors and constituencies after six years, but in altering constituencies the power of the assembly will be limited by the declaratory act to the effect that due regard must be had to distribution of population. The bill must include a provision for meeting what is called a deadlock. In a case where a bill has been adopted by the assembly more than once, and where there is an interval of two years between the two adoptions or a dissolution of parliament, then upon its second adoption the two assemblies may be required to meet, and the fate of the bill is to be decided in joint assembly. (Cheers.)

APPEALS TO PRIVY COUNCIL.

"Next, all appeals shall be to the privy council alone, not to the council and lords. The privy council may try the

question of the invalidity of any Irish act—that is, try it judicially and with reasonable judgment, under the initiative of the viceroy or secretary of state. This judicial committee is now recognized by us as the only approach we can make to the supreme court of the United States. In composing this judicial committee due regard must be had to the different elements of nationality. (Cheers.) We have not apprehended any difficulty there.

"Other clauses provide for the security of the emoluments of existing judges and officers generally.

THE VETO POWER.

"Then there is a clause intended to correspond with the colonial validity law, the effect of which is that if the Irish legislature should pass any act in any way contrary to acts of the Imperial parliament such law shall be good except in so far as it is contrary to the Imperial enactment.

APPOINTMENT OF JUDGES.

"Two exchequer judges shall be appointed under the authority of the crown, mainly for financial business. Besides the exchequer judges it is provided that for six years all judges shall be appointed as now. We do not reserve for the Imperial parliament the power to fix emoluments. These will be fixed in Ireland, and the effect will be to establish a joint control of these appointments.

TO MEET IN SEPTEMBER.

"The month of September is probably the most convenient month for the assembly to meet. Therefore a clause provides that it shall meet on the first Tuesday in September. (Prolonged Irish cheers.)

"Certain clauses secure the initiative in regard to money bills to the assembly.

THE IRISH CONSTABULARY

"We are now coming to the important question of constabulary. We propose a gradual reduction and the ultimate dissolution or disappearance of that force, with the discharge of every obligation towards them in such a way as will not adversely affect the interests of that honorable force. During the period of transition they are to be under the control of the viceroy. It is contemplated they will be replaced by a force owing its existence to Irish authorities in local areas.

IRISH MEMBERS AT WESTMINSTER.

"On the important subject of the retention of Irish members in the Imperial parliament, I do not regard, and never have regarded, it as touching what are sometimes called the fine principles of the bill. It is not included in any one of them, but whether it be a principle or whether it be not, there is no question that it is a very weighty and organic detail, which cuts rather deep in some respects into the composition of the bill. There are strong arguments which may be alleged in defence of the retention of Irish members in parliament, but there is one argument I must put aside as a most dangerous argument and in itself quite untenable, the argument of those who say, 'Unless you retain the Irish members there is no parliamentary supremacy over Ireland.' I entirely decline to admit that argument. I say that if you do admit it at a stroke you shatter parliamentary supremacy in this country. Although I do not at all admit that parliamentary supremacy depends upon the retention of Irish members, I yet quite admit that the retention of Irish members has great practical importance, because it visibly exhibits that supremacy in a manner intelligible to the people. Besides, it gives Ireland a voice, and a full voice, in all Imperial matters. (Hear, hear.) It has this advantage! We cannot in our financial arrangements get rid of all financial connection between the two countries unless you are prepared to face a very inexpedient and inconvenient system of different sets of treaties and trade laws. That being so, it must be that British budgets will more or less influence Irish pecuniary balances. It is therefore desirable for the purpose of mitigating any inconvenience which might thence arise that Ireland should have something to say about these British budgets. I know no argument of an abstract, theoretical or constitutional character against the retention of Irish members at Westminster; but to revert to an old expression which has become rather familiar, I do not think it is in the wit of man to devise a plan for their retention which would not be open to some serious practical difficulties. (Cheers.)

DIFFICULTIES OF RETENTION.

"Retention involves two points, (1) as to numbers and (2) as to voting power.

Now as to the first question—that of numbers. Is Ireland to be fully represented in the house? (Hear, hear.) Well, probably the feeling will be in favor of the affirmative. Then arises another difficulty. What is the full representation for Ireland? In 1831 the house treated Ireland in a wise and liberal spirit by assigning 103 members to that country. That number was then beyond what according to the calculations of population in this country Ireland was entitled to, and it is claimed that unhappily the disparity has since been aggravated by a double process. The population of Great Britain has increased, while that of Ireland has diminished, and has reached a point that whereas formerly entitled to 103 members it would, according to this same ratio, now have 80. There ought to be a general determination to interpret full representation as meaning representation according to existing population. Speaking of full representation, then, I imply that the representation in the house from Ireland would be composed of 80 Irish gentlemen. Of course it follows that there would have to be an election. These 80 members from Ireland in the house would probably be indisposed to recognize a commission given to 103 members. So when it had been determined that 80 was the proper number we endeavored to arrange the schedule of the bill in such a manner that this Imperial representation would practically not clash with representation in the legislature at Dublin.

THE VOTING POWER.

"Now comes the greater difficulty: What voting power are these 80 members to have? Ireland is to be represented here fully. That is my first postulate. My second postulate is that Ireland is to be invested with separate powers, subject, no doubt, to Imperial authority. Yet still as we must from experience practically separate a certain independent power, as has been done in other legislatures of the empire, Ireland is to be endowed with separate powers over Irish affairs. Then the question before us is, is she or is she not to vote so strongly upon matters purely British. I propose this question in the true parliamentary form—aye or no? There are reasons both ways. We cannot cut them off in a manner perfectly clean and clear from these questions. We cannot find an absolutely accurate line of cleavage between questions that are Imperial questions and those that are Irish questions. (Cheers.) Unless the Irish members are allowed to vote on all British questions they must have too little or too much, because there are questions which defy our efforts to arrange them with accuracy and precision on the proper side of the line as either English or Irish. We do not see the possibility of excluding them from one of the highest and most important functions of the house, viz., that of determining the composition of the executive power. A vote of confidence is a simple declaration, but may be otherwise. I do not see how it is possible to exclude Irish members from voting on that great subject. Next, unless Irish members vote on all questions, you break the parliamentary tradition. The presence of 80 members with only limited powers of voting is a serious breach of that tradition which, whether you resolve to face it or not, ought to be made the subject of most careful consideration.

PARTIAL VOTING CONSIDERED.

"Now come the reasons against the universal voting power. It is difficult to say. 'Everything on that side Irish, everything on this side Imperial.' That, I think, you cannot do. If you ask me for a proportion, I say nine-tenths, nineteen-twentieth, perhaps ninety-nine-one-hundredths of the business of the parliament can without difficulty be classed as Irish or Imperial. It would, however, be a great anomaly if these 80 Irish members should come here continually to intervene in questions purely and absolutely British. If some large question or controversy in British affairs should they come up, causing a deep and vital severing of the two great parties in this house, and the members of those parties knew that they could bring over 80 members from Ireland to support their views, I am afraid a case like that would open a possible door to wholesale dangerous political intrigue. (Hear, hear.)

PROPOSED LIMITATIONS.

"My colleagues found themselves not well able to face a contingency of that kind. They inserted in the bill limitations on the voting power of the Irish members: to exclude them from voting

on a bill or motion expressly confined to Great Britain; (2) from voting on a tax not levied upon Ireland; (3) from voting on a vote for appropriation of money otherwise than for the Imperial service; (4) from voting on any motion or resolution exclusively affecting Great Britain.

"The whole subject is full of thorns and brambles, but our object is the autonomy and self-government of Ireland in all matters properly Irish. The Irish people certainly did not raise the difficulty to which I have just alluded the retention of Irish members in the house. This is a secondary matter in their eyes, and ought not to interfere with the principal aim. In face of the feeling that a shade of uncertainty still hangs over the question of retention of the Irish members, we have annexed to the paragraph concerning this question the words, 'Excepting and unless parliament shall determine the coming financial legislation.'

FINANCIAL LEGISLATION.

"I wish to supply the keynote to the financial part of the legislation. That keynote is to be found in the provision included in our plans from the first, wisely and generously acceded to by Ireland through her representatives, that there is to be but one system of legislation for all the kingdoms, as far as external things are concerned, that will be found to entail very important consequences. It has guided us to the conclusion at which we have arrived of the unity of the commercial legislation for the three kingdoms. This includes customs and excise duties, postoffice and telegraph. By adopting this keynote we can attain to the most valuable results and will be likely to avoid the clashing friction of agents of the Imperial government and agents of the Irish government. We can make under cover of this proposal a larger and more liberal transfer to Ireland in the management of her own affairs than we could make if we proceeded on any other principle. We hope to escape in this way all collection in the interior of Ireland of any revenue whatever by Imperial authority. The principle to which we are bound to give effect in Ireland is that Ireland has to bear a fair share of the Imperial expenditure. (Hear, hear.) The word 'Imperial' is defined in the schedule which gives the list of Imperial burdens. There are three modes in which this fair share must be apportioned. The first method is the lump sum payment adopted in 1836. This method, we thought, should disappear naturally from the new bill; for through the retention of Irish representation here Irish members will vote the Imperial expenditures. Consequently, it would seem strange under these circumstances to revert to the method of a lump sum. Another method is what may simply be described as the method of a quota—that is to say that Ireland shall pay 6 per cent. or 5 per cent. or 4 per cent., or what you please of the Imperial expenditures, which shall be taken out of the common fund. She will be debited to that extent, and will have to pay it over from her account to ours. If you fix the quota—and the quota is absolutely elastic—should the Imperial expenditures swell, the principle of the quota would still secure the relative share to be contributed by Ireland.

THE METHOD CHOSEN.

"But there is a third method, which one we adopt—that of deducting from the Irish revenues the amount due to England. There is one of these revenues to which the greatest difficulty adheres. When explaining the subject in 1836, I pointed out that there was a large revenue locally received in Ireland, but really belonging to Great Britain. The principal of that revenue was within the excise department. With the advantage of the consideration which the inland revenue department has had since the former plan was produced, we get rid of the difficulty altogether, as far as the inland revenue is concerned. We provide that revenue levied in Ireland shall be revenue really belonging to Ireland, that is revenue from goods consumed in Ireland. It is not so with the customs. With the customs there is a large debt from Ireland to this country. It is not so large as is involved in the case of excise, but still it comes up to several hundred thousands. If we adopted the method of quota, we should expose Irish finance to large and inconvenient shocks from changes introduced in English budgets. Imperial reasons also would perhaps make it necessary for us to do what we are, I think, very unwilling to do,

viz., to give Imperial officers a meddling and intervening power in relation to Irish affairs. (Hear, hear.) The third plan is to appropriate a particular fund. Say this fund shall be taken by us, and shall stand in acquittal of all obligations of Ireland for Imperial services. (This fund will sweep away all the difficulties of calculation and intervention which might belong to the quota method. Then we have the fund practically in our hands in the management of the customs revenue of Ireland, which must be British. Consequently, we shall be receivers of a fund which will never go near the Irish exchequer. If it be deemed a fair and convenient arrangement, there can be no question of handing it backwards and forwards. We should keep it, and give Ireland a receipt in full, instead of coming upon her for heavy payments from year to year. Then, next, the customs fund would be very nearly the right amount. I do not know what the house might consider the right amount. Judgments might fluctuate. Some might say 4 per cent., some 5 per cent., some a little more than 5 per cent. But the amount is this £2,400,000 yearly gross. Sixty thousand pounds allowed for collection leaves £2,370,000 net. With the Imperial expenditure at £9,000,000, £2,370,000 is a sum that drops between a charge of 4 per cent. and a charge of 5 per cent. The Irish members will observe that by that means everything of a practical nature we will hand over to them. Though the rates of excise and the post and telegraph rates will be a fixed amount, the authority and the whole control over them will be absolutely in the hands of Irish officers. The fund plan falls short of the exactitude of the quota plan. The latter method meets every exigency of peace and war; but this plan is not quite so exact.

