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# The Catholic Register.

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

Vol. III.—No. 11.

TORONTO, THURSDAY, MARCH 14, 1895.

PRICE 5 CENTS.

## LEO'S PONTIFICATE.

**The Papacy Has Gained in Power and Splendor.**

**MR. SATOLLI SUMS UP THE HISTORY OF THE REIGN.**

In a letter to the New York World, His Excellency Archbishop Satolli summarizes the successes and glories of the Pontificate of Leo XIII. The letter says:



The Pontificate of Pope Leo must now be numbered among the longest in the history of the Church and has been marked each year by some luminous act of profound wisdom and untiring solicitude for the good, not only of Catholicity, but of mankind at large. No one in modern times has understood better than Pope Leo the needs of society in all branches of knowledge and fields of action.

It would seem as if, from the time when he succeeded Pope Pius, he had formed a grand plan, in which he took cognizance of all the needs of humanity and determined on the provisions he would make for those needs during the whole course of his Pontificate.

We can best distinguish this design of the Pope in three particular directions.

Firstly, in the Holy Father's ardent zeal for the development of studies.

Secondly, in the continued interest which he has shown in social science.

And thirdly, in his untiring efforts to bring peace into the Christian countries by the spread of civilization, the teaching of religion and the promotion of concord between Church and State.

With regard to studies Pope Leo has already reared a monument of imperishable fame by the successive acts of his Pontificate. Early in his reign he turned his attention to the encouragement of the study of classical literature; of philosophy and the natural sciences; of theology and the various branches of sacred sciences, such as Biblical knowledge and eccle-

siastical history; and of judicial sciences, especially of Roman law and comparative civil law. To accomplish his aim he founded new chairs and now institutions in Rome for these various departments of literary and encyclopedic knowledge, and called to his assistance some of the most eminent and learned professors.

With regard to sociology, it is another of the Holy Father's glories that at this latter end of the nineteenth century his encyclicals are regarded as so many admirable parts of a grand doctrinal system, comprehensive and universal, embracing all the social sciences, beginning with the fundamental theorems of natural law and going on to the consideration of political constitutions of states and of every economic question.

The whole world knows how well the Pope's encyclicals have carried out his plan, and how, for this reason, they have their own peculiar character by which they are distinguished from the Pontifical utterances of other Popes, even those of his immediate predecessor, Pius IX.

Turning again to his policy of pacification, the ecclesiastical history of his Pontificate, the civil history of Europe, the universal history of the human race, will in the future have to give up pages of the highest praise to Leo XIII. Germany, Belgium, France and Spain profess their boundless gratitude for the peace-giving interventions of Leo XIII. in many grave and critical emergencies, and for acts which have been of the greatest moment to those nations. Asia, too, and Africa, will be found joining in the chorus, and lauding Leo, who has so often and so resolutely labored to reawaken those old and fossilized portions of the earth to a new life of Christian civilization.

Nor will America, throughout its length and breadth, withhold its tribute of loyal and generous veneration, esteem and gratitude to Pope Leo for those acts of his Pontificate which have at various times been promulgated, and by which he has shown his confidence and hope in the grand future of this mighty nation.

During the seventeen years of his pontifical rule nothing has been more remarkable or plain than the incessant growth of this benignant moral influence. To-day the Holy Father's words are listened to with deference by every court, by every Government, by every people. On every question touching universal human interests his counsel is sought eagerly, and welcomed gratefully.

Despite, then, all the adverse trend of mundane circumstances, despite the loss of the external symbols of its high authority, the Papacy has gained in power and splendor since the accession of the present glorious Pontiff.

Fr. Archp. Satolli, Deleg. Apost.

Washington, March 2, 1895.

## THE FIRST CRUSADE.

**Preparing to Celebrate the Eighth Centenary of Pope Urban's War.**

**A LETTER FROM LEO XIII.**

Preparations are being made in the old Episcopal See of Clermont to celebrate the eighth centenary of the first Crusade preached there by Blessed Urban II., who went thither in person for that end. Many researches have lately been made, and are still being made in the Vatican Library among the various ancient documents relating to those times. The date of the celebrations have been fixed by Mgr. Belmont, the Bishop of Clermont, from May 16th to May 20th. The Holy Father, apropos of the feasts, has sent a Brief to the Bishop of Clermont, of which the following is a translation:

VENERABLE BROTHER—You have informed us both by word of mouth and by writing that it is your intention to celebrate with particular solemnity the coming eighth centenary of the General Council held in your Episcopal City in 1095 under the auspices of Our predecessor, Urban II., of holy memory. We cannot but highly praise such a design. In truth the Council of Clermont marked an event of exceptional importance in the pages of history, and the capital of Auvergne has good right to be proud of having been its seat. Without speaking of the many distinguished personages who took part in it, that Council will ever remain fresh in the memory among all others on account of its having given origin to the first of those heroic military expeditions whose scope was to dry the tears of the Christians in Palestine and to liberate the Holy Places sanctified by the Presence, Passion, Death, and Resurrection of the Saviour of men.

Often had the Roman Pontiffs, as Silvester II. and Gregory VII., made heard their complaints and their prayers, and raised their voice in their favour. For Blessed Urban, however was reserved the joy of seeing the nations respond efficaciously to his call. The expedition was decided upon and three years afterwards the Christians in triumph entered Jerusalem.

As you have said in your letter, Venerable Brother, that great expedition obtained so wonderful a success because it had been prepared under the patronage of the Queen of Heaven by means of public prayers, the use of which has been perpetuated in the Church. Such are the grand and pious memories which the coming centenary will recall to the minds of the Faithful. They will supply them with a new motive for turning their gaze to that loved land where were carried out the mysteries of man's Redemption, to those olden churches of the East for which, We have elsewhere said, We bear so great a love.

But in an especial manner ought these feasts to be dear to the sons of the noble French nation, which played the principal part in that holy expedition. Let them call to mind, therefore, with what religious abnegation, with what obedience and unanimity

did their forefathers of eight centuries ago receive the word of the Vicar of Jesus Christ, and how at his invitation, casting aside all cause of division and inconsequences of weakness they welded together their opinions in one cause to fight the good fight for the greater glory of God, and that of their own country. Let this example teach the faithful of France to cherish more and more in their hearts devotion to the Blessed Virgin Mary, the patroness of their nation. After the example of their forefathers let them find joy in showing themselves ever obedient sons of the Pontiff at Rome, their common Father, and the blessings of Heaven will be with them.

In order the more to stimulate their zeal and piety, We willingly grant, in virtue of Our Apostolic authority, to the faithful of France and of other countries who, during the year of the coming centenary of the Council of Clermont, in Auvergne, shall visit the Basilica of that city in which, from time immemorial, is venerated the holy image of the Blessed Virgin, under the title of Our Lady of the Port, the power of gaining once all the indulgences both plenary and partial with which the Roman Pontiffs have enriched the pilgrimage to Jerusalem, upon condition that, having confessed their sins and received Holy Communion, they pray for the general wants of the Church, for the extirpation of heresies and schisms, and especially for the return to Catholic unity of the separated Eastern Churches.

In the meantime, Venerable Brother, as a pledge of Our particular good will, we grant to you, to your clergy and flock, the Apostolic Blessing.

From the Vatican, Rome, Jan. 29th

LEO XIII. POPE.

### St. Patrick's Day.

On Monday evening March 18th, there will be a number of concerts held under the auspices of the various national and Catholic societies.

The Ancient Order of Hibernians and their friends will be addressed at the Auditorium by Rev. F. Walsh C. S. B.; the I. C. B. A. at Association Hall by Messrs. C. J. McCabe and L. V. McBrady; the Catholic Celtic League by Mr. D. A. Carey; and the O'Connell Band at Temperance Hall by M. J. C. Walsh, Editor of the Catholic Register. Excellent musical programmes have also been provided for all these concerts as well as for a concert to be given by Branch No. 11, E.B.A. at Brockton in aid of St. Helen's Church fund. On the evening of Tuesday March 19th, the students of St. Michael's College will give an entertainment in the College Hall.

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## REPAIR THE WRONG.

Manitoba is so Advised by a Distinguished Correspondent of the Globe.

### A SUMMARY AND A DEDUCTION.

When the letter which is here reproduced appeared in the Globe of a recent date, it was accompanied by the comment that the writer is one of the very foremost citizens of Ontario and one much concerned for the peace and prosperity of the Dominion.

Sir—The Manitoba school question has been twice before the Privy Council, the decision in each case being somewhat disquieting to the public mind. In order rightly to understand the scope of the two decisions a short history of the case is necessary.

In 1871, and in subsequent years, the Manitoba Legislature made provision for a system of Separate Schools in the Province, modelled very much after the Separate School system of the Province of Quebec, the main features of which were that the Roman Catholics were allowed to apply school rates for the maintenance of Roman Catholic schools, to select text-books for the use of pupils, and generally to conduct their schools independently of the control or interference of the Protestant majority of the Province. Subsequent amendments made no change in the principle of the act of 1871.

By the school act of 1890 the Roman Catholics were deprived of these privileges, and all taxes were to be applied for the maintenance of a Public School system of education ostensibly purely non-sectarian. Against this act they appealed to the Privy Council, alleging that at the time of the union they had a distinct system of Separate Schools, and that, according to the terms of union, the Legislature had no power to abolish them. This claim was based on subsection 1 of section 22 of that act, which was as follows:

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

The Privy Council held that the power of maintaining Separate School by private subscription was not interfered with by the act of 1890, there being no other class of schools in existence, either by law or practice.

The Manitoba act, however, provided by subsection 2 of section 22 that "an appeal shall lie to the Governor General in Council from any act or decision in the Legislature of the Province, or of any Provincial authority, affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education."

Under this section the Catholic minority appealed to the Governor in Council on the ground that, although the Privy Council might be right in holding the act of 1890 did not deprive them of any rights which they had at the time of the union, still they had acquired certain rights subsequently from the Manitoba Legislature which were practically as binding upon the Province as if they had been in existence at the date of the union. The intermediate steps taken before this appeal reached the Privy Council need not be cited. Suffice it to say that on the 29th of January last the Privy Council decided in favor of the minority on two grounds: (1) That the legislation of 1871 and subsequent years was, as a matter of law, "acts of the Legislature of the Province affecting the rights or privileges of the minority of the Queen's subjects in re-

lation to education," and (2) that against the repeal of such acts an appeal did lie to the Governor-General in Council for "remedial legislation." It may be noted as one of the peculiar features of the constitution not only of Manitoba but of all the Provinces, brought out for the first time by this decision, that any legislation that has been or that may be passed affecting the educational rights of minorities becomes a fundamental part of the constitution, and incapable of repeal by the Legislature of the Province enacting the same. Moreover, should a Province by act of its Legislature affect to repeal such legislation the Parliament of Canada could step in and give remedial legislation of such a character as it might deem expedient.

#### THE MINORITY'S APPLICATION.

Having obtained the favorable judgment of the Privy Council, the minority have followed up their case by an application to the Governor General for that redress which he is empowered to give by the B.N.A. act, and the country is looking with considerable anxiety to the decision which is likely to be given before many days have passed, the momentous character of which it is hard to overestimate.

Firstly—It is of the greatest importance to the future of Canada that what is purely a question of law should not be thrust into the seething cauldron of party politics. Every citizen of Ontario knows how public passion has been aroused and the feelings of all good citizens exasperated by the religious crusade of the past eight years; and, if so much bitterness and so much intolerance could find expression within the limited scope of one Province and one Legislature, what will be the result if the whole Dominion of Canada become an Armageddon of contending factions and religious bigots? And when all is over and citizens of a common country have exhausted themselves in denunciation of each other nothing has been settled. The question remains a matter of law and justice as before.

Secondly—The decision of the Privy Council is evidently disappointing to the people of Manitoba. Legislation which they valued highly is set aside by the highest court of the realm, from which there is no appeal. Their view of the authority of their Legislature is not to prevail. In such a case is it not the duty of the Dominion Government to wait till the sober second thought of the people has been heard? The remedy must come. The constitutional rights of minorities as well as of majorities are sacred, and instead of asserting its remedial powers at once let the Government give an opportunity to Manitoba to remedy the grievances of which she has been the innocent cause, and only when it is apparent from the lapse of time that she declines to obey the mandate of the Privy Council should the Dominion Government take the remedy into its own hands. No believer in the autonomy of Provincial legislation could wish to see the Federal authority exercised until all other means of redress or reconciliation had failed. The right of a Province to be allowed the opportunity to remove any grievance for which it is constitutionally responsible is an essential part of the doctrine of Provincial rights.

#### MANITOBA'S DUTY.

Thirdly—The Privy Council has said the minority are entitled to remedial legislation. The people of Manitoba should admit this fact at once and admit it magnanimously. It always pays to act the manly part. Great Britain acknowledged her liability with regard to the Alabama raids during the American war and accepted the award of the Geneva arbitration. Who has not recognized that in doing so she raised herself in the estimation of the whole world? Manitoba may feel that she would prefer a uniform system of Public Schools

to a denominational system, and she may have good reasons for her preference. But she herself gave to the Roman Catholics a denominational system of schools by a solemn act of her own Legislature, and now she finds she has no authority to recall her own act. Shall it be said that the majority will insist upon its numerical strength in sustaining a breach of the constitution? Is this not an impossible position to take on this or any other constitutional question? Will not the people of the whole Dominion feel that she is in the wrong and doing wrong to a large minority who accepted the constitution in good faith as the palladium of their religious as well as their civil liberties.

Fourthly—For the first time in the history of Canada an educational question has been thrust into Dominion politics. To discuss it as a contest between systems of education or different religious creeds would be to raise a false issue. It is not a question of creeds at all or even of forms of education. The Privy Council has said that the minority have Separate Schools now by the legislation of 1871 and subsequent years, and the question is, Should they be allowed to enjoy them? The Governor General in Council may say they shall or they shall not; the voice of Parliament can only be known after the pending general election. But no action of the Governor-General in Council and no expression of opinion in Parliament can alter the fact that the Privy Council has declared that the minority in Manitoba have been deprived of certain constitutional rights. If so, those rights should be restored independently of all party and political considerations. The leaders in the State to whom the people very properly look for counsel and guidance should therefore at once withdraw this question from discussion by popular clamor and mischief-making demagogues and agree to carry out what the highest court in the realm has declared to be the true meaning of the constitution. A party victory gained in any other way will arouse feelings of Provincial and religious antagonism which cannot fail to produce disastrous effects upon the future of Canada. CANADA.

Toronto, March 6.

#### Provincial Provident Institution.

This is the title of a Company located at St. Thomas, Ont., doing an insurance business on the Assessment Plan. It was established in 1884 under the Governmental regulations, and has had a prosperous run during its ten years' existence. The cause of its exceptional good luck is doubtless due to the easy conditions of the "Provident," which offers to those about to insure terms considerably below the charges usually made by other Companies for like purposes. The "Provident" is open to all persons sound of body and mind between the ages 18 and 60; and insurance is given from one thousand to five thousand dollars. For every thousand dollars the entrance fee is six dollars—with an annual due charge of three dollars for each thousand. Assessments do not begin till two months after date of member's certificate; but thereafter they are made on the 15th of January, March, May, July, September and November of each year. The assessment on the young man or woman 20 years old is only seventy-five cents per thousand dollars; on the man or woman of 60 the assessment is five dollars per thousand.

Looking at the Statement of the "Provident" for 1894 we find the receipts for the year (including balance on hand from 1893) are placed at \$204,264.88. The expenditure for death, disability and annuity claims amounted to \$16,164.29—leaving a surplus of \$188,100.59, which is on deposit, or applied in profitable investment.

The Provincial Provident Institution resembles somewhat the C. M. B. A. in its mode of operation, and, like the latter, is free from entanglements objectionable to conscience. Two thousand dollars is, we believe, the limit of the C. M. B. A. benefit—which, we admit, is a goodly sum in time of need—but if the members of the C. M. B. A., or others, wish for insurance over and above that sum, it can be had at bottom figures in the "Provident." How this can be done will be more fully explained by the local Agent, Mr. Armbrust, who may be seen at his office, corner of Church and Adelaide streets, Toronto.

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#### The Political Attitude of Catholics.

To the Editor of the Catholic Register.

SIR—I read with great pleasure the editorial in your last issue entitled "Winking the Other Eye," and heartily agree with it. It is, indeed, full time, as you say, that Catholics should be tired of defending their religious rights with their ballots at the polls. There has never been an election, either Federal or Provincial, during the past twelve years that there has not been a studied and well-defined attempt made to drive the Catholics into one camp, not with the view of obtaining their rights, but for the purpose of carrying the election. Why should the politicians force the Catholics into a corner and compel them to fight as a solid phalanx under one standard? And then what do they get for it?

The Catholics are excellent fellows when an election is pending, but when the loaves and fishes are to be distributed they don't count. Take South Bruce, for instance. It was the only constituency in Bruce that stood by the Government at the last election. Why was this? Simply because Catholic Patrons at the eleventh hour threw their forces in with the Liberal Party feeling that there was a connection between the Patrons and the P.P.A.'s I feel certain that it was the Catholic vote that elected Mr. Truax in South Bruce last June. And what do the Catholics of South Bruce get for this loyalty? Simply nothing. The Clerkship of the Court in Walkerton has fallen vacant during the past few months. Will a Catholic get it? Not a bit of it. Not while there is a Scotchman in Bruce capable of eating haggis. There is no more worthy Liberal nor one who has done better service to his party nor one better qualified for the vacant position than Mr. D. Sullivan of Elmwood. He has been in the thick of every fight, supporting with might and main the Liberal Party during the past twenty years, and yet neither he nor any member of his family has received any recognition of it. When gifts are to be distributed Catholics don't count. Bruce is but a sample of a dozen constituencies. SOUTH BRUCE CATHOLIC.

# THE LATE DEAN CASSIDY

Biographical Sketch of the Late Pastor of St. Helen's.

## HIS PERSONAL AND MENTAL CHARACTERISTICS.

In our last issue we gave a brief notice of the death and funeral obsequies of the Very Rev. Dean Cassidy, P. P. of St. Helen's Church Brockton. The following is a more extended biographical sketch:



The Very Rev. Edward Cassidy, Dean of Toronto, and Rector of St. Helen's Church, though not quite fifty years of age at the time of his lamented demise, is worthy of an honorable place among the devoted priests who have labored to sustain the standard of the Catholic Church in this city and Province, and to keep her escutcheon stainless before the people.

