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The Catholic Register.

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

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PRICE 5 CENTS.



BISHOP JAMOT.

Reminiscences of the First Bishop of Peterborough.

A GREAT MISSIONARY BISHOP.

Near Rhodéz amid the wild scenery and rugged mountains of Auvergne in Southern France, Bishop Jamot was born in May of 1828. His parents were of that sturdy, honest farming class of robust Catholicity that distinguishes the populations of Auvergne and Brittany from the inhabitants of almost every other province in the French Republic.

It was at the Grand Seminary of Perpignan Bishop de Charbonnel first made his acquaintance. The lately consecrated Bishop of Toronto visited several ecclesiastical colleges on his way from Rome to take possession of his See in Canada. He generally asked for volunteers among the students. Young Mr. Jamot was one of the first who offered his services for the Canadian missions. He was then finishing his course in theology. By directions of the Bishop he remained at Perpignan until the completion of his studies and his elevation to the priesthood. He was then advised to proceed to Ireland and spend one year at All Hallows, Drumcondra, in order to study canon law and acquire thorough knowledge of the English language. His success in mastering both was very marked, but although he spoke and wrote fluently in English, he could never get rid of his French method of accentuation. He reached Toronto city in June, 1855, and was not long a guest at St. Michael's Palace in Church street, when he received his appointment to the vacant parish of Barrie in North Simcoe, at that time a mere village. No priest had so far resided in that locality. It was visited sometimes from Penetanguishene and again from Newmarket or Adjala. Stayner was not in existence, nor Collingwood. Orillia had no sta-

tionary pastor, and both Flos and Medonte were dense forests in which the wild deer and bear roamed at large, and where the early pioneers were making clearances, and erecting log cabins and saying the Rosary in common in lieu of public worship on Sundays. The year previous to Father Jamot's arrival, cholera was decimating the towns and cities. Lest the Catholics north of Toronto should be afflicted with the plague, and incur risk of dying without the sacraments, Bishop de Charbonnel sent two young priests from St. Michael's College to provide the needed spiritual assistance. They were Fathers Vincent and Flannery,

of whom the former is now reaping his rich reward in a better world and the latter still holds out "possessing his soul in patience" in the parish of St. Thomas, Diocese of London. They spent July and August preaching missions and administering the sacraments in Barrie, Medonte, Orillia, Penetanguishene, Nottawasaga and other places, where the Catholic settlers had not seen a priest for some years. The Northern Railway was then in course of construction, and Nottawasaga was reached by a gravel train as far as the clearing, where Stayner now stands, and then on horseback twelve or fifteen miles through the woods by a bridle path.

Father Jamot soon established stations and regularly attended missions among the hardy pioneers who were then securing homes along the new route by rail to Collingwood and by the distant shores of Georgian Bay on Lake Huron. Towns and villages sprang up in a few years; but his priestly zeal and tireless energy kept pace with the rapidly advancing growth of the country and the requirements of the daily increasing centres of Catholic populations. Besides erecting temporary frame churches in the several townships where required, he built in Barrie a very fine presbytery capable of accommodating several priests, who, from this town, as headquarters, would be able to attend to missionary work in all the outlying districts.

Father Jamot was tall, muscular and athletic, with dark complexion, straight black hair and piercing eyes that recalled Caesar's description of the typical Gaul. He was hardy and capable of enduring extreme heat or cold, fatiguing journeys or sleepless nights without complaint or ill consequence. In collecting the necessary funds to accomplish the difficult task assigned him of laying the foundations of several parishes, he spared neither his own time or health nor the pockets of his people. Regardless of self and a stranger to private indulgence of any kind, he inculcated, more by example than precept, the necessity of self sacrifice as a factor in the erection and maintenance of schools and churches.

Bishop Lynch recognized all these

commendable traits in the character of the zealous and indefatigable pastor of Barrie. It was exactly a man of this aggressive fearless and unselfish nature his Lordship was looking round for, at a time when monetary difficulties stared him in the face, and a clear way to meet them did not appear in view. Bishop Lynch was possessed of a poetic imagination. Niagara River and the mighty cataract had always charms to fascinate that he did not even make an effort to resist. When a missionary priest he conceived, in his far seeing and poetic fancies, the Lazarist College of the Holy Angels, as it now towers over the raging torrent. He was drawn towards the steep and frowning precipices that etch in its eddies and whirlpools. With the aid of a few boys whom he gathered round him, and who since have become priests and bishops, and with a few dollars he collected in Buffalo, he laid the foundation and gave a name to the famed seat of learning and piety that looks down upon Niagara River, and that like Clonmacnoise and Landesfarne of old, is now equipping found priests and doctors who graduate in her halls, for every honor the Church may confer, while sending out Lazarist missionaries to every distant field of apostolic work and enterprise.

When taken from the college halls and consecrated Bishop of Toronto, the attractions Niagara had for him, in no wise diminished. He had succeeded in gaining for God a portion of the fascinating river on the American side. He was determined to secure for the Church, now that he resided in Toronto, a larger portion still on the side of Canada. No sooner conceived than executed. Land was immediately purchased, regardless of cost or the means to meet expenses. Twenty thousand dollars had to be found or a heavy and burdensome interest should be met every year. Rev. Father Jamot who had wrought miracles of finance in North Simcoe was called from Barrie and put in charge of the difficulty. Another task awaited him on his arrival in Toronto. The Bishop had signed a contract for the erection of a tower and steeple, of which St. Michael's cathedral had been lacking since its erection, between eighteen and twenty years. Father Jamot threw himself into the work; he visited the house and business place of every family in Toronto, soliciting, urging, entreating and finally commanding. He let no house without a good round sum. He visited every parish in the diocese, and every house in every parish; he preached in every church and took up the collection personally.

Tempestuous weather, horrible roads, rain or snow were never considered, he went on and forward and left no stone unturned, no family in the diocese unvisited. God always blesses such work, fatigue, trial and disappointment endured willingly for Him must have its reward. The real, substantial monuments of Father Jamot's giant work are to-day seen in St. Michael's cathedral tower and spire, in Loretto Convent at Fall's view, Niagara, and in the Carmelite Monastery, with its rising hospice beside the rushing rapids that are now and shall be for generations objects of wonder and admiration to sight seers and tourists from every distant land.

So many laborious tasks faithfully done, such formidable work cheerfully undertaken and carried to a successful and triumphant issue, could not long remain unrequited even in this unfaithful world. Bishop Lynch had been created Archbishop in March, 1870, and had long since named Father Jamot Vicar General of the diocese. It was four years later when his Grace succeeded in obtaining for his faithful vicar general the title and exalted dignity of Bishop. The district of Algoma, in North Ontario was separated ecclesiastically from the dioceses of Kingston and Toronto and a vicariate apostolic established in 1871, when Father Jamot was consecrated Bishop of Sarepto and Vicar Apostolic of Northern Canada on the 21st February of that year. The title of Bishop although pleasing to many, and considered a recompense for past labors, brought to the new bishop neither cessation from hard work nor a term to mental anxieties. The region over which his jurisdiction extended was in a primitive state of settlement and colonization. Bracebridge, Parry Sound and Sault St. Mary's, were but villages, while the districts of Muskoka, Algoma and Nipissing were in an incipient state of civilization. Bishop Jamot was by no means disheartened. He visited the hardy pioneers of every new township and broke the bread of life to the nomadic Indians in their encampment and wigwams. He brought cheer to the shanties of the suffering colonists, and gave hope and encouragement to all.

In July, 1882, the counties of Peterborough, Durham, Northumberland and Victoria were taken from the Diocese of Kingston, and placed under the care and jurisdiction of Bishop Jamot. His diocese was no longer a Vicariate Apostolic, but a canonically established see under the title of "The Diocese of Peterborough." Four years of toil and hardships by journey over almost impassible roads, four years of dreariness and solitude coupled with pinching poverty, did Bishop Jamot spend amid the Indians and colonists of his vicariate. He was permitted by God to enjoy four years of comparative ease and worldly comfort, no doubt as compensation for the past, in the beautiful city of Peterborough, with a fine cathedral and palace, and a numerous and devoted clergy to cheer and sustain in every effort to advance the causes so dear to his heart—of religion and Catholic education.

In the summer of 1885 he went to Rome on his visit ad limina and obtained many favors from the Propaganda and our present glorious High Pontiff with whom he had the privilege of several interviews. He took advantage of the occasion to stop

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ARCHBISHOP LANGEVIN.

His Consecration Takes Place at St. Boniface.

ARCHBISHOP FABRE OFFICIATES.

At Winnipeg the day broke fair and mild which was to witness the formal consecration of the Rev. Louis Langevin as Archbishop of St. Boniface, head of the Church and chief spiritual adviser of the Catholics of Manitoba. At an early hour in the morning several thousand people crossed the river from Winnipeg, and from eight o'clock



until half-past nine a constant stream of people flocked to the entrance of the historic edifice. Standing room was soon at a premium in the cathedral, the pews and aisles being filled to the utmost capacity by the immense number of people who thronged thither for the purpose of witnessing the most imposing ceremonial connected with the rites of the Catholic Church, namely, the consecration of an archbishop. The altar with its decorations looked as beautiful as on the preceding evening when lit up with numberless candles. Facing each other in the chancel were seven seats for the visiting prelates, the priedieu of each being of purple, green and mauve. On a small table facing the altar, to the left hand, the oils used in consecrating and the bishop's yellow mitre were placed. This small table was used during the ceremony as the smaller altar.

Mgr. Begin, of Quebec, was the first prelate to enter the church, and beside him sat Mgr. Gabrielle, of Ogdensburg, and facing them Bishops Decelles and Gravel. Bishop Emard, of Valleyfield, joined the prelates on the left hand, of whom was the Very Rev. Dom. Antoine, of Oka, mitred abbot, in the white vestures of his office.

Bishop Lafleche, of Three Rivers, arrived as the orchestra struck up the opening bars of the Grand March, and shortly afterwards the archbishop and his party entered the church. Bishop Grandin, of St. Albert, headed the procession of prelates, and following him came Archbishop Duhamel, of Ottawa, and two priests. Behind them walked Archbishop Fabre, the consecrator, with a mitre and crozier, in his white and heavily-embroidered robe of office, and last the Archbishop elect, Mgr. Langevin, with his purple baretta upon his head, in his vestments of gold and white. His Grace Archbishop Fabre took his place in the chair of state, with his back to the altar, and on either side of him stood two priests, the deacon, and arch-deacon. In front of him, at a little distance knelt Mgr. Langevin, and on his left Bishop Grandin. On his right Archbishop Duhamel also knelt facing the altar.

THE PAPAL BULL.

The form of query having been gone through, as "How do you know you have been appointed to be Archbishop of St. Boniface?" and the bishop elect having answered "By the letters from Rome," the papal brief was handed to the consecrator by the priest, who handed it in turn to the Rev. Father Drummond, who in a clear voice, read aloud the bull from Pope Leo XIII. It was written on parchment, and endorsed at the back by the department of the Propaganda with the number 10,494, showing the number of this nomination from the time of which they have a record. The brief was headed "Leo XIII.," and was sealed at the lower left hand corner with the papal seal, and signed at the right with the name "O. Cardinal de Ruggiero." The document, which was of some length, was couched in the stiff terms of legal phraseology for the most part, and was addressed to "Beloved Son, Louis Philippe Adelard Langevin, of the congregation of the Oblats of the Immaculate Conception, greeting and apostolic blessing." "Having reserved to ourselves," the brief read, "for many centuries the nomination of bishops, we have proceeded to consider the case of the Church of St. Boniface, which was presided over by Alexander Tache, of blessed memory, its last bishop, and having taken information on the subject and consulted our venerable brothers the cardinals who belong to the Propaganda, we have determined to choose you as Bishop of St. Boniface, because we have heard of the integrity of your life of your wisdom, experience, and other virtues. We therefore confide to you the spiritual ministration and temporal governance of this Church, trusting that God will bestow upon you all the graces you need, and that the Church of St. Boniface, under your guidance may increase and prosper."

IMPRESSIVE CEREMONIES.

After the reading of the brief, the Bishop-elect rose and knelt on a green cushion at the feet of the consecrator, and in French made the profession of faith, saying: "I am the person referred to in these letters," etc. He then took the oath of allegiance to the Holy See. The examination of the Bishop-elect was then conducted by the consecrator, Mgr. Langevin replying to questions of morals, "I will it," and to questions of dogma, "I believe it." After the examination mass was sung, the Bishop-elect going to the altar at the right-hand side of the church with his assistants. The consecrator remained at the centre altar while the prayers of the mass were being said. Then the litanies of the saints were chanted by the choir, and the consecrator rose, turned towards the Bishop elect, and prayed God to bless, to consecrate him. At the conclusion of the litanies Mgr. Langevin rose and knelt before Archbishop Fabre, who laid upon his shoulders the open book of the Gospels. At the same time he touched with his extended hand the head of the kneeling prelate, and the assistant Bishops did likewise, saying "Receive the Holy Spirit." The preface of the consecration was then chanted by Archbishop Fabre, who during its recital gave the unction of the tonsure to the bishop-elect, dipping his thumb into the holy oil, and making first the sign of the cross, and afterwards anointing the whole tonsure of the bishop-elect. The next observance was the anointing of the hands. Taking the hands of the consecrated Bishop in his own, Archbishop Fabre traced two lines in the form of a cross, afterwards anointing the palms with the oil. The consecrated bishop then joined his two hands, and placed them in a sling of linen, which had been suspended from his neck. The consecrator dried his thumbs and blessed the crozier, which he then presented to the con-

secrated Bishop. The great signet of his order was then blessed, and placed on the third finger of Mgr. Langevin's right hand, and the kiss of peace having been exchanged between the consecrator, the consecrated, and the assistant Bishops, the ordained Bishop returned to the altar, where his tonsure was dried, his hair arranged, and his hands washed. The Gospel, the creeds and the offertory were then read, and instead of an alms the consecrated Bishop presented to the consecrator the lighted torches, two loaves of bread, and two barrels, on which were his armorial bearings. Mass was then continued, and after the Agnus Dei the kiss of peace was again exchanged. At the communion the consecrator and the consecrated shared the sacrament, and after the solemn benediction the consecrator blessed the gloves, and put them on the hands of the consecrated. The green chair of state was then occupied by the consecrated Bishop, in which the consecrator had till then been installed, and the Te Deum was sung while the new Archbishop blessed the people. After the chanting of the solemn benediction the consecrated Bishop thrice thanked his consecrator, saying to him, "Ad multos annos." The kiss of peace terminated the ceremony. The sermon, preached in French by Monsigneur Begin, of Quebec, was very eloquent.

SALUTED HIS FATHER.

When the newly-consecrated Archbishop arose to give his benediction to the people, he saluted his father, who was sitting in the front row of the congregation, and then, accompanied by the assistant Bishops, passed all round the church bestowing his blessing upon those assembled. The mitre worn upon this occasion by the Archbishop is of great age, and is said to have belonged to the founder of the Order of Oblates. The ceremony of kissing the ring was a remarkable one. The priests and clergy, the assisting Bishops and the consecrator, all those in the sanctuary, in fact, bowing themselves over the signet of the Archiepiscopal rank, and kissed the stone. This was done before the consecrated Bishop made the tour of the cathedral and gave his blessing to the people.

Prominent among the congregation was his Honour Lieut. - Governor Schultz and Col. Holmes. Many of the principal citizens of Winnipeg were also present. The deacon and sub deacon who waited upon the consecrating Bishop were the Rev. Father Langevin, brother of the Archbishop, and the Rev. Father Godvin, superior of the Oblate Fathers of Montreal.

At four o'clock in the afternoon the newly-consecrated Archbishop paid a visit to his old church, St. Mary's at Winnipeg, and was formally received by the parishioners. Addresses of congratulation were read, to which his Grace replied. Bishop Gabrielle preached a brief sermon. The musical portion of the service was particularly fine. Afterwards his Grace and party partook of supper at St. Mary's Academy. At night his Grace was entertained at a musical and dramatic performance, given by the students of St. Boniface College.

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EXECUTORS' NOTICE.

In the matter of the Estate of the late Very Reverend Edward Cassidy, Dean of Toronto, deceased.

NOTICE is hereby given pursuant to R. S. O. 87 cap. 110 and amending Acts, that all persons having claims against the estate of the above named deceased, who died on or about the 3rd day of March 1895, at Toronto, are required to deliver or send by post pre paid to the undersigned, solicitors for the Reverend John M. Cruise and James W. Mallon, his executors, a statement in writing containing their names, addresses and full particulars of their claims, and the nature of the securities if any held by them, duly verified by Statutory declaration, on or before the first day of May 1895, after which date the said executors will proceed to distribute the assets of the said estate among the persons entitled thereto, having regard only to the claims of which they shall then have notice, and they will not be liable for any claim of which they shall not then have had notice as aforesaid.

Dated at Toronto, this 14th day of March 1895.

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THE THRONE CHAMBER.

A Graphic Account of a Visit to Leo XIII.

HIS APPEARANCE AND MANNER.

Soft footfalls are heard in the adjoining room, and a Franciscan monk enters. He is a strikingly handsome young Italian, tall and broad-shouldered with lofty brow, large brown eyes, and a wavy brown beard that in some unaccountable way, makes him look still younger than his thirty years. We enter upon a low toned conversation, and he informs me that he is to sail next week from Marseilles for China. I suggest that martyrdom is always a contingency of mission work among the Chinese; to which he replies that, if it be God's will, he hopes that in his own case the contingency may become a reality. Our further talk is interrupted by the entrance of several other ecclesiastics—a bronzed, grey bearded Algerian cure, two youthful pastors from the United States, and an ascetic-visaged vicar from some village by the Rhine. Still others succeed within the next ten minutes, until we number thirteen: twelve priests and a layman.

As the hour named for the Holy Father's passage approached, what a multiplicity of thoughts thronged in quick succession upon my mind! In a few minutes I was to behold Leo XIII., the successor, in an unbroken lineage extending over twenty centuries, of the Fisherman created first Pope by our Divine Lord Himself. "Panorama-like, there rolled before my mental vision the entire history of the Church—the whole grand voyage of the Barque of Peter across time's mighty flood. Full many other ships of goodly frame, launched with greater pomp and manned by seemingly abler seamen, have sailed that ocean since the Pentacostal Sunday. They have weathered occasional storms, and braved at intervals the billows' fury, only to be submerged eventually in their engulfing depths; but the Barque of Peter has ridden triumphantly on, through smiling seas and stormy, now coursing swiftly with canvas distended to favoring breezes, anon defying the hurricane's utmost fury, and emerging from the tempest stout and stunch and buoyant as ever.