POSSIBLE DIFFICULTIES.

"Questions may arise, such as, Are we assured that we shall obtain from Ireland a fair share of assistance in great Imperial emergency? I myself am bound to say that I think there is very little to fear from trusting the patriotism and liberality of the Irish legislature. (Opposition cries of 'Oh, oh!' and cheers from the government benches.) Stinginess was never a vice of the Irish people, and if we look forward very much I am afraid her sufferings will be due to generous extravagance rather than to meanness. When we come to a state of war we have to look to three sources—customs, excise and income tax. With regard to customs, we propose to leave them to our hands, so that there can be no difficulty in adopting contributions so far as customs are concerned. With regard to excise, we have in view a proposition to retain considerable control in our hands, which considerable power will enable Great Britain to make sure of having aid from Ireland, if she thinks such provision necessary. The Irish balance sheet stands thus.—On the credit side would appear excise, £3,220,000, while taxation, which goes over stamps, income tax, excise license, which are £1,950,000, postal revenue, £740,000, crown lands, £65,000, miscellaneous, £140,000, making a total of £5,000,000. On the other side, Ireland takes over the whole of the civil charges, with the exception of the constabulary charges of £5,110,000, inland revenues £160,000, and postal service £790,000. We propose that Ireland shall take part of the constabulary charges, amounting to £1,600,000. This would bring the Irish charges to £5,160,000. We propose that she shall receive against that the items I have put to her credit, amounting to £5,600,000. Thus she will have a clear surplus of £500,000 with which to start on her mission.

IMPARTIAL CONSIDERATION ASKED.

"I will now release the house from the painful consideration of details which it has pursued with unexampled patience. I have tried to convey the fundamental conception and spirit of the scheme. I submit that the plan may be imperfect, but I hope it will receive impartial consideration. Although here may be friendly and unfriendly criticisms, I hope I shall not give offence when I express my deep conviction that a plan closely resembling this, if not the present proposal, of an identical legislative chamber for Ireland may shortly become a law. There is one risk, and that is that if the controversy is unduly and unwarrantably prolonged the demand for self-government in Irish affairs may become a demand for the repeal of the union and the re-establishment of dual supremacy on these islands. I hope that the ship of state will

The Churches Last Sunday.

Special solemnity was given to the Vespers of last Sunday evening on account of the Jubilee of our Holy Father the Pope. Father Ryan preached an eloquent sermon on Leo XIII. as the Light of the Age.

The Forty Hours' Devotion was opened last Sunday morning at St. Paul's Church by his Grace the Archbishop, who preached a very learned and touching sermon upon the Blessed Sacrament. The High Mass was sung by Father Tooley of St. Michael's College. Father Radcliff of St. Paul's acted as deacon, and Mr. Carbery as sub-deacon, and Father Hand of St. Paul's as master of ceremonies. Father Kelly of the House of Providence assisted the Archbishop at his throne. Vicar General McCann preached in the evening.

Musical Vespers were sung last Sunday at St. Helen's, Brockton, and a brilliant sermon was preached by the Rev. Father McBrady of St. Michael's College in aid of the Conference of St. Vincent & Paul.

The Home Rule matter has crowded us so much this week that the above short notices take the place of what deserved more attention and space.

Toronto Savings Bank Charitable Trust.

The annual meeting of the Toronto Savings Bank Charitable Trust was held on Monday evening the 20th instant at St. John's Grove, his Grace the Archbishop presiding, with Messrs. Thomas Flynn, G. W. Kiely and M. O'Connor, members of the Board, present. Each and every member of the Board expressed regret at the absence of Monsignor Rooney, who was precluded from attending through severe illness, but hoping he would soon again be restored to his usual good health and vigor to take part in the charitable work with which he has been so long identified.

During the evening the Board set aside from the funds of the Trust the sum of \$300, and the treasurer, Mr. O'Connor, was instructed to make the following distributions:

- House of Providence.....\$200 00
- St. Michael's Hospital..... 200 00
- St. Nicholas Home..... 100 00
- Orphanage, Sunnyside..... 100 00
- Sisters of Good Shepherd..... 100 00
- House of Industry..... 100 00

This trust is admirably managed. The directors and the efficient Secretary Treasurer give their services without fee or reward, and guard the Trust with a vigilance and care that could not be surpassed. They are thus enabled to distribute those large sums every year amongst the charitable institutions.

Condolence.

At a meeting of the County Board, York County, A. O. H., held on Feb. 15, the following resolution was unanimously passed:

Whereas it has pleased Almighty God to remove by the hand of death, Thomas Kennedy, the beloved father of our esteemed Brother, P. M. Kennedy:

Be it resolved that this Board tender its heartfelt sympathy to Brother Kennedy and family in the loss they have sustained.

Be it further resolved that a copy of this resolution be forwarded to Brother Kennedy, and spread on the minute book; and also published in THE CATHOLIC REGISTER and the Catholic Record.

T. McKEAGUE, County Secretary.

At the last meeting of Sacred Heart Court No. 201, Catholic Order of Foresters, it was moved by John J. Moran, seconded by L. V. Dussseau, that:

Whereas the members of this Court have learned with profound regret of the death, on the 5th instant, of Bro. John J. Sylvas; and

Whereas by his death Sacred Heart Court has lost a valued member, the community a good citizen, and his family a kind husband and father; and while we bow in humble submission to the will of the Almighty, we do extend to the wife and family of the deceased our heartfelt sympathy in their sad bereavement and the great loss they have sustained; and we pray that God will give them strength to bear their great affliction.

Be it further resolved that copies of this resolution be sent to the family of the deceased, and to THE CATHOLIC REGISTER, and that the same be spread upon the minutes; also that our Charter be draped in mourning for the space of three months.

Death of Father Finan.

We regret to chronicle the death of another of Toronto's most veteran and amiable priests, the Rev. Father A. P. Finan, who died at the House of Providence last Sunday morning. A more extended notice will appear next week. May his soul rest in peace!

For Colds and Sore Throat.

Sms.—We use Hagar's Yellow Oil in our family for colds and sore throats; and it is excellent. My sister had asthma since childhood, but on trying Yellow Oil for it she soon was cured.

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This old and reliable firm are always to the front with richest and rarest novelties in the wholesale dry goods line. There is nothing new or fresh from the loom—whether it be in the coarser fabrics or the finest products—that cannot be found at the colossal house on Wellington and Front streets; so that an invitation to inspect the wares piled therein is invariably looked for by the trade, because of the excellence of the commodity and the courtesy and liberality of the proprietors. It will be seen by advertisement in to-day's REGISTER that a specialty for milliners is offered; and we feel certain that those who buy will get full value for their outlay, which is a marked characteristic in the dealings of Messrs. John Macdonald & Co.

Clerical Changes.

Father McRae goes from Smithville to Brechin, and is replaced in his old parish by Father La Fontaine who up to the present has had charge of the Italian mission in the city. This has been abandoned for a time, owing to the scarcity of priests in the Diocese. Owing to the death of Father Finan the House of Providence will be served by Father Kelly, who has charge of it, as well as of the Christian Brothers on Duke Street.

The British America.

We publish in another column the fifty-ninth annual report of the British America Assurance Company, read at its annual meeting held in this city last week. A gratifying increase in the year's business is noticeable in the balance sheet—a volume representing \$312,589.25, as compared with \$765,057.71 for 1891. There were two dividends of \$17,500 each, which left in the surplus fund a balance over \$427,709.83. The long-standing of the British America has given it a reputation throughout the Dominion and the United States of the highest character; and the outlook promises increased profits to the shareholders, amongst whom are many of our leading capitalists.

Month's Mind.

The service of the Month's Mind was held in St. Joseph's Church, Leasideville, on Thursday the 16th inst. for the late Father O'Reilly. Father Bergin officiated upon the occasion with Father Hand as deacon and Father Coyle as sub-deacon. The other clergymen present were Fathers J. Walsh, F. Ryan, F. Walsh, C. S. B., and F. Rohleder.

He was a young lawyer and was delivering his maiden speech. For two weary hours he talked at the court and jury, until everybody felt like lynching him. When he got through, his opponent, a grizzled old professional, arose, looked sweetly at the Judge, and said: "Your Honor, I will follow the example of my young friend, who has just finished, and submit the case without argument." He then sat down, and the young lawyer felt as though cold water was coming down his back.

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Not only safety from mineral poison (of which B. B. B. does not contain the slightest trace), but prompt and certain action in the cure of disease may be confidently relied on from the use of this unrivalled natural specific for Dyspepsia, Constipation, Bad Blood, Headache, Bilioussness and all diseases of the stomach, liver, bowels and blood.

THE BRIGHT FLOWERS must fade, but young lives endangered by severe coughs and colds may be preserved by Dr. Thomas' Electric Oil. Croup, whooping cough, bronchitis in short all affections the throat and lungs, are relieved by this sterling preparation, which also remedies rheumatic pains, sores, bruises, piles, kidney difficulty, and is most economic.

THE MARKETS.

TORONTO, February 23, 1893.

Wheat, fall, per bush.....	\$0 67	0 68
Wheat, red, per bush.....	0 67	0 00
Wheat, spring, per bush.....	0 62	0 63
Wheat, goose, per bush.....	0 57	0 60
Barley, per bush.....	0 33	0 43
Oats, per bush.....	0 00	0 38
Peas, per bush.....	0 58	0 59
Dressed hogs, per 100 lbs....	8 50	8 65
Chickens, per pair.....	0 55	0 65
Butter, per lb.....	0 22	0 24
Eggs, now laid, per dozen....	0 25	0 28
Beets, per bag.....	0 65	0 75
Turnips, per bag.....	0 30	0 40
Cabbage, new, per doz.....	0 40	0 50
Celery, per doz.....	0 50	0 00
Onions, per bag.....	0 90	1 00
Lettuce, per doz.....	0 15	0 00
Parley, per doz.....	0 15	0 20
Radishes, per doz.....	0 20	0 00
Carrots, per bag.....	0 40	0 50
Potatoes, per bag.....	0 85	0 20
Apples, per bbl.....	1 00	2 00
Hay, timothy.....	8 50	12 00
Straw, sheaf.....	7 00	8 00

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Hon. Sir R. J. CAITWRIGHT, K.C.M.G.,
Hon. B. C. WOOD, Vice-Presidents.

