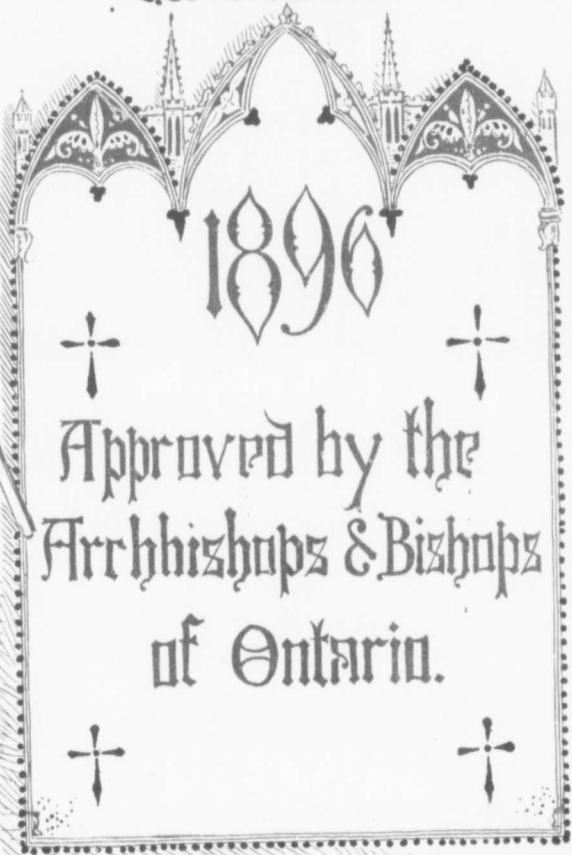


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The Catholic Almanac.

OF ONTARIO.



1896

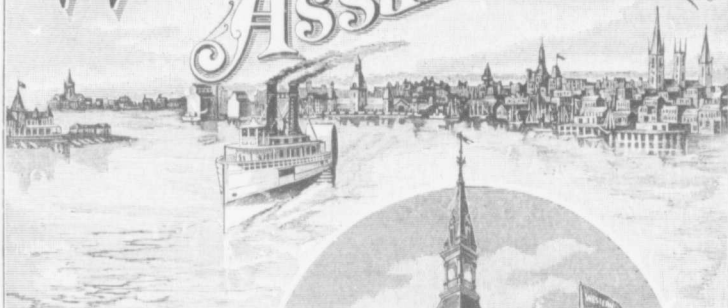
Approved by the
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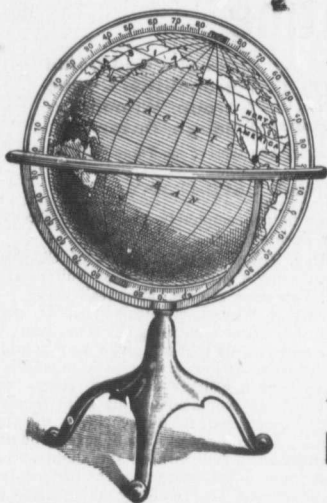
GUELPH, July, 1895.

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READ WHAT THOSE WHO HAVE USED IT SAY:

J. K. Foran, Lit. D., Editor of the *True Witness*, Montreal, says: "During all the month of November, 1893, I have been suffering from a severe cold, a semi-attack of *La Grippe* (if I might so call it). It had worn me down very much, and as my work had almost doubled during these past four weeks, I felt that before long I would suddenly collapse altogether. I have been so accustomed, in my capacity of editor, to read Dr. Laviolette's advertisements, that I paid little attention to them. You know the old saying about familiarity. I looked upon them with the eyes of an editor glad to have as many as possible of these notices, but I never thought of them as announcing a remedy that I might require. However, so severe were my attacks of coughing that I determined to try Dr. Laviolette's Syrup of Turpentine. I bought a twenty-five cent bottle, used it, bought a second one, and before I had taken the half of the latter I was completely and entirely well; all traces of the cold had disappeared and the accompanying weakness and pains were gone. It is in order to "give to Caesar what is due to Caesar" that I send this totally spontaneous testimonial."

Rev. Canon F. X. Trépanier, Montreal, says:—"I am happy to say that the use of two bottles of Dr. Laviolette's Syrup of Turpentine has procured me great relief from affections of the kidneys and of the throat from which I have suffered for a great many years. The result in my case is a certain proof of the excellence of this remedy, and I can only wish for the good of humanity that this precious syrup may become known every where."

Rev. C. A. M. Paradis, Priest, O.M.I., Lake Temiscamingue, says: "It is my duty to testify to the excellence of Dr. Laviolette's Syrup of Turpentine. I have used it for the treatment of an acute laryngitis from which I suffered over nine years. One

large bottle completely cured me. Accept my sincere thanks."

Rev. Sister Octavien, Sister of Charity, Providence Convent, corner of Fullum and St. Catherine streets, Montreal, says: "I certify that Dr. Laviolette's Syrup of Turpentine, which I am using for some time, is the only remedy that has given me a notable relief from Asthma, a disease from which I have been a sufferer for many years, and which had become so serious as to require my dispensation from occupation of any kind. I have been treated by several physicians abroad, but without the slightest result; and do here state that the progressive improvement which is daily taking place in my health by the use of this Syrup, gives me entire confidence in a radical cure."

Rev. Sister Thomas Corsini, Sister of Charity, Providence Convent, corner of St. Hubert and St. Catherine streets, Montreal, says: "I consider it is my duty to certify that, being a sufferer from Chronic Bronchitis for over twenty-two years, the use of Dr. Laviolette's Syrup of Turpentine has given me great relief. The cough has diminished and sleep has returned gradually."

Philomène Roger, Lay Sister, Providence Asylum, corner of St. Hubert and St. Catherine streets, Montreal, says: "Suffering for a long time from an obstinate cough which allowed me very little rest, I was advised to try Dr. Laviolette's Syrup of Turpentine. After the use of a few bottles the cough completely disappeared."

The Rev. Sisters of St. Anne's Convent, St. Cunégonde, say: "We have used Dr. Laviolette's Syrup of Turpentine with the greatest satisfaction."

Rev. Mother Superior, of Convent of the Holy Name, Sarnia, Ont., says: "During the past two years we have frequently used Dr. Laviolette's Syrup of Turpentine and I think it an excellent remedy."

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ILLUSTRATED
Catholic Almanac of Ontario

FOR

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WITH

CLERGY LIST.

APPROVED BY THE

ARCHBISHOPS AND BISHOPS OF ONTARIO.

“The Catholic Calendar is, in fact, but the Almanac of the ‘New heavens and the new earth,’ which the Lord of Mercy hath created for Himself and us. It faithfully represents to the Christian soul the annual course of the ‘Sun of Righteousness’ passing through His cycle of love, to warm and to cheer, to nourish and give growth, to ‘the planting of His right hand’ in the vineyard of His Church.”—*Wiseman*.

PUBLISHED BY

THE SISTERS ADORERS OF THE PRECIOUS BLOOD.

TORONTO, 1896.

THE OLD YEAR'S BLESSING.

I am fading from you,
But one draweth near,
Called the Angel Guardian
Of the coming year.

If my gifts and graces
Coldly you forget,
Let the New Year's Angel
Bless and crown them yet.

I brought Good Desires,
Though as yet but seeds;
Let the New Year make them
Blossom into Deeds.

May you hold this Angel
Dearer than the last,—
So I bless his Future,
While he crowns my Past.
—Procter.

ASTRONOMICAL CALCULATIONS FOR 1896.

(Calculated expressly for this Almanac.)

CHRONOLOGICAL CYCLES.

Dominical Letters	E. D.	Solar Cycle	1
Epoct	15	Roman Indiction	9
Lunar Cycle, or Golden Number	16	Julian Period	6609

The Year 5656-7 of the Jewish Era, the year 5637 commences at sunset on September 7th.
The Year 1314 of the Mohammedan Era, or the Era of the Hegira, begins 12th May, 1896.
The 60th year of Queen Victoria's reign begins June 20th, 1896.
The 120th year of the Independence of the United States begins July 4th, 1896.
The first day of January, 1896, is the 2,413,560th day since the commencement of the Julian Period.

ECLIPSES IN 1896.