Pilot after pilot has stood in turn at her helm—Gregories and Piuses and Leos and Innocents. And because their commissions were stamped with the seal of divine authority, each has steered the Barque unerringly through threatening breakers, over treacherous reefs, by rock-bound coasts—in calm or storm alike infallible. On the legitimate heir of such heroes as these, a helmsman surely worthy to rank with the most skillful of his predecessors, who can gaze without a thrill of profound emotion? Not I, for one, as is soon demonstrated.

There is a stir in the outer apartment. An official enters and bids us form in line; and a moment later the Holy Father, seated in his sedan-chair, is carried slowly through the hall. There is time whilst he passes to take merely one brief, comprehensive glance; and it discloses a frail old man, his attenuated body surmounted by a majestic head, and his full, dark eyes gleaming with a vivacity that might easily delude us into the belief that we are looking at one in the very vigor and prime of manhood. The chair is borne on; and as it disappears through the entrance to an adjoining apartment, I conclude that the function of the evening is at an end. In this, however, I am mistaken. After a brief interval—during which, being in Rome, I literally do as the Romans do, and remain where I am—a purple-robed

Monsignor appears at the door and invites us to follow him. We do so, and find ourselves in the Throne Chamber, where I am elated to behold the Holy Father seated in his pontifical chair on a dais at the farther end of the room.

This was an unexpected delight. The card I had received provided simply for my admittance to the Arazzi Hall, through which the Sovereign Pontiff was to proceed on his return from the gardens; but this was clearly a regular audience, and my heart throbbed with an accelerated movement as I realized my good fortune. We again formed in line, facing the Pope; and as I placed myself about half-way down the line, I had ample opportunity during the succeeding twenty minutes to scan at my leisure the face and figure of Leo XIII.

At first glance, and in his present posture, he is wonderfully like Chartran's incomparable portrait. One notes the slender physique, the dome-like forehead, the pallid countenance illumined by the eagle eye, the long transparent, narrow hands of ivory whiteness. And the thought arises that the artist has reproduced on his canvas, with marvellous fidelity, the very expression of the Pontiff. Yet it is not so. Chartran has depicted the far-seeing statesman, the intellectual athlete, who grapples with resolute confidence the fiercest problems that vex society; the wisdom-gifted ruler of two hundred million subjects; the indomitable champion of true liberty and real progress. But glowing in the countenance before us there is a spiritualized radiance, an apostolic benignity which not even the brush of genius can hope to reproduce.

And now the two American priests are kneeling at the throne, and my turn is next. The Americans are talking Latin—the Pope does not understand English—but my distrust of my fluency in that classic tongue, and determine to essay conversation in the more familiar French, which the Holy Father speaks with perfect ease and accuracy. I am agitated by a hundred varying emotions as the secretary, standing at the right of the throne, takes my card and presents me to His Holiness; and when I kneel at his feet and kiss the fingers he graciously proffers, I doubt my ability to speak even English, or do aught else than burst into a flood of grateful tears.

A glance at the gentle face above me however, helps me to master myself, and the soothing tones of the Pontiff's voice set me comparatively at ease. How graciously he speaks, and with what fatherly tenderness he listens to and grants the various petitions I am emboldened to present! He inquires about my home, my occupation, the standing and prospects of the college with which I am connected, the number of students attending it, the branches I teach, the names and purposes of the Catholic magazines to which I contribute; and concludes by bestowing his special blessing on college, professors, and students; and on the magazines, their editors, writers, and subscribers. He extends his hand once more. I touch his ring with my lips, stoop down and reverently kiss the cross embroidered on his silken slipper, then rise and retire.

My heart is overflowing with purest joy. My interview with the Holy Father has lasted only some four or five minutes; but the memory will endure through all the coming years. Contact with his personality is an energizer of faith, a stimulus to hope and high endeavor; and as I glance, while leaving his presence, at the handsome young Franciscan who has succeeded me at his feet, I know that his missionary zeal will glow with intense ardor, and his soul aspire with fonder longing for the possible martyrdom to come, because of this privilege he is now enjoying—an audience with Leo XIII.—*Rev. A. B. O'Neill.*

Chat About Books and Authors.

Robert Louis Stevenson used to say that the Duke of Wellington did his duty as naturally as a horse eats oats.

Ibsen's new play has this bit of wisdom; "Labor and trouble one can always get through alone, but it takes two to be glad."

Mr. Andrew Lang is publishing a novel dealing with the life of Joan of Arc, on which subject he is an enthusiast.

Mrs. Katherine Tynan Hinkson, whose stories of Irish life are the best that have been written for a quarter of a century, is about to publish a book of short stories. She has also a novel half finished.

Dr. Jekyll and Mr. Hyde was the result of a nightmare, "Indigestion has its uses," said Stevenson in a letter; "I woke up, and, and before I went to sleep again the story was complete."

An autograph letter from Charles Lamb to his publisher, found recently, says, "Pray let Matilda keep my newspapers till you hear from me, as we are meditating a town residence. C. Lamb. Let her keep them as the apple of her eye"

Lately nearly all the honors for fiction have been going to Scotchmen. Robert Louis Stevenson, J. M. Barrie, S. R. Crockett and "Ian Maclaren," have done so well that Mr. Zangwill warns his readers against "the zealous Scotchmen who cry "Genius" at the sight of a kilt, and lose their heads at a waft from the heather."

Mrs. Humphrey Ward and Mr. Eugene Field are opposites. At a recent dinner in England they sat together. Mrs. Ward was silent and impressive, Mr. Field silent and impressed. Finally Mrs. Ward asked to be told about the manners and customs in Chicago. Mr. Field yielded to the assumption that Americans are barbarians or worse by saying, "Well, Mrs. Ward, when I was caught, I was living in a tree."

Mr. Henry Harland, the editor of the much talked about Yellow Book, is a man of continuity of purpose. When he was a younger man he determined to write a story. His office hours would not give him the opportunity he required, so for a whole winter he went to sleep after evening dinner, rose at two a.m., took some black coffee and worked until breakfast time. And he succeeded in turning out a good story.

"Ian Maclaren" (Rev. Jno. Watson) has the art of making men shed tears over his stories. He met a friend one day who said, "I owe you a grudge. I spent the whole of yesterday evening making a fool of myself over your book." Most people will not admit that a man has sensibilities fine enough to improvise waterworks displays, as Thackeray termed them, but the man who can prove the contrary is surely possessed of a great power. Mr. Watson says he was induced to write by Dr. W. Robertson Nicoll who told him to write stories and gave him no peace till he did so: "Nicoll is a wonderful man; he sees what nobody else can see; he's just 'no canny.'"

Agents Wanted

To canvass for THE CATHOLIC REGISTER. A liberal commission allowed. Write for particulars.

A catholic gentleman desires engagement as organist and director, 15 years experience; thoroughly familiar with plain chant and the different Catholic Church services. Highest references. address L. R., this office.



A. Zeffan

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"I contracted a severe cold, which settled on my lungs, and I did what is often done in such cases, neglected it. I then consulted a doctor, who found, on examining me, that the upper part of the left lung was badly affected. The medicines he gave me did not seem to do me good, and I determined to try Ayer's Cherry Pectoral. After taking a few doses my trouble was relieved, and before I had finished the bottle I was cured."—A. ZEFFAN, water maker, Orangeville, Ont.

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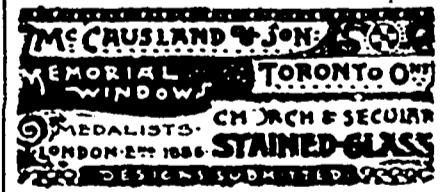
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TENDERS.

INDIAN SUPPLIES.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Indian Supplies," will be received at this office up to noon of TUESDAY 9th April, 1895, for the delivery of Indian Supplies, during the fiscal year ending 30th June, 1896, at various points in Manitoba and the North-West Territories.

Forms of tender, containing full particulars, may be had by applying to the undersigned, or to the Assistant Indian Commissioner at Regina, or to the Indian Office, Winnipeg. The lowest or any tender not necessarily accepted.

This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted.

HAYTER REED, Deputy Superintendent-General of Indian Affairs.

Department of Indian Affairs, Ottawa, February, 1895.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS IN THE WORLD. PUREST BELL METAL (Copper and Tin). McWANE BELL FOUNDRY, BALTIMORE, MD.

CELEBRATIONS.

St. Patrick's Day in Toronto and Other Centres.

MANY CONCERTS AND PATRIOTIC SPEECHES.

At St. Michael's College the students gave a stirring presentation of the Irish drama, "More Sinned Against Than Sinning." Mr. J. Costello added greatly to the success of his part by singing two Irish melodies. The principal parts were all well taken. That the efforts of the students are appreciated was shown by the very large attendance, every seat in the large hall being filled.

I.C.B.A. CONCERT.

The members of the I.C.B.A. and their friends spent a most enjoyable evening in Association Hall on Monday last when the St. Patrick's Day concert was held. The ever popular Mr. Peter Ryan was the chairman of the evening, and filled the position in his usual suave manner. The various members on the programme were enthusiastically received, notably Mr. H. Mercier's Killarney and "The Irish Exiles," and "The Geraldines," by Miss Thompson. Mr. Baker in his comic song, it is needless to say, won the applause of his audience, particularly the younger element. Miss Alice Burrows and Miss Lillie Kleiser were well received and had to respond to encores on every number.

Between the first and second parts of the program the chairman introduced Mr. L. V. McBrady, the lecturer of the evening. Mr. McBrady's appearance on the platform was greeted with applause, which he did not fail to evoke time and again throughout his lecture. His choice of subject was a happy one; "O'Connell: a benefactor to Mankind." The speaker reviewed many points in the life of the great Liberator, proving conclusively that he deserved the title not alone from the people of Ireland but of all the world. He also emphasized the great self sacrifice practiced by the "Uncrowned King of Ireland" and pointed a strong moral to Irishmen of to-day to present a united and unbroken front to our opponents.

Mr. McBrady was listened to with great attention throughout his lecture and at the close was heartily applauded. The vote of thanks proposed by President Hickey and seconded by Bro. P. Cassidy was unanimously carried.

The Band of the Association, which opened the concert with several selections of Irish airs appropriately closed it by playing "God Save Ireland," the audience and standing till the last note of the National Anthem died away.

A.G.H.

On the 18th March a large and enthusiastic audience assembled in the Auditorium, Shaftesbury Hall, to celebrate the festival of Ireland's National Patron. The programme was large and varied, comprising stereoscopic views of Ireland and renditions from national music, and a lecture by the Rev. Father Walsh, O.S.B. of St. Michael's College. The Rev. gentleman in the course of an able and eloquent address which did ample justice to his past fame and which was appreciated throughout by a most attentive audience gave some phases of Irish thought and history. He spoke of Ireland's past; of her fervor and zeal in the interests of religion and education. Her fame for sanctity and learning had gone forth to all the nations of Europe. Her universities and cloisters were the homes of strangers from Britain from Gaul and Italy, and science, banished from the continent found a refuge in the Isle of Saints and Doctors.

We should be worthy children of worthy sires. Let our religion be ever "the highest feather in our cap" and while ever proud to be and to be known as Irishmen yet our first and chiefest glory is our title of Catholic. The education of her children was always a matter of the utmost anxiety to Catholic Ireland in the past. Our forefathers suffered everything to give their children an education, while the conquerors strained every nerve to keep them physically as well as intellectually slaves of England. The same price was placed on the head of the Irish school master as on the head of the Irish wolf. Continue to be worthy children of such fathers; Let education and religion go hand in hand. Your parents are the guardians of your children's moral and intellectual learning. That sacred deposit has been committed to your keeping by God himself and no man or government can dare to assume control of your responsibilities in that regard. We are now in the very midst of the Manitoba School question. Catholics have a certain right which the Government of Manitoba does not recognize. The lodges and the newspapers fill the land with blatant oratory about the rights of the Province, but they should remember that the first Provincial right was not do a Provincial wrong. The rev. gentleman was listened to with rapt attention during an able and eloquent discourse lasting upwards of an hour.

LINDSAY.

The 17th of March was observed here with special vespers, Benediction and Lecture at which a collection was raised for the poor of the parish. Father Timothy Collins of Peterborough was the Lecturer; and his discourse was appropriate to the occasion, upon the character, Religion and Patriotism of the Irish. The Rev. Father commenced by a reference to the friendship he enjoyed with his hearers and to the circumstances under which they were formed, when his ministry had been among them. He said it was a regard to this and a feeling that there was a bond of sympathy between them which made his effort a pleasure and gave him inspiration. That the inspiration came must have been obvious to all present for the Rev. gentleman displayed from the start a warmth and eloquence that caught and easily held the attention till the close. Father Collins has an earnestness of manner and a zeal for the cause he has in hand which spreads to his audience; and on the occasion of his address in our town it had the effect of giving to a subject often treated before unwonted interest and life.

GUELPH.

Dion Boucicault's splendid Irish drama, Arrah-na-Pogue, was presented on St. Patrick's night by the members of the Guelph Catholic Union. Those who took part were: T. O. Duignan, Jno. A. Gallagher, T. J. Scanlan, Jas. Mooney, Jno. Walsh, Jno. McAstocker, J. P. Downey, M. J. Gallagher, J. A. Sullivan, Frank Lee, J. McGunnigal, Jos. Keleher, Miss Grace Hazelton, Miss Teresa Coffee. The famous play was exceptionally well acted by the company of amateurs, who had the satisfaction of seeing a well filled, remunerative house present to witness their efforts.

DUNNVILLE.

A grand concert in honor of St. Patrick's day was given in the Opera House. The event was a success in every way, and was the subject of favorable comment from every quarter. Those who took part were Miss H. E. Miller, Miss Allen, Miss Davidson, Mr. Hardwick, Dr. Simon, Miss Murill Cutcliffe. The concert was under the direction of Miss Marie Strong. The proceeds were for the benefit of St. Michael's church, and it is understood a handsome sum was realized.

A SIGN OF THE TIMES.

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HAS FORMED AN ALLIANCE WITH 50,000 TEA DRINKERS IN THIS CITY BY ITS MERIT ALONE. SOLD IN LEAD PACKETS ONLY.

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Tweed.

The festival of the Great Apostle of Ireland was observed with special ceremony at Tweed, High Mass being celebrated at 11 a.m.

The different orders of the Catholic Societies, the C.M.B.A. and the C.O.F. marched from Convocation Hall to the Church, attended by the Band, where they received Holy Communion in a body at the appointed time.

The orderly manner in which everything passed off was exceedingly creditable to the different officers of the respective societies and it was truly an impressive sight to see so many approach the Holy Table on such an important occasion.

The beautiful and capacious Church of St. Carthagh was thronged to the doors, numerous visitors being present.

The choir rendered Peter's Mass in good style, solos being effectively executed by Messrs. Papineau and Tuinn, also Misses Milon, Rashotte and Hotte.

An eloquent sermon, which was listened to with rapt attention was delivered by the earnest and devoted pastor, Rev. Father Fleming.

The reverend speaker dwelt chiefly on the most important incidents in the life of the Great Saint, making the most touching allusions, to the History of Ireland, at that time. His impressive words will long dwell in the Irish hearts of those who were present and strengthen the affection we already have for old Ireland and the little shamrock.

It must have been exceedingly gratifying to Rev. Father Fleming as spiritual director of the Catholic Societies, to see the members so well represented on the occasion and to observe their zeal in the performance of their religious duties.

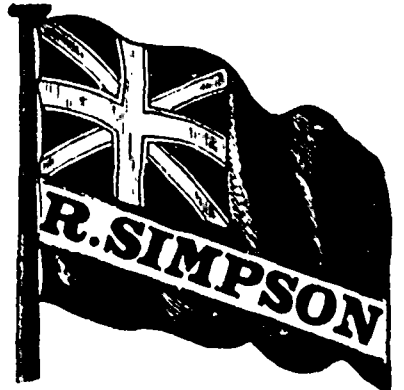
A Pleasant Anniversary.

Under this head the Star of March 25th says: "Five years ago to-day Mr. Henry Sutherland took charge of the Temperance and General Life Assurance Company as its manager. As a mark of the occasion Secretary J. C. Begg, Treasurer J. N. B. Bickle, with Superintendent of agencies, J. O. McCarthy, the office staff and city agents, invited Mr. Sutherland to join them at luncheon at McConkey's. A pleasant hour was spent, everyone wishing Mr. Sutherland many happy returns."

The REGISTER joins in the good-will so cordially expressed in the compliment paid the able Manager of the "Temperance Life"—a compliment as graceful as it is well-deserved.

Stylish Clothing.

Messrs. R. Cheyne & Co. have opened at No. 73 King street East one of the best-appointed clothing stores in this city—and this means something where so many of that class are found. This new establishment is chock full of material of the latest manufacture—fine and durable, and fashioned into garments of neat and stylish finish. The man, youth, or boy who cannot be suited here—whether as to the article or its price—will hardly succeed to his liking elsewhere; and if either would prefer older work, a first-class cutter is always ready to supply his wants. We have pleasure in recommending Messrs. Cheyne & Co., to a share of the patronage of our readers.



Wall Papers.

The conditions of the recent past warrant us in offering our Spring assortment of Wall Hangings at prices that will be within the reach of all. Good serviceable paper as low as 3c per roll. We count much on selling large quantities this season in

WALL PAPERS.

- 3c. Great lines of Papers, with 6 in. or 9 in. border at 30c double roll.
- 5c. Special designs for dining room or halls, with 18 in. border, at 5c per yd. or 50c double roll.
- 12c. Elegant designs—Hawthorn, Orchard, Empire, River Grass or Violet, in glimmer finish, full combination, with 18 in. gilt borders, at 10c per yd. or \$1.00 double roll.
- 17c. 30 in. Ingrain, 16 oz. stock, 18 inch Ingrain Frieze, at 10 and 15c per yd., or \$1.00 and \$1.50 double roll.

No matter about the putting on time—now's the buying time.

One special feature of our business is our Mail System. Have you tried it if out of Town?

During 84, 86, 88, 90
Re-building, YONGE ST.,

R. SIMPSON.

A man with only one leg has the consolation of knowing that he will never be troubled with wet feet.

St. Michael's Cathedral.