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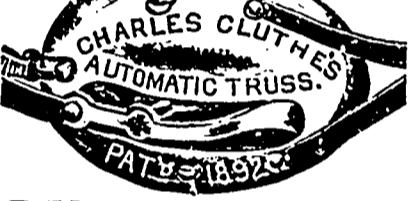
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PASTORAL OF LAST LENT

- or -

His Grace the Archbishop of Toronto.

(Continued.)

PRAYER, PRIVATE AND PUBLIC.

It is unnecessary to dwell here on the necessity and efficacy of prayer as a plentiful source of grace and a powerful means of salvation. Prayer is the ordinary means by which we may obtain from the all bountiful God, the graces of which we may stand in need. Without the grace of God we can do nothing conducive to salvation, we cannot of ourselves have a good thought or express a good word that would make for our eternal destiny. "Without Me," says Christ, "you can do nothing." (John xv.: 5.) We are not, says St. Paul, "sufficient of ourselves as of ourselves to think anything, but our sufficiency comes from God." (2 Cor. iii.: 5.) "We cannot," says the same Apostle, "pronounce the name of Jesus except in the Holy Ghost." (1 Cor. xii.: 8.) Now, this all-necessary grace comes to us in life-giving streams, through prayer as its ordinary channel. "Ask and you shall receive," says Christ, "seek and you shall find, knock and it shall be opened unto you, for every one that asketh receiveth." (Math. vii. 7.) He also tells us that we ought always to pray and not to faint, to watch and pray that we may not enter into temptation." (Mathew xxvi.: 41.) As to the efficacy of prayer, our Lord assures us that every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened unto him." (Luke xi.: 9.) And again, "Amen, amen I say to you, if you ask the Father anything in my name He will give it to you." "Ask and you shall receive, that joy may be full." (John xvi.: 23.) In various other parts of Holy Writ our Saviour gives us the same express assurances of the efficacy and fruitfulness of prayer, and pledges His solemn word that prayer, offered to His Father in His name, shall not fail to obtain the most abundant graces and blessings from heaven. Prayer, then, is not only a most necessary duty, but it is also a most powerful and efficacious means of salvation. St. Alphonsus, somewhere says that no man ever went to heaven except through prayer, and no man ever lost his soul and went to hell except through neglect of prayer.

Our Lord tells us that it is only he that perseveres unto the end shall be saved. (Mathew x.: 22.) And St. Augustine teaches that whereas some graces are given without prayer, such as the beginning of faith, there are others which are never given without prayer, such as final perseverance. Final perseverance is a necessary condition of salvation. But final perseverance cannot be obtained without prayer. Therefore prayer is necessary for salvation.

Prayer may be classified (1) as private or personal prayer, (2) as family prayer, (3) as public prayer. The obligation and duty of prayer is personal, inalienable, and cannot be relegated to others. It is true that the prayer of intercession is most useful and salutary, and can, and does, obtain great graces for others, but its efficacy may be obstructed and prevented by the unworthy dispositions of those in whose behalf it is offered. It is only when we pray for ourselves and with the requisite dispositions and conditions, that we can be sure of the unfailing efficacy of prayer. We should not, therefore, leave to others a duty which we owe to God and to ourselves. We should say our prayers every morning and every night, and in all temptations, dangers and afflictions. We can make our daily actions and labours so many acts of prayer and divine worship, by offering them up to God, for His honor

and glory, in fulfilment of His holy will, in penalty for our sins, and in union with the labours and sufferings of Jesus Christ. We can make our life a habitual prayer, we can make it supernatural and holy, by frequently during the day raising our minds and hearts in short acts of faith, hope and charity, and in adoration of the Divine Presence, remembering that our God is present to all our thoughts, words and actions, and that "in Him we live, move, and have our being." In this way we shall make daily strides towards spiritual perfection. "Walk before Me and be perfect," saith our Lord; in this way prayer shall become in our hands a golden key, that will unlock for us God's choicest treasures, and will, one day, open for us the gates of heaven.

FAMILY PRAYER.

Family prayer is that which is shared in by the family and is a most potent means of sanctifying the Christian home, and of bringing down abundant graces and blessings on the family. The Christian home, in which family prayer is practised, becomes a sacred oratory, a holy shrine which Christ honours and blesses by His presence. "Where two or three are gathered in My name there I am in the midst of them," (Mathew xviii.: 19.)

Oh, happy the Christian home which has Jesus Christ as its guest, and blessed is the family that is modelled after the holy Family at Nazareth. In it the father and mother will be honoured and revered, their old age will be tenderly cared for, and the gray hairs of aged parents will be brought down with honour to the grave; there the children will be docile, reverent and obedient, will grow up in virtue and the holy fear and love of God, will bring many blessings on themselves, will be pleasing to God, and will possess the respect, esteem and confidence of their fellow men, will, in a word, be faithful Catholics and good members of society. Such a home will be a blessed and holy place, abounding in peace and happiness, sweet and redolent of virtue "like the fragrance of a rich meadow that the Lord hath blessed." "Sicut odor agri pleni cui benedixit Dominus." (Genesis xxvii.: 27.)

THE DEVOTION OF THE ROSARY.

The Rosary is an excellent form of family prayer as well also as of public prayer. It embraces the various mysteries in the lives of our adorable Redeemer and of our Blessed Lady. In saying it we pray directly to our Father who is in heaven, and we engage the Blessed Virgin to exercise her powerful intercession and patronage on our behalf. And could we have a better advocate in the Court of Heaven than God's Virgin Mother? If, as St. James tells us, the prayer of the just man availeth much, what must be the power and efficacy of the intercession of the Blessed Virgin for us, with her divine Son, whom she bore in her womb, whom she tenderly nursed in His infancy, whom she faithfully cared for in the days of His childhood, to whom she was the best of mothers during His hidden life at Nazareth, who hungered with Him, toiled and suffered with Him, and who stood by Him during the long hours of His crucifixion, when even the Apostles stood afar off, and stayed there till the last drop of the precious blood was shed, and the tremendous "Consummatum est" was uttered and the last sigh was given, heroically faithful and sublime in her mother's devotion to the last. O! how could such a Son refuse the petitions of such a mother, how could He be indifferent to her least wish, how could He, who shed His precious blood and died the death of the Cross for human salvation, reject the prayers that His loving Mother offers up for the conversion and salvation of His people? Her prayers and intercessions must be

simply all-powerful with her adorable Son, and most efficacious in obtaining for us the greatest graces and mercies. But will our gracious Lady, now that she is enthroned in heaven at the right hand of her divine Son, now that she is in the glory of heaven, clothed with the sun, and having the moon under her feet, and a crown of stars on her head, will she care for us, will she take an interest in our welfare, will she sympathize with our sufferings, will she plead before the throne of God for the salvation of our souls, and the securing of our immortal destinies? To answer such questions it is sufficient to say that in the order of grace she is our Mother. Being the Mother of the Redeemer she is the Mother also of the redeemed. By the dying breath of Jesus Christ, she was solemnly given to us as our Mother, and we were given to her as her children when our dying Lord said to us, in the person of St. John, "Son, behold thy mother," and from that moment the children of the Church, in the person of St. John, took her to themselves as their mother. As our heavenly Mother she will not be neglectful of our spiritual interests. The mother cannot forget the child of her womb. Unlovely and repulsive he may look to others, but they do not regard him with a mother's eyes. He may have lost the innocence and moral beauty of his boyhood, he may have become a hardened criminal and be ostracised and shunned by his fellow men, but as long as his mother lives he has one true, constant and undying friend. He may become an outlaw and be bidden away from the haunts of men, but as long as his mother has a roof to cover her he will there meet the warm welcome, and bright smile, and the comforting word, when he comes home again. Even though he should break her heart, yet will she cling to him, and even though human justice should for his crimes condemn him to an ignominious death the mother will stand under the shadow of the scaffold to receive his last sigh and to utter a prayer and a benediction for the soul that is gone. Deep and broad as the unfathomed sea is the mother's heart with its mighty love and undying affections. Now, the Blessed Virgin is the best of mothers, she is deeply interested in our welfare, and she never ceases and never will cease to plead for us with her mother's voice until all the elect children of God shall be gathered into their eternal home. The Rosary, therefore, must necessarily be a most powerful and efficacious form of prayer, and such it has always been found to be, since its first use in the life and history of the Church. Generations and generations of our Catholic fathers have been sanctified by the use of the Rosary, their hearts best wishes and souls aspirations have reached to heaven on the wings of its prayers, the holy Church has triumphed over its enemies through its instrumentality, and countless Catholic homes have been brightened and blessed by the contemplation of its mysteries and the recitation of its prayers. Hence, our Holy Father Leo XIII. has enriched it with many indulgences, and by his supreme authority, as Vicar of Christ, has most earnestly recommended its use to the faithful. We, therefore, earnestly exhort our people to make use of this venerable and fruitful form of prayer in their family devotions; and we request the pastors of souls to make it enter largely into the public devotions of the Church in Advent and Lent as well as in May and October.

(TO BE CONTINUED.)

An obedience to the simple laws of hygiene and the use of Ayer's Sarsaparilla will enable the most delicate man or sickly woman to pass in ease and safety from the icy atmosphere of February, to the warm, moist days of April. It is the best of spring medicines.

Speak little and gently, little and well, little and frankly, little and amiably.

NASAL BALM NEVER FAILS CURES GOLD AND HEAD CATARRH

- Church Pews -

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The Bennett Furnishing Co., of London Ont. make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of pews in the Brantford Catholic Church, and in St. Michael's Cathedral, Toronto, St. Lawrence Church, Hanilton, Rev. F. T. McEray; Thorold R. C. Church, Rev. J. F. Sullivan; Hospeler R. C. Church, Rev. E. P. Slaven; Little Current R. C. Church, A. P. Kilgannon, Esq.; Renous Bridge R. C. Church, New Brunswick, Rev. E. S. Murdock. We have also supplied Altars to Rev. Father Walsh, Toronto, Rev. J. A. Kealy, Mount Carmel, Father McGeoghegan, St. Augustine, V. G. McCann, Toronto, Rev. G. B. Kenny, Guelph, Rev. J. C. Homan, Dundas, Rev. R. Maloney, Markdale, Father Roman, Wallaceburg, St. Joseph's Convent, Toronto, Sacred Heart Convent, London and Sacred Heart Convent, Halifax, N.S.

We have for years past been favoured with contracts from members of the clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing pews for new churches in that country and Ireland. Address BENNETT FURNISHING CO London Ont., Canada

SEASON OF LENT AND HOLY WEEK.

Table listing various Lenten devotional books and their prices, including 'Meditations for the Holy Season of Lent', 'Lenten Sermons by Sebald', 'The School of Jesus Crucified', etc.

D. & J. SADLIER, No. 123 Church street, Toronto, Ont. | No. 1069 Notre Dame st. Montreal, P.Q.

JUBILEE VOLUME.