- There will be four Eclipses during 1896, two of the Sun and two of Moon.
- I. An Annular Eclipse of the Sun, February 13th, invisible in N. America.
 - II. A Partial Eclipse of the Moon, February 28th, invisible in N. America; visible generally in Europe, Asia and Africa.
 - III. A Total Eclipse of the Sun, August 8th, invisible in N. America.
 - IV. A Partial Eclipse of the Moon, August 22nd, visible in N. America.

TIMES OF THE PHASES. (Eastern Standard Time.)

		D. H. M.			D. H. M.
Moon enters Penumbra	August 22	11 7	p.m.	Moon leaves Shadow	August 23 3 30
Moon enters Shadow	" 23	0 25	a.m.	Moon leaves Penumbra	" 23 4 48
Middle of the Eclipse	" 23	1 58	a.m.		

Magnitude of the Eclipse, 0.71 (Moon's diameter, =1.0.)
First contact with the shadow, 101° to E; last contact with shadow, 133° to W. From the N point of the Moon's limit in each case for direct image.

MORNING AND EVENING STARS.

VENUS is a Morning Star to July 9th, afterwards an Evening Star. MARS is a Morning Star to December 11th, then Evening. JUPITER is a Morning Star to January 24th, an Evening Star to August 11th, and a Morning Star to end of year. SATURN is a Morning Star to May 5th, an Evening Star to November 13th, afterwards a Morning Star. MERCURY will be visible as an Evening Star about January 24th, May 16th, and September 13th, and as a Morning Star about March 5th, July 3rd, and October 24th. The Satellites of JUPITER are not visible from July 14th until September 9th. JUPITER being too near the Sun, MARS will be in opposition to the Sun, November 10th.

THE SEASONS (Standard Time.)

Sun enters Aries—Spring begins	March 19th, 9 p.m.
Sun enters Cancer—Summer begins	June 20th, 5 p.m.
Sun enters Libra—Autumn begins	Sept. 22nd, 8 a.m.
Sun enters Capricorn—Winter begins	Dec. 21st, 2 a.m.

HOLIDAYS OF OBLIGATION IN ONTARIO.

ALL Sundays in the year; Circumcision of Our Lord, January 1st; Epiphany, January 6th; Ascension of Our Lord, May 14th; All Saints' Day, November 1st; Immaculate Conception, December 8th; Nativity of Our Lord, Christmas Day, December 25th.
On days of obligation every Catholic who has reached the years of understanding is obliged, unless hindered by sickness or other sufficient cause, to hear Mass and rest from servile work.

FASTING DAYS OF OBLIGATION.

ALL the week days of LENT; Wednesdays and Fridays of ADVENT; the EMBER DAYS, four times a year, being the Wednesdays, Fridays and Saturdays next after (1) the first Sunday in Lent, (2) after Whitsunday, (3) after the 14th September, (4) after the third Sunday in Advent; the VIGILS of Pentecost (May 23rd), of the Solemnity of the Assumption (August 15th), of All Saints' (October 31), of the Immaculate Conception (December 7), of Christmas (December 24). If a feast fall on Monday the vigil is kept on the Saturday preceding. Sunday is never a fast day.

ABSTINENCE DAYS.

ALL FRIDAYS in the year, excepting Christmas Day when it falls upon a Friday; Wednesdays and Fridays in Lent and Advent; Saturdays in Holy Week; the Ember days; the Vigils of Pentecost, of the Solemnity of the Assumption, of All Saints, and of Christmas.

On a day of abstinence flesh meat is not allowed.

Solemnizing of Marriages is not allowed, except by special dispensation, from the first Sunday in Advent until after Epiphany, and from the beginning of Lent until the Sunday after Easter.

RATES OF POSTAGE.

LETTERS addressed to any place in Canada or the United States, 3 cents per ounce or fraction of an ounce. Local or drop letters for local delivery 1 cent per ounce. Where delivery by letter carrier has been established, 2 cents per ounce. Letters addressed to any country in the Universal Postal Union, which embraces Europe (including Great Britain and Ireland), the larger part of Asia, certain portions of Africa, and a number of countries in South America, are 5 cents per 3 ounces.

POST CARDS.—Post cards for delivery in Canada or United States are 1 cent each; for delivery in thereon, may be sent by mail within the Dominion of Canada. Private post cards, prepaid by a one cent postage stamp affixed thereon, may be sent by mail within the Dominion of Canada.

NEWSPAPERS.—Newspapers and periodicals printed and published in Canada, mailed by the publishers in the Post Office at the place where they are published, and addressed to regular subscribers in Canada, and the United States, or to newdealers in Canada, are transmitted by mail to their respective addresses free of postage. British newspapers and periodicals brought by mail to Canadian booksellers or news agents, may be posted by them to regular subscribers in Canada free of postage. If brought from foreign newspapers or periodicals now ever imported may also be reposted to subscribers in Canada at the same rate payable by postage stamps. Newspapers and periodical publications printed and published in Canada, issued less frequently than once a month, addressed to regular subscribers or news agents, are liable to a rate of 1 cent per pound, or fraction thereof. On all newspapers and periodicals posted in the Dominion, other than those addressed from the office of publication, to regular subscribers or news agents weighing not more than one ounce each may be posted if prepaid by postage stamp $\frac{1}{2}$ cent each.

MISCELLANEOUS MATTER.—On all book packets, pamphlets, circulars, prices current and other matter wholly in print, and on packages of seeds, cuttings, bulbs, roots, etc., the rate is 1 cent for each four ounces or fraction thereof.

On maps, prints, drawings, engravings, lithographs, photographs, circulars produced by a multiplying process easy to recognize, but not type-written, nor in such a form as to resemble type-writing; exhibitor's entry tickets for Dominion or Provincial Exhibitions, botanical and entomological specimens, when properly put up, so as to prevent injury to the contents of the mails; sheet music, whether printed or written, including music books whether stitched or bound; book or newspaper manuscript, whether type-written or hand-written, printer's proof sheets, whether corrected or not; such partly printed and insurance policies, renewal receipts when attached to the policies, insurance receipts sent in bulk from head offices to agents, militia and school returns, customs manifests, voters lists when written or partly returns on official blanks, and all partly printed and partly written Provincial Government documents, statute labor returns, municipal returns in general, blank books, printed forms entirely blank and printed stationery, the rate of postage is 1 cent for each two ounces.

PATTERNS and SAMPLES.—On patterns or samples of merchandise or of goods for sale, not exceeding 24 ounces, the rate to any place within the Dominion is 1 cent per four ounces.

CLOSED PARCELS.—Closed parcels not exceeding five pounds in weight may be posted at any Post Office in Canada for conveyance to any other Post Office in the Dominion at the following rates: For each parcel weighing not more than four ounces, 6 cents; for each additional four ounces or fraction thereof, 6 cents.

For Great Britain and Ireland the rate is 20 cents for one pound and 16 cents for each additional pound. The limit of weight is eleven pounds.

MERCHANDISE.—On merchandise of all descriptions not entitled to pass at a lower rate, and not excluded from the mails by the general prohibitory regulation with respect to objectionable matter, the rate is 1 cent per ounce or fraction thereof.

REGISTRATION.

All classes of matter sent by inland post may be registered, and the fee therefor is 5 cents.

FREE LETTERS.

All letters and other mailable matter addressed to, or sent by, the Governor-General of Canada, or to or by his Secretary or other Officer at Ottawa.

All letters and other mailable matter addressed to the Public Departments at Ottawa and franked as being of an official character; all correspondence addressed to the Ministers in charge of the said Departments or to their Private Secretaries, or to the Deputy Heads or Secretaries of the same, or to any branch or division of a Department, or to the officer at the head thereof in his official capacity and under his official title.

All letters and other mailable matter addressed to or sent by the Speaker or Chief Clerk of the Senate or of the House of Commons or to or by the Librarian of Parliament, as well as all mail matter directed to the Senate, to the House of Commons or to the Library of Parliament at Ottawa.

Letters and other mailable matter addressed to or by any Member of the Senate or of the House of Commons while at Ottawa during any session of Parliament, or during the ten days next before the meeting of Parliament.