He was born in Toronto, October 4th, 1845, and with the exception of three years spent in the theological seminary at Montreal, all his life was passed in the Province. His father Mr. James Cassidy of 310 Church St., Toronto, was born at Maguire's Bridge, County Fermanagh, Ireland, and emigrated to Toronto in 1838. Dean Cassidy's mother (nee Margaret Foley) was born in Ballincolig, County Cork, Ireland, and brought to Canada when a child by her parents, who after some years spent in farming in the township of Ennismore, County Peterboro, finally decided to settle in Toronto in 1837. It was in this city that she met and married Mr. Cassidy, and as their marriage occurred on July, 1841, they celebrated their golden wedding here in 1891. Early in their married life Mr. and Mrs. Cassidy determined to devote one of their sons to the service of the church. There had been relatives in Mrs. Cassidy's family who were priests, and a first cousin of Mr. Cassidy, Rev. Charles Cassidy, had died parish priest of Garrison, in the County Fermanagh, Ireland. In 1848 they moved to their present dwelling at 310 Church St., one of the principal reasons for choosing that locality being its proximity to St. Michael's Cathedral, which was shortly afterwards consecrated and opened for divine service.

Dean Cassidy's school life began in 1850 with the Christian Brothers, who in that year opened their first school in this city. When he left their school in 1860 he was considered one of its brightest pupils, showing particular talent for mathematics.

He then entered St. Michael's College and went through the usual curriculum, showing special aptitude for mathematics and logic. Having found that he had a vocation for the priesthood he began the study of theo-

logy at St. Michael's College in 1861, and continued it at the Grand Seminary at Montreal. He was ordained priest by the late Archbishop Lynch in St. Michael's Cathedral, October 4th, 1868, his birthday.

After serving as curate in Brock and St. Catharines his first parish was Thornhill to which he was appointed in 1870. He remained there three years and afterwards had charge for a short time of Pickering.

He then took charge of Dixie and remained ten years. He was made Archdeacon of the diocese by Archbishop Lynch. He built churches at Port Credit, Lambton Mills and one on the 5th line, Chinguacousy township. From Dixie he went to Adjala. During his stay in Adjala he enlarged the presbytery and built one of the finest churches in the diocese, St. James', which was dedicated in 1889.

While at Adjala he was on the point of death through typhoid fever, complicated with pneumonia and from the effects of that illness he never quite recovered. He remained at Adjala about three years, being promoted from that parish to the deanery at Barrie, in January, 1890, but only remained there a short time.

In 1891 he succeeded Vicar General McCann at St. Helen's church, Brockton, and was appointed Dean of Toronto by his Grace Archbishop Walsh. He was elected a member of the city S. S. Board and served on it for three years. In 1893 he was elected President of Branch 111, C.M. B.A., and in 1894 acted as delegate to the meeting of the Grand Council at St. John, N.B.

October 4th, 1893, Dean Cassidy celebrated his Silver Jubilee at St. Helen's, Brockton. Everything possible was done to make it an occasion worthy of the event it was intended to celebrate. High Mass was celebrated in the presence of Archbishop Walsh and many of the diocesan clergy, addresses were presented by the clergy and the laity of the parish accompanied by many valuable gifts.

The clergy and some members of his own family were subsequently entertained by Dean Cassidy at a banquet in an upper room of the new school house which was tastefully arranged and decorated with appropriate mottoes.

Even then, however, his friends remarked that Dean Cassidy did not look well. Never of a florid complexion, he had become distinctly pale, his hair had become blackened, and he was troubled with a cough. Yet he had not lost flesh and one would scarcely say that in one year and five months Dean Cassidy's requiem would be sung in the church in which his praises had just been spoken by both priest and layman.

And yet, so it was; after an illness of about fifteen months, borne with much patience and resignation, he expired at 5 a.m., Sunday, March 3rd, 1895.

Dean Cassidy was a thorough priest, devoted to his calling for which he had a true vocation, and finding his pleasure principally in the society of his brother priests. He was deeply religious. His uprightness and integrity in secular matters, as well as his zeal in the cause of Catholic education, and the advancement of the Catholic religion were well known and appreciated by his own people as well as by those of other denominations.

In his various missions he established the most friendly relations, not only with the members of his own church but also with the ministers and people of different Protestant denominations with whom he was thrown in contact. So much so indeed that although a man of strong individuality of character he made warm friends wherever he went. Yet so modest were his disposition and behaviour, that he did not excite envy, but preserved unbroken the love and admiration of all who knew him.

# A FAMOUS JESUIT.

Death of Rev. Joseph Stevenson, Convert and Controversialist.

ORDAINED AT SIXTY-SIX.

There died recently in England a member of the society of Jesus who had just entered upon his eighty-ninth year. For more than half a century his name had been a familiar one to students of certain historical epochs, for to the collection and arrangement of materials for research he had given the whole of his energy.

He was born November 27th 1806, almost with the birth of the century. Few indeed of the notabilities of his generation remain. For more than half of his life he was a Protestant. In 1831 he married and in 1840 became one of a commission appointed to collect and tabulate the enormous quantities of state papers which were to be of use in clearing up the disputed periods of England history. The shelves of the British Museum contain forty-six volumes of his works. In 1849, being then an Anglican clergyman he received a parish which he held for some years.

In the beginning of 1862, however, the bent of his studies had brought him very close to the knowledge of the true Church and in June of that year he became a Catholic. The conversion of his wife followed in February 1865. Thereafter he lived with a religious order at their Monastery and she, until her death in 1869, in a convent.

He then, although sixty-three years of age began his studies for the priesthood and was ordained in 1872 by Bishop Ullathorne.

His work of historical research then went steadily on. In 1883 he published a "History of Mary Stewart," in 1885, "The truth about John Wyclif," and in 1886, "The First Eighteen years of Mary Stewart." In the controversy which has raged fiercely concerning the life and character of the hapless queen his was one of the foremost names. He strove to remove from her good name the aspersions that had been cast upon it by creatures of prejudice. The coincidence has been noticed that his death occurred on the anniversary of the day she preferred death to the denial of her faith.

In his latter years, the venerable scholar, too feeble for much personal labor, became the guide and director of a number of more youthful students who are energetically working in fields he had made his own.

## Hamilton.

Last Sunday evening in St. Mary's Cathedral Rev. Father McBrady, of Toronto addressed a larger congregation than has been in that spacious edifice for a long time. Seldom have the Catholics had the pleasure of listening to so eloquent and impressive a speaker. Not a word was lost. His subject was "Christian Womanhood." He described the position woman occupied in the time of Christ and contrasted it with the position held by woman now. She is the greatest factor in the formation of society. With her rest the morals of the young. She it is who instils into the heart of the child the principles which make the man and the woman of to-morrow. He beautifully illustrated how Christian woman are the most earnest workers in virtue and charity, and concluded by asking the question, "What are you doing on these lines?"

The collection taken up which will be given to the Ladies Benevolent Society amounted to over \$80.

Bishop Dowling will preach in St. Patrick's at high mass on the 17th. All the Catholic societies will be present.

HOW TO CURE HEADACHE.—Some people suffer untold misery day after day with Headache. There is rest neither day or night until the nerves are all unstrung. Parmelee's Vegetable Pills, contain Mandrake and Dandelion. Mr. Finlay Wark, Lyander, P. P. writes: "I find Parmelee's Pills a first class article for Bilious Headache."



Dr. H. F. Merrill.

No Other Medicine

SO THOROUGH AS

AYER'S Sarsaparilla

Statement of a Well Known Doctor

"No other blood medicine that I have ever used, and I have tried them all is so thorough in its action, and effects so many permanent cures as Ayer's Sarsaparilla."—Dr. H. F. MERRILL, Augusta, Me.

Ayer's The Sarsaparilla

Admitted at the World's Fair.

Ayer's Pills for liver and bowels.



ROYAL MILITARY COLLEGE OF CANADA.

Information for Candidates.

THE ANNUAL EXAMINATIONS for Cadetships in the Royal Military College will take place at the Head Quarters of the several Military Districts in which candidates reside, in June each year.

In addition to the facilities the College affords for an education in Military Subjects, the course of instruction is such as to afford a thoroughly practical, scientific and sound training in all departments which are essential to a high and general modern education.

The Civil Engineering Course is complete and thorough in all branches. Architecture forms a separate subject.

The Course of Physics and Chemistry is such as to lead towards Electrical Engineering, Meteorological Service, and other departments of applied science.

The obligatory Course of Surveying includes what is laid down as necessary for the profession of Dominion Land Surveyor. The Voluntary Course comprises the higher subjects required for the degree of Dominion Topographical Surveyor. Hydrographic Surveying is also taught.

Length of Course four years. Four Commissions in the Imperial Regular Army are awarded annually.

Board and instruction \$200, for each term, consisting of ten month's residence.

For further information apply to the Adjutant General of Militia, Ottawa, before 15th May.

Department of Militia and Defence.

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

**50c. Bargains in Bulbs and Plants**  
 The Maximum of Worth at Minimum of Cost  
 No. B—15 Gladioli, finest assorted, for 50c.  
 " I—6 Dahlias, select show varieties " 50c.  
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 Any 5 collections for \$2.50; 3 for \$1.50; or 8 for \$4.  
 By Mail, post-paid, our selection. A Soap!  
 Catalogue Free.  
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**DUNN'S BAKING POWDER**  
 THE COOK'S BEST FRIEND  
 LARGEST SALE IN CANADA.

TORONTO GORE.

A Handsome New Church erected by Father McSpirrit.

DEDICATED BY BISHOP O'CONNOR.

For the past year work has been progressing in the Gore of Toronto upon the construction of a handsome new church. On Thursday, February 28 h, the new structure was dedicated by his Lordship the Right Rev. R. A. O'Connor, Bishop of Peterborough at the request of His Grace the Archbishop of Toronto who was prevented by illness from being present.



The church which was designed by Post & Holmes, architects of this city, is of red brick with stone dressing. It is built to seat two hundred and fifty people. The church is eighty feet in length and thirty five in width. At the side of the sanctuary there is a spacious sacristy. The roof of the nave is of hammer beam construction. The tower and spire with the surmounting cross attain a height of eighty feet.

The windows in the body of the church are of cathedral tinted glass and in the windows beside the altar there are two beautiful figures of St. John and the Blessed Virgin. In all the church has cost four thousand dollars.

His Lordship Bishop O'Connor was accompanied by Vicar General McCann and Rev. F. Ryan of Toronto and Fathers Kilcullen and Whitney. Father Whitney said the Mass, Father Ryan preached the sermon, and Father Kilcullen assisted the venerable pastor, Father McSpirrit to take up the collection.

In addressing the congregation His Lordship referred to the fact that this parish had been his first charge when a young priest thirty years ago and said it gave him great pleasure to be present at the solemn dedication of their handsome new church.

Very Rev. Vicar General McCann who had been also pastor at the Gore, followed the Bishop in a few touching words of affectionate remembrance and earnest hope that the children who would continue to worship in this beautiful new church would be ever mindful and worthy of the faithful pioneers who worshipped in the old.

Toronto Gore is one of the oldest parishes in the diocese, a Catholic settlement having been there ever since the early years of the century. The old St. Patrick's Church was built in 1837. It was then attended by Father Lawlor. The first resident priest was, however, Father Eugene O'Reilly.

Rev. Francis McSpirrit, the present pastor, to whose energy is due the erection of the new church, was appointed to the Gore in 1887. Father McSpirrit received his classical education in the Diocesan seminary of Cavan, Ireland, and studied also at St. Michael's College, Toronto, and the Grand Seminary, Montreal. He has also since his ordination in 1865 been stationed at Caledon, Niagara Falls, and South Adala.

AN EQUAL RIGHTS CITY.

How a Catholic Speaker was Received at a Citizen's meeting in Toronto.

THE MASSES REVIEW THE PRIVY COUNCIL JUDGMENT.

The following is from the Globe's report of Monday night's meeting, called to protest against interference with Manitoba Schools:

The appearance of Mr. Peter Ryan at the front of the platform at this juncture caused some excitement. "It may be a surprise to some present," Mr. Ryan said, "that I should have the temerity to appear at a meeting which has been called under the auspices of the great No-Popery Association of the city. (Laughter and hisses)—to say a few words on behalf of the people whose rights are not represented here. I regret very much that they are not more ably represented. But I think at least that it is fair that this meeting should hear the argument before it renders a verdict. I think it is but fair to you (a majority of you being Protestants, I'll be bound to say) that you should hear the case which has been misrepresented to you to-night; misrepresented with much vituperation which in his calmer moments, Mr. McCarthy I am sure will regret."

Already the hostility of the meeting had developed numerous interruptions. Mr. Ryan suggested that it would perhaps be no pleasure to the audience to listen to him, but he had never been noted for meek obedience to any political organization. An uproar of laughter and interruption resented the remark, and his further statement that he believed in the independence of the educational system. The disturbance was so prolonged that the Mayor, rising, said it was his intention to keep order and asked for a hearing for Mr. Ryan. That old platform hand, unperturbed by the unfriendliness of the audience, resumed by declaring that he had always maintained the right of the Roman Catholics to say what the educational system to which they shall send their children shall be without the interference of any body of men. He was not therefore in sympathy with some members of his church. But at the same time he was pleased to be on that platform to speak a word in favor of the Roman Catholics of Manitoba being allowed to exercise their free judgment on this question. He deprecated the language which had been used by Mr. McCarthy in calling them "wild mustangs." If the poor half breeds were only half educated there should be sympathy with their attempts to raise themselves in the intellectual scale. He thought it highly inconsistent of those gentlemen on the platform who a few years ago made a pilgrimage to Quebec to procure the disallowance of a Provincial school law. He himself had been opposed to any interference with that law. He thought that in proportion as you made a church rich you made it corrupt, and he had stood up for Provincial rights when, in his opinion the Province of Quebec had done wrong. He was not now wishing to do violence to the rights of Manitoba. But surely something should be said of sympathy for the people who it should not be forgotten, were in the majority in Manitoba when her educational rights were guaranteed to that Province.

At this point again the disturbance and cries of dissent grew so loud that the Mayor again appealed for a patient hearing. "A majority of you are British subjects," he said, "let us have British fair play." Smilingly Mr. Ryan thanked the Mayor, and

then told those who did not wish to hear him that they could not furnish a better exhibition of the intolerant spirit which had disgraced this and other cities. He told the meeting that he had listened attentively to the speech delivered by Mr. McCarthy, and he could say that he believed many things in common with that gentleman. Turning again to some of those upon the platform, he repeated that it ill became men who had sought to do violence to the Provincial rights of Quebec and to the rights of Ontario in the boundary question to now stand up as the fierce champions and defenders of Provincial rights. He did not believe that the people of Toronto wished to do an unkind or unjust thing to the Roman Catholics of Manitoba. And, while they might think they were conferring a benefit upon the minority by imposing upon them another system of education than their consciences approved of, he asked his hearers to look at the question from another standpoint. Were the schools of Manitoba not Protestant schools? he asked.

There was a storm of negative replies from the crowd.

Mr. Ryan declared that if they were Public Schools, the Bible, prayers and every symbol of Christianity must be abolished from them. He believed that the schools up there were undoubtedly Protestant—with Protestant prayers, Protestant Bibles, and all the stamps and signs of Protestantism. He asked Protestants, if they wanted Public Schools, in all fairness to abolish Protestantism out of them.

The disturbance, which again made it impossible for Mr. Ryan to go on, the Mayor rebuked in his mild way by saying that the cause with which the meeting sympathized would not be injured by giving the opposite side a patient hearing.

When he proceeded, Mr. Ryan said he would give the meeting some history which Mr. McCarthy had omitted to give. When the Norquay Government was on its trial in the elections in which it was defeated Mr. Greenway was introduced to Archbishop Tache, who was on a sick bed at St. Boniface. Mr. Greenway gave a pledge then that if the man who was then running in St. Boniface were elected there would be no interference with the Roman Catholic education system. This had been told him, Mr. Ryan said, by a Presbyterian, Mr. Allway, a son-in-law of Mr. James McLaren, the lumberman of Buckingham. He introduced the Archbishop to Mr. Greenway. That pledge had been broken in violation of every principle of truth and honor.

There were cries of "Time, time," and "Put him out." That won't do you any good, Mr. Ryan told the interrupters when he could make his powerful voice heard. He was about to say something about Mr. Joseph Martin, but was prevented by the uproar. The Mayor said something to him, and Mr. Ryan replied, composedly enough, "If you want to suppress me say so." "It's a matter of history," he began, and was stopped again. "I can wait," he said, good-humoredly. The Mayor tried his quieting influence unsuccessfully, and became a little irritated at the lack of respect for the chair. "You are only keeping back the meeting," he told the disturbers.

When the curiosity of the crowd to hear what Mr. Ryan would say next had overcome their desire to interrupt, the uproar subsided enough to allow him to tell how at St. Francis Xavier Mr. Joseph Martin had promised the minority that their schools should not be touched. It was not a question of education under Roman Catholic ecclesiastics or Protestant ministers, Mr. Ryan declared, but was it honorable for a man to attain power on such pledges and afterwards violate every principle of truth and honor?

From this point to his conclusion Mr. Ryan was continually interrupted. When he had spoken for 20 minutes the meeting decided that they would give him only five minutes more. He denounced his treatment as unmanly and ungenerous, and appealed eloquently for the adoption of the policy laid down in the following resolution, which he moved before resuming his seat:

Moved by Peter Ryan, seconded by W. T. R. Preston; "That this meeting, while not desiring to abridge the rights of Manitoba to legislate on and administer all laws of a Provincial character, is of the opinion that, inasmuch as the Catholics of Manitoba desire to continue the maintenance of their own schools, and cannot conscientiously take advantage of the Public Schools for the education of their children, and that the double burden of supporting their own schools and being taxed for the support of the Public Schools of the Province at the same time is manifestly an act of injustice to the Catholics of our sister Province, be it resolved that this meeting respectfully memorialize the Manitoba Government to relieve the Catholics of the Province from the payment of their school taxes to the Public Schools where they have their own educational institutions and signify their desire to pay their taxes in their support."