There will be a lecture by Rev. F. Ryan, on the subject of Children's Aid Society and also Musical Vespers, in St. Michael's Cathedral, on Sunday next at 7 p.m. A silver collection will be taken up in aid of the funds of the St. Vincent de Paul Society. In St. Michael's parish there has been a great deal of want this winter amongst the poor, and the Conference of Our Lady, have already exhausted their means in endeavoring to realize the distressed. Therefore they hope the parishioners will give generously on this occasion, so as to enable them to continue the good work until the warm weather sets in.

SOCIETY HAPPENINGS.

Other Items of Interest in Cities and Towns.

E. B. A.

Davitt Branch No. 11, Toronto. The last regular meeting was very largely attended by the members and visitors from other Branches, amongst others the following members of the Executive Committee, D. A. Carey, D. McDonald, A. McGinn and M. Mahoney. After the routine of business the members of the committee made some very able addresses upon the present and future standing of the Association that were received with great applause.

The concert on the 18th for St. Helen's Church was well patronized, each artist receiving well merited applause, and great praise is due Miss E. Graham, Pianist, for the very efficient manner in which she arranged and carried out the programme.

St. Helen's Branch No. 21 Peterborough, are making great efforts to build up their Branch, and during the past six weeks have received 32 applications, and several have passed the medical examination and been initiated.

March the 18th was a red letter day for the Branch, so they held a very successful Concert and a Lecture by C. R. Devlin, Esq., and its needless to say that it was listened to with rapt attention, and great credit is due the committee for the fine programme they prepared for their patrons.

W. LANK, S. T.

C. O. F.

The regular meeting of Sacred Heart Court No. 201, Toronto, took place Thursday last. John J. Neander, Chief R., presiding. A large number were present; one gentleman was initiated a member of the Order and of this Court—also two gentlemen proposed for membership. Among the many visitors from the east, Montreal and Ottawa, were Bros. Leon Boiteau (St. Dominic Court), J. A. Moran, Treasurer (Capital Court), M. Gulan, (Capital Court), Louis Deloraine, (Capital Court), Joseph Deloraine (Sacred Heart Court). These gentlemen spoke highly of the rapid progress of Catholic Foresters in the east and maritime provinces. In Montreal alone there exist 32 Courts of this Order, which proves the fact that Catholic gentlemen in that city are making provision for their dependants should the strong arm of Father Time chance to call them away; their wife and dear little family would not be left out depending upon the cold charity of the world. This is a sacred duty which devolves upon every Catholic gentleman to make provision for his little family which God has blessed him with; this every man can do at a small per cent. per month in the Catholic Order of Foresters.

These gentlemen in the course of their remarks thanked the officers and members of Sacred Heart Court for their courtesy to them and said they would bear away with them pleasant memories of the Toronto Foresters and of their short visit to that city. Also gave a hearty invitation to the Foresters of Toronto to visit them in the near future.

Bro. Pape of St. Joseph's Court No. 370, Toronto, was also present and took an active part in Catholic Foresters. We are always pleased to meet our visiting Bros., and hope to have the pleasure of entertaining them often. After remarks by several of the Bros., a very sociable time was spent in song, recitation, etc. We request all the members of the Court to be present at the next meeting which will take place April 4th, 1895. Initiation will take place at this meeting. The meeting then closed in the regular form with prayer.

ANDREW KERR, Sec.

A. O. H.

The last regular meeting of Div. 3, A.O.H., Toronto, was held on the 14th instant. The particular part of the meeting was the presenting of a beautiful locket and an illuminated address to the Rev. Father Tracey, D.D., late Chaplain of the Division and who of late has been transferred to St. Michael's. Long before the time for opening every available seat in the large hall was filled, the Brothers from the other Divisions taking advantage of the occasion, and, it is needless to say, they were welcome. Sharp on time Brother Moore, the popular President of Div. 3, called the meeting to order. As the Sentinel was closing the door it seemed to run slow on its hinges and little way we wonder when the Rev. Father Ryan, Chancellor of St. Michael's had his shoulder firmly against it. There was a stay to the proceedings and the Rev. Father Ryan and Father Tracey were escorted to the platform. Business then was proceeded with, all orders being suspended that could possibly be laid over for another meeting. On the arrival of

new business Brother Joseph P. O'Neill read the address and also made the presentation. When your readers know that Bro. O'Neill is a lineal descendant of the O'Neills of Ulster they will not be surprised at his interest in Hibernian affairs. The Rev. Father Ryan addressed the members at considerable length, his long acquaintance with the Order in the greater Ireland, the United States, made his words golden to the ears of the Brothers of Toronto. A short but appropriate address by the popular President of Div. 1, Bro. Rutledge, followed by a song from Father Ryan and an address by Bro. Dr. T. F. McMahon, Medical Examiner for Div. 3. Addresses were also delivered by Bro. John I. Lee, President Div. 2; Bro. M. J. Ryan, Recording Secretary Div. 2; Bro. McClean, Div. 1, and last but not least a song from the popular ex-President of Div. 3, Bro. Daniel Glynn, all of which was most heartily received. Bro. H. Kelly, President of Div. 5, eulogized the Division on their successful meeting and felt always pleased to visit Div. 3 when so much true Irish nationality was expressed. Nor can the writer let the occasion pass without paying a debt of gratitude to Bro. Owens, who did the artistic work on the address. While we know it was to him a labor of love, nevertheless many thanks are due him for his zeal on this occasion. But like all the work undertaken by Bro. Owens it is well done. In every movement for the benefit of his countrymen there will be found George Owens, as he is familiarly called. Possessed of an indomitable courage that knows no defeat and the warm Wexford blood flowing through his veins Hibernianism has become his attraction. With the history on his lips and the strong national teaching from a kind, patriotic mother's knee, little can be our surprise to find him the idol of all who love honor and patriotism. Our only prayer is that as he reaches the fullness of manhood with the good-will of all that the young life so happily begun will continue an honor to his loving parents, sisters and brothers, by whom he is revered.

WM. PERKIN, Rec. Sec., Div. 3, A.O.H.

To Rev. Father Tracey, D.D.

REVEREND AND DEAR FATHER—We the members of Div. 3, A.O.H. of Toronto take this opportunity of expressing to you our heartfelt thanks for your many favors while Chaplain of our Div. Although but a short time connected with our organization, we have had many opportunities of learning your real worth both as a priest an Irishman and a friend. We appreciate your presence at all our meetings and your eloquent, learned and deeply instructive addresses which always manifested a thorough knowledge of every phase of the history and character of our illustrious race. The kind advice and keen paternal solicitude evinced by you in our conduct and deliberations have we are pleased to say produced the most happy results in the remarkably improved attendance of our members at all meetings of the Division and in their zeal for the advancement and well being of the Order.

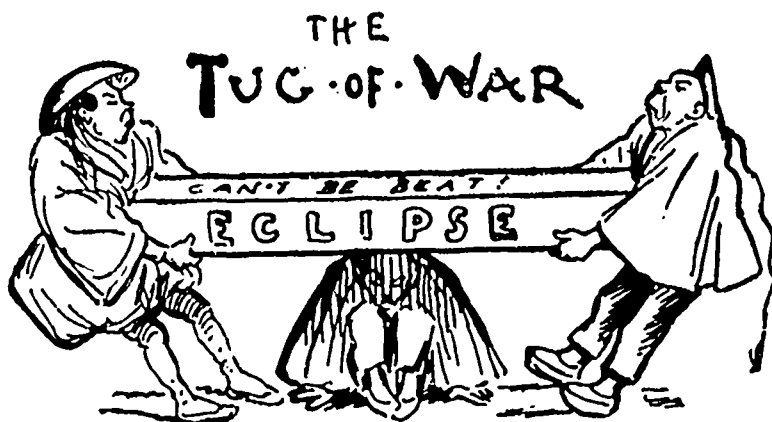
For these reasons and your many enabling attributes of head and heart you have endeared yourself to us beyond power. Of ours to express. Impressed with these recollections and aware of the fact that you were actuated by the most disinterested motives in identifying yourself with us in the welfare of our much loved ancestral home beyond the sea it is not surprising that we should feel acutely your separation from us.

But the poignancy of the parting is somewhat mitigated by the reflection that our good friends of St. Michael's will find what we have abundantly discovered in you the gentle zealous and erudite Soggarth Aron of our race. We pray the giver of all good to grant you a long happy and useful life in the service of our Heavenly Father and when you are offering up to Him the divine mysteries of our holy religion may we not venture to hope that you will kindly remember your old friends of Division 3, A.O.H. Toronto.

Signed on behalf of the Division:—Joseph P. O'Neill, Patrick Dowe, Daniel Madden, Thomas Marshman, George J. Owen,

FATHER TRACEY'S REPLY.

The Rev. Father after thanking the members for the kind words contained in the address dwelt at some length on the three Cardinal Principles of the A.O.H. Friendship is the influence which heaven imparts to those who feel an abiding kindness towards their fellow man. By friendship we become united as brothers; friendship teaches us to be kindly towards each other. Irish Catholic friendship should not only be taught and practised towards our countrymen of our own faith but towards our countrymen irrespective of religion. In the history of the struggles of Ireland for freedom no truer son to her could be found than the Irish Protestant who give up their lives on the scaffold that their country might be free. As the names of Emmett Grattan, Wolfe Tone, Mitchell, Martin, Parnell and a host of others the applause with which they were received told plainly it was an Irish National Meeting. Continuing the Rev. Father said we have been listening to words from an alien that we should be disunited, that the gospel has been taught by a false teacher. Unity is the guiding star of all worthy endeavor. By unity races rise to prominence and influence themselves into nations and influence



Life is an endless tug—make it easier by using Eclipse Soap—the very best soap you can get—in 3 lb. bars. Try a bar, your grocer has it. For sale everywhere.

JOHN TAYLOR & CO., Manufacturers.

the destiny of the world. May this unity among Irishmen continue to grow and increase until we reach the goal for which we so long and so patiently struggled in vain; then will we be respected by the nations of the earth. As the Rev. Father took his seat the applause was long and continuous.

WM. PERKIN, Rec. Sec'y.

C. M. B. A.

OTTAWA.

Moved by District Deputy John P. McCarthy seconded by Bro. W. M. Brophy that

Whereas it has pleased Almighty God to remove from our midst Brother William Wall, a character member and Chancellor of Branch No. 156 of the Catholic Mutual Benefit Association.

Resolved that while bowing to the all wise will of Providence, we desire to extend to the widow and family of our deceased brother our heartfelt sympathy in their sad affliction, and pray God will strengthen them to bear the great loss which they have sustained.

Be it further resolved that our Charter be draped for a period of five months, this resolution entered in the minutes, and a copy sent to the family of deceased and to the Official organs of this Association.

C. Y. L. L. A.

The C. Y. L. L. A. held their regular meeting in St. Patrick's Hall, McCaul St., last Monday evening; minutes of last meeting were read and adopted. It was decided that the Association would in future meet on the 2nd and 4th Monday of each month.

A despatch was read from Her Excellency, Countess of Aberdeen, in reference to the concert to be given by the Association in Massey Music Hall the last week in May, at which Her Excellency will be present. A letter was read from the Sub-editor of the Woman's Globe requesting an account of the work done by the C.Y.L.L.A. for their issue of April 18th.

A committee was appointed to arrange for an entertainment to be given in St. Patrick's Hall, McCaul St., during Easter week. Miss M. S. Hart read an interesting article on Education and Culture.

A vocal solo by Miss Harrington was appreciated, and a piano solo by Miss M. Lawlor closed a very pleasant evening.

Brockton.

At the last regular monthly meeting of the St. Helen's Sanctuary Society, the following resolutions were unanimously adopted:

Whereas it has pleased Almighty God in His infinite wisdom to call to Himself the Very Rev. Dean Cassidy, late pastor of our parish, and

Whereas as Sanctuary Boys, in the close intercourse we had with him, we always found in him a kind and indulgent father, be it therefore

Resolved, that we the members of St. Helen's Sanctuary Society, will always reverence the memory of our deceased pastor and endeavor to put in practice the salutary lessons and good advice he so frequently gave us, be it also

Resolved, that we hereby tender to Mr. and Mrs. Cassidy, the venerable parents of the deceased, and to Dr. Cassidy our heartfelt sympathy and expressions of sorrow in their affliction. It is further

Resolved that these resolutions be entered on the minutes of the Society, and that a copy be sent to Mr. and Mrs. Cassidy and to Dr. Cassidy. JOHN MALLOY, Sec.

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

CATALOGUE SALE.

THE LIBRARY OF THE LATE DEAN CASSIDY

Will be offered for sale by Public Auction at the auction rooms of

DICKSON AND TOWNSEND,

22 King St. W., Toronto,

on Wednesday, April 10th, at 2 o'clock p.m.

Catalogues may be had on application to the undersigned.

(Rev.) J. M. CRUISE,

JAS. W. MALLON,

Executors.

If a man would keep both integrity and independence free from temptation let him keep out of debt. Dr. Franklin says, "It is hard for an empty bag to stand upright."

Many a true heart, that would have come back like a dove to the ark after its first transgression, has been frightened beyond recall by the savage conduct of an unforgiving spirit.

New Goods.

The latest brand in carpets is to be found at the well-known house of John Kay, Son & Co., 34 King St. West, Toronto. Just now there are new openings, which include the finest patterns in carpets, together with rare purchases in rugs, curtains, draperies, oilcloths, linoleums, and all the other fixtures in this line which equip and adorn the home. As to quality, there need be no doubt, for the seal of this house is a guarantee that the goods are genuine; and in the matter of price, it will be found in the long run that that charged by John Kay & Co. is the most moderate, judged by the value received.

Head of Its Class.

The largest, the richest, and the most profitable to all concerned, is the Mutual Life Insurance Company of New York. An odd million or two of dollars is a pretty big sum in the ordinary calculations of business and requires cool judgment to keep track of it, not only to prevent loss, but make investments yield fairly fat dividends; but when the capital, subscribed and paid up, runs into hundreds of millions we may well be excused if we bend under the weight of figures presented by this colossal institution. The magnitude of the "Mutual's" operations may be judged by its latest annual statement, that for 1894, which we publish in this issue of THE CATHOLIC REGISTER. The income for the year was \$48,020,869.94; the disbursements were \$30,878,391.26—leaving a balance of \$17,141,778.68. The assets of the Company—which consist of cash and the best of security—climb to the dizzy height of \$294,638,783.96; so that it was a mere flea bite on the resources of the "Mutual" in making, during 1894, the following provisions: To policy-holders on account of claims by death, \$11,929,794.94; and for annuities, dividends and other payments to living members, \$9,159,462.14. The revenue fund has been increased from \$165,755,071.23 to \$182,109,456.14—an addition for the year of \$13,354,384.91.

The "Mutual" is a favorite with the hierarchy and clergy of the United States, many of whom (among them the late Cardinal McCloskey) have availed of its advantageous terms of insurance. Some of the clergy of Canada, we learn, have also selected this celebrated Company for life investments; and the enormous volume of its business scattered far and wide, would indicate the firm hold it has on the confidence of the public generally. The local Agent is Mr. H. K. Merritt, whose office are in the Bank of Commerce building. He strictly adheres to the policy of the "Mutual" in holding out the most favorable terms offered to insurers.

BANISH THE JESUITS.

The P. P. A. Want Them Expelled From Canada.

A CORRESPONDENT EXAMINES THE REASONS.

To the Editor of the Catholic Register.

Sir—The P. P. A. is an organization devised for terrorizing that small boy the minority, especially the Catholic small boy. Its work was done with dark lanterns and masks, till finding that the busy folk of this busy country paid no attention to the masquerade, out came the P. P. A. with a trumpet blast. In it are mixed up the hierarchy and the Jesuits, especially the Jesuits, and the red man and the white man and the man, who is both red and white in a manner truly marvellous.

The Jesuits must be expelled from Canada. In the whole Dominion there are 280 of them! Think of it! An awful number. No wonder it terrifies the timid P.P.A. Any one would be terrified. And the Jesuits do such horrid tricks. They are in twenty or thirty places—the number doesn't matter—at the same time, and in regions where they do not exist and have never existed, they are the most active, and they always keep those genii, the archbishops and bishops (hierarchy sounds better), done up in glass bottles for immediate use.

Oh, yes, the Jesuits must be expelled. They have nasty, old fashioned ways. They teach people not to bear false witness against their neighbor and they will bring God into education, where arithmetic is far more important. They have certain antique sayings, which certainly belonged to the Dark Ages, such as "to know Thee is life eternal," and with so paltry a view of instruction, they imperil the interests of this life. How could any country progress where such things are taught.

They must be expelled neck and crop. They are all the more dangerous that they have always been leaders in science and learning. After them, neck and crop must go the hierarchy and the other Orders and the secular clergy. They are all of a piece, only the Jesuits have that magical organization of the arch enchanter Ignatius. He was incorrigible. He wanted the name of God in everywhere; even the youngest children were not safe from hearing it, when he was about. And he actually wanted to use modern progress and letters and scientific discoveries and everything else for the glory of God. To show how benighted he was, he used to say that all the labors of his Society from the beginning would be repaid by the prevention of one sin.

A country doesn't want to have men like that about. And it can't run the risk of having children taught such things. For, of course, all sensible people now-a-days share the opinion of Mistress Quigley.

The P. P. A. doesn't think much of the rights of minorities, and it would be a pity, if it did, because there would be no P. P. A. if there were no minorities to fight against. But in the trumpet blast it wants to have a sling against the rights of majorities, too. It cries out: "You big, good natured Catholic majority of Quebec, drive out the Jesuits! Show boundless toleration to fallen priests who abuse you! Show none to Jesuits or hierarchies."

This is quite after the fashion of that touching nursery tale of the frogs and the cow: The cow, as the frogs believed, had been trespassing upon their property. The tale runs thus.

"Then a little froggie,
Bolder than the rest,
Spoke up quite indignant,
And called the cow a pest."

But the cow unheeding,
Waved its big white tail,
And the little froggie
Thought it was a gale."

What a beautiful moral, but I refrain from pointing it out.