Letters and other mailable matter addressed to or sent by the Chief Post Office Inspector, or to or by the Post Office Inspectors on Post Office business.

All letters containing a remittance on account of the Public Revenue sent by any Postmaster in Canada to a Bank or Bank agency; and all remittances or acknowledgments sent by a Bank or Bank agency on account of Public Revenue to any Postmaster in Canada.

The Epiphany.

(Written for the Catholic Almanac of Ontario.)

ALTHOUGH not first in order of time, still the most solemn, and in many respects the most historically interesting, feast of this month is the Epiphany, known also as Little Christmas, Christmas of the Gentiles and Twelfth Night. The last name is derived from the fact that the feast is celebrated twelve days after Christmas. The other titles are still more closely woven in its origin and establishment; for there was a period when the Epiphany and Christmas were celebrated on the same day, and they were so kept by the Greeks even to quite a late period. The Nativity retained its name in the offices of the Church, while the former took the title of Epiphany from a Greek word signifying manifestation. Two other manifestations of Jesus Christ are commemorated on this day; that at His baptism, and that of His divine power in changing water into wine at the marriage feast of Cana when He manifested His glory to His disciples. But its special devotion so far as we Gentiles are concerned is gratitude to God for translating us to the Kingdom of Light and calling us to a knowledge of His Son in the person of the Magi, who following the miraculous star came up with presents to adore "Him who was born King of the Jews." Many must have seen the star, although the number who followed it was small, and according to several ecclesiastical writers, three and three only, whose names are given as Gaspar, Melchior and Balthasar. The gospel narrative is indefinite as to the country whence these Magi came. Interpreters for different reasons have assigned Persia, Chaldea, Mesopotamia and Arabia Felix as their home.

From whatever country they came, their journey was beset with many difficulties which would have deterred men less resolute. But the star was the call of God. They follow it, and by its guidance reach Jerusalem; when it suddenly disappears. Being left to their own judgment they naturally pursue their enquiry in the royal city and even at the very court of Herod; "Where is He that is born King of the Jews? For we have seen His star in the East and have come to adore Him." The Magi probably supposed that the birth of the Messiah would be most welcome news. The event had been long expected and the time was known to be at hand. How differently did the wicked Herod receive the intimation. He was filled with jealousy, and the city with alarm. The wise men learned from the great council of the Jews that Bethlehem was to

have the honor of being the birth-place of the promised Messiah. Thither therefore with simplicity of purpose they bend their steps, discouraged neither by the coldness which the Jews displayed, nor by the thought that they had not yet reached their journey's end. After leaving Jerusalem the star again appeared and guided them to the stable where "they found the Child with Mary His mother; and falling down they adored Him; and opening their treasures, they offered Him gifts; gold, frankincense and myrrh." It was a custom among Eastern people when first visiting a King or Prince to offer him presents. The Magi therefore offered some of the most valuable treasures and products of their country, but which according to the Fathers of the Church have a deep spiritual signification. Gold was presented to our Lord to express His royal dignity. Frankincense which was used in sacrifice was suitable to be offered to God. Myrrh which was employed in embalming bodies suited the Messiah as Man and Redeemer Who would die for the world. These gifts also signified the presents we should make to God; charity symbolized by the gold; prayer and devotion, by frankincense; and the proper government of our passions and affections, by myrrh. But far more significant must have been the sentiments of their heart, as these wise and holy men knelt before the new-born King. The trappings of royalty and the surroundings of majesty were lacking. But there was that which spake to their soul—and the star which was but a faint ray gave place to the Sun of justice now illumining their soul. Prefigured by the Queen of Saba in her visit to King Solomon, the Magi were "the Kings of Tharsis and the islands offering presents; the Kings of the Arabians and of Saba bringing gifts." They are a lesson to all in the journey of life by their fidelity, their generosity and their piety.

When about to return home they received word from God to go by a different way, so that they took another road into their own country. They spent their after-life in the fervent service of God and are said to have been baptized in Persia by St. Thomas the Apostle. Their bodies were translated to Constantinople under the early Christian Emperors. Thence they were conveyed to Milan and afterwards to Cologne. There in the stately Cathedral, encased in gold and surrounded by gifts emulating their own, one may see the skulls of the three Magi, to this day called "the three Kings of Cologne."

CALENDAR

"For a Child is born to us, and a Son is given to us, and the government is upon His shoulder."
 —ISAIAH IX, 6.
 "For this day is born to you a Savior, who is Christ the Lord, in the City of David." —LUKE II, 11.

D.W.	D.M.	C.		SUN.		SUN	MOON
				Rises.	Sets.		
W.	1	w.		h. m.	h. m.	m.	h. m.
			CIRCUMCISION OF OUR LORD. HOLYDAY OF OBLIGATION.				
			Octave of S. Stephen.	7 52	4 52	4	5 43
T.	2	r.	Octave of S. John.	7 52	4 52	4	7 4
F.	3	w.	Octave of Holy Innocents.	7 52	4 53	5	8 25
S.	4	r.		7 52	4 54	5	9 42
Vigil of Epiphany.				Gospel, Matt., ii., 19-23: And coming he dwelt in a city called Nazareth.			
S.	5	w.	Vigil of Epiphany.	7 52	4 55	6	10 59
M.	6	w.	EPIPHANY. HOLYDAY OF OBLIGATION.	7 52	4 56	6	a.m.
T.	7	w.	Of the Octave.	7 51	4 57	6	0 15
W.	8	w.	Of the Octave.	7 51	4 58	7	1 32
T.	9	w.	Of the Octave.	7 51	5 0	7	2 48
F.	10	w.	Of the Octave.	7 50	5 1	8	4 4
S.	11	w.	Of the Octave.	7 50	5 2	8	5 16
First Sunday after Epiphany.				Gospel, Luke ii., 42-52: Jesus is found amongst the doctors.			
S.	12	w.	Of the Octave.	7 50	5 4	8	6 20
M.	13	w.	Of the Octave.	7 49	5 5	9	7 16
T.	14	w.	S. Hilary, Bp., C. and D.	7 49	5 6	9	sets.
W.	15	w.	S. Paul the Hermit.	7 49	5 7	10	5 54
T.	16	r.	S. Marcellus, P.	7 49	5 8	10	7 2
F.	17	w.	S. Anthony, Abb.	7 48	5 10	10	8 8
S.	18	w.	S. Peter's Chair at Rome.	7 48	5 11	11	9 10
Second Sunday after Epiphany.				Gospel, John ii., 1-11: The Marriage of Cana.			
S.	19	w.	Most Holy name of Jesus.	7 47	5 12	11	10 11
M.	20	r.	S S. Fabian and Sebastian, MM.	7 46	5 13	11	11 13
T.	21	r.	S. Agnes, V. and M.	7 45	5 14	11	a.m.
W.	22	r.	S S. Vincent and Anastasius, MM.	7 44	5 15	12	0 16
T.	23	w.	Espousals of the B.V.M.	7 44	5 16	12	1 20
F.	24	r.	S. Timothy, Bp. and M.	7 43	5 18	12	2 27
S.	25	w.	Conversion of S. Paul.	7 42	5 19	13	3 35
Third Sunday after Epiphany.				Gospel, Matt., viii., 1-13: Christ heals the Centurion's Servant.			
S.	26	w.	The Holy Family, Jesus, Mary and Joseph.	7 41	5 20	13	4 43
M.	27	w.	S. Vitalianus, P. and C.	7 40	5 22	13	5 48
T.	28	w.	S. John Chrysostom, Bp. C. and D.	7 39	5 23	13	6 42
W.	29	w.	S. Francis de Sales, C. and D.	7 38	5 24	13	rises.
T.	30	w.	S. Felix IV., P. and C.	7 37	5 26	14	5 59
F.	31	w.	S. Peter Nolascus.	7 36	5 27	14	7 20

MOON'S PHASES.

	D.	H.	M.		D.	H.	M.
Last Quarter.....	7	10	25 A.M.	First Quarter.....	22	9	42 P.M.
New Moon.....	5	5	19 P.M.	Full Moon.....	30	3	55 A.M.