C. O. F.

The regular meeting of Sacred Heart Court, No. 201, was held on Thursday last, John J. Neander, C.R., presiding, a large attendance being present. Owing to the fact that the Vice C. R., Brother Neander, being called to the position of presiding officer it was necessary to elect a new Vice C. R. for the balance of the year to this office. Brother Malloy was elected by acclamation to fill that position.

The following resolution of condolence was moved by Brother DeGruchy, seconded by Brother Lee, and unanimously adopted: Whereas it has pleased an all-wise and all-merciful Providence to call to his eternal rest the brother of our esteemed Brother Forester, Martin Joseph Healy; while paying this simple debt of gratitude to his worthy and many sterling qualities, we, the members of Sacred Heart Court, No. 201, hereby extend our sympathies to his sorrowing relatives in their sad hour of mourning and to afflicted members of his family, and we request for this expression of our deep respect for his memory an insertion in the columns of THE CATHOLIC REGISTER, also spread upon the minutes of this Court and a copy sent to his mother, Mrs. Healy. ANDREW KEEN, Secretary.

The Late Mr. Monaghan.

Among the appropriations made by the Ontario Government this session was one setting aside a considerable sum for the family of the late Mr. Monaghan, who was killed at the Weston railway accident. It is also understood that the Railway Company has waived objections to a claim for damages in the matter. Mr. Monaghan was a member of St. Basil's parish, and held in high esteem, as the large attendance at his funeral from that church testified.

It is expected that the new Sault Ste. Marie canal will be open about a week after the commencement of navigation.

It is quiet probable that President Cleveland will call a special session of Congress in the event of the gold reserve being again depleted.

Some of the Pittsburg coal mine owners have yielded to the demand of the men for sixty nine cents a ton, and four thousand miners have returned to work.

St. John, N. B.

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

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

PEDIGREE PUPS.

IRISH Retriever Puppies for sale at W. G. Woodhouse's, 203 Backville St., City, from Nelly Mulligan the Champion Stud.

# SOCIETY HAPPENINGS.

## Other Items of Interest in Cities and Towns.

### LENTEN DEVOTIONS

#### E. B. A.

DAVITT BRANCH, No. 11, TORONTO.

Davitt Branch, No. 11, Toronto, held a very enthusiastic meeting on Tuesday last, and initiated one member and received one application. The arrangements are completed for the concert on the 18th, and if you would enjoy "all the comforts of a home" come and hear Mr. Perrin sing "Her Mother's at the Bottom of It All."

The meetings of St. Patrick's Circle No. 1 are well attended. Three new members will be initiated at their next meeting. They have elected a second delegate to the Grand Branch Convention, Brother P. J. O'Connor being the successful member. Brother J. J. Nightingale represents them on the Advisory Board.

At the last meeting, Brother Nightingale addressed the Circle on the question of centralizing the sick fund in the Grand Branch and pointed out the manner in which it would benefit the Association. The Circle did not think favorably of the question as when the vote was taken the centralization was defeated by a large majority.

The committee having charge of the concert for next Easter Monday night are working hard and have a fine array of Toronto's leading artists engaged for the occasion so that a very pleasing and successful concert may be expected.

ST. PETER'S BRANCH, No. 21, PETERBORO'.

St. Peter's Branch, No. 21, Peterborough, received twenty applications for membership at their last meeting. A very efficient committee have been at work for some time and have completed arrangements for a Grand Concert and Lecture on the 18th.

SARFIELD BRANCH, No. 28, OTTAWA.

Sarsfield Branch, No. 28, Ottawa, a good business meeting on Thursday evening last, thirteen applications for membership were handed in, showing to some extent, what the Brothers of No. 28 are doing in the way of adding to the strength of the Association. They are endeavoring to place the advantages and benefits of the E. B. A. fairly before the public, and the results, so far, have been very satisfactory, the prospects for the future (D.V.), are exceedingly bright.

Resolutions of condolence were passed to Treasurer Carroll on the death of his brother and to Insurance Secretary Killen on the death of his father; both these very popular officers have the heartfelt sympathy of the brothers of Sarsfield Branch, in their respective bereavements. Other business of considerable importance was also disposed of, Good of the Association being productive of many practical suggestions, as to the best means of still further increasing the membership of the Branch.

#### VOTES OF CONDOLENCE.

Davitt Branch, No. 11, adopted the following vote of condolence to J. Cassidy, Esq.:

Whereas it having pleased Almighty God in His infinite wisdom to call to Himself our respected Chaplain the Very Rev. Dean Cassidy:

Resolved that we, the members of Davitt Branch, No. 11, tender to Mr. James Cassidy, his father, and family our most sincere sympathy, and pray that God may enable them to bear their sad loss with Christian fortitude.

Whereas—we, the members of Davitt Branch, No. 11, having heard with sincere regret of the death of the sister of our esteemed Brother C. Brody:

Resolved that we, the members of Branch No. 11, extend to Brother Brody and family our heartfelt sympathy in their affliction and we supplicate an all-wise Providence to give them strength to bear with Christian fortitude their sad loss.

D. SHEA, President,  
D. MURRY, Sec. Secy.

Whereas it has pleased Almighty God in His infinite wisdom to call to her eternal reward Mrs. Lawrence Dowdall, beloved mother of our esteemed Financial Secretary, P. L. Dowdall, be it therefore

Resolved that St. Mary's Branch, No. 24, extend its sincere sympathy to Brother Dowdall and afflicted relations in this their hour of sorrow. And be it further

Resolved that this resolution be recorded on the minutes of this meeting and a copy sent to Brother Dowdall.

C. E. LEANEY, Rec. Secy.

I don't like those mighty fine preachers who round off their sentences so beautifully that they are sure to roll off the sinner's conscience.—Rowland Hill.

### A. O. H.

A grand smoking concert under the auspices of Div. No. 1, was held in Occident Hall on Friday Feb. 22nd ult.

The committee on arrangements deserves to be highly praised for the manner in which it was provided for and so well conducted.

The committee for arrangements were: Bro. T. McKague, Chairman, Bro. M. J. Cannon, Sec'y, Bro. Jno. Travers, Treasurer, Bro. B. McWilliams, J. Jakes, F. J. Ferguson, Wm. Richardson and Wm. O'Reilly.

From the first meeting of the Committee wise counsel and good judgment were exhibited in selecting talent and providing otherwise. Several meetings were held and at each every member was present excepting the Sec'y, who through illness was unable to attend the last meeting and also the concert. Bro. F. J. Ferguson deserves great credit for his services.

The hall was well filled by a good sociable gathering of members of other divisions and their friends. The talent was good and the singing excellent. Late in the evening the concert was brought to a close and every one left the hall highly pleased with the entertainment. M. J. Cannon, Sec'y Com.

#### DIVISION No. 4.

Div. No. 4. held their regular meeting Sunday last there being a very large attendance. Two new members were initiated into the order. There were six applications for membership. The division will attend Holy Communion in a body at 12 o'clock mass Sunday the 17th in St. Paul's Church; the O'Connell Band will accompany them. All the members of the division are requested to be at their hall, cor. King and Berkeley sts. at 7.30 Sunday.

There was a crowded hall at Division No. 1, meeting on Monday night March 11th. A large amount of business was transacted, one candidate was presented and duly initiated and several others were reported on. Bro. John Falvey P. S. chairman of the 18th March concert committee was present, and reported progress on behalf of the committee in charge of the concert: on that evening, the committee have secured some of the best known talent in the city and also have secured the Rev. Father Walsh a well known orator to deliver the oration on that evening. Before the close there will be exhibited stereopticon views of our native land and the concert will be accompanied all through with a full orchestra there is no doubt but it will be grander and greater than any of the past.

There were present at the meeting many visiting Brothers. Among those who addressed the meeting were Brothers Hugh McCaffrey, Provincial President, P. W. Falvey County President, J. L. Lee, President Division No. 2, William Moore President Division No. 3, Hugh Kelly President Div. No. 5; a few remarks were made by the President before the close of the meeting asking members to all meet at the Occident Hall cor. Queen and Bathurst Sts. next Sunday morning March 17th to accompany Div. No. 5, to St. Mary's Church, and in the afternoon to meet at Temperance Hall at 2 P. M. sharp, to join the other Divisions to take part in the parade to St. Patrick's church in conjunction with other Catholic societies. WM. RYAN Secretary.

#### Knights of St. John.

The smoking concert of St. Patrick's Commandery, R.C.U. Knights of St. John held in their hall, 147 McCaul street, Toronto, was a great success. The programme consisted of songs by Messrs. Bellange, Fletcher, W. Burns and Malloy; comic songs by Messrs. Frank Spooner and R. Newton; mouth-organ selections by Messrs. Harris and Judge; bone duet by the Burns Bros., accompanied on the mouth-organ by Messrs. Harris and Judge; a presentation of gold Maltese crosses to Captain Lonergan and Sir Knight Laloue, and lecture on "The Commandery" by Rev. Father Hayden.

Mr. John J. O'Reilly was chairman of the evening.

The parts taken by Messrs. Frank Spooner, R. Newton, Harris and Judge and the Burns Bros., were highly praised.

The following committee who managed the concert deserve the greatest praise. Messrs. Wm. Byron, chairman; John J. O'Reilly, secretary-treasurer; Martin Healey, Louis Laloue, Patrick Lonergan, Henry Fletcher and Robert Newton.

At a regular meeting of St. Patrick's Commandery, No. 212, R.C.U. Knights of St. John, Toronto, held on Feb. 17th, 1895, it was moved by the Secretary, seconded, and unanimously adopted that,

Whereas Almighty God has removed from this life Patrick J. Healey, Esq., of Toronto, brother of other respected Brother Martin Healey of this Commandery, while we humbly bow to the will of our Creator we sympathize with Brother M. Healey and family in their bereavement.

Resolved that a copy of this resolution be sent to Brother M. Healey, spread on the minutes of the meeting and published in Catholic Register, Official Messenger and Catholic Record. JOHN J. O'REILLY, Secretary.

# "SALADA"

## CEYLON TEA IS GOOD,

Because pure.  
Because carefully grown,  
Because deliciously flavored,  
Because experts blend it,  
Because no better can  
Be had in the wide world.

If you don't want the best don't try "SALADA."  
If you do, well—your grocer keeps it.

### St. Michael's Cathedral.

On Sunday last a very impressive and successful course of Lenten exercises was brought to a close in St. Michael's Cathedral. The exercises opened with the Devotion of the Forty Hours and continued for a week. The ladies of St. Michael's Altar society surpassed themselves this year in the taste and munificence displayed in preparing the cathedral sanctuary for the Forty Hours Devotion, where the beautiful altar shone forth in a soft blaze of brilliantly colored and artistically arranged lights, and the magnificent tropical plants, blinding with the archiepiscopal insignia and altar vessels, filled up the foreground of the splendid sanctuary the sight was one to move the soul to high and holy thoughts and raise it towards heaven. The crowds that frequented St. Michael's during these three days devotion unanimously agreed that the cathedral never looked more beautiful.

The Devotion of the Forty Hours opened with solemn High Mass on Sunday the 3rd inst. Rev. Father Ryan, Rector of the cathedral, sang the Mass, assisted by Rev. Dr. Treacy and Mr. John McGrand as deacon and sub deacon. After the gospel Father Ryan made a brief address regretting the unavoidable absence of His Grace the Archbishop and explaining the Devotion of the Forty Hours, which, he said, would be in itself a most effective sermon. After Mass the Blessed Sacrament was borne in solemn procession through all aisles of the church. The children of the Angel's Society and the young ladies of the Blessed Virgin's sodality led the procession followed by the St. Louis' Society of Sanctuary Boys, who turned out in full force and regalia under the direction of Brother Louis. The celebrant accompanied on either side by his assistants carried the Blessed Sacrament under a gorgeous canopy borne by four gentlemen of St. Michael's parish. The procession moved slowly, in perfect and impressive order to the south end of silver bells, while the children of the Angel's Society gave a selection of English Hymns in a style that showed careful training.

The celebration of Sunday morning ended with the chanting of the Litany of the Saints and Benediction of the Blessed Sacrament.

During the three days Exposition it was most edifying to see the continued number of devout worshippers who visited the cathedral from morning till night, and crowded the communion rails at the morning masses.

On the first Sunday evening the Rev. Dr. Treacy preached a very beautiful and touching sermon on the Love of our Blessed Lord in the Holy Eucharist. On Monday, Tuesday and Wednesday evenings the sermons were continued by Rev. Father Ryan, and were especially directed to men and boys. On Thursday evening there was a meeting of the cadets of the League of the Sacred Heart, and on Friday evening a strong appeal was made to the men and boys of the League after the devotion of the Way of the Cross.

A most gratifying result was seen on Sunday morning at the 9 o'clock mass in the number of men and boys, who, with the members of the St. Agnes' Society, received Holy Communion.

The Forty Hours closed with solemn High Mass and procession on Wednesday morning, but the beautiful devotion was most fittingly crowned with the communion of such a large number of men and boys on Sunday. The Forty Hours continues in the city churches during the Lenten season and so too, we may hope, will continue the blessed results that were seen in St. Michael's Cathedral.

### St. Nicholas Home.

Special musical vespers and sermon in aid of St. Nicholas Home will take place in St. Michael's Cathedral on Sunday evening next 17th inst. Rev. R. McBrady C. S. B. will preach the sermon for the occasion. Admission will be by ticket. The services begin at seven o'clock. The sisters of St. Joseph in charge of the Home are doing an excellent and important work for the benefit of homeless Catholic boys. It is to be hoped the event will be a success.

### ASSESSMENT SYSTEM.

#### A Prosperous Association.

We have much pleasure in calling our readers' attention to The Provincial Provident Institution, of St. Thomas, Ont. This Company commenced business in February, 1894, and to day after a period of uninterrupted prosperity, extending over eleven years, it has no superior in the Dominion as a life insurance organization. It furnishes reliable life insurance at the lowest possible cost consistent with absolute security. While it is not a secret order, its rates are only about one third the rates of old-line Companies. It is registered under the Dominion Insurance Act and confines its operations to Canada, being a purely home institution. The Head Office is in St. Thomas, and there are branch offices in Toronto, Hamilton, Winnipeg and other points. The Company's office in this city is at 92, cor. Church and Adelaide. The Company is represented by an active corps of agents, but still has some choice territory unoccupied, for which good, live men are wanted. The Policies provide for Disability, as well as straight life insurance, and are liberal to the fullest extent, being incontestable after two years and no restrictions as to travel or residence. Persons of both sexes, between 15 and 60 years, may insure, on the same terms, for from \$1,000 to \$10,000. The Policies in force now number 8,000, representing \$13,000,000 insurance in force. The Company has paid in claims \$450,000, and has a cash surplus of \$120,000. The Secretary, Mr. E. S. Miller, of St. Thomas, will promptly and cheerfully furnish any further information desired with reference to plan, rates or agency contracts.

At Minneapolis, Harry Hayward was found guilty of the murder of Miss Ging.

The Imperial army estimates show a decrease of two hundred and twenty-one thousand pounds.

The French have seized the Island of Nosivey, on the south-west coast of the Island of Madagascar.

Influenza still rages in London and Berlin, and many notable persons are prostrated by the disease.

Great Britain expects to be able to withdraw a battalion of British troops from Egypt during the present year.

The difficulty between France and San Domingo have been settled through the good offices of the Spanish Minister.

A Russian Imperial decree has been issued abolishing the use of the knout for offences committed by the peasantry.

#### "Salada."

There is something pathetic about the rise of the Ceylon tea industry, as it rose like the Phoenix from the ruins of the coffee plantations, which were suddenly destroyed by the ravages of the Hemileia vastatrix, large tracts of coffee-bearing land being suddenly reduced in value from thousands of pounds to nil.

The planters, after trying cocoa, chinchona, etc. with but partial success, turned their attention to tea, and the extraordinary success they have met with in the growing of this article has been one of the wonders of the century.

The trouble that is taken also by Ceylon tea planters to get their teas before the public is well exemplified by the way these teas can be bought at practically any grocer's now in Canada. "Salada" Ceylon Tea can be purchased in its purity, in sealed lead packets, and the consumers positively know that they are getting absolutely pure tea.

## CHURCH COUNCILS.

### The Authority of the Popes Always Essential.

#### INEFFICACY OF PROTESTANTISM.

The Canadian Churchman contained last week a lengthy and to its own subscribers an instructive editorial on the great importance and value that all true Christians should attach to the decrees of the Church councils. With the Catholic doctrine of interpretation by competent authority, and not at all by individual opinion the Churchman seems to be in perfect accord. "The Old Testament," it says, "ever points with increasing clearness and emphasis to an event yet to take place in the history of mankind, never for a moment to be lost sight of, from the beginning of Genesis to the last word of the Prophet Malachi—history, type sacrifice, Psalm and prophecy breathe forth anticipations of the Incarnation of God and an age of universal blessing for the nations of the earth."

All through this remarkable editorial the Churchman tells many sacred truths, that should be made known to all; but it does not say all the truth. In some places it stops short, when it might have continued as though it arrived at the door that leads to the truth, and stops in the very porch of the temple in which light from Heaven illumines the intellect and delights the heart of man. It might have said types and figures and Prophecies abound in the old Testament Scriptures that point to a True Way and a path in which even fools may not go astray, that foretell a pure oblation that shall replace the sacrifices of the Old Law, and shall be offered everywhere from the sun's rising to its setting. Mary too was promised and prefigured even in the garden where Eve had fallen, and the prophecy made that she should crush the serpent's head. Wherefore the New Testament proclaims that "all generations shall call her Blessed."