The P.P.A. has not as many friends as so deserving an organization should have. But its Protestant fellow-countrymen are so pig-headed a lot where P.P.Aism is concerned, almost as bad as the Jesuits, only they don't do tricks quite as well. But it has some friends. One is a journal, called *per-versely*, and sad to say the name is of Protestant origin, the "Wickedness." One benighted heathen, not a Jesuit, named it "the Witless." It is a very entertaining journal, especially to Catholics and is looked upon in quite a comic light. One of its occasional contributors is a very old gentleman; some terrible tradition declares him once to have been a priest. But he has repented sincerely as his wife and children prove. Well, this old gentleman assists the P.P.A., directly or indirectly, when he can, and he tells many wonderful tales in which wicked fairies of Jesuits and giants of archbishops and hob-goblins of priests and a big ogre of a Pope, appear. He doesn't always tell where all the people they enchant and cast wicked spells about go to. Catholics seem a very fair average lot of people and don't show any particular ill will to their Protestant fellow citizens, even after they have been bewitched—less, then, than before. But this is a detail, quite unworthy of the P.P.A., who puts a sequel to a story now-a-days.

The P.P.A. has a brother in the neighboring Republic, who spells his name somewhat differently, A.P.A., instead of P.P.A. Mark that in the final letter is an A. not E. though it be highly imitative.

The P.P.A. has the sympathy of many nice gentlemen in Ontario, who are fond of yellow. These gentlemen are not however, very fond of the dark. On the contrary, they like to go out when the sun of the dog-days is scorching, and call names at some of their neighbors or at least, play tunes at them on brass bands. One of their favorites is "Croppies Lie Down," and a stirring air they say it is. Bye the way, they can't very well crop any more. But the P.P.A. promises to do better when it grows a big man.

There are other excellent friends of the P.P.A. who are fond of saying nice things about it. They, too, live in that Province of Ontario, which is the land, well not precisely of the free, because they won't let people who disagree with them speak, even at a public meeting and they don't want any body to speak two tongues. These hearty gentlemen are quite sure that their fathers, or uncles or cousins belonged to so worthy an association. But they don't belong to it themselves for fear they wouldn't get into Parliament. Strange to say, Parliament doesn't want to be frightened and to hear about terrible Jesuits and Archbishops.

But there is no accounting for the vagaries of human nature. There is the Privy Council over in England trying to spoil the best chance there ever was of having a shot at a minority, and the minority had actually dared to say that it wanted to educate its children as it pleased. They have come to a pretty pass in this rotten, old world, when even Catholics are supposed to have rights, and what makes the matter all the more serious is that Archbishop Tache and the Catholic missionaries did more than any others to make the North West and to keep it habitable for the big P.P.A. majority. You have many grievances poor P.P.A. The Jesuits civilizing the heathen and doing the pioneer work in French Canada and manning printing presses and educating children and always everlasting by reminding them that they had a Creator.

We sympathize with you P. P. A., but as we are a big majority and not a little minority, we beg you to spare the Jesuits awhile. Don't strike in your wrath. If the Jesuits were once gone, the half-breeds or somebody else, might rise. And think of it, P. P. A., it might be charged to you. And what would escaped nuns and priests do. You can't take the bread and butter out of their mouths. Be tolerant to them, at least, and let the Jesuits stay something longer, even for a subject to lecture about.

A. T. S.

The Church in the United States.

Rev. J. A. Zahm, C.S.O., the famous scientist, has received from the Pope the title of Doctor of Physics.

Lady Aberdeen recently called at Baltimore to visit Cardinal Gibbons and thank him for the great aid the Irish village at the World's Fair had experienced through his influence.

The Legislature of Pennsylvania has capped the climax of A. P. A. frenzy by passing an act prohibiting the wearing of any religious garb by teachers in the schools of that State. This is of course aimed at the nuns whose right to teach was recently established by a decision of the Court.

Incendiarism has apparently been added to proscription by the A. P. A. Three Catholic churches have been burned in Boston within eight days. In another twelve hundred people were present when the fire was discovered, happily in time.

Speaking of Mgr. Satolli, an American Methodist paper said recently: "He took his place among us in a meek and humble way, and up to the present time he has never been obtrusive. Silently and quietly he has performed his mission, and, without knowing why, without being able to explain it to themselves, the people of the United States have grown to admire and esteem the 'American Pope.'"

A correspondent of the New York Times heard Monsignor Satolli speak on journalism the other week, and here is what he thought of the delegate's address: "Usually when clergymen discuss newspapers they do it with but small knowledge of their subject. There were some veteran newspaper men present who listened to Monsignor Satolli's speech, and strange as it may seem, most of them seemed to agree with the famous prelate. He will do—will Satolli!"

The announcement is now made that Cardinal Gibbons will start on a visit to Rome in May, having been invited by the Holy Father to do so. The nature of this visit is not mentioned, but probably, if it is paid, Leo XIII. will consult with the Baltimore prelate about matters affecting the American Catholic church. The cardinal has accepted an invitation to preside over the first American University reunion in September; so that his stay in Rome will not be a very protracted one.

Bishop Manogue of Sacramento who died recently was universally beloved. He went to California during the gold fever, and worked at mining until he had enough money to pay for his education for the priesthood. He was thus by experience learned in the ways of the rough people to whom he was called to minister. His Lordship used to recite with gusto an anecdote of his personal experience, whenever the wisdom of the celibacy of the priesthood was in dispute. An epidemic had broken out in his diocese and he was constantly asked to visit the sick and relieve distress. One day a man came and asked him for help. "Why, Billy," said he, "why don't you go to your own minister across the way?" "Oh!" said Billy, "that poor man has a family of his own to look after, and half of them are sick. There is no use going to him."

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RICHARD A. MCCURDY PRESIDENT.

STATEMENT

For the year ending December 31 1904.

Income

Received for Premiums	\$30,128,103 52
From all other sources	11,897,706 12
	\$42,025,809 64

Disbursements

To Policy-holders:	
For Claims by Death	\$11,929,704 01
" Endowments, Dividends Ac.	9,150,492 11
For all other accounts	9,740,084 14
	\$30,820,280 26

Assets

United States Bonds and other Securities	\$88,070,000 07
First lien Loans on Bond and Mortgage	71,870,415 02
Loans on Stocks and Bonds	11,880,100 00
Real Estate	21,091,733 39
Cash in Banks and Trust Companies	9,055,104 01
Accrued Interest, Deferred Premiums Ac.	6,015,015 07
	\$201,822,367 56

Reserve for Policies and other Liabilities, Company's Standard, American 4 per cent.	192,100,450 11
Surplus	\$29,520,327 82

Insurance and Annuities assumed and renewed	\$750,290,077 07
Insurance and Annuities in force December 31 1904	855,207,774 42

Increase in Total Income	\$6,067,721 26
Increase in Premium Income	2,327,852 51
Increase in Assets	17,971,108 52
Increase in Surplus	4,578,714 91
Increase of Insurance and Annuities in Force	51,028,030 06

I have carefully examined the foregoing Statement and find the same to be correct.

CHARLES A. FLETCHER, Act.

From the Surplus a dividend will be appointed as usual.

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LETTERS FROM BERMUUDA.

LETTER XXXIII.

HAMILTON, 18—.

DEAR—You requested me in your letter of the 19th instant to send you a copy of Emmet's speech, which I found in an old book—an Essay on Elocution, written by Samuel Kirkham. It is too long for my amount of space and time to write the whole of it, so I have only copied extracts bearing strongly upon the question. Amongst the classical authors and orators whose works you study by the light of the midnight lamp—viz.: Herodotus, Demosthenes, Thucydides, Plato, Seneca, Pliny, Sallust and Livy, Homer, Ovid, Virgil, and others of a later date—there will scarcely be found in the College Library or in the curriculum such specimens of oratory as Robert Emmet's last speech; but his burning words can never be forgotten by his countrymen till "Time itself shall be no more."

"Upright he stood, with sad and earnest mien,
No measured cadence heard or motion seen;
He, man-like, moved and bore him in discourse,
Ardent and grave and tempering still his force,
While features augured all his tongue alleged
And tones winged home each barbed shaft they edged."

Moore's poem, beginning, "Obreathe not his name," was suggested by the passage in Emmet's dying speech: "Let no man write my epitaph till my country takes her place amongst the nations of the earth."

"O where's the slave so lowly, condemned to chains unhoi,
Who, could he burst his chains at first,
Would pine beneath them slowly."

Robert Emmet was a young Protestant gentleman of good family. His ardent soul was filled with patriotism, love of his country being a passion with him. Thomas Moore, the poet, and Emmet were intimate friends and associates; they were also students together at the same University. Some of the students, including Emmet and Edward Hudson, were members of the United Irishmen's Society. Moore, then only about 18 years of age, belonged to a Debating Society of which Emmet was the chief orator and ornament. Owing to information gained by the College authorities Lord Clare, Vice Chancellor, held a solemn visitation and examined the students on oath concerning these societies in the College. Amongst others Moore was called before the tribunal and obliged to take the oath. After answering some questions in the negative Tom Moore at last stated "that he entered college to receive the education of a scholar and a gentleman; that he knew not how to compromise these characters by informing against his college companions; that his own speeches in the debating society had been ill-construed, when the worst that could be said of them was, if truth had been spoken, that they were PATRIOTIC; he respectfully begged the Vice Chancellor to put himself in his place and say how he would act under such circumstances." This proved effectual with Lord Clare.

Robert Emmet was indicted for High Treason as one of the leaders of "United Irishmen's Society." This gallant young man was convicted of a revolutionary attempt, an attempt to redress the wrongs and oppressions of his country basely called a rebellion. Emmet was hanged in 1808, in the 22nd year of his age.

"Rebellion! foul, dishonoring word,
Whose wrongful blight so oft has stained
The holiest cause that tongue or sword
Of mortal ever lost or gained!
How many a spirit born to bless
Hath sunk beneath that withering name
When but a day's, an hour's success
Hath wafted to eternal fame."

I shall give you some portions of Emmet's speech, as it expresses most eloquently the sentiments of the Irish people at that period:

Mr. Emmet said: "What have I to say why sentence of death should not be passed upon me according to law? I have nothing to say that could alter your predetermination, nor that would become me to say with any view to the mitigation of that sentence which you are here to pronounce, and which I must abide by. * * * I have much to say why my reputation should be rescued from the load of false accusation and calumny which has been heaped upon it. * * * The man dies, but his memory lives. That mine may not perish, but may live in the respect of my country, I seize upon this opportunity to vindicate myself from some of the charges alleged against me. When my spirit shall be wafted to a more friendly port; when my shade will have joined the bands of those martyred heroes who have shed their blood on the scaffold and in the field in defence of their country and of virtue—this is my hope: I wish that my memory and name may animate men who survive me; while I look down with complacency on the destruction of that perfidious government which upholds its domination by blasphemy of the Most High—which displays its power over men as over the beasts of the forest—which sets man upon his brother and lifts his hand in the name of God against the throat of his fellow-man who believes or doubts a little more or a little less than the government standard—a government which is steel-ed to barbarity by the cries of the orphans and the tears of the widows which it has made.

[Here Lord Norbury interrupted Mr. Emmet, saying that those wicked enthusiasts such as he were not equal to their wild designs.]

I appeal to the Immaculate and Almighty God, I swear by the throne of Heaven, before which I must shortly appear—by the blood of the murdered patriots who have gone before me—that my conduct has been through all this peril and through all my purposes governed by the convictions which I have uttered, and by no other view than that of their cure and the emancipation of my country from the superhuman oppression under which she has so long and too patiently travailed; and I confidently hope that, wild and chimerical as it may appear, there is still union and strength sufficient to accomplish this noblest enterprise. Of this I speak with confidence, of intimate knowledge, and with the consolation which appertains to that knowledge. A man who never yet raised his voice to assert a lie will not hazard his character with posterity by asserting a falsehood on a subject so important to his country, and upon an occasion like this. * * * I am charged with being an emissary of France. An emissary of France! and for what end? It is alleged that I wished to sell the independence of my country! and for what end? A change of masters! Was this the object of my ambitions. And is this the mode by which a tribunal of justice reconciles contradictions? No! I am no emissary. My ambition was to hold a place amongst the deliverers of my country—not in power, not in profit, but in the glory of the achievement. * * * Oh, my country, had it been personal ambition that influenced me—had it been the soul of my actions—could I not by my education and fortune, by the rank and consideration of my family, have placed myself amongst the proudest of your oppressors? My country was my idol. To it I sacrificed every selfish, every endearing sentiment; and for it I now offer up my life. No, my Lord; I acted as an Irishman, determined on delivering my country from the yoke of a foreign

and unrelenting tyranny and from the more galling yoke of a domestic faction, its joint partner and perpetrator in patricide, whose rewards are the ignominy of existing with an exterior of splendour and a consciousness of depravity. It was the wish of my heart to extricate my country from this doubly rivotted despotism, and to exalt her to that proud station in the world which Providence destined her to fill."

Mr. Emmet was frequently interrupted by the Judge, and I omit, as being too lengthy, most of the points he made against him. One point, however, is so appropriate to Norbury that I insert it here: "I, who fear not to approach the Omnipotent Judge to answer for the conduct of my whole life—am I to be appalled and falsified by a mere remnant of mortality here? by you, too, who, if it were possible to collect all the innocent blood that you have shed in your unhallowed ministry in one great reservoir, your lordship might swim in it!"

[Here the Judge interrupted.]

"Be yet patient; I am going to my cold grave; my lamp of life is nearly extinguished; my race is run. I have one request to make: Let no man write my epitaph. * * * When my country takes her place amongst the nations of the earth, then and not till then, let my epitaph be written. I HAVE DONE."

Lord Norbury was called the "Hanging Judge," Daniel O'Connell used to call his lordship "One of Lord Castlereagh's unprincipled Janissaries."

"O Tyburn! could'st thou but reason and dispute,
Could'st thou but Judge as well as execute;
How often would'st thou change the felon's doom
And truss some stern Chief Justice in his room."

My next letter will be the last on the subject of Ireland and Home Rule. I shall epitomise the cause and effect of England's policy towards that unfortunate country, and show that "to render humanity fit to be insulted (Burke says), it was fit that it should first be degraded."

Adieu. PLACIDIA.

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Sugar.....two pounds
Lukewarm water.....two gallons

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THURSDAY, MARCH 24, 1895.

Calendar for the Week.

Mar. 20—The Most Precious Blood.
30—St. John Climachus, A.
31—St. Daniel, Merchant.
April. 1—St. Hugh, Bp.
2—St. Francis of Paula, F.
3—St. Benedict the Moor.
4—St. Isidoro, Bp. C.

What is Required of Manitoba.

The Manitoba Legislature is asked by the Dominion Government, otherwise the Governor-General-in-Council, to enact such legislation as will assume to the Catholics of that Province the exercise of the following rights:

"(a) The right to build, maintain, equip, manage, conduct and support Roman Catholic schools in the manner provided for by the said statutes, which were repealed by the two acts of 1890 aforesaid.

"(b) The right to share proportionately in any grant made out of the public funds for the purposes of education.

"(c) The right of exemption of such Roman Catholic schools from all payment or contribution to the support of any other schools."

The Remedial Order.

Only less interesting than the remedial order itself are the interpretations put upon it by the newspapers and other commentators. The Globe, which insists upon the matter being settled in Manitoba, finds fault with the Dominion Government for interference. The Mail and Empire seems to think that the matter is now left in the hands of Manitoba. The Quebec Catholics apparently believe that the order effects everything. The friends of Mr. Clarke Wallace are apparently content to believe that it effects nothing. The World, which is supposed to be much in the confidence of the ministry, assumes that if the Legislature acts now, everybody will be satisfied, and if not, and if the question comes back to the Dominion, there is no committal to a course of compulsion. The Globe is terribly afraid of the consequences incidental to operating a Federal measure in Manitoba, and the Mail and Empire is showing another bogey, the shade of Mr. Mercier. "Any port in a storm." The Globe invokes the wisdom of Sir John Macdonald; the Mail and Empire enwraps itself with the reputation created by the Mail for Mr. Mercier.

No one but Mr. Hugh J. Macdonald has yet expressed any comprehensive idea of what should follow. That gentleman has had the courage to make up his mind to a course which does not accord with his inclination. He recognizes that when the Dominion Government had the matter in hand they acted in accordance with the judgment of the Privy Council. They have surmounted the first difficulty, and with honor to themselves. The

second step it is not for them but for the Manitoba Legislature to take. For the present there is no concern for anything but the action of the Manitobans. The matter has been fairly and courteously referred to them in all its bearings. If the papers of Ontario, if the public men of Ontario, if the organized bodies of Ontario are solicitous that Manitoba shall be always treated with consideration, not to say respect, now is the time for them and for their co-religionists in Manitoba to assure the Manitoba Government that such a measure of restitution will be well received. If there is to be trouble that trouble can only begin when Manitoba has slighted her opportunity. She cannot remove the responsibility from her own shoulders by sending the whole question back into federal politics. She cannot maintain her claim to respect if the request is sent back to the Dominion as a childish protest against any interference. She cannot maintain her claim for consideration if after she has disregarded the advice of the Privy Council and flouted the notice sent her as by the constitution required, the constitution is further invoked to repair her neglect.

Yet we do not hear very much of this advice to Manitobans, and the Manitobans do not themselves give expression to any degree of contentment with the judgment which has gone against them. It has become fashionable hereabouts to call the Manitobans the choice of the Dominion, good, earnest, capable, law-abiding. And yet even rebellion is threatened, not by these people we are happy to say, but by busybodies who assume to speak for them. Without examining either the pretension or the prophecy it seems not too much to say that a law-abiding people will not be driven to rebellion because a law is distasteful. He is a poor citizen who obeys only such laws as suit his convenience. Mr. Macdonald very truly says he would have expected the Catholics to obey a decision adverse to them, and he is prepared to do the same now that it has gone against him. If Manitoba could work up a little of that spirit a permanent settlement could be easily and satisfactorily made, and without loss of Provincial dignity.

Protection of Homeless Children.

We cannot recommend too strongly to the Catholic public an institution recently established in this city under the auspices of His Grace the Archbishop. The new society is known as the Saint Vincent de Paul Children's Aid Society of Toronto. It has received the necessary approval and sanction of the Government and is thus on a firm basis in regard to both civil and municipal rights, and has all the necessary qualifications that have heretofore been allowed to the Provincial aid society in the matter of protecting and adopting homeless Catholic children.

That such a society is necessary is beyond question, and the more we study the various places of social and religious life in this city and in the Province at large, the more is seen

the need of increased and renewed activity on the part of all members of the Catholic community to protect and support the Catholic institutions which are established by religion and sustained by charity. To transfer the burden of supporting our various Catholic institutions to the shoulders of one or more charitable laymen were unworthy of a race whose ancestors have sacrificed their lands, their homes, even their lives in the cause of religion and charity.