WANTED in all parts of Ontario Catholic agents to sell the Volume commemorating the Jubilee of the Diocese of Toronto, and 25th anniversary of the consecration of Archbishop Walsh. The work is an exhaustive history of the rise and progress of the Catholic Church in Canada. Now is the time for energetic agents of both sexes to make money. Write for terms and sample copy to GEO. T. DIXON, 40 Lombard St., Toronto

A Breton Beggar.

In the D. Cathedral.

In the brown shadow of the transept door,
 Gray wings and granite prophets overhead,
 Which are so ancient they can age no more,
 A beggar begs his bread.

He, too, is old—so old, and worn, and still,
 He seems a part of those gaunt sculptures there,
 By wizard masons lowered with power and will
 To sometimes mean in prayer—

To moan in prayer—moving thin carven lips,
 And with faint senses striving to drink in
 Some golden sound, which peradventure slips
 From the altar's heart within.

What is thy prayer? Is it a plaintive praise,
 An intercession, or an anguished plaint,
 Remorse, oh sinner, for wild, vanished days,
 Or ecstasy, oh saint?

And through long hours, when thou art wont to sit
 In voiceless silence, what inspire thy thought?
 Is thine an utter drowsing; or shall wilt
 Still travail, memory fraught?

Hearst thou old battles? Wast thou one of those
 Whose angry firelocks made the hill-sides ring
 When, clad in skins and rage, the Chouans rose
 To die for Church and King?

Or dost thou view, in woe and sad array,
 The long-dead Cossacks, the y of whom men tell,
 That always led the war they marched away,
 And that they always fell?

So touching are thine eyes which cannot see,
 So great a resignation haunts thy face,
 I often think that I behold in thee
 The symbol of thy race;

Not as it was, when banish Artorian
 Sang the high praises of their Ago of Gold;
 But as it is, a semi-long-tressed man,
 Exceeding poor and old,

With somewhat in his eyes for some to read,
 Albeit dimmed with years and so rarely felt—
 The mystery of an antique deathly creed,
 The glamour of the Celt.

V. G. P., in Macmillan's Magazine.

Women of Irritable Temper.

It is like living in a den of snarling animals to live with a person who has this sort of temper, writes Ella Wheeler Wilcox. Many an Eden is destroyed by it, while the possessor prides himself upon being a good Christian, and doing his whole duty by his family. Yet, if the soup lacks a little salt, or contains a little too much pepper, if a meal is a moment delayed, if a child is noisy in its mirth, if a drawer sticks, or a door slams, or a chair creaks, each trifling calls forth an exhibition of disagreeable temper, which ruins the comfort and peace of the household for an hour. Many a woman is addicted to this sort of temper and calls it "her nervous" and considers herself the most devoted wife and mother in the world. Yet if she is obliged to delay her dinner for any member of the family, if she is called from one task to perform another, if the children scatter their playthings, or leave their schoolbooks in the parlor she indulges in such petulant scolding, that a gloom settles over the whole household. She would consider it no difficult thing to die for that household, if it were demanded of her. But to control her irritable temper is a task too great to demand of her. And so the Eden is destroyed, and the children grow up eager to get out of the home where everything is uncomfortable, and the parents wonder why all their children, for whom they have toiled and saved, seem to care so little about their home, and why they seem so anxious to seek pleasure elsewhere.

UNTOLD MISERY—WHAT A WELL KNOWN COMMERCIAL TRAVELLER SUFFERED AND HOW HE WAS CURED—GENTLEMEN—About five years ago I began to be troubled with Dyspepsia, and for three years suffered untold misery from this terrible complaint. I was at that time travelling for Messrs. Walter Woods & Co., Hamilton, and was treated by some of the best physicians in the country, but all to no purpose. I continued to grow worse; one day I was induced to try a bottle of Northrop & Lyman's VEGETABLE DISCOVERY, and to my great surprise and joy, I soon began to improve. I continued using this medicine, and when the third bottle was finished I found I was entirely cured; and as a year has elapsed since then, I feel confident that the cure is complete and permanent. To all afflicted with this distressing complaint I heartily recommend Northrop & Lyman's VEGETABLE DISCOVERY, believing that the persistent use of it will cure any case of Dyspepsia.

Signed, T. S. McINTYRE.



TRADE MARK

In order to bring this grand Blood Specific before the public in the shortest possible time, and to instruct them as to how many diseases can be reached and cured by a thorough blood-purifier like Ozone Specific, the manufacturers have decided to offer

\$200 IN CASH PRIZES

To those sending in the largest list of "Names of Diseases;" all doctors and druggists, or those connected with these professions, being barred from competing.

First Prize is \$50; the next two, \$25 each; the next five, \$10 each; and the next ten, \$5 each. Total, 18 Prizes.

The prizes will be awarded in rotation, to the first person from whom the largest list is first received, and so on until the end.

CONDITIONS FOR COMPETITION.—All those so competing must enclose 9 cents in postage stamps, for which we agree to register their names as competitors; to acknowledge receipt of list and mail them our treatises upon "Ozone Specific." This competition closes March 25th, and on April 1st the successful winners will receive Certified Cheques mailed to their respective addresses. *No letters delivered otherwise than through the Post Office will be considered as competitors.*

Now get out your old patent medicine almanacs and prepare a list; it will cause a surprise to many at the largeness of the list. Address all mail to

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 Nature's True Physical Disinfectant
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 Purify it with Nature's Forces
 Has No Equal as a Germ Destroyer**

**How Many . . .
 Different Diseases
 Are Known . . .**

Satelli's Appointment.

A dispatch from Rome, dated Feb. 3, says that the Holy Congregation of the Propaganda has addressed the following declaration to the Catholic archbishops in the United States:

Most Illustrious and Most Reverend Sirs: The Supreme Pontiff has many reasons of sadness on account of the distresses which the impudent endeavors of wicked men are trying to bring upon Christianity, especially in Europe. On the other hand, it is a great consolation to him to see the increase of Catholicism, with God's aid, elsewhere in the world.

This is especially true of the great republic, for, where scarcely a century ago there was hardly a vestige of Catholicity, we see now everywhere, as it were a new progeny of the church, flourishing in the great number of its faithful in the institutions of government, its orders and hierarchy, and its large senate of bishops.

Encouraged, therefore, the Pontiff not only follows with great interest the things pertaining to the good of religion in these parts, but has tried to show plainly his great solicitude.

When the university at Washington was opened it pleased the Pontiff to send a prelate to congratulate the bishops on the event, and to encourage them to still greater works. Now, in the fourth century after the shores of America, separated by the ocean from the old world, were first discovered and while the memory of the auspicious event is being celebrated in festivals the Pontiff who is a great admirer of the republic, delegates the same prelate, a man of the highest dignity, to testify to the Pope's regard for this people. The care of the most thoughtful Pontiff has not rested here.

Since growth has brought the church in America to a stage of maturity in which it ought to be favored with those institutions with which the church has flourished elsewhere, the Pontiff does not desire that there should be any obstacle to supplying those aids of Christianity, whereby there may be closer union with the centre, and whereby Christian unity may the more greatly increase.

His Holiness, therefore, orders the Holy Congregation of the Propaganda to signify to the bishops of the United States that he has determined to appoint the Venerable Francis, titular archbishop of Iepanto, apostolic delegate to the United States. This, moreover, according to the custom of the church, seemed appropriate to the state of dignity which the Catholic religion has attained in America, and especially on account of other peculiar circumstances.

Therefore doubtless, you, illustrious prelates, will receive joyfully what the Pontiff has thought it well to do for the honor and good of the church. While informing you of the most wise determination of His Holiness, we express a firm hope that you will diligently assist the distinguished man whom the pastor of the whole church has made delegate among you in everything pertaining to your affairs.

Given at Rome by the Sacred Congregation of the Propaganda, January, 1893.

Your Grace's obedient servant,
LEDOCHOWSKI.

Have You Asthma?

Dr. R. Schiffmann, St. Paul Minn., will mail a trial package of Schiffmann's Asthma Cure to any sufferer who sends his address and names this paper. Never fails to give instant relief in worst cases, insures comfortable sleep and cures where others fail.

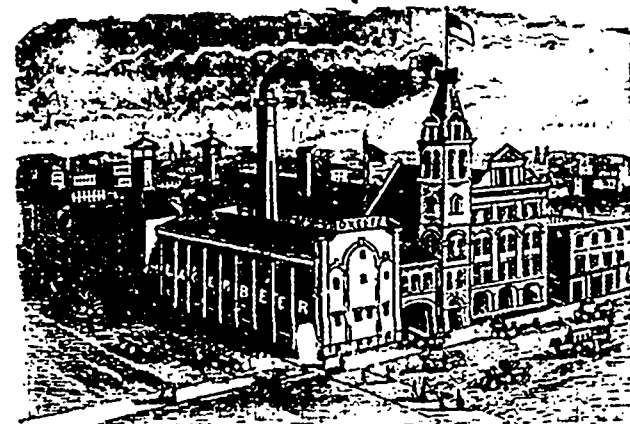
STILL ANOTHER TRIUMPH—Mr. Thomas S. Bullen, Sunderland, writes: "For fourteen years I was afflicted with Piles; and frequently I was unable to walk or sit, but four years ago I was cured by using DR. THOMAS' ELECTRIC OIL. I have also been subject to Quinsy for over forty years but Electric Oil cured it, and it was a permanent cure in both cases, as neither the Piles nor Quinsy have troubled me since."



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THURSDAY, FEBRUARY 23, 1893.

Calendar for the Week.

Feb. 23—St. Peter Damian, Bishop and Doctor.
24—St. Matthias, Apostle, Ember Day.
25—St. Felix, Pope and Confessor.
26—Sunday, second of Lent.
27—St. Anthy, Pope and Martyr.
28—The Lance and nails of Our Blessed Lord.
Mar. 1. St. Francis de Sales, Bishop and Doctor.

Rules for Lent in the Archdiocese.

1st. All days of Lent, Sundays excepted and fasting days.

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

3rd. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted 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 labor, or some other legitimate cause, cannot observe the law.

Lard may be used in preparing fasting food during the season of Lent, as also in all days of abstinence throughout the year, by those who cannot easily procure butter.

The season within which all who have attained the proper age are obliged to make the Paschal Communion commences on Ash Wednesday and terminates on Trinity Sunday.

Philosophical Talks.

WHAT IS HAPPINESS?

Every one wants to be happy, but not every one knows what happiness is. Some men may be born poets, some may become orators, or artists, or millionaires. But all men are born to be happy, and all can become saints. What all men naturally and necessarily desire, all are able to attain, and all men naturally and necessarily desire happiness. Man is free in choosing the means he thinks will lead to happiness, he is free to aim at special, particular and partial ends, he is not free with regard to the desire and pursuit of happiness which is his last end. Man is made for happiness and he cannot change his nature. He must take himself as he is, for better or worse. He may indeed miss his end. He may choose the worst part instead of the best. But he cannot choose the worst because it is the worst. The object of every rational choice must be real or apparent good. The last end of every human act must be real or apparent happiness.