The Churchman goes on to say truly that "the New Testament announces the accomplishment of the event (typified) and informs of the will and purposes of God, through the Incarnate Son of God by the Holy Ghost in this spread of universal blessedness. The Church, the Body of Christ, speaks to us through her inspired books, first of those ages of tutelage and preparation of which St. Paul says 'God at sundry times and in divers manners spake in time past unto the fathers by the prophets and hath in those last days spoken unto us by His Son, whom He hath appointed heir to all things, by whom also He made the worlds.' These Scriptures make known to us the time, manner and place of His birth, teaching the mystery of the Incarnation; that the Virgin Mary was His Mother, that He had no earthly Father, that He was conceived, not after the manner of men, but by the Holy Ghost." These are all facts as preached by the Apostles and committed to writing. "But," continues the Churchman, "could it be expected that then in the early ages of the Church, as in every age, and in this age, they should pass unchallenged or that even reverent and enquiring minds, in the effort to explain the mystery, in doing so should fall into error; or that unbelievers should perhaps blasphemously deny this revelation, the Highest Revelation of God, His Nature, His Love, His Will? This is exactly what did occur." The Canadian Churchman here recapitulates the four great heresies that were prevalent in the early ages of the Church, and tells how they were crushed for the glory of God and man's salvation, by the four general councils: of Nicea 325, in which the Aryans were con-

demned for denying the Divinity of Our Blessed Lord; the Council of Constantinople, in which Apollonarius was condemned for denying that Our Lord had "a reasonable soul" or Human Will. His disciples were called Monophysites; by the Council of Ephesus (A. D. 421,) which condemned the blasphemous Nestorius, who denied that the Blessed Virgin Mary is the mother. Nestorius maintained that Our Blessed Lord Jesus was a human child who became the son of God by adoption at His Baptism, and at last was made one with God in glory; that the Blessed Virgin Mary was the mother of the Man Christ, but not the mother of God.

By the Council of Chalcedon, which condemned the Eutychians, who taught that the manhood of Our Lord lost its distinct human nature, but was transubstantiated into that which assumed, again destroying the perfection of Our Lord's Human Nature. In this council it was again held as necessary for all men to believe that the Blessed Virgin Mary is Theotica or mother of the Person Jesus Christ, who is true God and true man.

The mistake into which the Churchman falls all through this editorial, is in giving all the credit and glory of these councils to the Bishops of the church, without ever mentioning the name of one Pope in connection with them.

"The question of mens salvation," says the Churchman, "was at stake, and it was to conserve the hopes of a dying world, it was the passions for souls that led the Bishops of the Church at the Council of Nicea (325.) By denying the Divine Motherhood of Mary, men's hopes were again at stake, and at the Council of Constantinople the Bishops came to the rescue."

It is more than we expected from a journal professing to be a true exponent of Protestant doctrine, that the hopes of the world's salvation have so often depended upon, not indeed, any private interpretation of God's word, but upon the calm, enlightened and inspired decisions of the teaching living Church. In fact the Canadian Churchman very clearly implies that by the exercise of private interpretation, Arians, Nestorians and Eutyches were wrecking the world's hopes of salvation when the Bishops of the Catholic Church came to the rescue. The Churchman no doubt is still of opinion that when true faith is in danger of being obliterated or lost, men should not despair while there are living Bishops still in the world, all well equipped with truth and science to come to the rescue. And we agree with the Churchman so far. But we would lead him on further if he were not determined to stand outside the door or linger in the porch and not enter that magnificent temple not built by the hands of men. There he would discern besides Episcopal zeal, Apostolic authority also, there he could lean on Rock, there he might listen to words of Eternal Truth from him who was Divinely appointed to "feed the Lambs and feed the Sheep," and whose faith can never fail, because Christ who prayed for him "heard for His reverence."

The Council of Nice was called together by the combined orders of Pope Sylvester and Constantine the great, the Pope commanding the Bishops to be present, the Emperor guaranteeing safety and protection on the journey to the Bishops and their assistants, several of whom had to travel by very slow journeys many hundred miles and through countries yet crimsoned with the blood of Christian Martyrs. The Emperor was present and spoke at the Council, but took no part in the deliberations. Pope Sylvester was represented by two delegates from Rome who were priests, Fathers Vitus and Vincentius and also by Hosius Bishop of Cordova.

The Council of Constantinople was convened by the Emperor Theodosius at the instance of Pope Damasus, and all its decrees ratified and confirmed by the same Pope. By orders of this Pope St. Jerome translated the Bible from Hebrew into Latin which at that time was known in England and spoken all over the Christian world. Pope Damasus may be properly styled with St. Jerome—the Father and God Father of the Bible.

The Council of Ephesus was convened by orders of Pope Celestine—whose delegate was St. Cyril of Alexandria. Rohbacker in his History of the Universal Church, says, vol. 4, p. 387; "At the same time that Pope Celestine was sending missionaries to Britain to suppress heresies, a first Bishop to Scotland and an Apostle St. Patrick to Ireland, he appointed St. Cyril Bishop of Alexandria in Egypt to represent him at the Council of Ephesus to preside over all its debates, and refer them back to Rome for confirmation (421)."

The Council was held in St. Mary's church a magnificent minister of Apostolic date. Several Bishops delivered pronouncements on the first day, in testimony and proof of the mystery of the Incarnation. St. Cyril said: Hail oh holy and mysterious Trinity, thou who hast assembled in this Church of Mary the Mother of God—Oh Mother of God, O Mary Hail; august treasure of the universe, lamp that can not be extinguished; Crown of virginity, sceptre of orthodoxy, temple indissoluble, Mother and Virgin by whom is blessed in the sacred Gospels, He who comes to us in the name of the Lord. We salute thee Holy Virgin and Mother of God, by whom churches are founded all over the world and nations brought to the knowledge of God—thou oh fairest spouse of the Holy Spirit, through whom the Son of God has risen to enlighten the universe and save those who were seated in darkness and the shadow of death; thee by whom the Prophets have spoken, and the Apostles have brought salvation to the nations—and what mortal is capable of giving due praise to thee Oh Mary incomparable!"

The fourth General or Ecumenical Council was held at Chalcedon in Asia Minor, at the request of Flavian Patriarch of Constantinople. It was presided over by Pope Leo I. In this council the Bishops professed their belief in the divine and human nature of Christ—and again declared the Blessed Virgin Mary to be truly the Mother of God—once more condemning the teachings of Nestorians and Monophysites.

It is evident therefore that according to church usage and Apostolic rule no council of the Church is valid, or to be obeyed unless held with the approbation of the Pope and all its decrees ratified by Apostolic authority. Not possessing this Apostolic sanction or direction Protestantism is unable to hold a Council or to pass decrees binding the conscience of any human being. Pan Anglican Synods have been held, and Pan Presbyterian Synods, and Methodist Ecumenical gatherings, but they all amounted to salutations, and were nothing better than mutual admiration societies, where naught was conceived or done for "the rescue of souls thirsting for truth, and naught undertaken or even essayed "to conserve the hopes of a dying world."

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LETTERS FROM BERMUDA.

LETTER XXXI.

HAMILTON, 18—.

DEAR—I have nearly got to the end of my Anglo-Irish episodes. "Conducted by historic truth, we tread the long extent of backward time." I have given you a faint and imperfect outline of the story of the miseries inflicted on Ireland by English rulers—aggression, wholesale devastation, treachery, sacrilege, murder, confiscation and massacre. Palpable injustice of every kind is continued even to the present day in a slightly altered form, which dates from the Union.

Dan O'Connell stated that, according to statistics, at the time of the Union Ireland owed twenty millions of funded debt; England owed four hundred and forty-six millions. If the Union were a fair and reasonable treaty the debts of the two countries should continue to bear the same proportions. But what is the consequence of the Union to Ireland? It is that all the land, houses and property, real and personal, of Ireland are now pledged to the repayment equally with England of eight hundred and forty millions of pounds sterling! But for the Union the national debt of Ireland would have long since been paid off. O'Connell said that if Ireland had her own parliament the popular majority would long ago have carried every measure of salutary and useful reform. If the Union had not been effected Ireland would have long since paid off her national debt and been now almost free from taxation. But that unfortunate country is forced to "Yearly kneel before her master's doors, And hawk her wrongs, as beggars do their sores."

I mentioned Arthur Young's opinion that the Union would cause at least eighty of the revenues of the best Irish estates to be spent in England, and that prophecy has been fulfilled. The absenteeism of the Parliament has probably quadrupled the drain of Irish rental. The absentee rental averaged by statistics three millions of pounds sterling per annum. One clause of the Union (the 7th article, 5th clause) contains the fiscal agreement or promise, "that all the Irish surplus revenue shall be appropriated to Irish uses exclusively." But this was violated by England, and the surplus revenue, averaging £1,000,000 sterling, is annually taken away from Ireland, and nine-tenths of the soil is owned by absentees. Thus the wealth of the country, the produce is carried away and the money received for it is taken to pay absentee rents and taxes and to meet other drains, etc.

During the famine of 1846 the strange and anomalous spectacle was seen of ships sailing into Ireland stored with provisions, sent from America, met by a much larger number of ships sailing out of Ireland laden with corn, butter, packed beef and cattle of the country. This famine of 1846 was caused by the potato blight. That crop, the staple food of the mass of the people, was destroyed. The shocking distress and loss of life by starvation can be traced to the terrible drain upon the country by taxation. The country was stripped so bare by the operations of the Union that this failure of the potato crop found them destitute of a reserve fund to fall back upon.

Ireland has had to pay her share of a debt 16½ times greater than her own. Mr. Senior stated that, rated by ability, England is the most lightly taxed country in Europe, and Ireland the most heavily taxed.

The Right Rev. Dr. Doyle, giving evidence before a Committee of the House of Commons, stated on oath at this period as follows: "In various parts of Ireland I know land to be let one hundred per cent over its fair value.

I think generally land is rented twenty or thirty per cent above its value." Another point: "The native peasantry were rented out *barre land* destroyed by civil war, and when the tenant had put in good working order the houses they erected, the fences made, the trees planted, etc., became by a special law the property of the landlord, and the rent was raised or the tenant turned out."

Dean Swift, commenting on this method of improving property, in his sarcastic style advised a certain parson whose church was in need of repair, "to give it to the Papists, and when they had repaired it well and handsomely to take it back."

Henry Grattan, who is a competent authority, describes English rule in Ireland in a sentence equally curt and expressive. He said: "It could not be worse if they (the Government) went to HELL for their principles and to BABEL for men to administer them."

"A single jail in Alfred's golden reign  
Could half the nation's criminals contain!  
Fair justice then, without constraint,  
Adored,  
Held high the steady scale, but sheathed  
The sword;  
No spies were paid, no special juries  
Known;  
Blest age! but ah! how different from  
Our own."

Bishop Berkely's heart was moved by the distress he saw daily in Ireland, and he demanded: "Could any foreigner imagine that in a country from one part of which 107,161 barrels of beef, 7,379 barrels of pork and 85,729 firkins of butter are annually exported, half the population are starving?" The gentle Berkely (in his time) speaks of "Landlords who are vultures with iron bowels." Men of this type are still numerous in Ireland at the present day. I told you in my last letter about the peer who defrauded his step-daughter, Miss Roe, who was a Catholic. This Lord Clonmel, Lord Chief Justice, and a thorough partisan of the English interest in Parliament, in a private diary, since published by W. J. Fitzpatrick in "Ireland Before the Union," has left behind him his opinion of the gentry and of the Government of that period. He declared that "from the restrictions on their trade and the rapaciousness of their unfeeling landlords, they were among the most wretched people on earth." He says: "The Irish Government resembles extremely the state of the Hottentots in Africa. The common Irish divided, depressed, pillaged, abused as they are, are the Hottentots; the English Administration are the Dutch planters; the followers of the Lord Lieutenant are the bush men or spies and swindlers; and the wild beasts, lions, tigers, &c., are the Irish Satraps (Landlords)." The houses of the laborers are described as being built like birds' nests, of clay wrought together with sticks and straw, and, like the birds' nests, needing to be renewed once a year at least.

Arthur Young, who thought ill of the absentees, thought still worse of the resident proprietors in general. "The vermin of this Kingdom," he calls them, "bear very heavily on the poor people, and subject them to more mortifying situations than ever we behold in England."

The French writer, Michelet, says of Ireland: "The sad and patient Jewea, who counted her years by her captivities, was not more rudely stricken by Asia; but there is such a virtue in the Celtic genius, such a tenacity of life in this people, that they subsist under such outrages, and preserve their customs, their religion and their language."

No wonder that foreigners, who were, of course, impartial, expressed these sentiments.

I mentioned in one of my letters that Cromwell had driven out by beat of drum the entire Catholic population of three provinces, excepting only a few hinds necessary to hold the plough

and herd the flocks of the conqueror. Aged men and women, feeble and sickly persons, many who were protected by general treaties, peers and knights (with their families) who had fought for the King—many who had received personal guarantees for personal services—were driven across the Shannon to find shelter in the bogs of Connaught, and their lands divided among the soldiery. If they returned *hanging without trial* was their doom. "In the Down survey, by order of the Council, Ireland was surveyed, the number of acres taken and divided up amongst the soldiers for arrears of payment, some fertile lands bringing four shillings the acre and some sold for one penny." (Morrice's Life of Orrery.)

The descendants of these soldiers, Cromwell's hirelings, are at the present day the Irish landlords, whom Bishop Berkely called "vultures with iron bowels," and Lord Clonmel "Irish Satraps, like the lions, tigers, &c., of Africa"

"Calm, thinking villains, whom no faith could fix,  
Of crooked counsels and dark politics."

—POPE. Adieu. PLACIDIA.

THE EDITOR'S EXPERIENCE.

A SUFFERER FOR SEVERAL YEARS FROM ACUTE DYSPEPSIA.

Food Distressed Him and it Began to Have a Weakening Effect on the Heart—Many Remedies Failed Before a Cure Was Found.

From the "Auto, N. S., Breeze.

While newspaper men are called upon in their capacity as publishers to print from week to week words of praise spoken in favor of proprietary medicines, it is not often that the editor himself feels it his duty to say a good word on behalf of any of these preparations. And yet if a newspaper man has actually found benefit from the use of a proprietary medicine, why should he not make it known to his readers, and thus perhaps point out to some of them the road to renewed health. The editor of the Breeze believes it his duty to say a few words of praise in favor of a remedy that has proved an inestimable boon to him, and to say them without any solicitation on the part of the proprietors of the medicine, who, as a matter of fact, had no reason to know that he was ailing or was using their medicine. For several years the editor of the Breeze had been subject to that distressing complaint, dyspepsia, and only those who have been similarly troubled can know how much misery this trouble entails. He had but very little appetite, and what he did eat caused an unpleasant feeling of fullness, and made him feel languid and heavy, often causing intense pain in the stomach only relieved by vomiting up the food which he had taken. He was also troubled with palpitation of the heart, brought on no doubt by the dyspepsia. Numerous remedies alleged to cure dyspepsia were tried, but without success, and the trouble was approaching a chronic state. At the suggestion of a friend Dr. Williams' Pink Pills were tried and relief soon followed their use, and after a few boxes had been taken the editor was able to assert positively that he had been cured of his dyspepsia by this remedy that has proved so great a blessing to mankind. To any one troubled with this complaint he would strongly recommend Dr. Williams' Pink Pills. To newspaper men particularly they will be found just the thing to impart health and vigor to the whole system and enable them to pursue their work free from that tired, despondent feeling so prevalent among the craft. The editor of the Breeze firmly believes that what they have done for him they will do for others, and he gives them his hearty and unsolicited endorsement.

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THURSDAY, MARCH 14, 1895.

## Calendar for the Week.

Mar. 15—The Holy Shroud.  
16—St. Columba.  
17—St. Patrick.  
18—St. Cyril of Jerusalem.  
19—St. Joseph.  
20—St. Gabriel.  
21—St. Benedict.

### St. Patrick's Day.

On Sunday next the church commemorates an anniversary, which, while stirring up fervid piety will awaken also intense feelings of patriotic enthusiasm in millions of honest hearts. All the world over wherever the British flag floats or the English tongue is spoken, will Erin's symbol of Hope, "the green little shamrock" be discovered on every manly bosom, with whose every pulse throbs a heart-felt prayer for Ireland's regeneration and peace and happiness. In hundreds of populous cities both in the old and new world the serried ranks of men in uniform will be witnessed by delighted spectators, as they march along in magnificent procession, with the Harp and Sunburst waving aloft, and the air filled with strains of martial and national music. But theirs is no worldly triumph, their joyous manifestation commemorates no earthly victory. Their banners flaunt no defiance, their inspiring airs and cheery bands are not meant for insult, or the invoking of sad memories of bygone strife or buried hate. Both processionists and enthusiastic spectators are all wending their way to the church of God. Their object is simply adoration and love and gratitude to Him who gave St. Patrick to Ireland. They are going to kneel before the same altar at which their first apostle offered holy sacrifice, they are going to make solemn profession of Christian faith, whose first spark was kindled in the hearts of their sainted ancestors on Tara's Hill, some fifteen hundred years ago, and whose inspiration and promptings have been ever since their mainstay and comfort through joy and through sorrow, through glory and shame.

The Irish Catholics who throng the church on the celebration of their National feast day look back with pardonable pride, and through the vista of centuries of persecution, to the golden days of their country's history, when Catholic faith and worship alone were acknowledged in the land. They hear from the lips of the preacher, "soggarth aroon," whom they have reason to believe and to love, that St. Patrick, from the Pagan land which he found "seated in darkness and the shadow of death," left Ireland at the close of his glorious earthly career an island of scholars

and of saints. They learn, too, the names of the great seats of learning which he founded—Lismore and Beau-chins or Bangor, the Valley of Angels and Ferns and Clonmacnoise on the lordly Shannon, and many others, in which the lamps of secular science and Heaven's saving faith shone brightly, side by side. The venerable Bede mentions that "a great number of English, both nobles and others, came to Ireland in the time of the holy Bishops, Finan and Colman, to be instructed in Divine learning and perfect themselves in the practice of ascetic life. All of them, the Irish most freely admitted and supplied them gratis with daily sustenance, with books and teachers." (Bede's Church History, B. 3, ch. 27.)

"Our Anglo-Saxons" says Camden, went in those times to Ireland, as if to a fair, to purchase knowledge. Hence it is frequently read in our historians of holy men "he has been sent to Ireland for serious study."

But the most remarkable testimony given by great men who were foreign to the soil of Ireland's successful and glorious mission in those days reaches us from the writings of St. Bernard of Cheny in France about the year 1150. "There was," he says, "under the first St. Congall a very noble monastery inhabited by several thousand monks, and head of several other abbeys. Its disciples not only filled Ireland and Scotia, but swarms of its saints spread themselves through foreign countries, among the number of whom was St. Columbanus, who went to France, where he founded the justly celebrated monastery of Luxen." The names of the many saints of Irish birth who built churches and monasteries and established universities in Germany, France and Italy will be mentioned and the delighted listeners encouraged to emulate the piety of their ancestors. The Bishop who, with mitre and crozier, pronounces a final benediction on the faithful worshippers, will represent for them in vivid reality the person of St. Patrick, to whom he succeeds in direct lineage, with the same Apostolic authority and the same power to bless and to sanctify, to reconcile and pardon.