ABBREVIATIONS.—Ap., Apostle; M., Martyr; P., Pope; Abp., Archbishop; Bp., Bishop; C., Confessor; D., Doctor; Abb., Abbot; V., Virgin; W., Widow; K., King; Q., Queen; Fr., Priest; H., Hermit; Color of Vestments, w., White; r., Red; g., Green; v., Violet; b., Black.

Saint Scholastica.

(Written for the Catholic Almanac of Ontario.)

THE Church dedicates this month of February to the Holy Family, and while keeping our attention upon this fruitful devotion it will be of service surely to call to mind some of the virtues of a saint, who for more than thirteen hundred years has lived in tradition as a model of sisterly affection, while the power of her example and sanctity continues to this day, drawing to her shrine and that of her glorious brother innumerable pilgrims.

Who has not heard of the great love Saint Scholastica bore her twin brother the great Saint Benedict—whose feast follows close in the next month! When Saint Benedict founded his Monastery on Monte Cassino, his sister Saint Scholastica followed him to establish a community of women to live under the same rule in a convent similarly situated on an adjacent mountain peak, and in sight of Saint Benedict's monastery. So were established the most ancient monastic sanctuaries of the West—retreats of learning as well as of sanctity.

On the highest point of Monte Cassino is raised an altar over the very bodies of Benedict and Scholastica. Born together, they lived ever near each other, and but a few days' interval separated their souls' departure for that heavenly home they together sighed for; and together now they await the resurrection of the body.

"Monte Cassino, round whose rugged peak
The very cloisters in their beauty climb;
Souls on this summit still perfection seek;
Beholding at their feet the things of time,
As forests, from this mountain top are seen
Dwarfed into littleness. The grave, calm rule
Of Holy Benedict is here their School,
To win each thought, each wish from scenes
terrene;

While I a Pilgrim from a land afar,
Have claimed the gracious privilege as mine
To visit, and to honor at their shrine,
Saint Benedict and Saint Scholastica.

—Eliza Allen Starr.

Saint Scholastica visited her brother once

a year, and since no woman could be allowed within the Monastery, Saint Benedict with some of his monks met her at a house not far distant. On the occasion of the last meeting before the death of Saint Scholastica, Saint Gregory relates that the sister foreknowing it would be their last meeting upon earth, implored her brother to delay his return until the next day. Saint Benedict, unwilling to transgress his monastic rule, told her he could not pass a night outside his monastery. S. Scholastica finding him resolved, laying her hands joined on the table and her head upon them, with many tears begged of Almighty God to interpose in her behalf. Her prayer was scarce ended, when there arose such a storm of rain, thunder and lightning, that neither Saint Benedict nor any of his companions could set a foot out of doors. He complained to his sister, saying: "God forgive you sister, what have you done?" She answered: "I asked you a favor, and you refused it me; I asked it of Almighty God, and he has granted it me."

The next morning they parted, and three days after Saint Scholastica died in her solitude. Saint Benedict was then alone in contemplation on Mount Cassino, and lifting up his eyes to heaven, he saw the soul of his sister ascending in the shape of a dove. Filled with joy at her happy passage, he gave thanks for it to God, and declared her death to his brethren, some of whom he sent to bring her corpse to his monastery; where he caused it to be laid in the tomb which he had prepared for himself. This was about the year 543.

"A faithful friend is the medicine of immortality; and they that fear the Lord shall find him."—ECCLES. vi., 16.

"No virtue is more necessary to us all than a modest simplicity."—S. CYRIL.

CALENDAR			"The blessings of thy father are strengthened with the blessings of his fathers; until the desire of the everlasting hills should come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren."—GEN. xlix., 26. "And he went down with them, and came to Nazareth; and was subject to them."—LUKE ii., 51.				SUN.		SUN	MOON
			Rises.	Sets.	Slow	Rises.				
D. W.	D. M.	C. r.	h. m.	h. m.	h. m.	h. m.				
S.	1	r.	S. Ignatius, Bp. and M.	7 35	5 29	14	8 40			
Septuagesima Sunday.										
Gospel, Matthew xx., 1-16: The laborers in the vineyard.										
S.	2	v.	Septuagesima Sunday.	7 34	5 30	14	10 1			
M.	3	w.	Purification of B. V. M.	7 33	5 32	14	11 20			
T.	4	r.	Prayer of our Lord in the garden.	7 32	5 34	14	a. m.			
W.	5	r.	S. Agatha V. and M.	7 31	5 35	14	0 37			
T.	6	w.	S. Hyacinth Mariscotti.	7 30	5 36	14	1 55			
F.	7	w.	S. Romuald, Abb.	7 28	5 37	14	3 9			
S.	8	w.	S. John of Matha.	7 27	5 39	14	4 16			
Sexagesima Sunday.										
Gospel, Luke viii., 4-15: The sower went out to sow his seed.										
S.	9	v.	Sexagesima Sunday.	7 25	5 40	14	5 13			
M.	10	w.	S. Scholastica.	7 24	5 42	14	5 59			
T.	11	r.	Com. of the Passion of Our Lord.	7 22	5 43	14	6 37			
W.	12	r.	S. Telesphorus, P. and M.	7 21	5 45	14	7 4			
T.	13	w.	S. Gregory II, P. and C.	7 19	5 46	14	sets.			
F.	14	w.	S. Agatho, Pope, C.	7 18	5 47	14	6 59			
S.	15	r.	S. Martina V. and M.	7 17	5 48	14	8 2			
Quinquagesima Sunday.										
Gospel, Luke xviii., 31-43: Jesus gives sight to the blind man.										
S.	16	v.	Quinquagesima Sunday.	7 15	5 49	14	9 3			
M.	17	r.	S. Hyginus P. and M.	7 14	5 51	14	10 5			
T.	18	w.	S. Raymond of Pennafort.	7 13	5 52	14	11 8			
W.	19	v.	Ash Wednesday.	7 12	5 53	14	a. m.			
T.	20	s.	S. Cyril of Alexandria, Bp. C. and D.	7 10	5 55	14	0 13			
F.	21	r.	Crown of Thorns of Our Lord.	7 8	5 56	14	1 20			
S.	22	w.	St. Peter's Chair at Antioch.	7 6	5 57	14	2 28			
First Sunday in Lent.										
Gospel, Mathew iv., 1-11: Jesus is tempted by the devil.										
S.	23	v.	1st Sunday of Lent.	7 5	5 59	14	3 30			
M.	24	w.	Our Lady of Lourdes.	7 3	6 0	13	4 27			
T.	25	r.	S. Mathias, Apostle.	7 2	6 1	13	5 16			
W.	26	w.	Ember Day, S. Felix III P. and C. Fast.	7 0	6 3	13	5 53			
T.	27	w.	S. Margaret of Cortona.	6 58	6 4	13	6 25			
F.	28	r.	Ember Day. Lance and Nails of our Lord. Fast.	6 56	6 6	13	rises.			
S.	29	w.	Ember Day, S. Peter Damian, Bp. C. and D. Fast.	6 55	6 7	13	7 33			

MOON'S PHASES.

	D.	H.	M.		D.	H.	M.
Last Quarter.....	5	7	38 P.M.	First Quarter	21	4	15 P.M.
New Moon.....	13	11	13 A.M.	Full Moon.....	28	2	51 P.M.

Saint Benedict.

(Written for the Catholic Almanac of Ontario.)

ON the 21st of this month, the Church keeps the festival of one of her greatest sons, Saint Benedict, the founder of monastic life in the West. He was born in the year 480. It was one of the darkest hours in the history of the world. The Roman polity had been shattered to pieces by barbarian invasions; Christianity had lapsed or was fast lapsing into Arianism or some other heretical abomination. There was no peace in the land, no peace in the Church. Everywhere was heard the clash of arms, the voice of disputation. The abomination of desolation seemed to have built itself a seat in every inhabited quarter of the world.

It was in the midst of this whirlpool of worldly and religious conflict that Benedict appeared. He was rich and nobly born; but at the age of fourteen, he left all things and betook himself to the wilderness, first in a spot near the banks of the Arno, where he tarried for five and thirty years, next at Monte Cassino, where he ended his life after giving its last form to the far-famed Benedictine rule.