And just here is the beginning of sorrow and woe. *Humanum est errare*, man may make a mistake, and his mistake may be fatal and final. He may choose the apparent for the real, the false for the true. He may say to evil, "be thou my good," and to the creature "be thou my God." In looking for happiness man listens too often to the cry of his heart, without considering the question of his soul. The cry of the heart is—Where is happiness? The question of the soul—What is happiness? And the question of the soul should be heard and

answered first. Following the cry and the craving of the heart, men rush madly on in the pursuit of money, pleasure, honor and power. All these things say what earth and sea and sky, and all that is in them said to Augustine. "Your happiness is not here. seek higher." But the heart is deaf and blind. It can crave and cry; it will not listen. It is only the soul that sees and hears. The soul hears the cry of the disappointed, dissatisfied heart—"Vanity of vanities"—and looks for the cause and cure. The cause of the disappointment, says the soul, is the seeking for happiness where it is not. the cure is to know what happiness is before it is sought for. Human happiness cannot be in material things, for man is not all material, neither can it be in things that perish, for man is not all mortal. The mind must have something beyond the material. The soul and the heart take in the eternal. The happiness that all desire must be within each one's reach, and money, or pleasure, or power, is not to be had for the asking. The poor and lowly may and must be happy as well as the rich and powerful. And happiness must be possible even in sickness, sorrow and pain. Happiness then is not health, nor wealth, nor honor, nor power, nor length of days. Happiness is not in having, nor in being. Not only is it not in having all material things, and in being honored, esteemed and loved, it is not even in having all spiritual gifts and graces, nor in being virtuous and good. Happiness is not in having or being at all, it is in *doing*. It is not a state, or a habit, or a virtue, it is essentially an *act*; and it is an act proper to man as man.

Now man is a microcosm—a little world in himself, a compendium of creation. He feeds and grows as the plant. He feels and moves as the animal. He knows and loves as the angel. The act that is man's happiness is not the act of the plant nor of the animal, it is an act that is only a little less than the act of an angel. But angels do not come into philosophical talks.

Some, indeed, of the children of men seem to be satisfied with the life and action of the flower or the butterfly, with the happiness of the sensitive plant or the sensual beast. But man cannot make a beast of himself. He may, indeed, fall lower than the beast, but he can never be happy on the husks of swine. Materialistic moralists would tell him he ought to be, for they would make him little less than the beasts, giving him protoplasm as his origin and evolution as his last end. Mr. John Morley would go further and make man a machine. "The good man," he tells us, "is a machine whose springs are adapted so to fulfill their functions as to produce beneficent results." When the steam engine or the sewing machine gives a philosophical talk, Mr. Morley may tell us all about the happiness of mechanical action.

Meanwhile we hope for the sake of Ireland's sons that Mr. Morley's politics are better than his ethics. The action that makes man happy, that is man's happiness, is not material, not sensual, not mechanical, it is not visible or external at all. It is an act

of and within the soul, and is called an immanent act, because it remains in the soul. Man is happy in doing what man alone can do in this world, that is, acting by reason and by understanding.

Now in so acting man may do three things. He may act as a king and a conqueror, in the realm of prudence and justice, or on the field of fortitude and temperance. But this royalty and victory, though very necessary to happiness, are not the happiness of man. Again man may act as an artist in what are called the liberal and useful arts. But his happiness is not in poetry or painting; not in building houses, or conquering cities, or ruling states. In all these things indeed he exercises his reason and understanding, but not the best and highest power of his soul, this is the power of the speculative intellect, that contemplates for contemplation's sake. In this act of contemplation consists the happiness of man. The happiness then that man is made for, the happiness that will satisfy the needs of his nature, the happiness that is his last end, may be rightly and fully defined thus: "Happiness is the bringing of the soul to act according to the habit of the best and most perfect virtue, that is, the virtue of the speculative intellect, borne out by easy surroundings and enduring to length of days."

This act has all the elements of happiness. It is the highest act of the highest power. It is most capable of continuance. It is fraught with purest and highest pleasure. It is welcome for its own sake, not as leading to any further good. In it the soul while acting finds repose and rest.

It would appear from this that happiness is not only a difficult thing to attain but a very difficult thing to understand. That in the first place all who wish to be happy should become contemplatives and join the Carmelites or the Trappists. Yes, all who would be really happy must have courage to enter the cloister, not the Carmelite cloister, but the cloister of their own heart. "Self-deceivers," says the divine philosopher, "go home to your heart." Go home to your heart, says the moral philosopher, and take your head with you, and let your soul see in self-contemplation what your heart most needs. Perhaps it is to be purified first. Then let the soul, rising higher in contemplation of the first beginning and last end, show the purified heart the object of its happiness, the one and only good.

To see and know God in our heart and soul is happiness here. We may see in our next talk what philosophy says of happiness hereafter.

Mr. Langtry's Paper.

The *Canadian Churchman* of the 9th instant publishes in full the paper read by the Rev. Mr. Langtry at the late Conference on Church Union. Although the paper did not present the question in a scientific manner, or adduce patristic evidence in support, still it is a forcible argument for what the writer was pleased to call the "historic continuity of the Church," and it will astonish many how one takes such a position and remains outside of the Catholic Church.

Mr. L. first sketches the attempts made to unite the various Christian

bodies. "It is generally supposed that the first corporate action taken with a view to bringing about the restoration of visible union was taken by the General Convention of the Protestant Episcopal Church in the United States at its session in October, 1880." From this he dissents by telling us "that whatever honor there may be in the initiation of this movement, it belongs not to the United States, but to Canada," when in 1880 the Provincial Synod of the Church of England in Canada passed the following resolution, of which Mr. Langtry himself was the mover:

"That this Synod having regard to the needs of the mission fields and the present aspect of the Christian world, cannot separate without expressing its strong conviction of the great dangers to which Christianity is exposed throughout the world by its unhappy divisions, and without inviting and entreating Christians everywhere to pray and labour for the restoration of unity to the rent Body of Christ. And, further, this Synod hereby respectfully requests the several Bishops of this ecclesiastical province, either by themselves or with such assistance as they may call to their aid, to press this matter upon the consideration of the various Christian bodies around us, and to invite communication either with the individual members or representatives of these bodies, with a view to promote agreement in the truth, and the restoration of outward unity to the Church of Christ, that the world may see it and believe."

We can assure Mr. Langtry that this honor belongs neither to Canada nor to the United States, but to Rome; it was not he, or any other English Church minister, who first "invited and entreated" Christians everywhere to pray and labor for the restoration of unity to the rent Body of Christ—it was the late holy Father, Pius IX., of blessed memory. In summoning the Vatican Council he issued, on the 18th of September, 1868, a special invitation "to all Protestants and non-Catholics," exhorting and entreating them to hasten their return to the One Fold; and asks that they cease not "to offer most fervent prayers to the God of Mercy, that He may break down the wall of separation, that He may scatter the mists of error, and that He may lead them back to the bosom of Holy Mother Church, where their fathers found the wholesome pastures of life, and in which alone the doctrine of Jesus Christ is preserved and handed down entire and the mysteries of heavenly graces dispensed." True, the doors of the Catholic Church have ever stood open to the wayward children who passed out from them in the sixteenth century; but the above is a special call, away and beyond those mentioned by Mr. Langtry, by reason of him who gave the invitation, as well as the great assembly whither they were summoned. One who heeded that invitation tells his spiritual experience. He became a Passionist, Father Stone, better known through America as Father Fidelis. He therefore rightly claims for our Church the honor which Mr. Langtry is setting up for a Synod of the English Church.

Mr. L. suggests as a basis of union the "historic episcopate," or as he himself letter termed it, "the historic continuity of the Church." Both expressions are open to strong objections—an episcopate might be quite historical and yet cut away from the parent tree. Historic continuity might be claimed by the Donatists and the Nestorians. It is not historical continuity, but historical unity which

must be the undying principle and everlasting foundation of the oneness of the Church. If the new Jerusalem is built as a city; if the Church is Christ's mystic Body; if it leans upon His arm as the Bride upon her spouse, then this supernatural unity must characterize the Church in its history, from the first down to the last century, and he that runneth may read the answer to the prayer of Him who prayed that they might be all one as He and the Father are one—that they might be sanctified in truth, and that the world might know the Father had sent Him and had loved them as He had loved the Son. Read the history of Christianity in the light of this unity; read the constitution of the Church in its light, and the struggles, the trials of centuries, are understood. This unity implies two things, unity of the whole body and the primacy of one See—the oneness of the body and the supremacy of the head. Without the head the body would be lifeless, and would cease in its essence and its functions as a body. We therefore think that the term historical continuity does not express the unity—an essential mark of Christ's Church.

Mr. Langtry, introducing the question itself, very justly remarks that no one who looks out upon distracted Christendom to-day "can escape the conclusion that it is a pitiable and shameful thing that men who worship the one Father, who believe in and love the Lord Jesus Christ, who are praying for and profess to be guided by one inspiring Spirit, should be arrayed in hostile camps, as we are to day." It is not a question of confederation. "What the Scriptures demand, to meet the needs and perils of this age, is one body, making every possible provision for individual tastes and opinions, but one body bound together by one common life, animated by one spirit, professing one faith, regulated by one set of laws, and speaking with one voice through her own final court of appeal—a general council."

"The real difficulty grows out of what the New Testament teaches about the constitution and character of the Church; for the Church, as we meet with it in the New Testament and in subsequent history, was a visible, organized, ordered society." "To this Church that He organized, Jesus Christ gave the promise that the gates of hell should not prevail against it; that He would be with it to the end of the world. They who are admitted into it are by the operation of His Spirit made the body of Christ and members of Christ in particular, branches in Him, the living vine—the bride of Christ."

He thereupon traces briefly a few of the views explaining the establishment of bishops, priests and deacons in the Church. Whether they were of divine institution, or whether their various offices were assigned them by the action of the Church itself, the writer does not enter into the question. But at any rate for 1,200 years "Bishops such as we know them now had entrusted to them the government and extension of the Church. They alone were empowered to ordain. And the Church never conferred this

power upon any one else." To explain himself the writer compares the extension of the Church to the initiation into the Freemasons, or some other similar society. This is an unfortunate comparison. It is by all odds the weakest point in the whole statement, and shows that Mr Langtry's view of the Church is very far from being correct. He is quite right when he says he does not know what the Roman Catholic view of the Church really is. If, as he says himself, the Church is a real entity like ourselves; if it has an outward organization and an inward life, if a man is made a member thereof, not by his own act, but by the act of God's blessed Spirit; if the Sacraments—the great means of extending the Church—are visible signs of invisible grace; and if they produce an effect upon the soul, then the initiation into a masonic lodge is as much like the admission into the Church by baptism as a child's doll is like the child itself. The extension of the Church is from within: that of these societies is merely external. The organization of the Church is for the sake of the interior vivifying principle, as the organs of the body are for the complete action of the human soul. And this is the fundamental difference between the Church and any other society, that its organism, its hierarchy and discipline, are for the sake of the individual; in all other societies the individual is for the sake of the general.