No wonder all Irish Catholics hail with unusual delight every return of St. Patrick's anniversary. No wonder they are filled with laudable pride of a Christian nationality, that perhaps no other people can boast of; one that has through ages of suffering and through the contempt of sceptics and the world-wise, kept the sacred deposit of Divine faith ever enshrined in faithful hearts, and the green flag of untarnished honor floating proudly in every clime and under every trial.

### A Protestant Tribute.

The following taken from an address delivered before the Massachusetts Schoolmasters' Club, by Dr. Stanley Hall, the eminent psychologist, who lectured before the Ontario Teachers' Association in Toronto, last year, is interesting in the light of present educational discussions:

"Religion, directly and indirectly, would influence vast areas that are now wholly fallow. No virtues of a

secular school system can atone for the absence of all religious cultivation. We have much to learn from the Catholic Church in this regard. I am a Protestant of the Protestants; but I would rather a child of mine should be educated in a nunnery, or in a rigid parochial school, with its catechism and calendar of Saints, than to have no religious training. The Catholic Church is strong where we are weak: namely, in the worship of the Saints. We have allowed our prejudices to deprive us of one of the grandest features of brain awakening and mental development in this matter of Saints. It is no sufficient answer that they do not get from the study all they might. There are at least sixty-three books devoted to the Saints of the Catholic Church, while there are but three discoverable, that attempt a similar work with Protestant children in school, or Sunday school."

### Have Catholics a Grievance?

Replying to an innocent question asked by the REGISTER last week the Hamilton Spectator grows very wroth indeed. Mention having been made that three hundred and fifty eight thousand Ontario Catholics, or about one sixth of the population of the Province are represented by but three of their co religionists in the Ottawa House of Commons, the Spectator rises to protest that so long as a man is a Conservative it is not concerned whether he is a Jew or Gentile or Pagan, but emphatically rejects our claim that there should be Catholics in number somewhere approaching their proportionate population. "The best men should be chosen, and if it should happen that all the best men should belong to one sect—or to no sect—does not matter." Then comes the sting:

"We might perhaps venture to hint to our pious contemporary that if it believes otherwise; if it believes that so many Roman Catholics should be in parliament because there are so many Catholics in the province, it and the political party it speaks for go about the business the wrong way. To start young Catholics up behind the high fences of a separate school, and make them a peculiar people, is not calculated to make them sufficiently popular among the outside barbarians to secure election to parliament."

If there were no other need for advocating the desirability of having more Catholics in the House, cause for it would be found in the last sentence of this advice. Catholics, whatever the Spectator may think about it, do believe in separate schools. There are several other questions on which the Spectator is no more qualified to speak for Catholics than on this one. The Spectator may be concerned for Conservatism. Catholics may be pardoned an equal concern for matters of vital consequence to themselves. The Spectator protests that "if a man be a Liberal-Conservative he has our vote." It is just worth while doubting whether a Catholic would have much support from the Spectator last June. And this doubt just brings us back to the need of representation for the

Catholic people. "No sect is entitled to any representation whatever among the law makers of the country," says the Spectator. But it is too much to ask whether Catholics should be forever kept out of the legislative halls because they are Catholics? There were some Catholic candidates last June who should have received the support the Spectator speaks of. They all fell by the wayside.

It may possibly be charged that Catholics are not possessed of the required ability to come into this category of "best men." Such a contention could not be seriously maintained. Take the case of Toronto, for instance. Here there are some thirty thousand Catholic people. More than thirty years ago there was a Catholic elected. Since then there have been just two Catholic candidates, and they were defeated. Yet one would scarcely expect to hear that the late Hon. Mr. Crawford and Messrs. Ryan and O'Donoghue combined all the talents of Toronto Catholics for that period. There has been an extra seat given to Toronto. Does it seem too much to ask that after thirty years one seat of the four should be held by a Catholic?

There is the objection urged that no Church is entitled to representation. No such claim made is. So far as the Church is concerned its government in all matters is in the care of Bishops and priests quite capable of discharging their duties. But it is not a matter of Church government. It is a simple question whether Catholic citizens shall be prevented, because of their faith from taking the prominent part in the affairs of the country to which by every democratic principle they are entitled. When they can be received into political councils solely because of their individual merits there will be no need for such a demand as is now made. At present the necessity for seeing that Catholics receive fair treatment at nominating conventions is imperative.

When the subject was broached two week ago the only Catholic candidate in Ontario was Mr. J. A. Macdonell, Independent Conservative. Now, it is gratifying to learn there are at least six others, Messrs. McCool, of Nipissing; Murray, of Renfrew; Gillespie, of Ontario; McHugh, of Victoria, Liberals; and Messrs. McHugh of Essex and Kloefer of Wellington, Conservatives. It is altogether probable that this number will be largely increased as the nominations proceed. It should be.

### The Difference.

Mr. Dalton McCarthy made a very plausible plea in the course of his Pavilion speech on Monday evening. After admitting that the judgment given by the Privy Council was the only one they could have given he took the stand that while we are very much obliged to them for their trouble and very much impressed by their ability, the matter should be allowed to rest there. He then contended that if, say the National Policy were to be repealed the only redress for those who would be injured thereby would consist in an appeal to the judgment of the people. So, Mr. McCarthy thinks, should it be in the schools case. In other words, although indeed Mr. McCarthy did not put it that way, the constitutional guarantees were inserted in the British North America Act and the Manitoba Act just for the fun of putting them there and to give the judges an opportunity to show their learning. Mr. McCarthy might have spared himself the exercise of so much ingenuity as he displayed on that occasion. What his audience went to the Pavilion for was to cheer uproariously the sentiment, "Do they imagine that 200,000 of the free people of Canada are to be coerced at the behest of the hierarchy of Quebec?"

### The Pavilion Meeting.

Mayor Kennedy had the grace to appear not a little shamefaced about calling the meeting of Monday last at the expense of the city. Under the circumstances he would have done honor to his own sense of right by refraining from acting as chairman over a meeting which, much as it was pleased to press the dignity of his station as head of the municipal body into service, yet treated him with no respect whatever.

Some of the statements made at the meeting are worth dwelling upon out of consideration for the fact that Toronto was after all pretty accurately represented there.

For instance Mr. McCarthy said:

"Now perhaps you will be surprised to learn that if this law of 1890 had been passed in 1871, when the Separate School system was established, there would not have been any grievance, any complaint, and no right to appeal."

This is a very handsome compliment to pay his hearers. Perhaps they would be surprised to learn that had not the Separate School system been guaranteed, Manitoba would not have come into Confederation at all. And it is just possible, as their reception of Mr. Ryan seemed to show, that the audience didn't care a continental about the question nor about any other part of the subject, so long as everybody insisted that what the Catholics want shall be refused them. It does not even matter very much what it is the Catholics want.

Mr. Mortimer Clark said:

"The wrong that is to be remedied is what we all regard as a great right. As Mr. McCarthy has explained, that right is to be upset at the call of the hierarchy of Quebec. (Applause.) If this is a question which has to do with Manitoba, it may be with Ontario to-morrow."

In 1870 the Catholics contemplated the possibility of such legislation as has been enacted. They took steps to guard against it. In defiance of the agreement they then secured, the present school law was passed. The Privy Council says a wrong has been done. Mr. Clark says that wrong is a right and says a similar condition may come to pass in Ontario. He may be agreed with thus far—that any failure to respect the constitution in the Manitoba case would constitute an encouragement to violence with school rights in Ontario. That is reason enough to insist upon the application of a remedy.

And again Mr. Clark said:

"When the demand is made for remedial legislation, the demand presupposes the existence of a wrong, and I do not agree that there is any wrong."

The statement implies either ignorance of the judgment of the Privy Council or utter disregard of it. It makes little difference to people who propose to consider this difficulty with their eyes open, which supposition is the correct one.

Mr. Stapleton Cadecott said:

"When Mr. Ryan saw the result twenty years hence he would thank God that the people would have no interference with Manitoba. And if Ontario had the power—some time he thought she would get the power—they would sweep Separate Schools out of the Province. In this they would do no injustice to Roman Catholics (cheers)."

This passage summarizes the consistent intolerance of the meeting so well as to require no comment.

## SIR JOHN THOMPSON.

### Mr. Castell Hopkins' Biography of the Late Premier.

#### LORD ABERDEEN A CONTRIBUTOR.

Having in mind the very brief time at his disposal it must be said that Mr. Hopkins has done his work well. He has given the public a lucid account of the life of Sir John Thompson and has presented an estimate which on the whole will be concurred in. His Excellency the Governor-General contributes a preface which is in itself a high tribute to the worth of the deceased statesman. Brief as was the period of their official acquaintance Lord Aberdeen seems to have formed an opinion of the public and private qualities of his adviser quite as complimentary as that formed by the Earl of Derby during a longer term. The preface says:

"Reverting to what has been said regarding the manner and appearance of Sir John Thompson, the writer of this preface, if asked to give a description of the personality of the late Premier, would say that the dominant impression left on his mind and recollection is that of combined strength and sweetness. When silent, his countenance no doubt often wore a composed, almost a stoical expression; but this, as a contrast, only made the bright and gentle smile more attractive.

His remarkable aptitude as a listener, combined with an extraordinary power of grasping and presenting in a clear and lucid manner the various aspects and bearings of a subject, must have struck all who had occasion to confer with him on matters of business; and his faculty in this respect is illustrated in a highly interesting manner by one of the personal reminiscences recorded in the text by Bishop Cameron.

Sir John Thompson had a ready and genial sense of humour. Many a quiet laugh have I shared with him, even during conversations on official matters, when anything drew from him a jocular remark, or recalled to either of us an amusing anecdote or reminiscence. With this sense of humour, as is often the case with those who possess it, there was a power of sarcasm, which (as members of the Dominion House of Commons could no doubt testify) was manifested on occasion.

As a public speaker Sir John Thompson has been described as somewhat cold, although possessing in a high degree the essentially important qualities of clear articulation, lucidity of expression, and an accurate sense of proportion in the division of a subject. I was debarred from having many opportunities of hearing him speak in public, but the occasions on which that advantage was enjoyed would lead me to demur to the designation of 'coldness' (as applied to his oratory). Doubtless his delivery was calm, and in a sense unimpassioned; but there was frequently a sympathetic ring—almost a tremor—in his tones, which in a pathetic passage would readily have moved many to tears. And indeed it could not be that this note of sympathetic feeling, albeit as an undertone, should be absent from even the public utterances of one whose deep and true feeling was manifested so clearly in every relation of life.

In short, as has already been said, in him were united gentleness and strength—marks of true manliness and nobility of character.

Sir John Thompson was a great man. He has made his mark. His influence has been for good, and its impress is of an abiding nature. His country has reason to be proud of him;

it has reason to be thankful for him; and it may be confidently recorded that his character and his abilities were such as would have fitted him to occupy with success and distinction the very highest positions that can be attained by any statesman in the British Empire."

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The author dwells upon the personal characteristics of his subject at some length: "Lucidity of thought and language characterized him as a lawyer, marked his decisions as a Judge, and his state papers as a Minister. This faculty of clothing the most difficult and involved transactions or propositions in clear and concise language he possessed in an extraordinary degree. Judge Townshend, of Nova Scotia, once declared that, 'in shaping, modifying and adapting resolutions and statutes to meet the views of public bodies of which he was a member, I think he was unequalled.'"

Like most really great men, Sir John possessed a wonderful capacity for work. He never seemed to be in a hurry, and yet succeeded in constantly despatching an enormous amount of business, quickly and efficiently. For some time before the death of Sir John Macdonald, it is an open secret that the Chieftain leaned greatly upon his Minister of Justice, who, during that period, as well as later under the leadership of Sir John Abbott, bore the burden of work in the House of Commons, besides the many and heavy labors connected with his own department.

A marked feature of the late Premier's character was his entire unselfishness. Devotion to duty was his watch-word, disregard of personal considerations and comfort his principle of action. Without any particular liking for politics as such, he left the Bench of Nova Scotia, with its life of comparative ease and affluence and the prospect of undoubted and high promotion, for the stormy career of statesmanship. No doubt, he had that ambition for fame which all great men have and which the next few years so fully realized. Perhaps, also, he felt that it was possible for him to render greater service to the country which he loved so well. Judging, indeed, by his subsequent career, there can be little doubt that Sir John Thompson did deliberately surrender the crime of ease, as he at a later period refused to take the Chief Justiceship of Canada, in order to devote himself to promoting the welfare of the Dominion."

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"On the 11th of September the work done by Mr. J. S. D. Thompson was rewarded by Her Majesty the Queen with a Knight Commandership of the distinguished order of St. Michael and St. George, bestowed "in recognition of his eminent services on the Commission." He accepted it with that loyal appreciation which is a natural accompaniment of true modesty and genuine ability. It is said that on the morning Mr. Thompson was apprised of the honour conferred upon him, Sir John Macdonald put his head into the room of the Minister of Justice and enquired: "How is Sir John this morning?" "You ought to be best able to answer that question," replied Sir John Thompson, forgetting for the moment his new designation."

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Two new facts are elicited concerning Sir John's struggle with Mr. Dalton McCarthy. One of these is that it was at Sir John's personal desire that Mr. McCarthy was read out of the party by the Empire. The other is related thus:

"During a part of this (reconstruction) period, Mr. Dalton McCarthy was in Ottawa. And it was natural that the presence of the man who for years had been looked upon as Sir John Macdonald's successor; whose

legal advice and political abilities had been so frequently utilized by the Chieftain prior to the coming of Sir John Thompson into office; whose place as an Ontario politician was now so peculiar and so antagonistic to the Province of Quebec, should have created much interest and discussion. The Equal Rights leader had one interview with Sir John Thompson during the crisis. Any political significance was denied at the time, but it is now understood that Mr. McCarthy took the opportunity to point out his claims to the Premiership, and to make suggestions, the details of which will probably never be known. Sir John was very non-committal in the matter, and a little later on, when the Governor-General discussed the formation of a Cabinet with him, and he felt obliged to decline the honor, it was Senator Abbott whom he recommended to His Excellency.

That Mr. McCarthy could not afterwards work with the Minister of Justice is therefore, not surprising, apart altogether from their differences upon the Jesuits' Estates, the French language, or the Manitoba Schools. That he was not consulted in the subsequent formation of the Thompson Government is still less surprising."

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As distinguished from this antipathy, to apply a mild name, with which he was regarded by the great Ontario lawyer, we have a pleasing account of the more kindly relations he enjoyed with the greatest figure in the Church of Nova Scotia, the illustrious Archbishop Connolly.

"It was a curious friendship which existed at this time between the young lawyer, with his cold and reserved manner, his suppressed emotions and solid judgment, and the emotional and impetuous Archbishop Connolly, with his fervid temperament and characteristic Irish eloquence. Bishop Cameron of Antigonish describes his first meeting with Mr. Thompson as being at a dinner in the Archbishop's house some years after the religious change, which has been elsewhere referred to, and says: Dinner over, His Grace invited us to his room and began to give us the detailed history of a case at law in which he was largely interested. As a listener, a perfect listener, he (Mr. Thompson) impressed me very much. And when he broke his dead silence, his rapid and searching examination was a study soon followed by unbounded admiration at the easy skill with which he proved that he had already thoroughly mastered the whole complicated subject at issue and completely dissipated every difficulty that had the moment before seemed all but insurmountable."

### St. Michael's Hospital.

The collection in aid of St. Michael's Hospital, taken up at St. Basil's Church last Sunday, amounted to \$231.75. The Sisters of St. Joseph in charge of the institution return most sincere thanks to their generous friends and benefactors of the Parish.

The collection taken up at St. Michael's Cathedral has been increased by \$6, that at the Church of Our Lady of Lourdes by \$18.

### Memorial to the Late Father Dawson.

Some of the friends and admirers of the late Very Rev. Eneas McDonnell Dawson desire to mark their appreciation of his many sterling qualities by erecting some permanent memorial to his memory.

It is proposed to place a brass tablet in the Parish Church of St. Patrick, Ottawa, and a monument over his grave at Fallowfield.

Subscriptions may be sent to Mr. Sandford Fleming, C.M.G., &c., Ottawa, and also to Mr. F. O'Connor, Q.C., Ottawa, who has kindly consented to act as treasurer.

Public opinion is a river which digs its own bed. We may occasionally moderate or quicken its course, but it is very difficult.

It we have not learned in youth to penetrate into the moral meaning of all that lies around us it is but too probable that in later life also we shall value them but as they address the senses.

## VENETIAN GLASS.

— BY —

BRANDER MATTHEWS.

"Why, man, you must not talk like that. You are as good as a dozen dead men yet," said Larry, trying to look as cheerful as might be.

"I am as good as dead myself," said his friend seriously, as befitted a man under the shadow of death; "and I have no wish to live. The sooner I am out of this pain and powerlessness the better I shall like it."

"I say, John, old man, this no way for you to talk! Brace up, and you will soon be another man!"

"I shall soon be in another world, I hope," and the helpless misery of the tone in these few words were said smote Laurence Laughton to the heart.

"What's the matter with you?" he asked, with as lively a manner as he could attain, for the ominous fact was fast taking hold on him.

"I have a bullet through the lungs and a pain in the heart."

"But men do not die of a bullet in the lungs and a pain in the heart," was Larry's encouraging response.

"I shall."

"Why should you more than others?"

"Because there is something else—something mysterious, some unknown malady—which bears me down and burns me up. There is no use trying to deceive me, Larry. My papers are made out, and I shall get my discharge from the Army of the Living in a very few days now. But I must not waste the little breath I have left in talking about myself. I sent for you to ask a favour."

Larry held out his hand, John Manning took it, and seemed to gain strength from the firm clasp.