This is the age of laical co-operation in the work of the Church. There is need at present of laymen with the charity of a Veillot and the zeal of an Ozanam. There is need of men and need of money. Without the presence of these all-important factors it will be impossible to continue the good work in the various charitable institutions which the people of the Archdiocese owe to the unflagging activity of Archbishop Walsh.

Dr. Bergin, one of the three Ontario Catholics in the present House of Commons, has failed to secure his party nomination.

The only Catholic who had any part in the Hendershott case was Crown Attorney Donahue, who furnished an exceedingly able brief for the prosecuting counsel.

Both the Globe and Mail and Empire are resorting to fashions. The Globe's is "the broad ground of Provincial rights," and the Mail and Empire is "Mercier." The Manitoba question is not to be settled by either generalizations or ghosts.

Father Francis Ryan has a just grievance against the correspondent of the Week, quoted in last issue, in which he was spoken of as being sixty years of age. Father Ryan celebrated his fiftieth birthday on Monday, and does not look even that.

Mr. Dalton McCarthy, Col. O'Brien and Mr. A. T. Hunter, these three are right bower, left bower, and little joker. When the little joker heard of Mr. Patterson's appointment to the Governorship of Manitoba, he wanted to know if the appointee intended pursuing his policy of reinforcing ballots by bullets up there.

A resident of Green Bay who attempted to outrage the Sacrament of Penance in order to obtain a confession from a prisoner, has publicly asked pardon for the heinous offence.

The man Heath, whose action in circulating false ideas of the doctrine of transubstantiation in a British Columbia school has been much commented upon, has committed suicide. He is supposed to have been temporarily insane.

Mr. Dalton McCarthy chuckles over the way Sir John Macdonald "fooled the old gentleman," Archbishop Tache. The idea occurs in some quarters that Mr. McCarthy was "fooled" by Sir John much more effectually than any one else.

Some Catholic and other papers have been making sensational conjectures about the purpose of Cardinal Vaughan's visit to Rome. Already they are finding plans to remove difficulties in the way of the English people coming back to the fold. This is however all guess work, as the Cardinal and the Pope kept their own counsel.

NON-INTERFERENCE.

Mr. Frank A. Anglin Discusses the Manitoba Schools Question.

A NUMBER OF OBJECTIONS ANSWERED.

Following is a letter addressed by Mr. Frank A. Anglin to the Globe under date of March 25th:

Sir—In your article of this date dealing with the recent decision of the Dominion Government upon the Manitoba School Question you reaffirm your conviction that there should under no circumstances be any Federal interference with Provincial Legislation in educational matters. That conviction you seem to base upon these grounds:

- That the Dominion Government cannot successfully interfere.
- That having the power it is not bound to use it.
- That having refused to interfere in the New Brunswick case it should not do so in the Manitoba case.
- That the effects of such interference may be suffered by others besides the people of Manitoba.
- That such interference would be an infringement of Provincial rights.

A pure question of right and wrong, involving a clear issue between justice and injustice, so much has it been clouded by the introduction of matters entirely foreign to it, so effective have been the efforts of certain political agitators to arouse popular passion concerning it, that it would be surprising indeed if a correspondent venturing to discuss this much debated, yet generally ill-understood Manitoba School question, should succeed in carrying conviction to even one reader. The favorable reception, however, accorded to the very able letter, convincing in its argument and sound in its conclusion, as it was dispassionate in its tone, recently contributed to your columns by "Canada," is very encouraging and indicates that a calm discussion of the objections to Federal interference which you raise may not be altogether futile.

Deprecating sincerely that occasion should have arisen for such interference, wishing heartily that the Manitoba Government would itself redress the wrong it has done, thereby rendering such interference unnecessary, a vast number of Canadians, many of them Liberals, will not be prepared to accept your conclusion, that however gross the violation of the rights of the Provincial minority, however flagrant the abuse of its power by the Provincial majority in matters pertaining to education (because these are entirely exceptional and alone are dealt with), however persistent the refusal of the Provincial authorities to remedy real grievances, in no case should the Federal Government intervene to protect such wronged minority in the assertion of rights guaranteed it by the constitution—by the very compact of federation; but that it should relegate such wronged minority to the tender mercies of the wrongdoer himself for redress.

For convenience it will be better to reserve your first objection to be dealt with last.

"Having the power to interfere—the Dominion Government," you maintain, "is not bound to use it." If you mean that the Dominion Government is not legally compellable to exercise this power, your statement is no doubt correct. But if your meaning be, that there is no duty or moral obligation upon the Government to use this power, then you are equally without doubt in error. "Having the power to interfere."

What does this imply? It implies that under certain given circumstances the Manitoba act confers upon the Federal authorities the power to deal with educational matters in the Province. It further implies that these circumstances exist in the present case, because upon their existence depends the power. Why, then, was this singular and exceptional power reserved in educational matters to the Dominion Parliament? The answer is obvious. In order that the rights and privileges of the minority—be it Catholic or be it Protestant—may be protected from undue interference on the part of the Provincial authorities. So that the very object of conferring this power on the Dominion Parliament was to provide for the redress of grievances of the minority in the Province in educational matters. The Judicial Committee of the Privy Council—a tribunal which can never be suspected of any partiality to Catholics—has expressly found that such a grievance exists in Manitoba. Mr. McCarthy in appearing before the Dominion Cabinet admitted the existence of the grievance, saying he was not there to contend that there was not a grievance. Yet the power being conferred for the express purpose of enabling the High Court of Parliament to redress such a grievance, and the existence of the grievance being admitted, we are told that this tribunal is not bound to use the power so conferred upon it.

Fancy, if you can, Mr. McCarthy appear-

ing for a respondent before our own Court of Appeal and arguing in this wise: "My Lords, your jurisdiction to entertain this appeal I do not question. The law constitutes you a tribunal for the express purpose of righting the wrong, if any, done the appellant, to remedy his grievance if any exists. True, my Lords, the inferior tribunal has inflicted a gross injustice upon the appellant. True, he has indeed a grievance. But, my Lords, though conferred upon you to cover precisely this case, you are not at all bound to use your power, you are under no obligation to exercise your jurisdiction. If you allow this appeal, the respondent, my client, may be compelled to live up to his bargain with the appellant, he may even be forced to forego for the future the means of procuring moneys from the appellant without giving value or consideration therefor. The Judges of the inferior court may resent your interference. My Lords, I appeal to your discretion. Dismiss this appeal with costs."

Granted the power to redress, granted the purpose for which such power has been conferred, granted the existence of a grievance within the object and the scope of the power, the duty to exercise the power cannot be denied, and the fact that this power is vested in a political instead of a judicial body makes no difference. The duty is the same, though to fulfil it may be more difficult.

THE NEW BRUNSWICK CASE.

In the Manitoba case you concede the power of the Dominion Parliament. New Brunswick, according to the decision of the Judicial Committee, had never established by law a Separate School system, either before or after the union. Consequently subsection 3 of section 93 of the B. N. A. act, similar in effect to subsection 2 of section 22 of the Manitoba act, now invoked, would have had no application to the New Brunswick case. Gross though the injustice done to Catholics in that Province may have been, their legal right to redress was not at all the same as that of the Manitoba minority, whose Separate Schools were legally established immediately after Manitoba became a Province of the Dominion, undoubtedly in pursuance of the terms of the arrangement under which she entered Confederation. Moreover, in the New Brunswick case the relief sought was by disallowance, which would have involved the destruction of unobjectionable features of the act as well as of those objected to. Such an appeal as is presented in the present case was not then under consideration, and could not have been even in contemplation.

Again, you allege that the effects of such interference may be suffered by others besides the people of Manitoba. Well, sir, the necessity of Federal interference is to be regretted. It is unfortunate that the Province of Manitoba should not itself do justice. But it is of the utmost importance to the Catholic minority in Ontario and to the Protestant minority in Quebec that this right of Federal intervention, if just occasion for its exercise ever arises in either of these Provinces, shall be found unimpaired. The failure to grant relief to the Manitoba Catholics in the present case, where a grievance calling for such relief admittedly exists, would indeed be a menace to the rights of the minority in these other Provinces. The granting of redress to the Manitoba minority can only effect others besides the people of Manitoba in the event of the minority in either of these other Provinces being placed in such a position by its Local Legislature that the Judicial Committee would feel called upon to hold that such minority, Protestant or Catholic, had been wronged, and that its grievance called for redress, if need be, by Federal interference. Should such an occasion arise, all true friends of liberty, all well-wishers of Confederation, must sincerely desire that the power of the Federal Parliament to grant relief shall there be found intact and undiminished. One of the guarantees of peace and harmony in Canada, the creation of this power, was a condition precedent to the formation of Confederation; its continuation unimpaired is equally essential to the preservation of the Dominion. Meantime, if the result of interference in the present instance be to prevent other Local Legislatures from infringing similar rights of minorities, can it be said that the "effect suffered by others" will be other than beneficial?

CAN THERE BE SUCCESSFUL INTERFERENCE?

Finally you intimate that the Dominion Government cannot successfully interfere. If your meaning is that the Government cannot induce a majority in Parliament to support remedial legislation, you may or may not be correct. Time will tell. The context of the article indicates that this is not your meaning. If you intend to say that such legislation, if adopted, will prove ineffectual you must either mean that it will prove to be impracticable to carry it out, or that the mandate of duly constituted authority will be openly defied. No serious difficulty of the former character can reasonably be anticipated, because if the legislation takes the form indicated in "the remedial order"—and to conform to the Manitoba act it would seem that such must be its character

—the carrying out of its main provisions, as will be readily seen, must rest in the hands of the interested minority, and Parliament, adopting such legislation, will be in duty bound to provide the necessary means to carry it into effect. The building, etc., of schools and the collection of the moneys necessary therefore, the Catholic minority can be safely trusted to accomplish. The courts will secure them against any attempt to levy taxes upon them for the support of Public Schools; and the same courts can, if necessary, be called upon to compel by mandamus the Provincial authorities to give them their legitimate share of the public grant. It is hardly conceivable that the Provincial officers will prove so derelict to duty as to fail in obedience to such a mandamus if granted. The working out of legislation upon these lines, therefore, presents no insurmountable difficulty.

But if your meaning be that there will be determined resistance to the law, carried even to the length of armed rebellion, permit me to doubt your vocation as a prophet. I prefer to believe, at all events until experience demonstrates the belief ill-founded, that "a loyal and law-abiding community" such as you vouch the people of Manitoba to be, will acquiesce in the determination of Parliament, and will not enter upon the disloyal and treasonable course of defying the law simply because they find it distasteful. The very suggestion—if such, indeed, be your meaning—is unpatriotic, if not seditious. We are not dealing with a right of dubious character or doubtful origin. This right of Manitoba minority to Separate Schools was so clearly stipulated for, and so solemnly accorded as one of the terms of the arrangement under which that Province entered Confederation, and the preservation of that right was so certainly intended to be guaranteed by the provisions of the Manitoba act, that their Lordships of the Judicial Committee felt impelled to say: "It is notorious that there were acute differences of opinion between Catholics and Protestants on the education question prior to 1870. This is recognized and emphasized in almost every line of those enactments. There is no doubt either, what the points of difference were, and it is in the light of these that the 22nd clause which was in truth a Parliamentary compact, must be read."

Are we now to be told that the provisions of this solemn compact are futile; that a wronged minority must look in vain for redress; that the Dominion authorities are powerless to restore to it rights thus acquired and thus guaranteed? If such be the case, then, indeed has Might usurped the throne of Right, and we in Canada no longer acknowledge that fundamental principle of British jurisprudence, "Ubi jus ibi remedium."

WHAT IS TO FOLLOW?

There is still a bare possibility that the Manitoba Government will itself undo the wrong and mischief which has occasioned all this trouble. True patriotism would dictate such a course, rendering all further Federal action unnecessary. But if the Local Legislature positively refuses to redress the grievance the question will be fairly before Parliament at its coming session. We will then see whether or not the Dominion Government is prepared to do its whole duty in this matter. Should it under these circumstances fail to introduce as a Government measure remedial legislation of a satisfactory character it will become a fit subject for derision and contempt, because, having proclaimed by its recent order its recognition of the right of the minority to redress, it would thus prove conclusively that it lacks the courage or good will to do right and justice, and men of all religions and of every shade of political opinion would condemn its recent action as unmitigated humbug. Should Mr. Greenway, however, allow the present session of the Legislature to come to an end without having taken any action, there may be serious doubt whether it will have had sufficient opportunity to act, whether sufficient time will have elapsed to place such Legislature in default under the provisions of ss. 3 of sec. 22 of the Manitoba act, thereby vesting Parliament with the requisite jurisdiction. In this event it is hardly likely that any remedial legislation could be enacted at the coming session at Ottawa, as it would certainly be highly undesirable that the validity of any such legislation should be open to question.

In conclusion, permit me to say, sir, that I have not fallen into the error of holding either the Liberal party or its leader responsible for the views which you express. When speaking in Toronto Mr. Laurier stated that he had no wish to make political capital out of this question, declaring that he did not desire to attain office upon this issue. He has repeatedly refused to announce his policy until the Government had spoken, and, up to the present time, very fairly so, being unwilling to take a stand which might be regarded as intended to embarrass the Government, or might be used as an excuse for any failure on their part to do full and complete justice. We must, therefore, patiently await the announcement of his views which cannot now be long delayed, trusting that he will not be misled into the fatal mistake of taking the course which you have adopted. Such a mistake,

if made, will cost him the support of many of his best friends and most ardent admirers, Protestant and Catholic, in this Province as well as elsewhere. A vast number of your own readers, true Liberals, convinced that your attitude upon this question is prejudicial to the best interests of their party, yet not daring to hope that the Globe will itself see the error of its ways, trust that their esteemed leader will, at an early date, re-throne himself and his party from all suspicion of approving your views. From others, who fear that it may have already wrought irreparable mischief, your ill-advised course has provoked curses not loud but deep.

FRANK A. ANGLIN.

Caution.

We are requested to caution our readers and the public against being deceived by an individual who gives the name of Maggie Farrelly, and who pretends to collect money for the new church in Oshawa. Father Jeffcott informs us that he will do the collecting himself. Since the destruction of the Malloable Iron Works in Oshawa, through which the majority of the parishioners made a living, the outlook for the building fund of the beautiful new church is not very encouraging. In fact the new building would not have been started if such a calamity could have been foreseen. It is expected that the church will be opened next May.

Address to Father Coyle.

On his removal from St. Mary's parish to his new charge at Dixie, Rev. Father Coyle was made the recipient of an illuminated address and presentation. The address was as follows:

REVEREND AND DEAR FATHER:—The occasion of our meeting is not one of pleasure inasmuch as we will be compelled to say good-bye ere we separate. We have every reason to return our sincerest thanks to our Heavenly Father, who in His Providence placed in our midst for so many years a spiritual guide so gifted and exemplary as yourself, whose untiring labors we can never sufficiently repay. In separating from those we have learned to revere and love, we are forcibly reminded of the mutability of all worldly things while at the same time we are encouraged to look longingly to that grand reunion where we all hope with God's grace to well again.

We earnestly hope, Reverend Father, that the new sphere to which the voice of your superior now calls you may be as congenial as St. Mary's parish, we trust, has been; and perhaps it is not altogether a vain hope we entertain that in the designs of an all-wise God the same obedience that now removes you from us may in the near future direct you once again to St. Mary's.

In the meantime Reverend Father be pleased to accept this purse as a souvenir of our good wishes and of the esteem we entertain for you. May we solicit at the same time a remembrance in your prayers especially the Holy Sacrifice of the Mass. Signed on behalf of the congregation of St. Mary's. P. Burns, C. Flanagan, Jno. J. Doyle, J. Monahan, Jno. Doyle, L. J. Cosgrave, L. P. Walsh, W. Clarke.

Father Coyle expressed his surprise and gratification at this evidence of affection on the part of the people of St. Mary's, among whom the years of his priesthood had been spent since his ordination. He would not fail, as they had mentioned in the address, to remember them in his prayers on every occasion, and should he be again called to St. Mary's the present evidence of good-will would be taken as a cheery welcome. Father Coyle left some time ago for Dixie.

Church Music.

To the Editor of the Catholic Register.

SIR—An article on this subject, which appeared in a recent issue of the Catholic Record, refers to the decree of the Congregation of Rites on Catholic Church music addressed last year to the Italian Bishops. There is very good advice given in this article for the guidance of organists and singers calculated to impress them with the fact that church music should be an assistance, not an impediment to devotion. Father Graf, chief of the conservatory of church music, is justly severe in speaking of the low standard of this art in America.

The writer has travelled extensively over this continent, and has observed that the standard of church music in this country is much below that of the Catholic countries of Europe and South America.

In the cities of Montreal and Quebec, however, with very few exceptions, Gregorian music is well rendered, instrumentally as well as vocally. Cheap operatic selections do not apparently meet with the approval of the clergy in French Canada. Organists in these cities seem to have attained a proficiency equalled by few elsewhere, of rendering Gregorian music in a way that clothes it with the most impressive and delicious harmony, which to the refined ear is not only pleasing but enrapturing in grandeur. Gregorian chant well sung and thus accompanied fills the house of prayer with sounds celestial that elevate and inspire devotion; especially is this the case in

requiem services. One may assist at a Requiem Mass a hundred times and never discover how exquisitely grand is the Gregorian chant of this service till he has had the good fortune of hearing it chanted and accompanied as it should be. Organists who have acquired this proficiency of harmonizing Gregorian music are rare, indeed. The writer has come across very few, even among those holding lucrative positions in the United States. As an evidence of this, how seldom it is that the Preface or Pater of the Mass are accompanied by organists with that rich, sympathy which those parts of the service inspire.

This is undoubtedly one reason why Gregorian music is not appreciated in this country! However, the truly devout worshipper the operatic selections and noisy masses as ordinary rendered now-a-days are a greater distraction than Gregorian chant can be in its plainest form, for unfortunately much of the operatic music attempted by church choirs is far beyond the capacity of the singers. One becomes painfully convinced of this, on hearing that much abused trio, "Jesu Dei Vivit," as sung in most city choirs. The music of this is taken from Verdi's opera, Attila. There is surely nothing devotional in selections such as this, even when well rendered. They are too suggestive of the theatre and of plays of questionable morality, of which they form a part. It is to be hoped, the day is not far distant when in this country the pure old Gregorian chant will replace these indecorous exhibitions, when the choir gallery will cease to be used for the purpose of showing off vocal pretensions, and when we will find in it as much respect for the house of God and devotion as can be found at the foot of the altar. A.J.D.