Mr. Langtry goes on to say that even if "it could be proved, which I think it cannot, that the primitive Church was organized on the Presbyterian basis, still the Presbyterian churches that sprang up in the sixteenth and subsequent centuries would only be imitations, not continuations of that original society." That is certainly an argument which, by changing names, may well be used against the English Church by the Catholic. The English Church orders are by no means continuations; they are but imitations. Insist upon this continuation or historic episcopate; follow this logical consistency to its conclusion; be loyal to your convictions; and immediately the primacy looms up before you, and Rome is the only haven to which your bark is sailing.

We draw to an abrupt conclusion the analysis of a paper which has many claims upon our admiration. But it shows also the illogical position in which high churchmen place themselves. They press the unity of the episcopate and do not look to the quarter where that unity can alone be found. Seek and ye shall find; knock and it shall be opened unto you.

Home Rule.

Never in Ireland's chequered history has any event been recorded of equal importance to the presentation on Friday evening last of a Bill for the recovery of her lost prestige as a Nation and of her autonomy as a self-governing, independent kingdom. The Bill was presented for its first reading by one of the purest, most eloquent and noblest statesmen the world has known. The sacred cause of Ireland is worthy of the man; and it must be

admitted that the great statesman, with the spotless snows of 84 years on his revered head, and with an unsullied reputation of 60 years, standing as a public man, is the most worthy of all Englishmen to father and promote such a cause. Mr. W. E. Gladstone entered political life as a Conservative, but the many abuses allowed to exist under Tory Rule, the despotism that turned a deaf ear to the cries of poverty and outraged justice, the cynicism with which Ireland's most heart-rending appeals for redress were received in times of famine or general despondency, brought on by the administration of injustice, and the tyranny of Landlordism—all these, and more, drove the humane and philanthropic English Politician from the Tory benches. Whatever mistakes may have been made during Mr. Gladstone's public career as a member of the English Parliament, were mistakes of the head—certainly not of the heart. His early training, as the training of most, if not all, Englishmen prejudiced him against everything Irish. No wonder, then, that for a long time he shared in the apathy of Englishmen to remedy Ireland's ills, or save her people to the Empire. As conviction came to him with age and experience, it became clear to him that, for the sake of his own country and for Ireland's sake, an end should come to all the rancour and bitterness and hatred that kept Englishmen and Irishmen apart.

Mr. Gladstone's first bold stroke of statesmanship was the disendowment of the Irish Protestant Church. The same shout of opposition was then raised against him as now is heard from the Tory benches and from the Orange bigots in one unblest corner of the North of Ireland. Threats of armed opposition were made by men of the Colonel Saunderson stamp, who threatened to line the ditches with rifles, and renounce their allegiance to the Queen. But Mr. Gladstone was not dismayed by such foolish threats; the tithes were abolished in Ireland; and the ministers of the Anglican Church had to subsist, not on the tenth sheaf filched from Catholics, poor and rich, but on the spontaneous offerings of their congregations. Then, in face of tremendous opposition, was passed the land act of 1881, that secured permanency of occupation, fixed rents, and compensation for improvements to every tenant on Irish soil.

Many other bills were passed in favour of the horny-handed sons of toil, under Mr. Gladstone's humane administration. But it was not until all his efforts at conciliating the Irish people by British law, no matter how well meant, failed and failed most egregiously, that he was converted to the inevitable policy of Home Rule for Ireland. Once convinced, however, and after most searching enquiry into the details of Ireland's past history, and after most mature and enlightened deliberation, Mr. Gladstone became, not only a convert, but a zealot, and an apostle in the sacred cause of Ireland's liberty to make her own laws and work out her own destinies, and live as she pleased in the light of her

most ancient and holiest traditions. All the opposition so far offered on the platform or in the senate has been of the most outrageous, illogical, we might add, most brutal character, and can have no other effect than to popularize legislative separation, not only in the eyes of Englishmen but of all men who hate iniquity and love justice.

The objection of Lord Salisbury is that one part of Ireland—all Ulster—shall have its neck under the heels of "Romish" ecclesiastics, and that the government of Ireland must be handed over to the Pope. The same foolish cry is just now raised in Canada by the chiefs and promoters of the P. P. A., who say that while Canada's ablest statesman is a Catholic, all must bow down to Rome. During the last general election a large number of voters changed sides, and walked over to the Conservative camp because it was said that Mr. Laurier is a Catholic. That Lord Salisbury should come down so low as to make use of similar arguments against great cause passes all human comprehension. Even Lord Randolph Churchill who ought to know better—whose sister, the late Vicountess of Portarlington, lived after her conversion a saint, and died in his presence consoled by the ministrations of Catholic worship and piety—even Lord Randolph Churchill descended to the depths of intolerant factionism, in an appeal to the uneducated masses of English voters. "The Bill," said his Lordship during the debate, "gave no security against one special religious denomination being liberally treated while others were starved. The Irish Parliament, inspired by Archbishop Walsh, would control the Catholic majority, yet no definite protection had been guaranteed for the free education of Protestant children. The Catholic hierarchy already cast voracious eyes upon the endowments of Trinity College."

The noble Lord pretended not to have seen in the report of the Home Rule Bill the clause that makes it *ultra vires* for any Parliament in Dublin to enact laws affecting the education or the worship of Protestants in Ulster, or any other province in Ireland. All the opponents of Home Rule are constantly harping on the helpless condition of the poor Protestants in Ulster. The Protestant people and press of this free Dominion are just now harping on the necessity of allowing the Protestant majority in Manitoba to deprive the Catholic of that province of the inalienable right to educate their own children. There is no fear whatever that the Catholics of Ireland will prove such tyrants. They will show the same toleration and good-will towards their protestant fellow-men as the Catholics of Quebec have always done in allowing every possible advantage and freedom to Protestants to educate their children as their conscience may dictate.

The cabled reports of Friday last announced that Hon. Edward Blake, in reply to all these attacks, put the whole case of opposition in a nutshell when he said in the House of Commons. "The Home Rule bill might not be perfect, but it was infinitely better than the conditions which now obtained. Protestant Ulster would scorn the idea of being separated from the rest of Ireland."

The same Edward Blake, of whom Canadians feel so proud, stated at a public meeting that when Catholic majorities were enacting laws in Dublin, the Protestants of Ulster would be the spewed children of Ireland.

1; Limerick, 2; Londonderry, 1; Longford, 1; Louth, 1; Mayo, 1; Meath, 1; Monaghan, 1; Queens, 1; Roscommon, 1; Tipperary, 2; Tyrone, 1; Waterford, 1; Westmeath, 1; Wexford, 1; Wicklow, 1; Boroughs—Dublin, 2; Belfast, 2; Cork, 1.

Second schedule—Irish members in house of commons—Antrim, 3; Armagh, 2; Carow, 1; Cavan, 2; Cork, 5; Donegal, 3; Down, 3; Dublin, 2; Fermanagh, 1; Galway, 3; Kerry, 3; Kildare, 1; Kilkenny, 1; Kings, 1; Leitrim, 2; Limerick, 2; Londonderry, 2; Longford, 1; Louth, 1; Mayo, 3; Meath, 2; Monaghan, 2; Queens, 1; Roscommon, 2; Sligo, 2; Tipperary, 3; Tyrone, 3; Waterford, 1; Westmeath, 1; Wexford, 2; Wicklow, 1. Boroughs—Belfast, 4; Cork, 2; Dublin, 4; Galway, 1; Kilkenny, 1; Limerick, 1; Derry, 1; Newry, 1; Waterford, 1.

Third schedule—Finance liabilities—The Imperial liabilities shall consist of the funded and unfunded debt of the United Kingdom, inclusive of terminable annuities paid out of the permanent annual charge of the national debt, inclusive of the cost of management of said funded and unfunded debt, but exclusive of local loans, stock and guaranteed land stock and the cost of the management thereof, and all other charges on the consolidated fund of the United Kingdom, for the repayment of borrowed money or the fulfillment of guarantee expenditures. For the purpose of this act:—Imperial expenditure shall consist of the naval and military expenditure; civil expenditure—that is to say, the civil list and royal family salaries, pensions, allowances, incidental expenses of the lord lieutenant of Ireland, the exchequer judges in Ireland, buildings, works, salaries, pensions, printing, stationery allowances and incidental expenses of parliament; the national debt commissioners; foreign office; diplomatic and consular service, including secret service, special service and telegraph subsidies; the colonial office, including special service and telegraph subsidies; the privy councils; board of trade; the mints; the meteorological society; the slave trade; the service of foreign mails and telegraphic communication with other places outside the United Kingdom. The public revenue, to a portion of which Ireland may claim to be entitled, consists of revenue from these sources: Suez canal shares; loans and advances to foreign countries; annual payments by the British possessions, fees, stamps and extra receipts received by departments, the expenses of which are a part of the Imperial expenditure, and the small branches of the hereditary revenues from the crown foreshores.

Fourth schedule—Provisions for the postoffice. The postmaster-general shall pay the Irish postoffice with respect to foreign mails sent through Ireland and the Irish postoffice shall pay the postmaster-general with respect to foreign mails sent through Great Britain, such sums as may be agreed upon for the carriage of those mails. The Irish postoffice shall pay the postmaster-general half the expense of the packet service, the submarine and telegraph lines between Great Britain and Ireland, after deducting from that expense the sum fixed by the postmaster-general as incurred on account of the foreign mails or telegraphic communication with places out of the United Kingdom, and 5 per cent. of the expense of conveyance outside the United Kingdom of the foreign mails and the transmission of telegrams to places outside the United Kingdom. The postmaster-general or the Irish postoffice shall pay one to the other of them on account of foreign money orders as compensation with respect to postal packets such sums as may be agreed upon.

Fifth schedule—Blank.
Sixth schedule—Regulations for the establishment of police forces: Such local police forces shall be established under such local authorities and for such countries, municipal boroughs or other larger areas as shall be provided by Irish act. Whenever the executive committee of the privy council of Ireland shall certify to the lord lieutenant that a police force adequate for local purposes has been established in any area, then he shall within six months thereafter direct the royal Irish constabulary to be withdrawn from the performance of regular police duties in such area. Upon any such withdrawal the lord lieutenant shall order measures to be taken for the proportionate reduction of the members of the royal Irish constabulary. Upon the executive committee of the privy council certifying to the lord lieutenant that adequate local police forces have been established in every part of Ireland, then the lord lieutenant shall within six months after such certificate order measures to be taken for causing the whole royal Irish constabulary force to cease to exist as a police force. Wherever the area in which a local police force is established is part of the Dublin metropolitan police district, the foregoing regulations shall apply to the Dublin metropolitan police.

SEVENTH SCHEDULE.

(7) Regulations as to the houses of the legislature.—The members thereof and the legislative council shall be a separate register of the electors and councillors of the legislative council, which shall be made, in like manner as provided by Irish act, in like manner with the parliamentary register of electors. Writs shall be issued for the election of councillors at such time, not less than one nor more than three months before the day for the periodical retirement of councillors, as the lord lieutenant in council shall fix. Legislative assembly.—The parliamentary register for electors shall, for the

time being, and until otherwise provided by Irish act, be the register of electors of the legislative assembly.