"I knew I could rely on you," he said, "for much or for little. And this is not much, for I have not much to leave. This worn old house, which belonged to my grandmother, and in which I spent the happiest hours of my boyhood, this and a few shares of stock here are all I have to leave. I do not know what the house is worth, and I shall be glad when I am gone from it. If I had not come here, I think I might perhaps have got well. There seems to be something deadly about the place." The sick man's voice sank to a wavering whisper, as if it were borne down by a sudden weight of impending danger against which he might struggle in vain; he gave a fearful glance about the room, as though seeking a mystic foe, hidden and unknown. "The very first day we were here the cat lapped its milk by the fire and then stretched itself out and died without a sign. And I had not been here two days before I felt the fatal influence: the trouble from my wound came on again, and this awful burning in my breast began to torture me. As a boy, I thought that heaven must be like this house; and now I should not want to die if I thought hell could be worse!"

"Why don't you leave the hole, since you hate it so?" asked Larry, with what scant cheeriness he could muster; he was yielding himself slowly to the place, though he fought bravely against his superstitious weakness.

"Am I fit to be moved?" was Manning's query in reply.

"But you will be better soon, and then—"

"I shall never be better in this life or in this place. No, no, I must die in my hole, like a dog. Like a dog!" and John Manning repeated the words with a wistful face. "Do you remember the faithful boat who always welcomed me here when we came up before we went to Europe?"

"Of course I do," said Larry, glad to get the sick man away from his sick-

ness, and to ease his mind by talk on a healthy topic; "he was a splendid fellow, too; Cæsar, that was his name, wasn't it?"

"Cæsar Borgia I called him," was Manning's sad reply. "I know you could not have forgotten him. He is dead. Cæsar Borgia is dead. He was the last living thing that loved me—except you, Larry, I know—and he is dead. He died this morning. He came to my bedside as usual, and he licked my hand gently and looked up in my face, and laid him down alongside of me on the carpet here and died. Poor Cæsar Borgia—he loved me, and he is dead! And you, Larry, you must not stay here. The air is fatal. Every breath may be your last. When you have heard what I want, you must be off at once. If you like, you may come up again to the funeral before your leave is up. I saw you had three weeks."

Laurence Laughton moved uneasily in his chair and swallowed with difficulty. "John," he managed to say after an effort, "if you talk to me like that, I shall go at once. Tell me what it is you want me to do for you."

"I want you to take care of my wife and of my child, if there be one born to me after my death."

"Your wife? repeated Larry, in staring surprise.

"You did not know I was married? I knew it at the time, as the boy said," and John Manning smiled bitterly.

"Where is she?" was Larry's second query.

"Here."

"Here?"

"In this house. You shall see her before you go. And after the funeral I want you to get her away from here with what speed you can. Sell this house for what it will bring, and put the money into government bonds. You may find it hard to persuade her to move, for she seems to have a strange liking for this place. She breathes freely in the deadly air that suffocates me. But you must not let her remain here; this is no place for her now that a new life and new duties are before her."

"How was it I did not know of your marriage?" asked Larry.

"I knew nothing about it myself twenty-four hours before it happened," answered John Manning. "You need not look surprised. It is a simple story. I had this shot through the breast at Gettysburg last Fourth of July. I lay on the hillside a day and a night before relief came. Then a farmer took me into his house. A military surgeon dressed my wounds, but I owed my life to the nursing and care and unceasing attention of a young lady who was staying with the farmer's daughter. She had been doing her duty as a nurse as near to the field as she could go ever since the first Bull Run. She saved my life, and I gave it to her—what there was of it. She was a beautiful woman, indeed I never saw a more beautiful—and she has a strange likeness to—but that you shall see for yourself when you see her. She is getting a little rest now, for she has been up all night attending to me. She will wait on me in spite of all I say; of course I know there is no use wasting effort on me now. She is the most devoted nurse in the world; and we shall part as we met—she taking care of me at the last as she did at the first. Would God our relation had never been other than patient and nurse! It would have been better for both had we never been husband and wife!" And John Manning turned his face to the wall with a weary sigh; then he coughed harshly, and raised his hand to his breast as though to stifle the burning within him.

"It seems to me, John, that you ought not to talk like that of the woman you loved," said Laurence Laughton, with unusual seriousness.

"I never loved her," answered Manning coldly. Then he turned, and

asked hastily, "Do you think I should want to die if I loved her?"

"But she loves you," said Laurence.

"She never loved me!" was Manning's impatient retort.

"Then why were you married?"

"That's what I would like to know. It was fate, I suppose. What is to be, is. I never used to believe in predestination, but I know that of my own free will I could never have done what I did."

"I confess I do not understand you," said Larry.

"I do not understand myself. There is so much in this world that is mysterious—I hope the next will be different. I was under the charm, I fancy, when I married her. She is a beautiful woman, as I told you, and I was a man, and I was weak, and I had hope. Why she married me that early September evening I do not know. It was not long before we both found out our mistake. And it was too late then. We were man and wife. Don't suppose I blame her—I do not. I have no cause of complaint. She is a good wife to me, as I have tried to be a good husband to her. We made a mistake in marrying each other, and we know it—that's all!"

Before Laurence Laughton could answer, the door opened gently and Mrs. Manning entered the room. Laurence rose to greet his friend's wife, but the act was none the less a homage to her resplendent beauty. In spite of the worn look of her face, she was the most beautiful woman he had ever seen. She had tawny, tigress hair, and hungry, tigress eyes. The eyes, indeed, were fathomless and indescribable, and their fitful glance had something uncanny about it. The hair was nearly of the true Venetian color, and she had the true Venetian sumptuousness of appearance, simple as was her attire. She seemed as though she had just then risen from the couch whereon she reclined before Titian or Tintoretto, and, having clothed herself, had walked forth in this nineteenth century and these United States. She was a strange and striking figure, and Laurence found it impossible to analyse exactly the curious and weird impression she produced on him. Her voice, as she greeted him, gave him a peculiar thrill; and when he shook hands with her he seemed to feel himself face to face with some strange being from another land and another century. She inspired him with a supernatural awe he was not wont to feel in the presence of a woman. He had a dim consciousness that there lingered in his memory the glimmering image of some woman seen somewhere, he knew not when, who was like unto the woman before him.

As she took her seat by the side of the bed she gave Laurence Laughton a look that seemed to peer into his soul. Laurence felt himself quiver under it. It was a look to make a man fearful. Then John Manning, who had moved uneasily as his wife entered, said, "Laurence, can you see any resemblance in my wife to any one you ever saw before?"

Their eyes met again, and again Laurence had a vague remembrance as though he and she had stood face to face before in some earlier existence. Then his wandering recollections took shape, and he remembered the face and the form and the haunting mystery of the expression, and he felt for a moment as though he had been permitted to peer into the cabalistic darkness of an awful mystery, though he failed wholly to perceive its occult significance—if significance there were of any sort.

"I think I do remember," he said at last. "It was in Venice—at the Church of Santa Maria Magdalena—the picture there that—"

"You remember right!" interrupted John Manning. "My wife is the living image of the Venetian woman for whose beauty Marco Manin was

one day stabbed in the back with a glass stiletto, and Giovanni Manin fled from the place of his birth and never saw it again. It is idle to fight against the stars in their courses. We met here in the New World, she and I, as they met in the Old World so long ago—and the end is the same. It was to be—it was to be!"

Laurence Laughton gave a swift glance at his friend's wife to see what effect these words might have on her, and he was startled to detect on her face the same enigmatic smile which was the chief memory he had retained of the Venetian picture. Truly the likeness between the painting and the wife of his friend was marvellous; and Laurence tried to shake off a morbid wonder whether there might be any obscure and inscrutable survival from one generation to another across the seas and across the years.

"There's a photograph of the Magdalen," said Manning, motioning feebly toward the mantle-piece. "My wife can't keep away from it."

As he spoke she crossed the room and fixed her gaze on the picture, peering intently into its eyes, as though she hoped, by sheer force of will, to compel that dumb bit of paper to yield up its secret. Laughton was not given to fantastic thoughts, but he caught himself wondering whether there could be any mystic transference of spirit from the past to the present. As he looked at her, he could not notice the sudden change in her expression: the enigmatic smile had faded, and her unsettled glance was now riveted on the portrait. He seemed to detect evidences of incipient disorder, as irresponsible as it might be uncontrollable; and he doubted whether she were on the eve of a crisis.

"If you remember the picture," said John Manning, "perhaps you remember the quaint goblet of Venetian glass I bought the same day?"

"Of course I do," said Larry, glad to get Manning started on a topic of talk a little less personal.

"Perhaps you know what has become of it?" asked Manning.

"I can answer 'of course' to that too," replied Larry, "because I have it here."

"Here?"

"Here—in a little square box, in the hall," answered Larry. "I had it in my trunk, you know, when we took passage on the Vanderbilt at Havre that May morning. I forgot to give it to you in the hurry of landing, and I haven't had a chance since. This is the first time I have seen you for nearly three years. I found the box this morning, and I thought you might like to have it again, so I brought it up."

John Manning rang the bell at the head of his bed. The black croom answered it, and soon returned with the little square box. Manning impatiently broke the seals and cords that bound its cover, and began eagerly to release the goblet from the cotton and tissue paper in which it had been carefully swathed and bandaged. Mrs. Manning, though her moods were subtler and more intense, showed an anxiety to see the goblet quite as feverish as her husband's. In a minute the last wrapping was twisted off and the full beauty of the Venetian glass was revealed to them. Assuredly no praise was too loud for its delicate and exquisite workmanship.

"Does Mrs. Manning know the story of the goblets?" said Larry; "has she been told of the peculiar virtue ascribed to it?"

"She has too great a fondness for the horrible and the fantastic not to have heard the story in its smallest details," said Manning.

Mrs. Manning has taken the glass in her fine, thin hands. Evidently it and its mystic legend had a morbid fascination for her. A strange light gleamed in her wondrous eyes, and Laughton was startled again to see the extraordinary resemblance between her

and the picture they had looked at on the day the goblet had been bought.

"When the poison was poured into it," she said at last, with quick and restless glances at the two men, "the glass broke—then the tale was true!"

"It was a coincidence only, I'm afraid," said her husband, who had rallied and regained strength under the unwonted excitement.

Just then the old-fashioned clock on the stairs struck five. Mrs. Manning started up, holding the goblet in her hand.

"It is time for your medicine," she said.

"As you please," answered her husband wearily, sinking back on his pillow. "My wife insists on giving me every drop of potions with her own hands. I shall not trouble her much longer, and I doubt if it is any use for her to trouble me now."

"I shall give you everything in this glass after this," she said.

"In the Venetian glass?" asked Larry.

"Yes," she said, turning on him fiercely; "why not?"

"Do you think the doctor is trying to poison me?" asked her husband.

"No, I do not think the doctor is trying to poison you," she repeated mechanically, as she moved toward a little sideboard in a corner of the room. "But I shall give you all your medicines in this hereafter."

She stood at the little sideboard, with her back toward them, and she mingled the contents of various phials in the Venetian goblet. Then she turned to cross the room to her husband. As she walked with the glass in her hand there was a rift in the clouds high over the other side of the the river, and the rays of the setting sun thrust themselves through the window, and lighted up the glory of her hair and showed the strange gleam in her staring eyes. Another step, and the red rays fell on the Venetian glass, and it burned and glowed, and the green serpents twined about its ruby stem seemed to twist and crawl with malignant life, while their scorching eyes shot fire. Another step and she stood by the bedside. As John Manning reached out his hand for the goblet, a tremor passed through her, her fingers clinched the fragile stem, and the glass fell on the floor and was shattered just as its counterpart was three centuries ago and more. She still stared steadily before her; then her lips parted, and she said, "The glass broke—the glass broke—then the tale is true!" And with one hysteric shriek she fell forward amid the fragments of the Venetian goblet, unconscious thereafter of all things.

**Effect of the French Treaty. Wines at Half Price.**

The Bordeaux Claret Company established at Montreal in view of the French Treaty are now offering the Canadian consumer beautiful wines at \$3 and \$4 per case of 12 large quart bottles. These are equal to any \$6.00 and \$8.00 wines sold on their label. Every swell hotel and club is now handling them, and they are recommended by the best physicians as being perfectly pure and highly adapted for invalids' use. Address, for price list and particulars, Bordeaux Claret Company, 30 Hospital Street, Montreal.

To enjoy a thing exclusively is commonly to exclude yourself from the true enjoyment of it.

You need not cough all night and disturb your friends; there is no occasion for you running the risk of contracting inflammation of the lungs or consumption, while you can get Bickle's Anti-Consumptive Syrup. This medicine cures coughs, colds inflammation of the lungs and all throat and chest troubles. It promotes a free and easy expectoration, which immediately relieves the throat and lungs from viscid phlegm.

**Agents Wanted**

in Quebec and Ontario to sell "The Holy Rosary" illustrated. The first high-class work ever published for Roman Catholics at a price to suit the people. Received everywhere with expressions of the warmest commendations by the Reverend clergy and the people. For particulars apply to CANADIAN SUBSCRIPTION AND PUBLISHING COMPANY, Montreal or Toronto.

**IRELAND FOR THE IRISH.**

Address and Banquet to a Crown Solicitor

**A TIPPERARY EVENT.**

The numerous friends and well-wishers of Mr. Michael Gleason in Nenagh, Borrisokane, and the surrounding districts, presented him with an address as follows:

**ADDRESS.**

DEAR SIR—The occasion of your appointment to the High office of Crown Solicitor for your native county has evoked a feeling of the most hearty and spontaneous satisfaction throughout the length and breadth of Tipperary. We, on behalf of your friends and admirers, whose name is legion, representative of different shades of religion and political belief, beg to tender to you our warmest congratulations on your well-deserved promotion. Your valuable services to the cause of your country throughout the whole of your public career are too well known to need recapitulation. The countless good deeds and kindly action which have marked your progress through life, your uniform courtesy and consideration, your helpful sympathy and advice rendered so ungrudgingly even to the lowliest in the land, have made your name a household word amongst us. We feel confident that your future in the arduous and responsible office to which you have been called will be characterized by the same manly qualities of impartial justice and fair play, which you have hitherto displayed in all your actions, while your sound common sense and tact, and high sense of honour and dignity will reflect credit on yourself, and will be a source of pride and pleasure to those of us who will be spared to see your life crowned by an honorable and prosperous old age. Wishing every joy and blessing and a long and happy life to yourself, Mrs. Gleason, and family, we are, dear sir (signed), P. J. O'Brien, M.P. (chairman); William Foley, R. P. Gill, C.E.; John McCormack, Fred Bull, Edward Flannery, John F. Tumpane, hon. sec.

The subject of this flattering address is a nephew of Rev. W. Flannery D.D. of St. Thomas, Ont. In the course of his reply the Crown Solicitor said.

I do not wish to inflict on you any mock modesty; I always like to meet a thing fairly and squarely and, therefore, I confess to you that whatever vanity and self-esteem I possess has been aroused and gratified by the evidence you have given me of the feeling of my many friends and townsmen on my appointment to the Crown Solicitorship. To that office I had little expectation of succeeding, and there were other candidates whose claims to the position were weightier than mine; that I succeeded was owing, I believe, in great part to the fact—I do not hesitate to say it—that I have always openly and steadfastly acted in practical sympathy with my fellow-countrymen, that I have never been ashamed or afraid to declare that I am one of the people, sprung from a plain old Irish stock, without the addition of a single strain of the ruling or official classes in my pedigree. That a day should come when the Government in Ireland should think well of appointing to this position a man of my opinions or antecedents would not be believed some time ago, unless, indeed, he had in some pronounced way forsworn his principles his conscience, and his upbringing. I am proud to think the day has come when it is officially granted that an Irishman who is of the people can fairly expect to hold and enjoy in his own country a share of the positions, which in former days would or could only be held by a member of a restricted class and holding particular views.

**Don't Forget**

that when you buy Scott's Emulsion you are not getting a secret mixture containing worthless or harmful drugs.

Scott's Emulsion cannot be secret for an analysis reveals all there is in it. Consequently the endorsement of the medical world means something.

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overcomes Wasting, promotes the making of Solid Flesh, and gives Vital Strength. It has no equal as a cure for Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Consumption, Scrofula, Anæmia, Emaciation, and Wasting Diseases of Children: Scott & Bowne, Belleville. All Druggists. 50c. & \$1.

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IDEAL CITIZENSHIP.

Archbishop Ireland's Address on Washington's Birthday.

PRIVATE MORALITY BEGETS NATIONAL MORALITY.

Human society under every form of government is entering upon a period of intense unrest, in search of solutions for those economic problems which have been called forth by the spread of popular instruction and the material and industrial progress of modern times.

These facts make evident the necessity of good citizenship. It will guard the Republic against all perils, and it alone will guard her.

Good citizenship! It comes by morality, religion and intelligence. Said the hero of this anniversary, George Washington, in his farewell address: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports."

Personal righteousness is the foundation stone of good citizenship. The deep abiding sense of duty, the quickly responsive moral conscience, does what interest, ambition, honor vainly attempt. They who observe the Ten Commandments break no civil law, and their virtuous souls are prompt to reply in action and sacrifice to country's call.

Private morality begets national morality, and the latter always reacts upon the former. The ethical code is the same for governments as for individual men. In its dealings with foreign countries, or with its own citizens, the nation or state, as well as the individual, is held to the sovereign law of eternal justice, which is never violated by high or low with impunity.

Without religion, the recognition of a living God ruling men and nations, the everlasting impersonation of righteousness, and its avenger, morality is vague in its enactments and weak in its enforcements. This living God has for civilized nations His expression in the Christian faith.

The final danger of democracy, some assert, is state socialism; for

political equality suggests social and economic equality, and the people being the makers of the law, and understanding its power, will be tempted to seek through it remedies for actual and fancied grievances. I shall say in answer that we can rely on the good sense and spirit of individualism of the American people—qualities which come to them both from traditions of long years and from democracy itself.

It is not state socialism to secure by law the protection of natural rights in the weak, and to prevent unjust oppression of others by the strong; and government acts to those ends serve to remove the peril of state tyranny.

Poverty unsought for by the will or act is no crime and no shame, and does not take from the dignity of man. Wealth, the fruit of thought and labor, is honorable. Capital and labor are necessary one to other and the one should respect the other, and guard for its own sake the rights of the other. There must necessarily be aggregation of capital once we suppose in men diversity of natural resources and the right to the results of their planning and work; and without such aggregation large enterprise is impossible, and labor is without employment.