Calm.

'Tis a dull, sullen day—the grey beach o'er
In rippling curves the ebbing ocean flows;
Along each tiny crest that nears the shore
A line of soft green shadow rises, glides
and goes.

The tide recedes, the flat, smooth beach
grows bare.

More faint the low, sweet plashing on my
ears,

Yet still I watch the dimpling shadows fair.
As each, is born, glides, pauses, disappears.

What channel needs our faith, except the
eyes?

God leaves no spot of earth unglorified;
Profuse and wasteful, lovelinesses rise;

New beauties dawn before the old have
died.

Trust thou thy joys in keeping of the Power
Who holds these changing shadows in His
hand;

Believe and live, and know that, hour by
hour,

Will ripple newer beauty to thy stand.
—Thomas Wentworth Higginson.

How the Maid Marched From Blois.

BY ANDREW LANG.
Supposed to be narrated by James Power, or Polworth, or Hume of Polworth, Scottish banner-painter of Joan of Arc.

The maiden called for her great destrier.
But he lashed like a fiend when the Maid
drew near;

"Lead him forth to the cross!" she cried,
and he stood

Like a steed of bronze by the holy rood!

Then I saw the Maiden mount and ride,
With a good steel speartho that swung by
her side.

And girl with the sword of the Heavenly
Bride,

This is stained with crosses five for a sign,
The mystical sword of St. Catharine.

And the lily banner was blowing wide,
With the flowers of France on the field of
fame,

And bent with the blossoms the Holy Name!
And the Maiden's blazon was shown on a
shield,

Argent, a dove, on an azure field;
That banner was wrought by this hand ye
see,

For the love of the Maid and chivalry.

Her banner was borne by a page of grace,
With hair of gold and a lady's face;
And behind it the ranks of her men were
dressed—

Never a man but was clean confessed,
Jackman and archer, lord and knight,
Their souls were clean and their hearts were
light;

There was never an oath, there was never a
laugh.

And La Hire swore soft by his leading staff!
Ead we died at that hour we had won the
skies,

And the Maiden had marched us through
Paradise!

A moment she turned to the people there,
Who had come to gaze on the Maiden fair;
A moment she glanced at the ring she wore,
She murmured the Holy Name it bore.

Then "For France and the king, good people
pray!"
She spoke, and she cried to us, "On and
away!"

And the shouts broke forth and the flowers
rained down,
And the Maiden led us to Orleans town.

—Longman's Magazine.

Belles Demoiselles Plantation.

— BY —

G. W. CABLE.

The original grantee was Count—assume the name to be De Charleu; the old Creoles never forgive a public mention. He was the French king's commissary. One day, called to France to explain the lucky accident of the commissariat having burned down with his account-books inside, he left his wife, a Choctaw Comtesse, behind.

Arrived at court, his excuses were accepted, and that tract granted him where afterwards stood Belles Demoiselles Plantation. A man cannot remember everything! In a fit of forgetfulness he married a French gentlewoman, rich and beautiful, and brought her out. However, "All's well that ends well," a famine had been in the colony, and the Choctaw Comtesse had starved, leaving naught but a half caste orphan family lurking on the edge of the settlement, bearing our French gentlewoman's own new name, and being mentioned in Monsieur's will.

And the new Comtesse—she tarried but a twelvemonth, left Monsieur a lovely son, and departed, led out of this vain world by the swamp fever.

From this son sprang the proud Creole family of De Charleu. It rose straight up, up, up, generation after generation, tall, branchless, slender, palm-like; and finally, in the time of which I am to tell, flowered with all the rare beauty of a century-plant, in Artemis, Innocente, Felicite, the twins Marie and Martha, Lontine and little Septima: the seven beautiful daughters for whom their home had been fitly named Belles Demoiselles.

The Count's grant had once been a long point, round which the Mississippi used to whirl, and seethe, and foam, that it was horrid to behold. Big whirlpools would open and wheel about in the savage eddies under the low bank, and close up again, and others open, and spin, and disappear. Great circles of muddy surface would boil up from hundreds of feet below, and gloss over, and seem to float away—sink, come back again under water, and with only a soft hiss surge up again, and again drift off, and vanish. Every few minutes the loamy bank would tip down a great load of earth upon its besieger, and fall back a foot—sometimes a yard—and the writhing river would press after, until at last the Pointe was quite swallowed up, and the great river glided by in a majestic curve, and asked no more; the bank stood fast, the "caving" became a forgotten misfortune, and the diminished grant was a long, sweeping, willowy bend, rustling with miles of sugar-cane.

Coming up the Mississippi in the sailing craft of those early days, about the time one first could descry the white spires of the old St. Louis Cathedral, you would be pretty sure to spy, just over to your right under the levee, Belles Demoiselles Mansion, with its broad veranda and red painted cypress roof, peering over the embankment, like a bird in the nest, half hid by the avenue of willows which one of the departed De Charleus—he that married a Marot—had planted on the levee's crown.

The house stood unusually near the river, facing eastward, and standing four-square, with an immense veranda about its sides, and a flight of steps in front spreading broadly downward, as we open arms to a child. From the veranda nine miles of river were seen; and in their compass, near at hand, the shady garden full of rare and beautiful flowers! further away broad fields of cane and rice, and the distant quarters of the slaves, and on the horizon everywhere a dark belt of cypress forest.

The master was old Colonel De Charleu—Jean Albert Henri Joseph De Charleu-Marot, and "Colonel" by the grace of the American governor. Monsieur—he would not speak to any one who called him "Colonel"—was a hoary headed patriarch. His step was firm, his form erect, his intellect strong and clear, his countenance classic, serene, dignified, commanding, his manners courtly, his voice musical—fascinating. He had had all his vices—all his life; but had borne them, as his race do, with a serenity of conscience and cleanness of mouth that left no outward blemish on the surface of the gentleman. He had gambled in Royal Street, drank hard in Orleans Street, run his adversary through in the duelling ground at Slaughter-house Point, and danced and quarrelled at the St. Philippe Street theatre quadrone balls. Even now, with all his courtesy and bounty, and a hospitality which seemed to be entertaining angels, he was bitter proud and penurious, and deep down in his hard finished heart loved nothing but himself, his name, and his motherless children. But these!—their ravishing beauty was all but excuse enough for the unbounded idolatry of their father. Against those seven goddesses he never rebelled. Had they even required him to defraud old De Carlos—

I can hardly say.

Old De Carlos was his extremely distant relative on the Choctaw side. With this single exception, the narrow thread-like line of descent from the Indian wife, diminished to a mere strand by injudicious alliances, and deaths in the gutters of old New Orleans, was extinct. The name, by Spanish contact, had become De Carlos; but this one surviving bearer of it was known to all, and known only, as Injin Charleu.

(One thing I never knew a Creole to do. He will not utterly go back on the ties of blood, no matter what sort of knots those ties may be. For one reason, he is never ashamed of his or his father's sins; and for another,—he will tell you—he is "all heart!")

So the different heirs of the De Charleu estate had always strictly regarded the rights and interests of the De Carloses, especially their ownership of a block of dilapidated buildings in a part of the city, which had once been very poor property, but was beginning to be valuable. This block had much more than maintained the last De Carlos through a long and lazy lifetime and, as his household consisted only of himself, and an aged crippled negress, the interference was irresistible that he "had money."

Old Charlie, though by alias an "Injin," was plainly a dark white man about as old as Colonel De Charleu, sunk in the bliss of deep ignorance, shrewd, deaf, and, by repute at least, unmerciful.

The Colonel and he always conversed in English. This rare accomplishment, which the former had learned from his Scotch wife,—the latter from up-river traders,—they found an admirable medium of communication, answering, better than French could, a similar purpose to that of the stick which we fasten to the bit of one horse and breast-gear of another, whereby each keeps his distance. Once in a while, too, by way of jest, English found its way among the ladies of Belles Demoiselles, always signifying that their sire was about to have business with old Charlie.

Now a long standing wish to buy out Charlie troubled the Colonel. He had no desire to oust him unfairly; he was proud of being always fair; yet he did long to engross the whole estate under one title. Out of his luxurious idleness he had conceived this desire, and thought little of so slight an obstacle as being already somewhat in debt to old Charlie for money borrowed, and for which Belles Demoiselles was, of course, good, ten times over.

Lots, buildings, rents, all, might as well be his, he thought, 'o give, keep, or destroy. "Had he but the old man's heritage. Ah! he might bring that into existence which his belles demoiselles had been begging for, 'since many years;' a home,—and such a home,—in the gay city. Here he should tear down this row of cottages, and make his garden wall; there that long rope-walk should give place to vine covered arbours; the bakery yonder should make way for a costly conservatory; that wine warehouse should come down, and the mansion go up. It should be the finest in the State. Men should never pass it but they should say—the palace of the De Charleus; a family of grand descent, a people of elegance and beauty, a line as old as France, a fine old man, and seven daughters as beautiful as happy; whoever dare attempt to marry there must leave his own name behind him!"

"The house should be of stones fitly set, brought down in ships from the land of 'les Yankoes,' and it should have an airy belvedere, with a gilded image tip-toeing and shining on its peak, and from it you should see, far across the gleaming folds of the river, the red roof of Belles Demoiselles, the county seat. At the big stone gate there should be a porter's lodge, and it should be a privilege even to see the ground."

Truly they were a family fine enough and fancy free enough to have wishes, yet happy enough where they were, to have had no wish but to live there always.

To those who, by whatever fortune, wandered into the garden of Belles Demoiselles some summer afternoon as the sky was reddening towards evening, it was lovely to see the family gathered out upon the tiled pavement at the foot of the broad front steps, gaily chatting and jesting, with the ripple of laughter that comes so pleasingly from a bevy of girls. The father would be found seated in their midst, the centre of attention and compliment, witness, arbiter, umpire, critic, by his beautiful children's unanimous appointment, but the single vassal, too, of seven absolute sovereigns.

Now they would draw their chairs near together in eager discussion of some new step in the dance, or the adjustment of some rich adornment. Now they would start about him with excited comments to see the eldest fix a bunch of violets in his button-hole. Now the twins would move down a walk after some unusual flower, and be greeted on their return with the high pitched notes of delighted feminine surprise.

As evening came on they would draw more quietly about their paternal centre. Often their chairs were forsaken, and they grouped themselves on the lower steps, one above another, and surrendered themselves to the tender influences of the approaching night. At such an hour the passer on the river, already attracted by the dark figures of the broad-roofed mansion, and its woody garden standing against the glowing sunset, would hear the voices of the hidden group rise from the spot in the soft harmonies of an evening song; swelling clearer and clearer as the thrill of music warmed them into feeling, and presently joined by the deeper tones of the father's voice; then, as the daylight passed quite away, all would be still, and he would know that the beautiful home had gathered its nestlings under its wings.

And yet, for mere vagary, it pleased them not to be pleased.

"Arti!" called one sister to another in the broad hall, one morning,—mock amazement in her distended eyes,— "something is goin' to took place!"

"Comme-n-t!"—long drawn perplexity.

"Papa is goin' to town!"

The news passed up-stairs.

"Ino!"—one to another meeting

in a doorway,— "something is goin' to took place!"

"Qu'est-ce que c'est!"—vain attempt at gruffness.

"Papa is goin' to town!"

The unusual tidings were true. It was afternoon of the same day that the Colonel tossed his horse's bridle to his groom, and stepped up to old Charlie, who was sitting on his bench under a China-tree, his head, as was his fashion, bound in a Madras hankerchief. The "old man" was plainly under the effect of spirits, and smiled a deferential salutation without trusting himself to his feet.

"Eh, well, Charlie!"—the Colonel raised his voice to suit his kinaman's deafness,— "how is those times with my friend Charlie?"

"'h!" said Charlie, distractedly.

"Is that goin' well with my friend Charlie?"

"In de house,—call her,"—making a pretence of rising.

"Non non! I don't want,"—the speaker paused to breathe—"ow is collection?"

"O!" said Charlie, "every day he make me more poorer!"

"What do you hank for it?" asked the planter indifferently, designating the house by a wave of his whip.

"Ask for w'at?" said Injin Charlie.

"De house? What you ask for it?"

"I don't believe," said Charlie.

"What you would take for it?" cried the planter.

"Wait for w'at?"

"What you would take for the whole block?"

"I don't want to sell him!"

"I'll give you ten thousand dollah for it."

"Ten t'ousand dollah for dis house? O no, dat is no price. He is blame good old house,—dat old house." (Old Charlie and the Colonel never swore in presence of each other.) "Forty years dat old house didn't had to be paint. I easy can get fifty t'ousand dollah for dat old house."

"Fifty thousand picayunes; yee," said the colonel.

"She's a good house. Can make plenty money," pursued the deaf man.

"That's what make you so rich, eh Charlie?"

"Non, I don't make nothing. Too blame clever, me, dat's de trouble. She's a good house,—make money fast like a steamboat,—make a barrel full in a week! Me, I lose money all de days. Too blame clever."

"Charlie!"

"Eh!"

"Tell me what you'll take!"

"Make; I don't make nothing. Too blame clever."

"What will you take?"

"Oh! I got enough already,—half drunk now."

"What will you take for the 'ouse?"

"You want to buy her?"

"I don't know,"—(Shrug.)—"may be,—if you sell it cheap."

"She's a bully old house."

There was a long silence. By-and-by old Charlie commenced—

"Old Injin Charlie is a low down dog."

"C'est vrai, oui!" retorted the Colonel in an undertone.

"He's got Injin blood in him."

The Colonel nodded assent.

"But he's got some blame good blood, too, ain't it?"

The Colonel nodded impatiently.

"Rien! Old Charlie's Injin blood says, 'Sell de house, Charlie, you blame old fool! Mais, old Charlie's good blood says, 'Charlie! if you sell dat old house, Charlie, you low-down old dog, Charlie, what de Compte De Charleu make for you grace-gran' muzzer, de dev' can eat you, Charlie, I don't care'"

"But you'll sell it anyhow, won't you, old man?"

"No!" And then rumbled off in muttered oaths like thunder out on the Gulf. The incensed old Colonel wheeled and started off.

SUMMARY OF THE CHURCH IN CANADA.

FROM HOFFMAN'S CATHOLIC DIRECTORY.

Archdioceses and Dioceses.	Archbishops	Bishops	Clergy		Total	Chapels	Seminaries	Students	High Schools	Catholic Schools	Population.
			Parish	Secular							
HALIFAX	1	1	1	48	51	1	1	1	1	1	40,000
Antigonish	1	1	1	62	70	1	1	1	1	1	75,000
Charlottetown	1	1	1	47	42	1	1	1	1	1	45,000
Chatham	1	1	1	15	18	1	1	1	1	1	10,000
St. John	1	1	1	45	48	1	1	1	1	1	65,000
KINGSTON	1	1	1	17	14	1	1	1	1	1	25,000
Alexandria	1	1	1	14	15	1	1	1	1	1	25,000
Peterborough	1	1	1	20	21	1	1	1	1	1	40,000
MONTREAL	1	50	30	41	28	1	1	1	1	1	100,000
St. Hyacinthe	1	1	1	174	137	1	1	1	1	1	120,000
Sherbrooke	1	1	1	80	84	1	1	1	1	1	60,000
Valleyfield	1	1	1	30	30	1	1	1	1	1	20,000
OTTAWA	1	1	1	91	110	1	1	1	1	1	120,000
V. A. Pontiac	1	1	1	21	22	1	1	1	1	1	20,000
QUEBEC	1	1	1	28	29	1	1	1	1	1	30,000
Chicoutimi	1	1	1	10	11	1	1	1	1	1	10,000
Nicolet	1	1	1	11	12	1	1	1	1	1	10,000
Rimouski	1	1	1	10	10	1	1	1	1	1	10,000
Three Rivers	1	1	1	8	8	1	1	1	1	1	10,000
P. A. St. Laurent	1	1	1	3	3	1	1	1	1	1	5,000
ST. BONIFACE	1	1	1	10	10	1	1	1	1	1	25,000
New Westminster	1	1	1	2	2	1	1	1	1	1	50,000
St. Albert	1	1	1	26	26	1	1	1	1	1	45,000
V. A. Athabaska Mackenzie	1	1	1	2	2	1	1	1	1	1	7,000
V. A. Saskatchewan	1	1	1	2	2	1	1	1	1	1	7,000
TORONTO	1	1	1	56	70	1	1	1	1	1	60,000
Hamilton	1	1	1	5	5	1	1	1	1	1	40,000
London	1	1	1	1	1	1	1	1	1	1	60,000
Vancouver & Island	1	1	1	14	14	1	1	1	1	1	10,000
TOTAL	4	23	201	2,028	2,089	13	187	83	188	188	1,125,127

"Carl!" [Colonel], said Charlie, standing up unsteadily.
The planter turned with an inquiring frown.
"I'll trade with you!" said Charlie. The Colonel was tempted. "Ow! you trade!" he asked.
"My house for yours!"
The old Colonel turned pale with anger. He walked very quickly back, and came close up to his kinsman.
"Charlie!" he said.
"Injin Charlie," with a tipsy nod.
But by this time self control was returning. "Sell Belles Demoiselles to you?" he said in a high key, and then laughed, "Ho, ho, ho!" and rode away. (TO BE CONTINUED)

Patriotism is as natural to man as the love for parents for children. It is a part of our nature; it is planted by God in the human heart for a purpose.
If you buy what you have no occasion for, you will soon have to sell what you cannot spare.

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

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

English mails close on Mondays and Thursdays at 3.30 p.m., and on Thursdays at 7.15 p.m. Supplementary mails on Mondays and Thursdays close occasionally on Tuesdays and Fridays at 12 noon. The following are the dates of English mails for the month of March: 4, 5, 7, 8, 9, 11, 14, 15, 16, 18, 21, 22, 24, 27, 28, 30.

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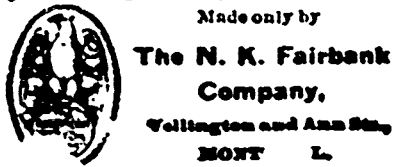


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NO REPRESENTATIVE.

The Truth Society of Winnipeg
Objects to Mr. O'Donoghue.

NOT A COMPETENT WITNESS.