Both houses—Annual sessions of the legislature shall be held. Any peer, whether of the United Kingdom or Great Britain, England, Scotland or Ireland, shall be qualified to be a member of either house, but the same person shall not be a member of both houses. Until otherwise provided by Irish act, if the same person is elected to a seat in each house, he shall, before the eighth day after the next sitting of either house, elect in which house he shall serve. Upon his making such selection, the seat in the other houses will be vacant. If he does not so elect, the seats in both houses will be vacant.

Transitory.—The lord lieutenant in council may make regulations for summoning the two houses of the legislature of Ireland, and he may issue writs, and may do any other thing appearing necessary for the election of members of the two houses for the election of a chairman, whether called the "speaker," "president," or by any other name, in each house, for a quorum of each house for communications between the two houses, and the adaptation to the two houses and the members thereof of any laws or customs relating to the house of commons, and the deliberation and voting together of the two houses, in the cases provided by this act.



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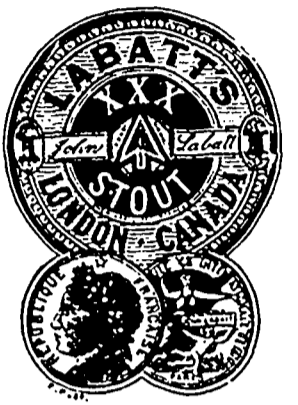
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The second Sunday in Lent instils in our soul the idea of encouragement in the warfare. But for the full understanding of this most beautiful Mass, we must bear in mind the ordinations that took place the previous day, one of the Ember Days. The Introit is full of confidence, based on the eternal mercies of God: "Remember, O Lord, Thy tender mercies and Thy loving-kindnesses which are of old . . . Redeem us, O Israel's God, out of all our troubles" (Ps. xxiv.) Note a reference to the priestly vocation: "Thy loving-kindnesses which are of old," for that suggests those other words: "With an everlasting love have I loved thee, and therefore have I drawn thee" (Jer. xxxi.) The Collect confesses our own helplessness for well-doing, save by the help of grace, by which we shall be safeguarded and cleansed within and without. The Epistle (1 Thess. iv.) exhorts us to a godly life, for "this is the will of God, not in fleshly desires, but in holiness. One means of so doing is, "in Christ Jesus our Lord." How all this again tells not only for the catechumens and penitents who are about to lead a new life, but especially for the newly ordained, "that they may abound the more," and be holy, for their Lord is holy. The Gradual (Ps. xxvi.) is a lowly cry for help: "See thou my lowliness, and my labors, and forgive all my sins;" while the Tract (Ps. cv.) is a song of chastened joy. Gods mercies are for ever (*sacerdos in aeternum*!). Who can tell the power of the Lord, or make known his praises better, than those who are the objects of his gracious mercies whether by calling them to the waters of Baptism, or to reconciliation, or, above all, to a share in His eternal priesthood.

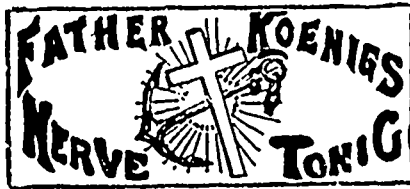
The gospel of the transfiguration is full of the same sublime thoughts. A glimpse of the glory of heaven is given for the encouragement of those who have entered upon the new way. She also sets before them the joys that await them when they are transfigured with the brightness of Divine grace, and become co-heirs with Christ; and to show them what grace can do, she sets before them one like themselves, "taken from among them," transfigured by the Sacrament of Orders into the glorious resemblance of the Great High Priest Himself. "It is good for us to be here" under the dispensation of grace, when we can merit such a height of glory hereafter! The Offertory tells us that love is the secret of all success in our warfare—*quae dilexi valde*—for it is indeed the fulfilment of the Law. The Secret that our devotion may be increased by the Holy Sacrifice, for this is a great source of encouragement. The Communion (Ps. V.) gives three titles to our Maker, and so three grounds of trust, love, and obedience: "My King, my God, and my Lord." Now that we are united to Him in the Blessed Sacrament, He is indeed our very own; but we must not forget that He is our own in order to help us to serve Him better as our Sovereign Lord. The Post-Communion is, as is generally the case, a prayer, for perseverance in a holy life since we have been refreshed by the Holy Sacraments. This last prayer, again, is the thought of a newly-ordained priest who, after the recent mark of his Master's love, would make his life a perpetual act of thanksgiving and praise.

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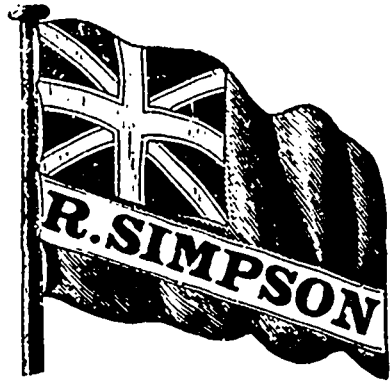
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RAMONA.

A Story.

By HELEN JACKSON.

CHAPTER VI.—(CONTINUED.)

"Is it sure that Senor Felipe will get well?" asked Alessandro.

"I think so," replied Father Salvierderra. "These relapses are always worse than the first attack, but I have never known one to die after he had the natural sweat to break from the skin and got good sleep. I doubt not he will be in his bed, though, for many days, and there will be much to be seen to. It was an ill luck to have Juan Can laid up, too, just at this time. I must go and see him; I hear he is in most rebellious frame of mind, and blasphemes impiously."

"That does he!" said Alessandro. "He swears the saints gave him over to the fiends to push him off the plank, and he'll have none of them from this out! I told him to beware, or they might bring him to worse things yet if he did not mend his speech of them."

Sighing deeply as they walked along, the monk said: "It is but a sign of of the times. Blasphemers are on the highway. The people are being corrupted. Keeps your father the worship in the chapel still, and does a priest come often to the village?"

"Only twice a year," replied Alessandro; "and sometimes for a funeral, if there is money enough to pay for the Mass. But my father has the chapel open, and each Sunday we sing what we know of the Mass; and the people are often there praying."

"Ay, ay! Ever for money!" groaned Father Salvierderra, not heeding the latter part of the sentence. "Ever for money! It is a shame. But that it were sure to be held as a trespass I would go myself to Temecula once in three months; but I may not. The priests do not love our order."

"Ob, if you could, Father," exclaimed Alessandro, "it would make my father very glad! He speaks often to me of the difference he sees between the words of the Church now and in the days of the Mission. He is very sad, Father, and in great fear about our village. They say the Americans, when they buy the Mexicans' lands, drive the Indians away as if they were dogs; they say we have no right to our lands. Do you think that can be so, Father, when we have always lived on them and the owners promised them to us for ever?"

Father Salvierderra was silent a long time before replying, and Alessandro watched his face anxiously. He seemed to be hesitating for words to convey his meaning. At last he said: "Got your father any notice, at any time since the Americans took the country—notice to appear before a court, or anything about a title to the land?"

"No, Father," replied Alessandro.

"There has to be some such paper, as I understand their laws," continued the monk; "some notice, before any steps can be taken to remove Indians from an estate. It must be done according to the law, in the courts. If you have had no such notice you are not in danger."

"But, Father," persisted Alessandro, "how could there be a law to take away from us the land which the Senor Valdez gave us for ever?"

"Gave he to you any paper, any writing to show it?"

"No, no paper; but it is marked in red lines on the map. It was marked off by Jose Ramirez, of Los Angeles, when they marked all the boundaries of Senor Valdez's estate. They had many instruments of brass and wood to measure with, and a long chain, very heavy, which I helped them carry. I myself saw it marked on the

map. They all slept in my father's house—Senor Valdez, and Ramirez, and the man who made the measures. He hired one of our men to carry his instruments, and I went to help, for I wished to see how it was done; but I could understand nothing, and Jose told me a man must study many years to learn the way of it. It seemed to me our way, by the stones, was much better. But I know it is all marked on the map, for it was with a red line; and my father understood it, and Jose Ramirez and Senor Valdez both pointed to it with their finger, and they said, 'All this here is your land, Pablo, always.' I do not think my father need fear, do you?"

"I hope not," replied Father Salvierderra, cautiously; "but since the way that all the lands of the Missions have been taken away, I have small faith in the honesty of the Americans. I think they will take all that they can. The Church has suffered terrible loss at their hands."

"That is what my father says," replied Alessandro. "He says, 'Look at San Luis Rey! Nothing but the garden and orchard left, of all their vast lands where they used to pasture thirty thousand sheep. If the Church and the Fathers could not keep their lands, what can we Indians do?' That is what my father says."

"True, true!" said the monk, as he turned into the door of the room where Juan Can lay on his narrow bed, longing yet fearing to see Father Salvierderra's face coming in. "We are all alike helpless in their hands, Alessandro. They possess the country and can make what laws they please. We can only say, 'God's will be done;'" and he crossed himself devoutly, repeating the words twice.

Alessandro did the same, and with a truly devout spirit, for he was full of veneration for the Fathers and their teachings; but as he walked on towards the shearing-shed he thought: "Then, again, how can it be God's will that wrong be done? It cannot be God's will that one man should steal from another all he has. That would make God no better than a thief, it looks to me. But how can it happen, if it is not God's will?"

It does not need that one be educated to see the logic of this formula. Generations of the oppressed and despoiled, before Alessandro, had grappled with the problem in one shape or another.

At the shearing-shed Alessandro found his men in confusion and ill-humour. The shearing had been over and done by ten in the morning, and why were they not on their way to the Ortega's! Waiting all day—it was now near sunset—with nothing to do, and, still worse, with not much of anything to eat, had made them all cross; and no wonder. The economical Juan Can, finding that the work would be done by ten, and supposing they would be off before noon, had ordered only two sheep to be killed for them the day before, and the mutton was all gone; and old Marda, getting her cue from Juan, had cooked no more *frijoles* than the family needed themselves; so the poor shearers had indeed had a sorry day of it, in no wise alleviated either by the reports brought from time to time that their captain was lying on the ground, face down, under Senor Felipe's window, and must not be spoken to.

It was not a propitious moment for Alessandro to make the announcement of his purpose to leave the band; but he made a clean breast of it in few words, and diplomatically diverted all resentment from himself by setting them immediately to voting for a new captain to take his place for the remainder of the season.

"Very well!" they said hotly; "captain for this year, captain for next too!" It wasn't so easy to step out and in again of the captaincy of the shearers!

"All right," said Alessandro; "please yourselves! It is all the same

to me. But here I am going to stay for the present. Father Salvierderra wishes it."

"Oh, if the Father wishes it, that is different!" "Ah, that alters the case!" "Alessandro is right!" came up in confused murmur from the appeased crowd. They were all good Catholics, every one of the Temecula men, and would never think of going against the Father's orders. But when they understood that Alessandro's intention was to remain until Juan Canito's leg should be well enough for him to go about again, fresh grumbings began. That would not do. It would be all summer. Alessandro must be at home for the Saint Juan's Day fete, in midsummer—no doing anything without Alessandro then. What was he thinking of? Not of the midsummer fete, that was certain, when he promised to stay as long as the Senorita Ramona should need him. Alessandro had remembered nothing except the Senorita's voice while she was speaking to him. If he had had a hundred engagements for the summer he would have forgotten them all. Now that he was reminded of the midsummer fete, it must be confessed he was for a moment dismayed at the recollection; for that was a time when, as he well knew, his father could not do without his help. There were sometimes a thousand Indians at this fete, and disorderly whites took advantage of the occasion to sell whiskey and encourage all sorts of license and disturbance. Yes, Alessandro's clear path of duty lay at Temecula when that fete came off. That was certain.