"Ayer's Sarsaparilla is the only blood-purifier in the world, which fills all the requirements of a standard family medicine." The fact that Ayer's Sarsaparilla was the only remedy of the kind admitted at the great Columbian Exposition, in addition to the thousands of testimonials attesting the fact that Ayer's Sarsaparilla cures, confirms the above statement.

Honor List.

- The following are the testimonial winners for February, in St. Mary's School: Form IV, Excellent - M. Walsh, F. Fulton, W. McGuire, V. Heffernan, W. Breen, J. Prindle, Good - A. Carten, W. Lehan, J. Whelan, H. Cannon, T. Whelan. Form III, Senior, Excellent - F. Lysaght, J. Marvyn, M. Hagerty. Good - W. Kennedy, D. Murray, H. Harding. Form III, Junior, Excellent - J. Raff, M. Murphy, G. Ginner, C. O'Brien, J. O'Halloran, J. Murphy. Good - F. Kelly, J. McCafferty, P. M. Garrigle, W. Smith, O. Smilie, F. Road, J. Lehan, M. Byrne. Form II, Excellent - J. Maloney, J. Madigan, W. Walsh, M. Byrne, J. Dec, E. Ward. Good - P. Kennedy, R. Murray, F. Barry, B. Breen, T. Holland, R. Kinella, J. Lantreville, A. White.

The Gerry Whipping-post bill was passed unanimously by the New York Senate. The Egyptian Council of State has decided to extend the railway to Assuan.

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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 THURSDAY 9th April, 1895, for the delivery of Indian Supplies, during the fiscal year ending 30th June, 1895, 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 in 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.

TO LEASE FOR SEASON

-OR-

TERM OF YEARS

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ST. LEON WATER.

is noted for its miraculous cure of disease, exquisite scenery, most desirable class of patrons, last years' applications exceeding accommodation. For full particulars apply

St. Leon Mineral Water Co., Ltd. TORONTO, ONT.

THE MARKETS.

TORONTO, March 13, 1895.

Table with market prices for various goods like Wheat, Oats, Eggs, etc. Columns include item names and prices in dollars and cents.

AT THE CATTLE YARDS.

The following were the prices at the Western cattle yards to day:

Table with cattle prices for Butchers' choice, Bulls and mixed, Milk cows, etc.

CARVES.

Table with prices for Carves: For head, good to choice, common.

SHEEP AND LAMBS.

Table with prices for Butchers' sheep, Lambs, choice.

HOGS.

Table with prices for Long lean, Thick fat, Stags.

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

# THE PONTIFF IN PUBLIC.

The Appearance of the Pope Before Multitudes at St. Peter's.

AN IMPOSING SPECTACLE.

Walling the broad lane of reserved space, stretching from the altar in front of the church, down through the centre of the enormous temple, and thence to the gate of the side chapel that led into the Vatican palace, were thousands upon thousands of people, waiting for the procession to issue into the church. Every nationality under the sun seemed represented in that huge assemblage, and in the still greater throng gathered in the piazza in front of St. Peter's.

The sombre-hued costumes worn, as prescribed, by the lay part of the congregation were relieved, in the ensemble, by the colors of the Swiss Guard and other Papal soldiers stationed throughout the church; by the purple cravats of innumerable monsignori, and by the vari-colored monastic uniforms worn by the monks, friars and nuns of the different Orders and nationalities. In a draped tribune at one side of the main altar were the Ambassadors, Ministers and other members of the Diplomatic Corps accredited to the Holy See, all wearing their brilliant uniforms, ablaze with gold lace.

Presently an officer of the Papal guards, coming from the direction of the side chapel and advancing through the open lane, gave the order to his soldiers to present arms. The Swiss Guards raised their halberds high in front of them, as the head of the procession was seen moving into the church. In front came marching a platoon of soldiers. Then followed the various officials of the household in clerical attire; priests of different ecclesiastical grades; heads of monastic Orders; one or two mitred abbots; perhaps two or more high functionaries of the Eastern churches, distinguishable by their flowing patriarchal beards and their pectoral crosses hanging from their necks by long gold chains.

Next came the Bishops and Archbishops, in their gorgeous episcopal robes and mitres, and then all the Cardinals who chanced to be in Rome, with their scarlet robes, each followed by a train-bearer. After the Cardinals marched the Noble Guard, the escort of honor to the Pope, in their shining helmets and white plumes.

The Sovereign Pontiff followed. He had been visible to every one in the enormous assemblage from the chapel on to the floor of the church, for, seated on his "Cathedra Petri," he was carried high above the heads of every one. Four of the servants of the palace, liveried in scarlet silk, carried the platform on which was the Pope's chair. Two high dignitaries of the court walking beside the moving Pontifical throne, held aloft the long white ostrich plumes, the fiabelli, waving them gently, as emblems of majesty, near to the venerated person of His Holiness.

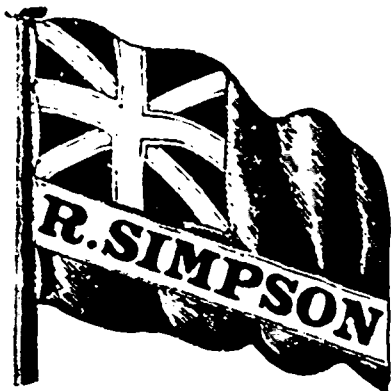
The aged Pope, attired, as always, entirely in white, and wearing the jeweled tiara, turned from side to side as he passed through the huge throng, and, with his emaciated right hand uplifted and his arm trembling feebly, bestowed his benediction upon all present. And as the aged man was carried past all in that enormous assemblage fell upon their knees, with faces upturned and eyes intently and reverently fixed upon that frail, trembling figure, and upon that benevolent face, which beamed so tenderly upon all.

All who were present well remember that admiration for that gentle old man

was not manifested by the Catholics alone, but was shared alike by all who looked upon him as he was carried by that day through the huge temple. He not only won admiration by the singular majesty of his person, but evoked universal sympathy for his feebleness by every tremor of his uplifted arm, and aroused manifestations of affection by the fatherly tenderness in his face as he gazed about him upon that immense throng.

Many will also remember the scene when the kneeling congregation arose to their feet after the Pope had been carried past them, and forgetting that they were inside of a consecrated building, and being no longer able to restrain the expression of their emotion, waved their hats and handkerchiefs above their heads and burst into such a tempestuous roar of greeting that the enormous church was invaded to its remotest corner by the sound, that was taken up and repeated by the throngs in the street.

At no other time in its history was St. Peter's the scene of such extraordinary demonstrations as were witnessed upon the rare occasions when Pope Leo officiated in the big basilica.



## Almost Past Belief.

Only one short week since the great loss by fire of your modern Departmental Store. But in 7 days you find us at temporary premises ready with Spring Goods. Everything fresh, clean, bright, underpriced. Of course you will understand that after buying extra heavy stocks for the corner store, but being NOW limited in space we will have to sell away down to make room for new arrivals. Expect much.

A few items from our Furniture Dept.

Spring Beds—Double woven, solid maple frame, regular \$2.30 kind, for \$1.75  
Others 3 ply best steel wire, our special, regular \$3.25, for \$2.75  
Rattan Chairs and Rockers all Prices

Hosiery.

Seamless Cashmere Hose, 2c, for 17c  
Special Ribbed Cashmere Hose 25c  
Tan and Black Cashmere Hose, very special, 3 pair \$1.10

Cotton Underwear.

Ladies' White Cotton Chemise, Lace Trimmed, 17c; Full Trimmed, 25, 35 and 45c.  
Ladies' White Cotton Drawers, with tucks, lace trimmed, 17c; full trimmed, 25c; deep hem, 30 and 35c.

Mail Orders will receive our careful and prompt attention.

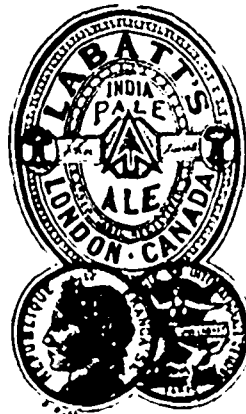
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J. H. DENTON, Solicitor for said Trustees.  
Dated at Toronto, January 2nd, 1906.

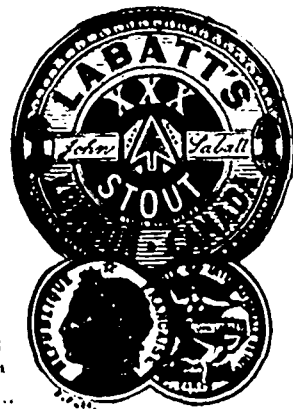


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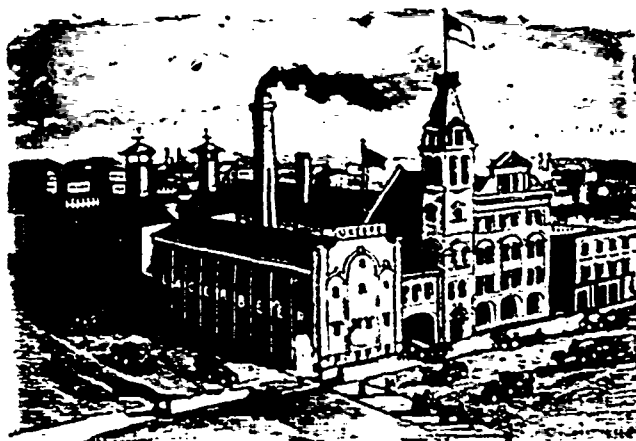
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It interests you to know that E. B. EDDY'S are the best Matches made.

IRISH NEWS SUMMARY.

LATEST LOCAL COUNTY ITEMS

Antrim.

Mr. Caruth, Jr., Ballymena, attended at Daunting on premises kindly lent by the Misses Patrick and held an inquiry touching the death of William McQuillan, who was suddenly killed whilst sawing a tree. It carried him into the river when falling.

The executive committee of the Diocesan Orphan Society held their monthly meeting in Crumlin Road, Belfast. The Rev. D. McCashin, Adm., was in the chair. The others members present were: Very Rev. H. Heary, Very Rev. P. O'Kane, Rev. M. McCashin, Rev. Joseph O'Connor (treasurer) Mr. Bernard Campbell, Mr. John Henry and Rev. James Hamill, secretary.

Armagh

The nationalists of Mullaghbawn parish have established a branch of the Irish National Federation. The following were appointed office bearers for the ensuing year: President, Rev. John Markey, P. P.; treasurer, Rev. John Carragher, C. C.; joint secretaries, Patrick McKeown and Bernard Murphy.

Many serious accidents occurred in the town of Armagh during the recent severe weather.

Rose Feehan of Newtownhamilton was recently killed by a boiler explosion in a private house, Dublin, where she was employed.

Cavan.

At the recent meeting of the Guardians of the Pawnboy Union, Mr. James Magauran, chairman, presiding, the following resolution was proposed by Mr. Thomas McGovern, seconded by Mr. Alfred Griffith, and passed unanimously: "That a deputation wait upon the Chief Secretary to urge the necessity of taking steps to relieve the ratepayers from the heavy taxes imposed by the construction, working expenses and dividends on the capital of the Cavan, Leitrim and Roscommon Light Railway Company; also the acceleration of the mails. Mohill, Carrick-on-Shannon and Cavan Boards of Guardians and the Liffurbet Town Commissioners were requested to co operate in the matter. The following were appointed to wait on Chief Secretary Morley, J. J. Benison, Ballyconnell; Richard Kells, Ballyconnell; Thomas McGovern Pawnboy.

Cork.

While in a fit of temporary insanity lately, James Barrett, Main street, Mallow, took a fatal dose of arsenic.

After a long and painful illness, Mrs. Altman, wife of Mr. Albert Altman, died recently. She was the daughter of the late Mr. Denis O'Reilly of Cork, and a sister to the late Rev. Thomas O'Reilly, chaplain of the forces at Aldershot, who accompanied the British expeditionary troops in the Egyptian campaign.

Last week a deputation from the committee having charge of the addresses etc., to the Rev. P. J. O'Callaghan, Inisicarra, and the Rev. J. O'Donoghue, Lisgoold, from their late parishioners in Fermoy, proceeded to the residence of Father O'Donoghue, Lisgoold, and made the presentation. Thomas Fox, Thomas O'Mahony, honorary secretary E. Byrne, Wm. Dunlea, Thomas Maghler, P. O'Brien, John Molony, Denis Creedon; of the choir, Messrs., P. B. Buckley, M. Ring, W. J. McCarthy and C. Daly, were members of the deputation.

Carlow.

At the meeting of the Board of Governors of Carlow Insane Asylum, Friday, a letter was read from the Lord Lieutenant approving of the dismissal of Mr. W. Abraham, clerk, Mr. Pierce Byrne of Waterford was appointed as temporary clerk.

Clare.

Mother Abbess Mary Magdalen Irwin of St. Joseph's Abbey, Cavan, died Feb. 7, in the 40th year of her age, and twenty-third of her religious life. She was the daughter of the late John Irwin, Ballyvaughan.

At Milstownmalba during the recent terrible snow storm a postman was found dead from exposure.

Berry.

A farmer named John Gibson, with others, went to cut a tree, which they were afraid would fall upon a shed. The tree gave way sooner than was expected, and before Mr. Gibson could get clear it fell upon him and injured him so that he died in ten minutes afterward.

Mr. J. I. Carleton, Draperstown, has been appointed a Justice of the Peace for the county. His father is Dr. I. Carleton.

Donegal.

Mr. T. D. Sullivan, M. P., recently visited his constituents in Donegal. The terrible cold which was experienced in Europe as well as in the United States, held him snow-bound for some days in Dungloe.

Down.

Twenty three persons are now in the hospital at Newry suffering from small-pox; three additional patients from County Armagh were admitted on Saturday.

Dublin.

The Lord Lieutenant of Ireland arrived in Dublin by the Royal mail steamer Loinster (Capt. Thomas) last week and at once left for town in a special saloon carriage attached to the mail train.

Mr. Thomas Wall, barrister, has been appointed Chief Magistrate of Police for Dublin in the room of Mr. C. J. O'Donnel, resigned.

The National Literary Society of Dublin gave an "at home" at their rooms, 4 College Green recently. One of the most interesting and enjoyable features of the evening was the rendering on the harp by Mr. Owen Lloyd of ancient Irish melodies, and several ladies and gentlemen also contributed vocal and instrumental items.

Fermanagh

Roslet is a petty sessions district in the county, having an area in acres of 17,475, a population of 4,302, and with Joseph Graydon as clerk of the Petty Sessions Court.

In Magheraboy Barony the cess collector, in 1888 was Thomas A. Betty of Derrygiff, Belnaleck.

Galway.

The director of the Midland Great Western Railway Company have issued the special report made to them by Mr. Usher Roberts, on the advantages of Galway as an Atlantic packet station, and the probable expense of the works to fit it for the purpose.

Mr. Roberts mentions that the estimated cost in 1882 was £155,000, that there was no estimate made of the great works contemplated by Lord Carnarvon when he was Viceroy in 1885 for making Galway a harbor of refuge, as that was to have been done by means of convict labor if administrative difficulties had not intervened, and that the cost of the works now proposed will be £670,000.

Great distress exists in Roundstone, and relief works, it is rumored, will soon be commenced.

Kings County.

Mr. P. Mulready, Barrack Villa, Naas, died recently at the fine old age of 75 years.

With regret we chronicle the demise of Mr. Matthew Kearney of Mullacash House, Naas, at a comparatively early age. The deceased was a conspicuous and well known figure at the local meets of Kildare Hornds. His funeral, which took place on last Sunday, was very largely attended.

Kildare.

The population of Philipstown, Upper Barony, in 1841 was 7,452 but in 1891 only 3,877. The area of the barony is 37,096 acres.

Great distress exists in many parts of this county, and the Board of Guardians are considering the best means of coping with it.

Kilkenny.

Major O'Leary of the Kilkenny Town Council almost succeeded in having the salary of the Mayor abolished at the recent meeting of the corporation. The gallant Major thinks the honor is quite enough, and no doubt the taxpayers of the "Fair City" are of the same opinion.

Kerry.

As an example of the dreadfully severe weather experienced in Ireland during the recent storm it is stated that at Castleisland snow in the mountains renders travelling impossible, and the ground is so hard that the graves cannot be dug, and bodies remain unburied. The South and West Kerry Railway was blocked with snow, and in the town of Killarney business is completely suspended.

Leitrim.

Philip Patrick Carroll, son of Dr. James Carroll, Coroner, died lately, aged 5 years.

A meeting of the employees of the Sligo, Leitrim and Northern Counties Railway was held in the clubroom, Manorhamilton, on Saturday. The chairman briefly alluded to the manner in which the company had dealt with the memorial of their servants in September.

Limerick.

The skull and arm bone of a man were found recently in a sand pit on the estate of P. Q. Hannigan, at Gardenfield. The police removed the bones to Broomcollagher Barrack. Ex-Mayor Bryan O'Donnell of Limerick City has been appointed a magistrate of the county. The selection is very popular.

Longford.

At the weekly meeting of Granard (County Longford) Guardians, Mr. J. Rielly presiding, Mr. Edward Rielly referred to the great distress in the unions, and said the seed potato was inadequate to meet it. Mr. Sexton, M. P., in his speech at Lisowel, declared that such a grant would not benefit Ireland much, and that he would advocate occupiers of holdings getting a loan of money at the same rate of interest as it was given to landlords. Mr. Gillenan said there would be some sense in that. Mr. Rielly contended that Mr. Sexton was the highest authority they had on such a subject, and it was a shame that every board of guardians in Ireland did not follow up Mr. Sexton's declarations by strong resolutions in favor of them.

Louth.

At a recent meeting of the Drogheda Corporation £50 was voted to afford employment to a number of laborers. Owing to the distress a relief fund was opened. The Irish people never want alms; they want work.

Patrick Taaffo, Orrol, Duleik, died lately at the fine old age of 87 years. Interment in Killysharven Cemetery.

Louth.

A meeting of the people of the parish of Loughborough was held on Sunday to consider the present distress and the best mode of affording relief to those in need of it. The Rev. William Joyce, who presided, said there could be no doubt about the poverty and distress of a great number of the people. He was sorry to say that a great many of his parishioners were in actual want. There was no denying it, and if the Government did not come to their relief he feared fatal consequences.