We are asked to publish the following resolution, passed at the meeting of the Catholic Truth Society held in Winnipeg a few days ago:

That we, the members of the Catholic Truth Society of Western Canada, have read with the very greatest regret and indignation the misleading and one-sided report of the Manitoba school case which appeared in the issue of United Canada of the 9th inst., and as we are given to understand that this paper circulates amongst a number of the English-speaking Catholics of the Province of Ontario, and others, we deem it our duty to send to the Catholic press of that province an expression of our views regarding the said report, hoping thereby to counteract to some extent the great evil which it seems to us might be done to the sacred cause of Catholic education in Manitoba were the report allowed to go unnoticed. We, therefore, would enter our protest against the statement of the proceedings as given in United Canada on the following points:

1st. That particular and undue prominence is given to the so-called evidence of Mr. John O'Donoghue, whilst no mention whatever is made of the resolutions unanimously passed at mass meeting of Catholics held in the city of Winnipeg, which were read by Mr. Ewart during his argument, wherein Mr. O'Donoghue was denounced, and it was shown that far from being a representative Catholic he has not in any respect the confidence or even the esteem of the Catholic body in this country.

2nd. That the statement of the United Canada that Mr. O'Donoghue's "testimony was a revelation," is calculated to leave the false impression that there is some truth in the scandalous assertions he made regarding the Catholic schools in Manitoba.

3rd. That the whole tendency of United Canada's report seems to be in the direction of elevating Mr. O'Donoghue into the position of a representative Catholic, and of suppressing everything that was said and done to show he has no claim to that character.

4th. That as a Catholic paper it should surely have been the duty of United Canada, if it felt it desirable to publish Mr. O'Donoghue's false assertions as to the language used by Archbishop Langevin in the pulpit of St. Mary's church, to have at least in the same issue published the fact that the resolutions of the mass meeting of Catholics read by Mr. Ewart showed there was not one word of truth in the statements.

5th. That in further publishing an interview with Mr. O'Donoghue and giving what it calls "version of the trouble" United Canada seems to us to have gone out of its way to present to its readers the impression that there is a difference of opinion between the clergy and the laity, the French and the Irish, on this question, when as a matter of fact nothing has been left undone that the Catholic people of all degrees and nationalities could do to show their absolute unanimity.

6th. That in asking the question:—"How is it so many prominent Catholics are opposed to your view?" United Canada plainly showed that the resolutions we have referred to had come under its notice, and we find it difficult to understand what can have led a Catholic paper to publish Mr. O'Donoghue's statement without one word of reference to the said resolutions.

Lastly—That we desire again to inform the Catholic people of Ontario

and the east, and all who have read United Canada's report of the school case that Mr. O'Donoghue represents no one but himself; that if his testimony was a revelation it could only have been because of the astounding audacity of the man, and the length to which he is evidently prepared to go in his crusade against the most cherished rights of the Catholic people of this country; and we regret a Catholic paper should have used its columns to assist him by giving him that publicity and prominence which neither his ability nor his place in the estimation of the people of this country entitle him to.

Be it further resolved, that a copy of this resolution be sent, with a request for publication, to the following Catholic papers of the Province of Ontario: The Catholic Register, The Catholic Record, The Canadian Freeman, and to United Canada; also to the Montreal True Witness, the Antigonish Casket and the Northwest Review."

The Catholic Truth Society.

Winnipeg, March 18th, 1895.

BISHOP JAMOT.

Continued from Page 1.

over at his native village and revisit the scenes and companions of his youth. Great were the rejoicings of his quondam friends, the priests and the people, and relatives, especially from whom he had been parted for more than thirty years. It was no doubt by a merciful dispensation of God's infinite goodness that Bishop Jamot was allowed so much happiness in this world.

Had his visit been deferred one year longer, the probability suggests itself that his earthly friends would have never been gratified with his presence. About three months after his return to Canada he was taken suddenly ill at Belleville while on a visit to Monseigneur Farrelly towards the end of April, 1886. As was customary with him he made nothing of his ailment and refused to see a physician, saying it was but a slight cold, and that he would be all right in a day or two. On the Sunday following in Peterborough, he insisted on saying Mass, although it was evident he was suffering from congestion of the lungs. He again assisted pontifically at High Mass. But in the evening about 6.30—when proceeding to the dining hall for tea—he became very weak and fainted. He was carried to his room where he lingered until death released him from all pain on the Tuesday following.

Rev. Father Conway, now Pastor of Norwood, who was alone with him during his illness, telegraphed to Lindsay for the Vicar-General, Very Rev. P. Laurent, who arrived at noon on that day and had just time to administer the last sacraments to the dying prelate.

Bishop Walsh, on hearing the sad news, started at once from London to attend the funeral and pay the last rites to the remains of an old and intimate friend, with whom he had been most intimately associated for many years in Toronto. On Bishop Walsh devolved the duty of preaching on so sad and so solemn an occasion. His discourse was eloquent and moved all, bishops, priests and people to tears.

Bishop Jamot will be long remembered in Canada as a zealous and saintly priest, who laid deep and broad the solid foundations of a vigorous Catholicity in Canada.

DIYRATS.

St. John, N. H.

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A LOSS TO THE SCHOOLS

Death of Sister Mary of the Holy Cross at St. Joseph's Convent.

THE STORY OF A DEVOTED LIFE.

"It is sweet to die"! Beautiful words on the lips of the dying, more beautiful still, uttered when the dread summons comes with almost startling suddenness.

The many friends of Sister Mary of the Holy Cross were sadly surprised and deeply grieved to learn of her death which took place in St. Joseph's Convent on Thursday 21st inst., at 3 a.m. Three weeks before that date she was attacked by a grippe, which did not manifest alarming symptoms, nor cause serious apprehensions until within twenty-four hours before her death; but short as was her time of preparation she was found ready, waiting with lamp burning the coming of her Divine Spouse, years of serious meditation having taught her that life is only given us to learn how to die well.

Considering the happy death of Sister Mary of the Holy Cross, it seems almost inappropriate to offer sympathy to those to whom she was endeared by ties of religion or relationship; and yet religion does not quench fond human feelings but only purifies them; whilst bowing with submission to the holy will of God the pious heart can feel to the quick, and therefore do we condole sincerely with the Community so dear to her heart, now mourning her loss, with her esteemed brother Mr. J. F. White, Inspector of Separate Schools, now lamenting a beloved sister, with her sorrowing sisters—Sister M. Columbiere of Loretto Abbey, and the Misses White. The esteem and respectful love with which Sister Holy Cross was regarded was evidenced by the sorrowing throngs around her bier, and the presence of mourning friends at the funeral solemnities. The religious communities of the city were represented by the Rev. Bros. Odo, and Urbanus, with several of their confreres, by religious of the different convents of Loretto, and of the Monastery of the Precious Blood.

The Solemn High Mass of Requiem was celebrated on Saturday the 23rd inst., at 9 a.m., in the Convent Chapel by the Rev. Father Teely, Superior of St. Michael's College, with Rev. Fr. Frachon, C.S.B., as Deacon, and Rev. Fr. Murray, Sub-deacon, Rev. Mr. Phelan, Master of Ceremonies, Rev. Mr. Finnegan, Thurifer. The absolution was pronounced by the Very Rev. J. J. McCann, V.G. In the sanctuary were the Very Rev. Fr. Marijon, Provincial of the Basilians, Very Rev. Fr. Wynne, Rector of St. Patrick's, with Rev. Fathers Brennan, C.S.B., Lawlor, Hand, Mulcahy, C.S.B., Walsh and Carberry.

During the years Sister Holy Cross spent in the religious life, she filled several important offices in her Community; for some time she taught in the Academy, then in St. Joseph's High School, which school she founded in 1880, and where she won from her pupils a deep, grateful love. This was manifested by the presence at the Requiem Mass of the alumnæ, who came to pay this last tribute of prayerful affection to their former teacher. How well Sister Holy Cross succeeded with her classes in the High School, and how thoroughly her work was done may be judged from the large number of her pupils who successfully passed the Departmental Examinations for Teachers Certificates. Having taught in the High School for six years, Sister Holy Cross was appointed in 1886 to the important office of

Mistress of the Schools, and the ardor with which she applied herself to the work, the untiring interest and energy she displayed are too well known to need comment here. Frail in body, poor in health, she labored on—her one object to glorify God by advancing Catholic education; to keep Catholic schools abreast of the times, to raise their standard even higher than that of the godless schools of the world was the object of her zeal, and well and nobly did she execute her design.

Surely of such a teacher it may be said "she shall shine as the brightness of the firmament, and for instructing many unto justice as a star for all eternity." Precious in God's sight is the death of His saints; precious the death of those who leave all to follow Him, who labor and count not the cost, who toil and long not for rest, who fight and heed not the wounds, precious was the death of the dear Sister we mourn—may ours be like to hers; may we too, when the end approaches, calmly say "It is sweet to die." But lest our words of loving heartfelt praise cause some fond friends to neglect to offer pious suffrages for her, and considering how pure must be the soul that enters at once into the eternal joys of heaven, knowing that in her humility she would most earnestly beg a remembrance before the altar of God, we make for her the petition she would most wish us to make.

With tender and affectionate charity do we pray the repose of her soul, whilst gratefully offering to the memory of a beloved teacher this humble tribute of reverential love, and fervently breathing for her gentle spirit a Requiescat in Pace.

AN OLD PUPIL.

Hamilton.

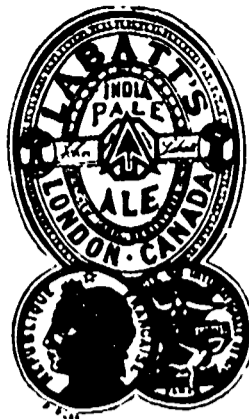
At the regular meeting of the C.M.B.A. Branch 37, last week, John Roman was presented with a handsome gold locket containing the picture of himself and his wife and engraved with the society emblems. Mr. Roman is a member of the grand council of Canada, district deputy, and for the past seven years has been treasurer of Branch 37. The address was signed by T. Lawlor, J. Coffey, T. Murphy and A. Hawke.

A. O'Heir, chairman of the finance committee of the Separate School Board, attended the meeting last week of the city council's finance committee, to see that the rather crooked matter of Separate School taxes was straightened. He explained the law making it the duty of the assessors to rate all Roman Catholics as Separate School supporters, and most especially those who have sent in the legal notice. It was laid in the hands of a sub-committee. Mayor Stewart with his natural keen insight, in such matters remarked that many of the notices were signed by the same parties. Mr. O'Heir explained that all such were signed with the authority of the persons whose names appeared on the notices. A warm discussion followed on the validity of such signatures. It is hoped the sub-committee will give the matter a rational consideration.

Last Sunday being the feast of St. Joseph, special services were held in St. Joseph's Church. Bishop Dowling was present and addressed the congregation briefly and eloquently on their patron Saint.

St. Mary's.

The services at St. Mary's Church, St. Mary's, on Sunday last were of special interest. High Mass was sung by Rev. Father Brennan (pastor) at 10.30 a.m., at the conclusion of which his Lordship Right Rev. Dr. O'Connor blessed fourteen Stations of the Cross in the presence of a large congregation. The ceremony attending the blessing was most impressive. The Stations were handsome paintings of the condemnation of Christ by Pilate and His crucifixion. An arch Station was erected the Way of the Cross was recited. Before and after the ceremony his Lordship addressed the congregation on "The Passion and Death of Our Lord," as illustrated by the Stations of the Cross, in an impressive manner. In the evening at Vespers the Bishop blessed two altars of the Blessed Virgin and St. Joseph respectively, after which he delivered an eloquent and instructive sermon on "Devotion to the Mother of God," the service concluding with solemn Benediction. An elaborate musical programme was ably rendered by the choir at both services under the leadership of Miss McKeough, organist.

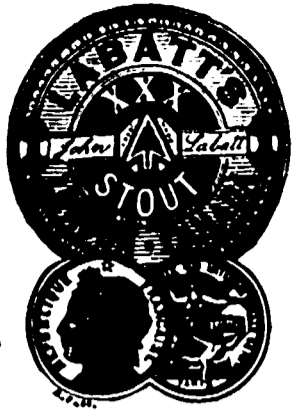


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Always the same, sound and palatable.

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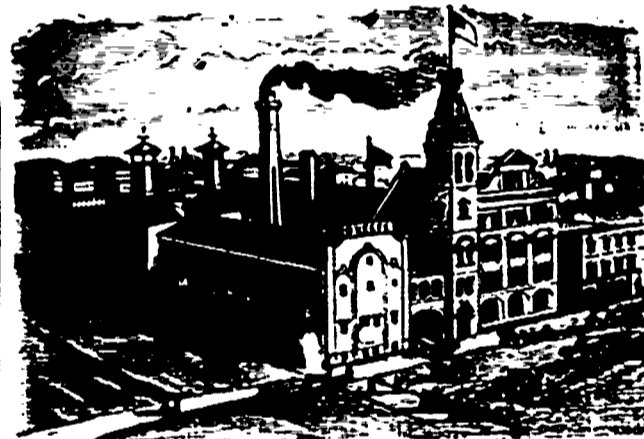
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The original French Coca Wine, most popularly used tonic-stimulant in Hospitals, Public and Religious Institutions everywhere. Nourishes, Fortifies, Refreshes, Strengthens the entire System; most Agreeable, Effective and Lasting Renovator of the Vital Forces.

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MONSIEUR MARIANI:

Man always and everybody lacks energy and endurance—it is his misery—you have succeeded in giving him a new and exquisite source of energy; you are the benefactor of man.—REV. FATHER DIXON.



IRISH NEWS SUMMARY.

LATEST LOCAL COUNTY ITEMS

LEINSTER.

Dublin.

The extraordinary outbreak of influenza has prostrated many public men. Amongst all the disease rages, and as a consequence many officials and public men are invalidated. Among the members of the Irish Party, in Parliament who have been prostrated by the epidemic, are noted some of the most well-known of the Irish Party.

Mr. Justice Munroe, while dining at a dinner of the North East Bar at the King's Inns, Dublin, on Saturday evening, February 23d, was seized with an attack of paralysis. He was conveyed at once to a bed-room in the Inns, and being too ill to be removed to his residence during the evening, remained in the King's Inns. Since then his condition was reported as being much improved.

Wicklow.

On the morning of February 23d, in Balinglass, an old woman, aged between 50 and 60 years, met with a shocking death by burning. The unfortunate woman, was Bridget Lynch, wife of a Bacon curer in the town. Shortly after seven o'clock a man named Coventry was passing Lynch's house, and seeing smoke issuing from the door he burst it in. The apartment was full of smoke, and on looking round he was horrified on discovering the body of Mrs. Lynch burned in the most shocking manner. He at once did what he could in quenching the flames in which the unfortunate woman was enveloped, and then gave the alarm; but Mrs. Lynch was already dead.

On February 26th, a young gentleman belonging to Enniskillen, named Louis Pomeroy, fell from the cliff, at Powerscott Waterfall, and was drowned in the waters of the Fall before assistance reached him.

Wexford.

The tenants on the Conlan estate, at a meeting held at Davidstown, near Ennisceortey, on February 24th, reiterated their determination to hold out against their new landlords, the Norwich Union Insurance Co., until they should be treated in a just and reasonable manner. The meeting was presided over by Mr. Lynch, of Scohy; and the attendance included a large number of sympathizers with the tenants' cause.

In consequence of the tenants on the Colcough estate refusing to pay their rents unless an abatement of 5s. in the pound were given, a number of writs have been issued. The tenants were first refused any reduction, and then offered only 4s. This offer they firmly refused, it being totally inadequate. Writs have since been served, and a meeting of the tenants was arranged to be held in Ballycullane, to consider what action ought to be taken.

King's County.

With a view of affording temporary relief to those in distress, the Chairman of the Birt Town Commissioners (Mr. James Browne, J. P.) convened a public meeting, which was held on February 20th, and largely attended. It was resolved to open a subscription list, provide work for the unemployed, and distribute coal and food to all who needed it. So practical and prompt were the measures adopted that before the business of the meeting had concluded all the idle men in the town were at work.

Longford.

Mr. R. V. Maxwell, solicitor, Longford has been appointed to the position of Clerk of the Crown and Peace for county Longford.

On the evening of February 22d, James Reynolds and Charles Reynolds, aged 8 and 7 years respectively, had a narrow escape from drowning in the river Shannon, at Tarmonbarry, about four miles from Longford. They went to slide on the river, and had been some time enjoying themselves when the ice upon which they were sliding broke off, and was being carried down by a strong current, when a tramp observed them off the bridge.

Westmeath.

The Spring Assizes for Westmeath were opened in the Courthouse, Mullingar on February 25th. The Judges were Justice Holmes and Justice Gibson, the former of whom sat in the Crown Court, while the latter presided in the Appeal Court.

Louth.

At the Louth Assizes the Chief Baron, in addressing the Grand Jury, said he was happy to inform them that there was no crime in their county requiring to be especially reported. It was not the first time he had to congratulate their town. It was a most gratifying circumstance, and he hoped it would long continue. The High Sheriff then presented the Chief Baron with a pair of white gloves and a basket of flowers.

MUNSTER.

Cork.

February 25th, being the day on which the Kauruk Board of Guardians sat, hundred of half famished laborers thronged into

the town, to go before the Board and ask their aid to save them from starvation. They burst in on the Board-room with a rush, loudly clamoring for bread and work. What they wanted, they said, was work at any cost, to get something for their families, who were perishing from cold and hunger. When quiet had been restored, the Chairman (Mr. Burke Daly), said that they fully sympathized with them in their wretched position, and that they would do all in their power to relieve them.

Mr. Samuel Haynes on March 1st captured a beautiful Spring salmon, at the Lee waterworks, weighing 22½ lbs., one of the finest fish that has been killed there for many years. He landed him after a half an hour's hard play, with a lake-stout casting line. A lot of fish had congregated there, waiting for a rise of water to take them up the river. Several beautiful fish were also killed by the local anglers.

Kerry.

About three o'clock on the morning of February 25th, a fire was discovered in the premises of Mr. John O'Connor, victualer, Upper Castle street, Tralee. Mr. O'Connor, was making preparing to go to the Broona cattle fair, and had barely time to dress before the flames reached the door of his bedroom. Getting his wife out, he rushed to the next room where a servant and three children were sleeping, and rescued them from what in a couple of minutes later would have been a horrible death.

Limerick.