In both places, disciples, attracted by the fame of his virtues and miracles, flocked about him in great numbers. They were a strange medley. Priests came and laymen, Romans and barbarians, victors and vanquished. On them all he enjoined two things, labor and obedience. No two more potent specifics could have been prescribed for an age characterized by universal lawlessness. The barbarians had been taught that arms were the only implements for a man; the Romans had been schooled into believing that manual labor was unworthy of a free-born citizen. Saint Benedict taught both the one and the other to labor, first with their hands and then with their heads. And while he taught them to employ the powers of body and of mind, obedience marched by their side directing and controlling them in the employment of their energies. Out of the training imparted in the monastery, sprang order, peace, the love of labor, all the arts of civilization.

Side by side with labor and obedience marched the Gospel, teaching, ennobling, perfecting the conquests made by the efforts of Benedict.

Monte Cassino soon developed into a sort of university whither, in the life time of Benedict, as after his death, the sons of the noblest races and the best of the converted barbarians came in multitudes.

"They came out again," says Montalembert, "and descended from it to spread themselves all over the West; missionaries and husbandmen, who were soon to become doctors and prelates, the artists and legislators, the historians and poets of the new world. They went forth to spread peace and faith, life and light, freedom and charity, knowledge and art, the Word of God and the genius of man, the Holy Scriptures and the great works of classical literature, and the despairing Provinces of the destroyed Empire and even into the Barbarian regions from which the destruction came forth. Less than a century after the death of Benedict, all that barbarism had won from civilization was reconquered; and, more still, his children took in hand to carry the Gospel beyond those limits which had confined the first disciples of Christ. After Italy, Gaul and Spain had been retaken from the enemy, Great Britain, Germany and Scandinavia were in turn invaded, conquered and incorporated into Christendom. A new empire was founded. A new world began."

What was it that enabled Benedict to create such a power? He was a Saint of God and at the same time a man of far-reaching sympathies. Suffering, sorrow, woes of body, woes of mind, his heart went out to them all. He loved man with an impassioned love and all that makes for the bettering and ennobling of man. It could not well be otherwise, seeing that he loved God above all things. The lovers of God are the great lovers of men. Selfishness, egotism, find no place in them.

Such was Benedict, great Saint, great civilizer Patriarch of the West.

Let us ask him to pray for the world of to-day as he did for the world of his own time. Ours too is an epoch of transition, old things are passing away. There is disorder and conflict on every hand. Let us ask him to beg that God may raise up in our midst another like himself to bring peace to a troubled generation and lead health and life out of what seems a sickness unto death.

CALENDAR

"Joseph is a growing son, a growing son and comely to behold."—GEN. xlix., 22.
 "And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ."
 —MATTHEW I., 16.

			SUN.		SUN	MOON
			Rises.	Sets.	Slow	Rises.
D.	M.	C.	h. m.	h. m.	m.	h. m.
Second Sunday in Lent.			Gospel, Matthew xvii., 1-9: The Transfiguration of Our Lord.			
S.	1	v.	6 53	6 8	12	8 56
M.	2	w.	6 52	6 9	12	10 17
T.	3	v.	6 50	6 11	12	11 38
W.	4	r.	6 48	6 12	12	a.m.
T.	5	w.	6 45	6 13	11	0 57
F.	6	r.	6 44	6 14	11	2 8
S.	7	w.	6 43	6 15	11	3 9
Third Sunday in Lent.			Gospel, Luke xi., 14-28: Jesus casts out a devil.			
S.	8	v.	6 42	6 16	11	3 59
M.	9	w.	6 40	6 18	10	4 39
T.	10	r.	6 38	6 19	10	5 9
W.	11	v.	6 36	6 20	10	5 32
T.	12	w.	6 34	6 22	10	5 53
F.	13	r.	6 32	6 23	9	6 11
S.	14	v.	6 31	6 24	9	sets.
Fourth Sunday in Lent.			Gospel, John vi., 1-15: The miracle of the loaves and fishes.			
S.	15	v.	6 29	6 25	9	7 56
M.	16	v.	6 27	6 26	9	8 59
T.	17	w.	6 25	6 27	8	10 3
W.	18	w.	6 23	6 29	8	11 9
T.	19	w.	6 22	6 30	8	a.m.
F.	20	r.	6 20	6 31	7	0 15
S.	21	w.	6 18	6 32	7	1 20
Passion Sunday.			Gospel, John viii., 46-59: The Jews try to stone Jesus.			
S.	22	v.	6 16	6 33	7	2 17
M.	23	w.	6 15	6 34	6	3 9
T.	24	v.	6 13	6 35	6	3 49
W.	25	w.	6 11	6 36	6	4 22
T.	26	v.	6 9	6 38	6	4 50
F.	27	w.	6 7	6 39	5	5 14
S.	28	w.	6 5	6 40	5	5 37
Palm Sunday.			Gospel, Matthew xxvi. and xxvii.. The Passion of Our Lord.			
S.	29	v.	6 3	6 41	5	rises.
M.	30	v.	6 1	6 42	4	9 9
T.	31	v.	6 0	6 43	4	10 33

MOON'S PHASES.

	D.	H.	M.		D.	H.	M.
Last Quarter.....	6	6	29 A.M.	First Quarter.....	22	6	57 A.M.
New Moon.....	14	5	48 A.M.	Full Moon.....	29	0	22 A.M.

April—Holy Week.

(Written for the Catholic Almanac.)

AS this month opens in Holy Week it may not be uninteresting to say something about those religious services by which the Church carries the minds and hearts of her children back to the Passion, Death and Resurrection of our Lord.

This week, which is generally called Holy Week, bears in the Latin Church the title of the *Greater Week*. The Germans have a name for it signifying "Week of Sorrows." After the solemn blessing of the palms on Palm Sunday the services of the Church resume their almost wonted simplicity until Wednesday evening when the office of *Tenebrae* is sung. The term, which means darkness, gives a clue to its history. For three centuries the Christians lived in concealment, and night was naturally chosen for the celebration of public worship, so that *Tenebrae* is a midnight prayer. The hour was changed, whilst the name was retained. The services throughout refer to night, as the state of sin and death, in contrast to the joyful event of the Resurrection towards which the whole week is tending. During the *Tenebrae* fifteen candles are kept burning upon a triangular candlestick. At the end of each psalm one is extinguished, except the last which is carried behind the altar and again brought forth and replaced, still burning upon the triangle. It is meant to show how the Sun of justice had set, but only to reappear from the tomb in the glory of Easter.

Holy Thursday commemorates the institution of the Blessed Eucharist and Christ's agony in the garden of Gethsemani. In order the more closely to imitate the ceremonies of the Last Supper only one Mass is offered in each Church—the other priests receiving Holy Communion, because our Lord alone changed bread and wine into his Body and Blood, and administered to His apostles. The holy sacrifice is followed by a beautiful function. As on Good Friday it has been of most ancient custom not to consecrate the sacred elements, a consecration is made on this day of bread into the Divine Sacrament which is reserved for to-morrow's office. The consecrated species is borne in solemn procession to a splendidly decorated repository known as the sepulchre, prepared on one of the side altars. The organs and bells are now silent, the altars are stripped, and everything indicates the deep sorrow of the Church on the death of her Spouse. In Cathedrals bishops solemnly bless the holy oils used in the administration of Baptism, Confirmation, Extreme Unction, Episcopal and other consecrations, because on this day Christ by establishing the priesthood made the apostles dis-

pensers of the sacraments. Another ceremony performed in many churches is that of washing the feet of a certain number of poor men. While the choir chant appropriate antiphons and psalms the prelate or superior washes, wipes and kisses the right foot of those selected.

Friday, most appropriately designated "good" by English speaking Christians, is called by other nations "holy." The service throughout is sad. After a few moments of silent prostration the priest proceeds to a broken and disordered service. The Passion according to St. John is chanted, prayers for all men are offered, the image of the Crucified which has been kept covered from Passion Sunday is unveiled with solemnity and reverently kissed by the clergy on their knees while the choir chants the "reproaches" in most pathetic tones. Finally a procession like that of the previous day having brought the consecrated species from the repository the priest receives them, and the service terminates with the solemn recitation of *Vespers*. The "reproaches" are a most touching dialogue which Christ is supposed to hold with the Jews, recalling to their minds the many benefits which He bestowed upon their fathers and themselves, while they only insult, scourge and crucify Him. The Mass known as the Mass of the Presanctified, is the only one celebrated; because the Church, her heart and memory filled with the bloody sacrifice of Calvary, deems it unbecoming to offer the unbloody renewal of that sacrifice.