Meath.

Died, Feb. 7, at Loretto Convent, Navan, Sister M. Bridget Lyons, in the 70th year of her age and the forty first of her religious profession.

Recently as two men in the employment of Lieut-Col. Coddington, Oldbride, were plowing up a field they came upon a large flintstone. They raised it, and a cavernous aperture was visible. After a short time spent in widening the aperture and clearing away the soil, they entered, and found a passageway leading to a circular chamber, the passageway and the walls of the chamber being built of stones, without mortar or cement. At the far end of the circular chamber were some charcoal ashes and what looked like a spot where fires used to be lighted. No weapons, vessels or any other remains were found. The men informed Col. Coddington of the extraordinary discovery, and he has taken steps to make further researches.

Monaghan.

During the recent snowstorm a man named Pogue of Smithborough, disappeared, and no trace so far has been discovered.

The destruction of the new mill at Shantonagh by fire resulted in a loss of \$50,000. Quite a quantity of flax owned by farmers in the district were lost.

Queen's County.

Stephen Mangan of Killiney was accidentally killed by falling off a car while going home from Maryborough recently. The accident happened at Coolbanagher, near the Heath. He was a farmer.

William R. Grace, ex-Mayor of New York, whose political followers are now having some municipal offices divided among them by Mayor Strong New York, is a native of Queen's County.

Wexford.

Mrs. Mary Jane O'Brien died Feb. 5 at Castlelea, sincerely regretted by her family and by her numerous friends in Ireland and in the United States.

Three large and enthusiastic meetings of Federation Branches were held on Sunday at the churches of Ballinlough, Kiltullagh and Clonfad, which contains 1,500 voters in the Division of South Roscommon. Rev. Father O'Connor presided at the Ballinlough meeting and made a stirring speech.

Sligo.

A terrible rifle accident which has cast a gloom over the neighborhood occurred at Cappagh, near Coolaney, on Wednesday, by which a young man named Gallagher, aged 22 years, has been frightfully and, it is feared fatally injured. It appears Gallagher was out tracing hares in the snow, a quantity of which got into the muzzle of the gun. On starting a hare he fired and the barrel burst, causing a fracture of the skull and otherwise injuring him. Dr. Hunt was at once summoned and did all he could for the sufferer, but little hopes are entertained of his recovery. The last sacraments were administered by Rev. Father Callaghan, Adm., Coolaney.

Tipperary.

The Dublin Freeman's Journal, in a recent issue, had the following: "Mr. Condon's record as one who has never quailed when work was to be done, or suffering to be borne for Ireland, is well known. He is a royal comrade, and an unwavering supporter of that discipline which is necessary to the efficiency of the party. By those who are the enemies of that discipline and the promoters of a disorder in which lies the solitary hope of unionism. Mr. Condon has been made a special object of slanderous and venomous attack. It is fitting that his assailants should be taught that their slander is the best recommendation of an Irish member to the confidence of his colleagues."

Michael Hughes, who was charged with having caused the death of Thomas Dwyer by a blow of a stone, at Sheehyrie, June 5 last, was last week discharged from custody.

Waterford.

Charles R. Denny of May Park, Waterford, and John T. Hudson of Glenbeg, Dun garvan, are respectively High Sheriff and Under Sheriff for the county of Waterford. Mrs. L. Ryan, mother of Alderman L. A. Ryan, Waterford, died recently at Bigwood, County Kilkenny, at the age of 70 years.

Wexmouth.

The action of the stock, machinery, etc., together with the letting of lands, at Killen

Cottage, Multyfarnham, for the Administratrix of the late Walter N. Dalamer, took place recently.

Wexford.

Kate Morris of Ballyboggan, while going to mass on Sunday, discovered in a field the dead body of Moses Leary, a neighbor. It appears he died from exposure; age 60 years.

Nora and Bridget O'Connor, daughters of the clerk of Wexford Union, died recently within two days of each other.

Wicklow.

On Saturday at Newtownmountkennedy, Edward Henry Charles Wellsale, of Bromley, Groystones, was sworn in High Sheriff of the county of Wicklow for the current year before Mr. William H. H. Kennedy Mr. Edward Ellis Davidson of Fitzwilliam terrace, Bray, is sub-sheriff.

Mr. Sweetman, M. P., it is alleged, will not again seek the honor of representing his constituency in the English House of Parliament.

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Do right, and, although your neighbors may scorn and avoid you to day, in the end you will find the whole world, nature, and God on your side. Truth is the central sun of the universe. Be truth yourself.

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 commended by those most competent to judge. In this preparation is comprised every principle necessary to repair waste, and to bring up the system to full health. This condition established, the "microbe" of influenza is rendered harmless. "Maltine with Cod Liver Oil" can be obtained of all druggists.

THOUGHT IT WAS CANCER.

James McMillan, Esq., Helena Avenue, Bracondale, Toronto, Canada, writes: "I have been suffering from dyspepsia for over 20 years, and have tried every supposed cure, which in some cases gave me temporary relief, but the troubles came back again with renewed force, until I almost despair of being cured, thinking that instead of dyspepsia it must be cancer of the stomach I had. For the last three years I have been in agony from pain in the stomach, besides other symptoms innumerable, until I could not even move about from pain and weakness. At last I saw your K. D. C. advertised and procured a free sample which I found doing me good. I have used five packages and am feeling at present from pain or ache, although it is six months since I have been cured, I believe permanently.

As we press our seals not on air or water, but on materials capable of exciting the passions, so the Holy Spirit of God is only given to really believing minds capable of receiving and preserving His seal.

UNEQUALLED—Mr. Thos. Brunt, Tyendinega, Ont., writes:—"I have to thank you for recommending DR. THOMAS' ELECTRIC OIL for bleeding piles. I was troubled with them for nearly fifteen years, and tried almost everything I could hear or think of. Some of them would give me temporary relief, but none would effect a cure. I have now been free from the distressing complaint for nearly eighteen months. I hope you will continue to recommend it."

# CARDINAL LOGUE.

## Urges the Necessity for Christian Education.

### PRIESTS AND PEOPLE CONCERNED.

In a pastoral letter just issued, His Eminence Cardinal Logue, Archbishop of Armagh and Primate of all Ireland, discusses the injustice done the Christian Brothers in very trenchant terms. The letter reads:

Truly it would be a reproach to us if, while we see those outside the Church pouring out their gold like water for the spread of error, we should grudge a few coppers, from time to time, for the purpose of bringing the light of faith to those who "sit in darkness and the shadow of death," or leading back wanderers to the fold. But while consulting for the spiritual welfare of those at a distance, we must not lose sight of what is necessary to preserve the faith and promote the growth of Christian virtues among ourselves. One of the chief means to this important end is

#### THE CHRISTIAN EDUCATION OF YOUTH.

To secure such education it is not enough to have schools and crowd them with pupils; the system under which the child is trained is the principal element to be attended to. Unfortunately, over sixty years ago a system of education was foisted upon this country which makes a solid Christian education a matter of no small difficulty. It is incurably vicious in principle. By excluding every definite idea of religion during the working hours of the school; merely permitting God and His interests to appear for a few spare moments, often not permitting Him to appear at all, it tends, of its very nature, to impress the child with the idea that temporal concerns should hold the chief place in his estimation, while his spiritual interests are of very secondary importance.

It jealously excludes from the mind everything which would serve to keep the Divine presence before the child's mind or permit it to rise, even for a moment, above material things. It even cramps the child's mind and impedes intellectual development; for to carry out this system it is necessary to employ colorless and insipid books, to teach half truths, and to altogether exclude most important subjects of instruction, such as the study of either sacred or profane history. Yet this system has been maintained, in spite of every protest, by statesmen of every party, as if they were convinced that when it goes the Empire will fall along with it. It is hard to find a reasonable explanation for such action. The explanation which lies on the surface is that it is in furtherance of a policy which has long been the bane of this country—the policy of subordinating the rights of the great body of the people to the interests or even the whims of a few. This is probably the real explanation, but it is far from being a reasonable one. It is the only explanation which could be given for the course taken on a recent memorable occasion, when most of the members of the National Board at last became convinced of the expediency of making denominational in principle schools which the people of every creed had already made denominational in fact. Resolutions meant to give effect to this view, though so hedged round and fined down that they could not possibly trench on the rights of any, were twice quashed by the Government. As far as anyone can see, they were quashed in obedience to a cry raised by a small section of the community, a section which supplies ten per cent. of the children attending the schools, a sec-

tion whose practice is in conflict with their teaching; for in all Ireland there are no people more jealously anxious to have their own schools exclusively to themselves, wherever they can possibly have them so.

Probably to the same cause may be traced the hesitation in dealing with the claims of the Christian Brothers; and now that they are about to be dealt with, we shall have great reason to rejoice if the same cause do not lead to a settlement that is halting and unsatisfactory. I thought it right to direct your attention to this matter, because it is one in which the dearest interests of yourselves and your children are concerned.

#### IT IS NOT MERELY A QUESTION FOR BISHOPS AND PRIESTS,

it is a question for our Catholic people. It is for them to see that the protest against this vicious system be kept up, that it be not drowned by the din of political conflict or silenced to meet the exigencies of political parties. The keeping of this important question well to the front need not interfere with the most energetic efforts to secure the right of self-government or any other right necessary for the welfare of the country. On the contrary the training of the young, not only in secular knowledge, but in the principles of virtue and religion seems to be an indispensable preparation for the right use of any measure of freedom extended to them. We have many lamentable examples, at the present day, of how liberty may be abused by men who have been brought up in the Godless atmosphere of mere secular schools. We find very few of those who are striking at the very foundations of civil society, wanting in what the world calls education; but they are wanting in that religious training which not only makes good Christians, but good citizens. We see how, even in Catholic Hungary, the boon of self-government so energetically fought for and so successfully won has become, in the hands of unscrupulous politicians, an instrument for the persecution of the Church and for the destruction of those sacred principles upon which the well-being of the family and civil society so much depends, the principles of Christian marriage. This then is a question which cannot be safely lost sight of, neither can it be sacrificed for temporary political needs nor satisfied by worthless compromises which, while they seem to make concessions, leave the root of the evil untouched.

#### An Honest Offer.

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

For remedy on above liberal terms, address: **MUSICAL INHALATION CO., 450 YONGE ST., TORONTO, ONT.**

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What we believe is right is more often so because it grinds our axe than otherwise.

Never did any soul do good but it came rejoinder to do the same again with more enjoyment.

#### If the Baby is Cutting Teeth

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

#### Malibran and Paganini.

In his recently published memoirs Mr. George Augustus Sala recites an incident of his early life which illustrates very well the different rewards expected for friendship. His mother, who, after the death of her husband, gave lessons in music to support her little family, was accustomed to give an annual concert, for which many great musicians gave her their services. Others, however, demanded their regular fee, and Mr. Sala tells this story of calls made by his mother upon Mme. Malibran, a great singer, and Sig. Paganini, the violinist.

"Then came the more formidable question of the claims of Malibran and Paganini. My mother, a lady of great sagacity and fertility of resource, thought that something might be done in the way of exciting a lenitive influence in the minds of the two great musicians if she took me with her when she called to pay her dues. So I was duly washed, and waxed, and polished up—I believe, even, that my hair was curled—and in a new "skeleton" suit and a very large white cambric collar and a frill round it, I was taken, first to the hotel—I forget its name—where Malibran was staying. The renowned singer smiled, patted me on the cheek, chucked me under the chin, told me to be a good boy, and very calmly took the thirty-five pounds ten shillings which with trembling hands my mother placed on the table.

She had a good cry, poor woman, in the fly which conveyed us to the Old Ship, where Paganini was stopping. I can see him now—a lean, wan, gaunt man in black, with bushy hair—something like Henri Rochefort, and a great deal more like Henry Irving. He looked at me long and earnestly: and somehow, although he was about as weird a looking creature as could well be imagined, I did not feel afraid of him. In a few broken words my mother explained her mission, and put down the fifty guineas on the table. When I say that he washed his hands in the gold—that he scabbled at it, as David of old did at the gate—and grasped it and built it up into little heaps, panting the while, I am not in any way exaggerating. He bundled in up at last in a blue cotton pocket-handkerchief with white spots, and darted from the room. And we—my poor mother convulsively clasping my hand—went out on the landing and were about descending the stairs when the mighty violinist bolted again from his bedroom door. "Take that, little boy," he said, "take that," and he thrust a piece of paper, rolled almost into a ball, into my hand. It was a bank note for fifty pounds.

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

	CLOSE.	DEPT.	
	a.m.	p.m.	a.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	3.25	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	3.00	12.35pm 8.50
	a.m.	p.m.	a.m.
	noon	8.35	2.00
		2.00	7.50
G. W. R.....	6.30	4.00	10.45 8.30
		9.30	
U. S. N. Y.....	6.30	12.00	noon 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 9.30 p.m., and on Thursdays at 7.15 p.m. Supplementary mails to Mondays and Thursdays close occasionally on Tuesdays and Fridays at 12 noon. The following are the dates of English mails for the month of March: 4, 5, 7, 9, 11, 14, 15, 16, 18, 21, 22, 25, 26, 27, 28, 30.

N.B.—There are branch post offices in every part of the city. Residents of each district should transact their Savings Bank and money order business at the local office nearest to their residence, taking care to notify their correspondents to make orders payable at such Branch Postoffice.

T. C. PARSONS, P.M.

**SEALED TENDERS** marked "For Mounted Police Clothing Supplies," and addressed to the Honourable the President of the Privy Council, will be received up to noon on Tuesday, 16 March, 1895. Printed forms of tender containing full information as to the articles and quantities required, may be had on application to the undersigned. No tender will be received unless made on such printed forms. Patterns of articles may be seen at the office of the undersigned. Each tender must be accompanied by an accepted Canadian bank cheque for an amount equal to ten per cent of the total value of the articles tendered for, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to supply the articles contracted for. If the tender be not accepted the cheque will be returned. No payment will be made to newspapers inserting this advertisement without authority having been first obtained. FRED WHITE, Comptroller N. W. M. Police Laws February, 15th 1895

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St. Alphonsus Club:

Rev. Father Ryan, Rector of St. Michael's Cathedral, lectured last evening on "The Catholic View of Dante," in the Hall of St. Alphonsus Club before a crowded audience.

After a few pleasant introductory remarks very complimentary to the gentlemen of the St. Alphonsus Club, and expressing the deep interest he took in this work, the Rev. lecturer said in part.

It may be asked why he had selected Dante as his subject, and who is Dante anyhow? Answering the last question first the lecturer said, "Dante is one of the greatest poets that ever lived. Macaulay says: 'Dante was the earliest and greatest writer of his country.' He may be called the creator of modern literature, and the greatest writer of any country. Therefore it is fitting that the members and friends of a literary club shall know something about him. But even if Dante was not the greatest, he was a poet of the Catholic Church, and hence a Catholic literary society should know much about him. And this more especially as the great Catholic poet had been claimed by non-Catholics as their own. When Protestants, Agnostics, Infidels and Pagans, lay claim to him it is a sign he must be worth having. Catholics alone have a right to him, for he is essentially and emphatically a Catholic poet, and this the lecturer would briefly prove.

One of Dante's latest and best commentators Dr. Hettinger says: "He anticipated the most pregnant developments of Catholic doctrine, mastered its subtlest distinctions and treated its hardest problems with almost faultless accuracy. Were all the libraries in the world destroyed, and the Holy Scriptures with them, the whole Catholic system of doctrine and morals might be almost reconstructed out of the Divina Comedia." And Cardinal Manning says: "I hope Catholics will awaken to a sense of the not inculpable neglect of the greatest of poets, who, by every title of genius, and by the intensity of his whole heart and soul, is the master-poet of the Catholic Faith. It may be said that after the Paradise of Dante, nothing remains for us but the Beatific Vision."

Surely such a poet and such a work are well worthy the attention and study of a Catholic Literary Society.

The lecturer would not consider Dante as a poet merely, or as a philosopher, much less as a politician or a historian. He would consider him only as a religious teacher, as a theologian: and he would show from a brief summary of his great poem that Dante's teaching was thoroughly Catholic. Taking the poem in its three great parts the lecturer went on to prove with cogent argument and abundant illustration that Dante's Inferno was the place of eternal punishment of unrepented mortal sin, the creation of the retributive justice of God, that the Purgatorio was the intermediate state of satisfactory penance, and intercessory prayer, and that Paradise is the everlasting dwelling place where the eternal God manifests Himself to the angels who remained faithful, and to the glorious company of the saints who, while on earth, by Faith, Hope, and Charity, by prayer and good works, by sacraments and sufferings merited the kingdom and crown in heaven.

The strongest argument given to prove that Dante was a Protestant and precursor of Luther is, that he places a Pope in hell. Such reasoning shows an utter misconception of Catholic teaching regarding the Pope. The successor of St. Peter is infallible, but he is not impeccable. As Vicar of Christ and divinely appointed guardian of Christian Faith and morals, he cannot in his official capacity teach what is erroneous. But he can commit sin, and if he die in a state of mortal sin he is condemned to hell. Such is Dante's teaching as a matter of Catholic faith. As to the matter of fact that Pope Boniface VIII. did deserve to be so condemned it was simply Dante's private and prejudiced opinion in which the poet was wrong. Dante was a great Catholic poet, but he was not infallible in matters of historic fact.

Two hundred and fifty-eight Popes have sat in Peter's chair; many of them were martyrs; many, saints and doctors, and all can compare most favorably with any line of rulers that ever lived.

In concluding, the rev. lecturer drew a striking contrast between the religious teaching of Dante's great poem and Tennyson's "In Memoriam." The last word of the religious teacher of Protestantism is:

"So runs my dream—But what am I:  
An infant crying in the night,  
An infant crying for the light;  
And with no language but a cry!"

While the great Catholic poet leads the soul through prayer and penance to the realms of Light Eternal, and eternal rest.

"It may not be  
That one who looks upon that light can turn  
To other object, willingly, his view.  
For all the good, that will may cover, there  
Is summ'd, and all, elsewhere defective,  
Found complete."



**FATHER KOENIG'S NERVE TONIC**  
Well Satisfied. 11  
Stephan S. Dak, April, 1893.  
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