On February 26th, information reached Limerick, from Old Pallas, that a publican named Timothy Raleigh had committed suicide that morning by shooting himself through the heart. His dead body was found in a room adjoining his bedroom by a servant, who also discovered a double-barrelled gun by his side. It is stated that the unfortunate man was in pecuniary trouble, which must have unhinged his mind. He was to have been married on the morning on which he took his life.

The report of the directors of the Limerick and Kerry Railway, and Tralee and Feuit Railway, show large increase in receipts, as compared with last year.

Clare.

On February 26th, intelligence reached Ennis of a moonlighting outrage, on the previous Sunday morning, in the Kilsaboy district, about nine miles from Ennis. The house of a farmer named Michael Roche is alleged to have been fired into.

On the following Thursday, intelligence was received of another outrage in Inagh district, about eight or nine miles from Ennis.

A farmer named Michael O'Loughlin, living at a place called Derry, had eight shots fired at him, on the 26th, while he was passing through a boren leading to his house. He happily escaped without any injury.

Tipperary.

Two evictions were carried out, on February 23th, on the estate of Lord Norbury, at Sheberrie and Shanballyduff.

Waterford.

On Sunday February 24, at Mount Sion the Golden Jubilee of Rev. Father Flynn was celebrated. Rev. Dr. Sheehan, Bishop of Waterford and Lisimore, presided at the ceremony.

Mr. John Murphy, auctioneer, sold for Mr. Price three lots of property at Carrick, on February 24th, for £1,030 and auction fees. Mrs. Slattery bought lot one for £600, Mr. Cassin, Ferrybank, lot two for £225, and Mr. C. H. Peare, Carrick, lot three for £205.

ULSTER.

Antrim.

On Feb 28, the steel barque "Lough Neagh," which had been lying for sale, for some time past in the Salisbury Dock, Belfast, was the subject of an interesting religious ceremony. The vessel was recently sold to a firm of Italian shipowners. She had been built, some three years ago, by Messrs. Workman, Clark, & Co., and had been the subject of considerable litigation. After the sale and transfer of the vessel, the new owners, in accordance with Catholic practice, ordered the blessing of her by a Catholic priest. The crew had arrived in Belfast, from Naples, on the previous Sunday morning; and among them was an apprentice to the sea, Prince Pignatelli, a scion of one of the oldest houses in the kingdom of Italy. On February 28th, Father M'Elvenny, A.D.M., St. Joseph's, proceeded on board the vessel, which is now named the "Enilia Ciampa," and performed the ceremony of blessing the ship. The function was probably the first ever performed in Belfast.

Down.

The bear which was stated to have escaped from a menagerie-show, in Newry, is still reported to be at large in the vicinity, and committing nocturnal depredations in the fields and farmyards, and filling with terror many of the inhabitants. On Friday night, February 23d, he was observed in the vicinity of Camlough, and was pursued by several of the residents of the district. His footprints were traced to the lake, in close proximity to which he was sheltered from observation.

Monaghan.

The Lord Chancellor has appointed Mr. Richard McSherry, Town Clerk, Ballybay, to be a Commissioner of Aidavits in that Town.

Tyrone.

On February 22d, a public Meeting of the tenants on the estate of Mr. Charles G. B. Kennedy, of Mullintain, Stewartstown, was held in the old court house, Stewartstown. The chair was occupied by Mr. K. B. Carson, Sharkey, and there was a large number of tenants present. A few days previously, the tenants of these estates had received notices from the High Court of Justice in Ireland, stating that they would be afforded an opportunity of purchasing their holdings. Some two years ago, these tenants had offered fourteen years' purchase, with one year off, and the reply they received characterized the offer as a ridiculous one. After considerable discussion a document was drawn up, offering fifteen years' purchase with one year off, provided the loan was granted under the provisions of the Ashbourne Act, and signed by the majority of the meeting. The proceedings then terminated. The estates comprise ten townlands.

CONNAUGHT.

Galway.

The Most Rev. Dr. McEvilly, Archbishop of Tuam, referring to the widespread distress in the west of Ireland, in his Lenten Pastoral, says:—"We see no remedy for this distressing condition of things but this—that the Government of the country be respectfully approached and informed by those concerned of the true state and prospects of affairs, and be urged to save the people from the horrors of famine—not by gratuitous relief, which is sure to utterly demoralize, but by the construction of useful, convenient public works, in the execution of which care should be taken, by the exercise of proper and diligent superintendence, to have the element of extravagant dissipation and intemperance utterly eliminated."

Leitrim.

On the morning of February 27th, in Carrick-on-Shannon, Mr. Robert Keenan, a leading merchant of the town committed suicide by cutting his throat with a razor, at his residence.

On February 23d, five evictions were carried out in Menckers, Glenfarne, on the estate of Lord Massey. The evicting party consisted of Mr. Arthur Harrison, sub-sheriff; Nixon, the bailiff, and a number of under-strappers who formed the body-guard of the law. The victims, who held land of the most barren description in that district, on which it is well nigh impossible to eke out a subsistence with even the most persevering industry, were Michael Keany, Chas. Mawn, Bryan Cullen, Pat Keany, and Laurence Clancy, who, with their wives and families, made, in all, thirty-eight souls. All these were thrown out without mercy, and the little furniture in their squalid holdings was broken up and removed.

Roscommon.

On the evening of February 27th, at M^ohannah, bordering on the shore of Lough Gara, two youths named Lawrence and Michael Hayden, aged 19 and 14 years respectively, lost their lives while venturing on the ice.

Sligo.

The consecration of the Most Rev. Dr. Clancy, as Bishop of Elphin, in succession to the late Most Rev. Dr. Gillooly, will take place, in Sligo Cathedral on Sunday, the 24th March.

At the last meeting of the Sligo Board of Guardians, a resolution was adopted, on the motion of Mr. Mitchell, seconded by Mr. Davey, calling on the Government to give a grant towards the construction of the proposed line of railway between Ballina and Sligo.

The Local Government Board have forwarded a "sealed order" to the Sligo Corporation, for the closing of the Abbey of Sligo as a burial ground. This action will be regretted by many whose ancestors for generations, have been interred within the walls of the old Abbey.

A GREAT GOOD FORTUNE. Mr. C. Leonardi, South Boston, Mass., writes: "I have suffered a great deal from dyspepsia the last five years; have tried about everything but with little benefit. Having the good fortune to hear of K. D. C. I thought I would try it; it worked wonders in my case, and I am now as well as ever. I earnestly recommended it to all those suffering from Dyspepsia or indigestion. Try it and you will be convinced."

The base of Ayer's Hair Vigor is a refined and delicate fluid, which does not soil or become rancid by exposure to the air, and which is as perfect a substitute for the oil supplied by nature in youth and health, as modern chemistry can produce.

It is easier to pretend to be what you are not, than to hide what you really are; but he that can accomplish both, has little to learn in hypocrisy.

Ask your Druggist for



Murray & Lanman's

FLORIDA WATER

A Dainty Floral Extract

For Handkerchief, Toilet and Bath.

It avails nothing to subdue the body if the mind allows itself to be controlled by anger.—St. Gregory the Great.

Inflammatory Rheumatism.—Mr. S. Ackerman, commercial traveller, Belleville, writes: "Some years ago I used Dr. Murray's Electric Oil for inflammatory rheumatism, and three bottles effected a complete cure. I was the whole of one summer unable to move without crutches, and every movement caused excruciating pains. I am now out on the road and exposed to all kinds of weather, but have never been troubled with rheumatism since. I, however, keep a bottle of Dr. THOMAS' ELECTRIC OIL on hand, and I always recommend it to others, as it did so much for me."

Hasty words often rankle the wound which injury gives, but soft words assuage it, for giving cures it, and forgetting takes away the scar.

La Grippe—How to Avert It.

The most promising subjects for this dread malady are those whose health is "run down" from any cause—the fact being patent that persons in sound physical condition most successfully resist attack. The true means of prevention, therefore, is the "building up" of the system, and for this purpose "Maltine with Cod Liver oil" has been most highly

The guilt of eulogising or apologising for wicked actions is second only that of committing them.

Hickle's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon for all pulmonary complaints.

Scandal is a bit of false money, and he who passes it is frequently as bad as he who originally utters it.

Mr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaint, and find Par-melee's Pills the best medicine for these diseases. These Pills do not cause pain or griping, and should be used when a cathartic is required. They are Gelatine Coated, and rolled in the Flour of Licorice to preserve their purity, and give them a pleasant, agreeable taste."

Unnecessarily deliver not your opinion: but when you do, let it be just, well-considered and plain.

DISPENSIA AND INDIGESTION.—C. W. Snow & Co., Syracuse, N. Y., writes: "Please send us ten gross of Pills. We are selling more of Par-melee's Pills than any other Pills we keep. They have a great reputation for the cure of Dyspepsia and Liver Complaint. Mr. Chas. A. Smith, Lindsay, writes: "Par-melee's Pills are an excellent medicine. My sister has been troubled with severe headache, but these pills have cured her."

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

CARPETS, RUGS, CURTAINS, DRAPERIES,

**NEW
OPENINGS
Spring, 95.**

JOHN KAY, SON & CO. TORONTO

The New Spring Goods are here. Compared with former seasons, and no stronger comparison could be made, the house has certainly surpassed itself, and more than held its acknowledged position of leadership in Housefurnishings. This may be explained, perhaps, in the great change in colorings, from the light, insipid shades to the darker, richer and more durable colorings. The fact remains, and the new goods will win favor with all.

The firm have added to their Drapery Department by giving that portion where Rugs were kept, thus increasing the light, and enabling them to make a worthy exhibit of their Liberty Department--Cretonnes, Silks, Muslins, etc.

In Carpets let attention be directed to the largest assortment of Wiltons and Axminsters the firm have ever imported in one season. Many prices, but only goods that can be recommended. The assortment is attractive in small, Indian and geometrical designs, suitable for halls and rooms. Also some noble designs in larger figures in the new Empire greens and rose tints. A line at \$1 50 net, regular price much higher.

MECCA BRUSSELS. This make has been manufactured expressly for the firm, and is the heaviest Brussels that has ever come into the country. It weighs 2 lbs. 6 ounces to the yard and is woven twelve wires to the inch. The yarn is of the finest quality and will make an endless wear for places that have hard usage, such as halls, dining rooms, offices, etc.

Best Velvet,
Job Line at \$1 Net
Japanese Rugs
Are Lower in price.

RUGS.—The Rug Department is down stairs, giving more room. With the demand for Carpet Squares on the increase, the season's purchases have been made larger than usual. Fine Persian, Turkish and Indian, sizes 6,0 x 9,0 to 12 x 15 ft. Axminster Parquet Squares, and inexpensive but durable Velvets in same sizes.

Japanese Straw Mattings
Nairn's Oilcloths
Linoleums and
Cork Carpets
Staines' Inlaid Linoleums

MODERATE PRICES FOR EVERYTHING.

JOHN KAY, SON & CO., 34 KING STREET WEST, TORONTO, CANADA.

VOICE OF THE POPE.

Nations and Peoples May Yet
Return to the Church.

THE NEED OF PRAYER.

In reply to an address presented by the College of Cardinals on March 2nd, His Holiness Pope Leo XIII. spoke as follows:

The yearly memory of Our Pontifical Coronation, which brings around Us in loving respect the College of Cardinals, moves Our soul to ever new gratitude to the supreme goodness of God. For the fact that in the midst of Our many and often bitter cares We should be able, in good health, to reach the eighty-sixth year of Our age, and enter upon the eighteenth year of Our Pontificate, is a singular favor of God, and We are glad to recognise that it is due in a great measure to the fervent prayers of Our children. May He yet uphold Us and propitiably give Us strength, in order that the rest of Our days may not be unmarked by blessings for the good of the great Christian Family.

Nor could you, Cardinal, call to Our mind a more opportune or a more pleasing subject than the cause of Eastern Churches. For, if in the past, We have directed Our care with particular good-will to them, We have of late doubled Our ardour since the time of Our Episcopal Jubilee, when We felt Ourselves impelled towards

this end by a force, as it were, from Heaven. What Our intentions are We have upon various occasions openly said. To bind those noble Churches to this Supreme Chair of Peter, and to restore their institutions to a flourishing condition, and then with every argument of Apostolic charity to induce those Churches in the East which are severed from that Chair to weave again the bonds of primitive concord and filial respect. So happy a success as this, what glory would it not shed upon the Eternal Shepherd of souls! What vigour and new splendour would it not shed upon the entire Catholic Church, not without a happy effect upon the brethren, who, in other regions, are disunited! Immense would be the blessings of a holy fruitfulness by which the whole Christian East would be gifted with new life in its Hierarchy, in its clergy, in its monasticism, in its people. Moreover, upon the carrying out of the desired union, it were impossible to say of what fruitful advantage to the West would be the abundant element of faith and Christian civil life which those nations yet preserve.

We shall not see the realization of this longed-for order of things. Yet let not the aspiring to it, and the endeavour to bring it about, be recklessly called a vain Utopia, a word unworthy of the lips of a believer. There is in the Gospel, living and certain, the promise of Jesus Christ "Fiet unum ovile et unus Pastor"; and ought not His Vicar on earth with love and untiring zeal endeavour to hasten its happy fulfilment? It is not a thing unheard of in ecclesiastical annals that entire multitudes, on some

great occasions illuminated by Providence or touched at heart have on a sudden with concord and will either come into the fold of the Church for the first time or have returned to it. Among many others We appeal to two memorable events—the solemn baptism of Clovis and of the Franks in the fifth century, and in the following century the conversion of Recared and of the Visigoths, the precious fruit of the blood which the holy king Hermenegildus generously and triumphantly shed for the Catholic Faith.

For the rest, We do not dissimulate the difficulties of the work, rendered greater as they are by reason of human politics. For all that, to Our great consolation, it has been given Us to see in the course of events as it were a preparing of the way for the action of the Holy Spirit which ever in a marvellous way vivifies and unites. As to Our course of action, it is a great comfort to Us to see it upon all sides received with joy, seconded by the piety of the Faithful and supported by the unanimous voice of the Catholic Episcopate. Among those who co-operate more directly with Our designs, We take pleasure in mentioning the Commission of Cardinals and in bestowing upon it well merited praise for laborious zeal and the enlightened prudence of its counsels.

"In confirmation of Our hopes you, Sir Cardinal, add to them the wishes of the Sacred College as interpreting those of the whole Church, and you turn your eyes to the Most High. Yes, great need is there of many and intense prayers in order to implore a most abundant outpouring of that grace which in the blood of the Redeemer

reconciled the children with their Father and united them again in peace and fraternal love. Thanks, in the first place, to the prayers of all, We trust that the day of the desired union will come—perhaps too, at no distant time. We, with exulting hope even from to-day salute it—a day among the most splendid and memorable which have ever dawned to delight God's holy Church, to revive the destinies of peoples, and to fulfil the highest hopes.

"With a heart truly grateful for the felicitations of the Sacred College We invoke upon it a copious shower of heavenly graces, as also upon the Bishops, Prelates, and others here present, and to all with paternal love We impart the Apostolic Blessing."

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Childrens Aid Society.

In 1893 an Act of the Ontario Legislature was passed empowering certain societies, known as Children's Aid Societies, on certain conditions to assume the care and control of children who have been deserted, or so neglected by their parents as to render them dependent on others, or who are destitute, or who are found publicly begging or associating or dwelling with criminals or drunkards. Children of this class on being apprehended are committed to the care of these Children's Aid Societies, and the Societies place them temporarily in shelters, until homes can be found for them in respectable families willing to adopt them and care for them under the supervision of the societies. To look after Catholic children coming within the class intended to be benefited by these Societies, a Society called "Saint Vincent de Paul Children's Aid Society of Toronto" has recently been incorporated in this City, the expressed purpose and objects of which are to care for and protect neglected or dependent children, to protect children from cruelty, and to secure and aid in securing the enactment and enforcement of laws relating to neglected or juvenile offenders or dependent children, and generally to advocate the claims of neglected and dependent children upon the sympathy and support of the public. This Society has also obtained the necessary approval of the Government.

Any person being a Roman Catholic may be elected to membership in the Society. Life members on payment of at least \$25 00, Honorary members in recognition of distinguished services to the Society, and Ordinary members on payment of an annual fee of \$1.00.

Within the past few days the Society has obtained possession of and placed in the Sunnyside Orphanage, three Catholic children who otherwise would have been left in the care of other Societies.

To insure an active interest in the Society, it is desirable that as many as possible,—men and women,—should become members. It is intended that the Board of Directors, which is to be composed of ten men and ten women in addition to the chief officers, shall be selected from members of the different parishes of the City, so as to make the Society's working general, and thereby enable it to meet all cases that may arise, no matter in what locality.

Catholics are earnestly requested to become members, and thus aid in forwarding the good work of the Society, which, if properly assisted, has it in its power to prevent these neglected children from drifting into worthlessness, and, perhaps, crime, by removing them from their dangerous surroundings, and placing them in homes where they will not only preserve their Faith, but become upright men or women, and useful members of society.

The Cardinal Archbishop of Paris has drawn down upon himself the wrath of secular journals by refusing Christian burial to a journalist who fell in a duel. The Archbishop has no option in the matter. The prohibition against it came originally from Pope Benedict XIV. who determined to stamp out the great evil of duelling as it existed in his century. Of course a dying duellist may repent and receive pardon, but the injunction against consecrated burial is not thereby removed.

A Prominent Elocutionist.

Miss Thomson's recitation of "Down on the Hills of Ireland" at the I. C. B. A. concert was a revelation. It took the audience completely by storm. She had the most flattering attention paid her throughout it and at the conclusion the spontaneous burst of applause was the most flattering compliment she could have received. However, she was equally good in all her other selections. She was dressed in pink silk with a gracefully flowing train, the effect of which was to emphasize her many personal charms.



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ILLWOOD, Ind., March 6, 1891. I used Pastor Koenig's Nerve Tonic for nervous and restless nights after hard study. It gave me refreshing sleep and great relief. I also ordered it for another person who suffered from nervousness and it did him much good. REV. B. BIEGEL, DELHI, Ohio Feb. 1891. A young man 28 years old who is subject to a rush of blood to the head, especially at the time of the full moon, and he at such times raves and is out of his mind, Pastor Koenig's Nerve Tonic helps him every time, so says REV. WM. SCHOLL, LOWELL, Ohio, July 6, 1890. I had epileptic fits for about four years, two very week, when Rev. J. Kampmeier recommended Pastor Koenig's Nerve Tonic, since using it I have had none. It is the best epileptic medicine I have ever used and I have used many.

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