The office of Saturday properly belongs to the following night and is best suited to Easter, which is signified by the blessing of the new fire, the paschal candle, the baptismal water and the various portions of the Mass. Nothing could be more beautiful than the ceremonies of this day. If we might single out from what is all most excellent perhaps the blessing of the paschal candle is most striking. The prayer in which the consecration takes place, attributed to St. Augustine, prays that this candle may continue burning through the night, and speaks of it as a figure of the fiery pillar of the desert, and of Christ, the ever true and never failing light. With this Mass the ceremonies of Holy Week terminate in the joyful anticipation of Easter and the risen Savior. But one sentiment can take possession of any earnest child of the Church during the Holy Tide. May it ever as the year comes round fill our heart with deeper love for Him Who was delivered up for our sins and Who rose again for our justification.

"He was wounded for our iniquities, He was bruised for our sins; the chastisement of our peace was upon Him, and by His bruises we are healed."—ISAIAH liii., 5.
 "And plaiting a crown of thorns, they put it upon His head, and a reed in His right hand. And bowing the knee before Him they mocked Him, saying: 'Hail, King of the Jews.'"—S. MATT. xxvii., 29.

CALENDAR

D.	W.	D. M.	C.	SUN.		SUN	MOON		
				Rises.	Sets.			Slow	Rises.
		1	v.	Of the Feria.	h. m.	h. m.	m.	h. m.	
W.		2	w.	Maundy Thursday.	5 58	6 45	4	11 50	
T.		3	b.	Good Friday.	5 57	6 46	3	A.M.	
F.		4	w.	Holy Saturday.	5 55	6 48	3	0 58	
S.					5 53	6 49	3	1 54	
Easter Sunday.				Gospel, Mark xvi., 1-7 : The Resurrection of our Lord.					
S.		5	w.	Easter Sunday.	5 51	6 50	3	2 36	
M.		6	w.	Of the Octave.	5 49	6 51	2	3 11	
T.		7	w.	Of the Octave.	5 47	6 52	2	3 37	
W.		8	w.	Of the Octave.	5 46	6 53	2	3 58	
T.		9	w.	Of the Octave.	5 44	6 54	1	4 18	
F.		10	w.	Of the Octave.	5 43	6 56	1	4 36	
S.		11	w.	Of the Octave.	5 42	6 57	1	4 52	
Low Sunday.				Gospel, John xx., 19-31 : Jesus appears to His Disciples.					
S.		12	w.	Low Sunday.	5 40	6 58	1	Sets.	
M.		13	r.	S. Hermenegildus.	5 38	6 59	0	7 55	
T.		14	r.	S. Justin.	5 36	7 0		8 59	
W.		15	w.	S. Isidore, Bp. and D.	5 34	7 2	Fast	10 7	
T.		16	w.	S. Benedict Joseph Labre.	5 33	7 3		11 12	
F.		17	r.	S. Anicetus, P. and M.	5 31	7 5		1	A.M.
S.		18	w.	S. Leo I. P., C. and D.	5 30	7 6		1	0 12
Second Sunday after Easter.				Gospel, John x., 11-16 : The Good Shepherd.					
S.		19	w.	2nd. afte. Easter, St. Leo IX.	5 28	7 7	1	1 05	
M.		20	w.	Of the Feria.	5 26	7 8	1	1 48	
T.		21	w.	S. Anselm, Bp. and D.	5 24	7 9	2	2 22	
W.		22	r.	S. Soter and Cajus.	5 22	7 11	2	2 50	
T.		23	r.	S. George.	5 21	7 12	2	3 13	
F.		24	r.	S. Fidelis of Sigmaringen.	5 19	7 13	2	3 37	
S.		25	r.	S. Mark, Evangelist.	5 18	7 14	2	3 59	
Third Sunday after Easter.				Gospel, John xvi., 16-22 : Sorrow shall be turned into joy.					
S.		26	w.	Patronage of S. Joseph.	5 16	7 15	2	4 22	
M.		27	w.	S. Anastasius, P.	5 15	7 16	3	Rises.	
T.		28	w.	S. Paul of the Cross.	5 13	7 17	3	9 22	
W.		29	r.	S. Peter, M.	5 12	7 18	3	10 38	
T.		30	w.	S. Catharine of Sienna.	5 10	7 19	3	11 40	

MOON'S PHASES.

	D.	H.	M.		D.	H.	M.
Last Quarter.....	4	7	24 P.M.	First Quarter.....	20	5	47 P.M.
New Moon.....	12	11	23 P.M.	Full Moon.....	27	8	47 P.M.

Our Lady's Sculptor.

A LEGEND.

(Translated for the Catholic Almanac of Ontario.)

IT was a beautiful convent built on a lofty height. Above, the fir-covered mountain against which the pointed roofs and glittering turrets of the holy house were outlined. Below, spread a wide valley with vineyards, cornfields, pasture lands bordered with poplars, and the village slumbering by the gentle river.

The monks of this convent were faithful servants of God. Their white-robed figures during the day might be seen silently bending over the laborious work of the fields, and in the evening the gentle murmur of conversation or prayer attracted the eye to the forms flitting in and out the pillars and under the arches of the cloister.

Among these religious was a young monk named Norbert. He had attained such skill in the making of statues that from far and near his work was eagerly sought.

The good monks were bountiful almsgivers; they were prosperous, and the day came when no poor asked of their bounty. They then resolved to build a magnificent church near their convent.

When the time came to decide under what invocation the church should be placed opinions differed. "It is proper to have our church placed under the patronage of our founder Saint Eustace," said the prior. The sub-prior: "Even the most venerable saints are but pale reflections of their model, Christ." The aged monk Alcinus, so wasted and twisted by his hundred years that his white robe hung like a piece of linen stretched to dry on a knotty branch, spoke in turn: "I propose God the Father, He would be utterly forgotten were it not for the custom of saying the Our Father." Hitherto Norbert had been silent. "And I," said he, "would consecrate this temple to the Blessed Virgin."

After further discussion it was decided to have the grand entrance surmounted by a statue of Saint Gengoul, patron of the noble duke of the country; a little above they would place the Virgin Mary, and on the gable-end Jesus Christ Crucified. Norbert was commissioned to chisel the three figures. He completed the figure of Saint Gengoul without great zeal. Then from a block of granite he sculptured Our Lord on the Cross of colossal dimensions. Although Norbert executed this work with all possible care and piety, he was constantly thinking of the Blessed Virgin whose statue he was next to chisel; unconsciously reserving for it the utmost effort of his art and love.

Tall, with the drapery hanging in large, full folds, her head bending towards men, the Immaculate extended those two open hands through which pardon flows. The face was so beautiful, the eyes gazed with so much tenderness, the mouth smiled so sweetly yet sadly, the gesture of the hands betokened such love for the entire world that the mere sight of the image inspired holy thoughts.

The church was nearly finished. Two lofty towers flanked the portal. Norbert, animated with fervent zeal for the house of God, passed his days upon the roof in the forest of stone. One evening he did not come down; he wanted to dream there all night while he watched the fantastic shadows in the moonlight.

Leaning from the top of one of the towers, he tried to discover if from this height, he could see the statue of his dear Blessed Virgin, and far below he can just distinguish the two hands stretched out of the niche. He leans yet a little farther: his foot slips, he falls with a loud cry, striking a scaffolding to rebound to the floor and be sent on towards the sharp gable of the facade, on which arose the stone cross. With both arms, he clutches the arms of the Divine Crucified One, his body hanging in the air the whole length of the cross. It was too wide to admit of his pressing it between his knees which were, moreover, embarrassed by the folds of his white habit. There, face to face with the Christ, his hair bristling with terror, he supplicates Him, humbly and passionately, to save him. He cried with all his strength; but the good monks at peace with God, were sleeping too sound to hear him. The night birds terrified, fluttered above his head. His feet scratched the stone vainly seeking a support. His fingers were crushed on the granite arms. His nails were bleeding, he felt an enormous weight pulling him down, his fingers slipped, loosened. Help! Virgin Mary! he cried and once more he fell. He fell, unhurt, on the two marble arms of the Virgin. The merciful hands raised themselves slightly to hold him. In them he slept like a child in its cradle.