"I will manage to be at home then," he said. "If I am not through here by that time I will at least come for the fete. That you may depend on."

The voting for the new captain did not take long. There was, in fact, but one man in the band fit for the office. That was Fernando, the only old man in the band; all the rest were young men under thirty, or boys. Fernando had been captain for several years, but had himself begged, two years ago, that the band would elect Alessandro in his place. He was getting old, and he did not like to have to sit up and walk about the first half of every night to see that the shearers were not gambling away all their money at cards; he preferred to roll himself up in his blanket at sunset and sleep till dawn the next morning. But just for these few remaining weeks he had no objection to taking the office again. And Alessandro was right, entirely right, in remaining; they ought all to see that, Fernando said; and his word had great weight with the men.

The Senora Moreno, he reminded them, had always been a good friend of theirs, and had said that so long as she had sheep to shear, the Temecula shearers should do it; and it would be very ungrateful now if they did not do all they could to help her in her need.

The blankets were rolled up, the saddles collected, the ponies caught and driven up to the shed, when Ramona and Margarita were seen coming at full speed from the house.

"Alessandro! Alessandro!" cried Ramona out of breath, "I have only just now heard that the men have had no dinner to-day. I am ashamed; but you know it would not have happened except for the sickness in the house. Everybody thought they were going away in the morning. Now they must have a good supper before they go. It is already cooking. Tell them to wait."

Those of the men who understood the Spanish language, in which Ramona spoke, translated it to those who did not, and there was a cordial outburst of thanks to the Senorita from all lips. All were only too ready to wait for the supper. Their haste to begin on the Ortega sheep-shearing had suddenly faded from their minds. Only Alessandro hesitated.

"It is a good six hours' ride to Ortega's," he said to the men. "You'll be late in, if you do not start now."

"Supper will be ready in an hour," said Ramona. "Please let them stay; one hour can't make any difference."

Alessandro smiled. "It will take nearer two, Senorita, before they are off," he said; "but it shall be as you wish, and many thanks to you, Senorita, for thinking of it."

"Oh, I did not think of it myself," said Ramona. "It was Margarita here, who came and told me. She knew we would be ashamed to have the shearers go away hungry. I am afraid they are very hungry indeed," she added ruefully. "It must be dreadful to go a whole day without anything to eat; they had their breakfast soon after sunrise, did they not?"

"Yes, Senorita," answered Alessandro, "but that is not long; one can do without food very well for one day. I often do."

"Often!" exclaimed Ramona; "but why should you do that?" Then suddenly bethinking herself, she said in her heart, "Oh, what a thoughtless question! Can it be they are so poor as that?" And to leave Alessandro from replying, she set off on a run for the house, saying, "Come, come, Margarita, we must go and help at the supper."

"Will the Senorita let me help too," asked Alessandro, wondering at his own boldness—"if there is anything I can do?"

"Oh, no," she cried "there is not. Yes, there is, too. You can help to carry the things down to the booth: for we are short of hands now, with Juan Can in bed, and Luigo gone to Ventura for the doctor. You and some of your men might carry all the supper over. I'll call you when we are ready."

The men sat down in a group and waited contentedly, smoking, chatting, and laughing. Alessandro walked up and down between the kitchen and the shed. He could hear the sounds of rattling dishes, jingling spoons, frying, pouring water. Savoury smells began to be wafted out. Evidently old Marda meant to atone for the shortcoming of the noon. Juan Can, in his bed, also heard and smelled what was going on. "May the fiends get me," he growled, "if that wasteful old hussy isn't getting up a feast for those beasts of Indians! There's mutton and onions, and peppers stewing, and potatoes I'll be bound, and God knows what else, for beggars that are only too thankful to get a handful of roasted wheat or a bowl of acorn porridge at home. Well, they'll have to say they were well feasted at the Moreno's—that's one comfort. I wonder if Margarita'll think I am worthy of tasting that stew! San Jose! but it smells well! Margarita! Margarita!" he called at top of his lungs; but Margarita did not hear. She was absorbed in her duties in the kitchen; and having already taken Juan at sundown a bowl of the good broth which the doctor had said was the only sort of food he must eat for two weeks, she had dismissed him from her mind for the night. Moreover, Margarita was absent-minded to night. She was more than half in love with the handsome Alessandro, who, when he had been on the ranch the year before, had dined with her, and said many a light pleasant word to her, evenings, as a young man may; and what ailed him now, that he seemed, when he saw her, as if she were no more than a transparent shade, through which he stared at the sky behind her, she did not know. Senor Felipe's illness, she thought, and the general misery and confusion, had perhaps put everything else out of his head; but now he was going to stay, and it would be good fun having him there, if only Senora Felipe got well, which he seemed like to do. And as Margarita flew about here, there, and everywhere, she cast frequent glances at the tall straight figure pacing up and down in the dusk outside.

Alessandro did not see her. He did not see anything. He was looking off

at the sunset, and listening. Ramona had said, "I will call you when I am ready." But she did not do as she said. She told Margarita to call.

"Run, Margarita," she said. "All is ready now: see if Alessandro is in sight. Call him to come and take the things."

So it was Margarita's voice, and not Ramona's that called, "Alessandro! Alessandro! the supper is ready."

But it was Ramona who, when Alessandro reached the doorway, stood there holding in her arms a huge smoking platter of the stew which had so roused poor Juan Can's longings and it was Ramona who said, as she gave it into Alessandro's hands, "Take care, Alessandro, it is very full. The gravy will run over if you are not careful. You are not used to waiting on table;" and as she said it, she smiled full into Alessandro's eyes—a little flitting, gentle, friendly smile, which went near to making him drop the platter, mutton gravy, and all, then and there, at her feet.

The men ate fast and greedily, and it was not, after all, much more than an hour, when, full fed and happy, they were mounting their horses to set off. At the last moment Alessandro drew one of them aside. "Jose," he said, "whose horse is the faster, yours or Antonio's?"

"Mine," promptly replied Jose. "Mine by a great deal. I will run Antonio any day he likes."

Alessandro knew this as well before asking as after. But Alessandro was learning a great many things in these days—among other things a little diplomacy. He wanted a man to ride at the swiftest to Temecula and back. He knew that Jose's pony could go like the wind. He knew also that there was a perpetual feud of rivalry between him and Antonio in matter of the fleetness of their respective ponies. So, having chosen Jose for his messenger, he went thus to work to make sure that he would urge his horse to its utmost speed.

Whispering in Jose's ear a few words, he said, "Will you go? I will pay you for the time, all you could earn at the shearing."

"I will go," said Jose, elated. "You will see me back to-morrow by sundown."

"Not earlier?" asked Alessandro. "I thought by noon."

"Well, by noon be it, then," said Jose. "The horse can do it."

"Have great care!" said Alessandro.

"That will I," replied Jose; and giving his horse's sides a sharp punch with his knees, set off at full gallop westward.

"I have sent Jose with a message to Temecula," said Alessandro, walking up to Fernando. "He will be back here to-morrow noon, and join you at the Ortega's the next morning."

"Back here by noon to-morrow!" exclaimed Fernando. "Not unless he kills his horse!"

"That was what he said," replied Alessandro nonchalantly.

"Easy enough, too!" cried Antonio, riding up on his little dun mare. "I'd go in less time than that on this mare. Jose's is no match for her, and never was. Why did you not send me, Alessandro?"

"Is your horse really faster than Jose's?" said Alessandro. "Then I wish I had sent you. I'll send you next time."

CHAPTER VII.

It was strange to see how quickly and naturally Alessandro fitted into his place in the household. How tangles straightened out, and rough places became smooth, as he quietly took matters in hand. Luckily, old Juan Can had always liked him, and felt a great sense of relief at the news of his staying on. Not a wholly selfish relief, perhaps; for since his accident Juan had not been without fears that he might lose his place alto-

gether; there was a Mexican, he knew, who had long been scheming to get the situation, and had once openly boasted at a fandango, where he was dancing with Anita, that as soon as that superannuated old fool, Juan Canito, was out of the way, he meant to be the Senora Moreno's head shepherd himself, To have seen this man in authority on the place would have driven Juan out of his mind.

But the gentle Alessandro, only an Indian—and of course the Senora would never think of putting an Indian permanently in so responsible a position on the estate—it was exactly as Juan would have wished; and he fraternized with Alessandro heartily from the outset; kept him in his room by the hour, giving him hundreds of long-winded directions and explanations about things which, if only he had known it, Alessandro understood far better than he did.

Alessandro's father had managed the Mission flocks and herds at San Luis Rey for twenty years; few were as skilful as he; he himself owned nearly as many sheep as the Senora Morano; but this Juan did not know. Neither did he realize that Alessandro, as Chief Pablo's son, had a position of his own not without dignity and authority. To Juan, an Indian was an Indian, and that was the end of it. The gentle courteousness of Alessandro's manner, and his behavior were set down in Juan's mind to the score of the boy's native amiability and sweetness. If Juan had been told that the Senor Felipe himself had not been more carefully trained in all precepts of kindness, honourable dealing, and polite usage, by the Senora, his mother, than had Alessandro by his father, he would have opened his eyes wide. The standards of the two parents were different, to be sure; but the advantage could not be shown to be entirely on the Senora's side. There were many things that Felipe knew, of which Alessandro was profoundly ignorant; but there were others in which Alessandro could have taught Felipe; and when it came to the things of the soul, and of honour, Alessandro's plane was the higher of the two. Felipe was a fair-minded, honourable man, as men go; but circumstance and opportunity would have a hold on him they could never get on Alessandro. Alessandro would not lie, Felipe might. Alessandro was by nature full of veneration and the religious instinct; Felipe had been trained into being a good Catholic. But they were both singularly pure-minded, open-hearted, generous-souled young men, and destined, by the strange chance which had thus brought them into familiar relations, to become strongly attached to each other. After the day on which the madness of Felipe's fever had been so miraculously soothed and controlled by Alessandro's singing he was never again wildly delirious. When he waked in the night from that first long sleep, he was, as Father Salvierderra had predicted, in his right mind; knew every one, and asked rational questions. But the overheated and excited brain did not for some time resume normal action. At intervals he wandered, especially when just arousing from sleep; and, strangely enough, it was always for Alessandro that he called at these times, and it seemed always to be music that he craved. He recollected Alessandro having sung to him that first night. "I was not so crazy as you all thought," he said. "I knew a great many of the things I said, but I couldn't help saying them; and I heard Ramona ask Alessandro to sing; and when he began, I remember I thought the Virgin had reached down and put her hand on my head and cooled it." (TO BE CONTINUED.)

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