At daybreak the monks perceived him. With the help of long ladders they reached him; he was still sleeping. "Why do you wake me?" he asked.

Norbert never related the dream he had sleeping in the arms of the statue, but ever after that night showed a most exact devotion towards Our Crucified Redeemer and Mary Immaculate, and lived in the greatest sanctity.

CALENDAR

"Who is she that goeth up by the desert, as a pillar of smoke of aromatical spices, of myrrh and frankincense, and of all the powders of the perfumer?"—CANTICLE OF CANTICLES iii., 6.
 "For behold from henceforth all generations shall call me blessed."—S. LUKE I., 48.

D. W.	D. M.	C.		SUN.		SUN	MOON
				Rises.	Sets.		
F.	1	r.	S. Philip and James, Ap.	h. m.	h. m.	h. m.	h. m.
S.	2	w.	S. Athanasius, Bp. Dr. of the Church.	5 8	7 21	3	3 a.m.
			Fourth Sunday after Easter.	5 7	7 22	3	0 30
			Gospel, John xvi., 5-14: Christ promises the Comforter.				
S.	3	r.	Finding of the Holy Cross.	5 6	7 23	3	1 9
M.	4	w.	S. Monica, W.	5 4	7 24	3	1 38
T.	5	w.	S. Pius V., P.	5 3	7 25	3	2 1
W.	6	r.	S. John before the Latin Gate.	5 2	7 26	4	2 23
T.	7	w.	S. Benedict II., P.	5 0	7 27	4	2 40
F.	8	w.	Apparition of the Archangel Michael.	4 59	7 29	4	2 57
S.	9	w.	S. Gregory Nazianzen, Bp. Dr. of the Church.	4 58	7 30	4	3 14
			Fifth Sunday after Easter.				
			Gospel, John xvi., 23-30: Ask in the name of Jesus and it shall be given you.				
S.	10	w.	S. Antoninus.	4 57	7 31	4	3 31
M.	11	r.	Rogation Day, S. Alexander, P. and M.	4 56	7 32	4	3 47
T.	12	r.	Rogation Day, S. Nereus and Companions, M.	4 54	7 33	4	sets.
W.	13	r.	Rogation Day, S. Stanislaus, Bp. and M.	4 53	7 34	4	9 3
T.	14	w.	ASCENSION DAY. HOLYDAY OF OBLIGATION.	4 52	7 35	4	10 4
F.	15	w.	S. Isidore the Husbandman.	4 51	7 36	4	11 0
S.	16	w.	S. Ubaldus, B.	4 50	7 37	4	11 45
			Sun. within the Oct. of the Ascension				
			Gospel, John xv., 26-27; xvi., 1-4: The testimony of the Holy Ghost.				
S.	17	r.	S. John Nepomucene M.	4 49	7 38	4	a.m.
M.	18	r.	S. Venantius M.	4 48	7 39	4	0 23
T.	19	w.	S. Peter Celestine, P.	4 47	7 40	4	0 52
W.	20	w.	S. Bernardine of Sienna.	4 46	7 42	4	1 18
T.	21	w.	Octave of the Ascension.	4 45	7 43	4	1 39
F.	22	w.	S. Paschal Baylon.	4 45	7 44	3	2 0
S.	23	r.	Vigil of Pentecost. Fast.	4 44	7 45	3	2 23
			Pentecost.				
			Gospel, John xiv., 23-31: The coming of the Holy Ghost.				
S.	24	r.	Pentecost.	4 43	7 46	3	2 48
M.	25	r.	Of the Octave.	4 42	7 47	3	3 18
T.	26	r.	Of the Octave.	4 41	7 47	3	rises.
W.	27	r.	Of the Octave. Ember Day. Fast.	4 41	7 48	3	9 22
T.	28	r.	Of the Octave.	4 40	7 49	3	10 20
F.	29	r.	Of the Octave. Ember Day. Fast.	4 40	7 50	3	11 4
S.	30	r.	Of the Octave. Ember Day. Fast.	4 39	7 51	3	11 37
			First Sunday after Pentecost.				
			Gospel, Luke vi., 36-42: Even as you measure shall it be measured unto you again.				
S.	31	w.	TRINITY SUNDAY.	4 39	7 52	3	a.m.

MOON'S PHASES.

	D.	H.	H.		D.	H.	M.
Last Quarter.....	4	10	25 A.M.	First Quarter.....	20	1	21 A.M.
New Moon.....	12	2	47 P.M.	Full Moon.....	26	4	56 P.M.

Corpus Christi Procession

IN WESTERN ONTARIO.

(Written for the Catholic Almanac of Ontario.)

THE procession of the Ark of the Covenant before which David danced with joy is an apt figure of the Corpus Christi procession. Other processions we have when the relics of the Saints are translated from one shrine to another; again the procession of a bishop with his clergy and people visiting a church; the daily procession of the priest and servers to the altar; that of S. Gregory at Rome and earlier of S. Mammertus at Vienne which gave rise to the Rogation days; but all are dim in the lustre of the Corpus Christi procession. Since 1019 it has been solemnly kept in Angers, in France, where it was instituted to make reparation to Jesus Christ for the erroneous doctrines of Berengarius, Arch-deacon of the city, regarding the Eucharist.

Up in Western Ontario in the Diocese of Hamilton, in the heart of a flourishing German settlement, is the prosperous parish of Formosa with handsome spacious church, beautiful convent and well-equipped schools. The fervor of the parishioners is lovingly and strikingly evinced in the earnest care and labor expended to make the Corpus Christi procession a worthy profession of faith. The line of route is planted with stately trees so that the approach to the four different altars from which Benediction is given may be through beautiful avenues. Years ago these altars were erected for the purpose, and enclosed in small suitable buildings. Beautiful carpets and gay blankets are spread over the steps leading to each altar, while around are hung pictures of the Saints, garlands of flowers and evergreens, and whatever is most precious to the people and most beautiful.

The morning of the 14th June, 1895, did not promise well for our elaborately arranged procession, but as the hour for mass neared, the gloomy clouds gave place to blue skies, and by half past nine when the three large bells joyfully pealed the summons, the church was filled to its utmost capacity. Solemn High Mass was celebrated by the very Rev. L. Elena; Monsignor McEvay, deacon, and the parish priest, sub-deacon. After a clear and forcible sermon from Mgr. McEvay on the Holy Eucharist the people

began to prepare for the procession. In a quiet orderly manner each division took the place assigned: first the school boys and the school girls with their teachers, the Sisters, followed by the young men and the young ladies of the parish, with handsome banners floating gaily in the air. Now forty boys in white coats and dark trousers wearing red sashes and carrying in their hands small but handsome banners. Immediately before the Blessed Sacrament the innocent little children in their white dresses, wearing veils and wreaths of flowers, and carrying dainty baskets suspended from the neck with red ribbon and filled with fragrant flowers which they strewed continually before the Blessed Sacrament.

Under a rich canopy carried by the trustees of the Church and surrounded by a number of lantern bearers, Mgr. McEvay, in costly vestments bore the Blessed Sacrament.

Then followed the different societies: St. Joseph's with 140 members, C. M. B. A., and the Holy Rosary numbering 400. Last came the remaining parishioners, men and women. The innumerable banners fluttering in the air mark the line fully a mile long of the procession through the recently-made avenues to the four elaborately decorated altars. The church bells joyfully ring out the festival peal. From two thousand voices come the strains of hymns to the Blessed Sacrament, and again all are heard reciting the Rosary. The eloquent silence brings to the most distant adorer the knowledge that another altar has been reached and the King of Kings awaits their adoration. What an impressive and cheering sight it is! Fences are torn down and honored are they whose fields are traversed by the wonderful procession.

The Church could not have devised a more successful way of arousing loyalty to the Faith and love for the Giver of Faith, than by directing that the Blessed Sacrament should be carried in processional pomp through cities, towns and villages, for the adoration of the faithful inviting all "To come and see what great things the Lord has done for me." Ps. lxxv. 5.

CALENDAR

"My heart hath expected reproach and misery ; and I looked for one that would grieve together with me, but there was none; and for one that would comfort me, and I found none."—PSALM lxxviii. 21.

"Learn of me because I am meek and humble of heart."—MATT. xi., 29.

D.	W.	D.	M.	C.	SUN.		SUN Slow	MOON Rises.
					Rises.	Sets.		
					h. m.	h. m.	m.	h. m.
M.		1	r.	S. Eleutherius, P.				
T.		2	w.	S. Eugene I., P.	4 38	7 53	2	0 4
W.		3	w.	S. Mary Magdalene of Pazzi, V.	4 38	7 53	2	0 25
T.		4	w.	CORPUS CHRISTI.	4 37	7 54	2	0 43
F.		5	r.	S. Boniface.	4 37	7 55	2	1 1
S.		6	w.	S. Norbert. I	4 36	7 56	2	1 19
					4 36	7 56	2	1 37
Second Sunday after Pentecost.								
Gospel, Luke xiv., 16-24 : Parable of the Supper.								
S.		7	w.	S. Augustine of Canterbury.	4 36	7 57	1	1 57
M.		8	w.	Of the Octave.	4 36	7 57	1	2 21
T.		9	w.	Of the Octave.	4 36	7 58	1	2 50
W.		10	w.	Of the Octave.	4 36	7 59	1	3 28
T.		11	w.	Octave of Corpus Christi.	4 36	7 59	1	sets.
F.		12	w.	Sacred Heart of Jesus.	4 36	8 0		9 44
S.		13	w.	S. Anthony of Padua.	4 36	8 0	slow	10 24
Third Sunday after Pentecost.								
Gospel, Luke xv., 1-10 : Parable of the lost sheep.								
S.		14	w.	S. Basil, Bp. and D.	4 36	8 1	0	10 56
M.		15	w.	S. John of S. Facondus.	4 36	8 1	0	11 21
T.		16	w.	S. John Francis Regis.	4 36	8 1	0	11 46
W.		17	w.	Mary Help of Christians.	4 36	8 2	1	a.m.
T.		18	r.	S. Barnabas, Ap.	4 36	8 2	1	0 6
F.		19	w.	S. Juliana of Falconieri.	4 36	8 2	1	0 26
S.		20	r.	S. Silverius, P.	4 35	8 3	1	0 49
Fourth Sunday after Pentecost.								
Gospel, Luke v., 1-11 : The miraculous draught of fishes.								
S.		21	w.	S. Aloysius Gonzaga.	4 36	8 3	2	1 17
M.		22	w.	S. Paulinus, Bp.	4 36	8 3	2	1 49
T.		23	v.	Vigil of S. John Baptist.	4 36	8 3	2	2 32
W.		24	w.	Nativity of S. John Baptist.	7 37	8 3		rises.
T.		25	r.	S. Gallicanus, M.	4 37	8 3	2	8 57
F.		26	r.	SS. John and Paul, Mrs.	4 37	8 3	3	9 35
S.		27	w.	S. William, Abb.	4 38	8 3	3	10 3
Fifth Sunday after Pentecost.								
Gospel, Matthew v., 20-24 : First be reconciled with thy brother, then offer thy gift at the altar.								
S.		28	w.	S. Leo II., P.	4 38	8 3	3	10 27
M.		29	r.	SS. Peter and Paul.	4 39	8 3	3	10 47
T.		30	r.	Commemoration of S. Paul.	4 39	8 3	3	11 7

MOON'S PHASES.

	D.	H.	M.		D.	H.	M.
Last Quarter.....	3	3	2 A.M.	First Quarter.....	18	6	41 A.M.
New Moon.....	11	3	43 A.M.	Full Moon.....	25	1	55 A.M.

The Precious Blood.

To all the faithful who say or sing this Hymn Pius VII. grants an indulgence of 100 days, applicable to the souls in Purgatory.

Hail Jesus ! Hail ! who for my sake
Sweet Blood from Mary's veins didst take,
And shed it all for me ;
Oh blessed be my Savior's Blood,
My life, my light, my only good,
To all eternity.

To endless ages let us praise
The Precious Blood, whose price could raise
The world from wrath and sin ;
Whose streams our inward thirst appease,
And heal the sinners' worst disease,
If he but bathe therein.

O sweetest Blood ! that can implore
Pardon of God, and Heaven restore,
The Heaven which sin had lost ;
While Abel's blood for vengeance pleads,
What Jesus shed still intercedes
For those who wrong Him most.

Oh to be sprinkled from the wells
Of Christ's own sacred Blood, excels
Earth's best and highest bliss ;
The ministers of wrath divine
Hurt not the happy hearts that shine
With those red drops of His !

Ah ! there is joy amid the saints,
And Hell's despairing courage faints
When this sweet song we raise ;
Oh louder then, and louder still,
Earth with one mighty chorus fill,
The Precious Blood to praise !

Faber.

*Decline not thy duties out to God,
But let thy hand be free,
Look long at Jesus ; His sweet Blood
How was it dealt to thee ?*

CALENDAR

"You shall draw waters with joy out of the Savior's fountains."—ISAIAH XLII, 3.
 "The blood of Jesus Christ cleanseth us from all sin."—1 JOHN I, 7.

D. M.	D. W.	C.		SUN.		SUN Slow	MOON Rises.
				Rises.	Sets.		
W.	1	w.	Octave of S. John Baptist.	h. m.	h. m.	m.	h. m.
T.	2	w.	Visitation of B. V. M.	4 40	8 3	4	11 22
F.	3	w.	S. Paul I., P.	4 40	8 3	4	11 41
S.	4	r.	S. Irenæus, Bp. and M.	4 41	8 2	4	a. m.
				4 41	8 2	4	0 2
Sixth Sunday after Pentecost.							
Gospel, Mark viii., 1-9: Jesus feeds the multitudes in the wilderness.							
S.	5	r.	MOST PRECIOUS BLOOD.	4 42	8 2	4	0 23
M.	6	r.	Octave of SS. Peter and Paul.	4 43	8 2	4	0 49
T.	7	w.	Blessed Benedict XI., P.	4 44	8 1	5	1 23
W.	8	w.	Blessed Eugene III., P.	4 44	8 1	5	2 5
T.	9	w.	Marvels of the B. V. M.	4 45	8 0	5	3 2
F.	10	r.	Seven Brothers, Mrs.	4 46	8 0	5	sets.
S.	11	r.	S. Pius I., P., M.	4 47	7 59	5	8 56
Seventh Sunday after Pentecost.							
Gospel, Matthew vii., 15-21: False prophets. By their fruits you shall know them.							
S.	12	w.	S. John Gualbert.	4 47	7 59	5	9 26
M.	13	r.	S. Anacletus, P.	4 48	7 58	5	9 50
T.	14	w.	S. Bonaventure, Bp., Dr. of the Church.	4 49	7 57	6	10 12
W.	15	w.	S. Henry.	4 50	7 57	6	10 33
T.	16	w.	Our Lady of Mount Carmel.	4 51	7 56	6	10 55
F.	17	w.	S. Leo IV., P.	4 52	7 55	6	11 19
S.	18	w.	S. Camillus of Lellis.	4 53	7 55	6	11 51
Eighth Sunday after Pentecost.							
Gospel, Luke xvi., 1-9: Parable of the unjust steward.							
S.	19	w.	S. Symmachus, P.	4 54	7 54	6	a. m.
M.	20	w.	S. Jerome Emilianus.	4 55	7 53	6	0 27
T.	21	w.	S. Alexius.	4 56	7 52	6	1 16
W.	22	w.	S. Mary Magdalene.	4 57	7 51	6	2 16
T.	23	r.	S. Appolinaris, Bp. and M.	4 58	7 50	6	rises.
F.	24	w.	S. Vincent de Paul.	4 59	7 49	6	8 4
S.	25	r.	S. James, Ap.	5 0	7 48	6	8 29
Ninth Sunday after Pentecost.							
Gospel, Luke xix., 41-47: Jesus weeps over Jerusalem. Jesus casts out of the Temple those that sold therein.							
S.	26	w.	S. Anne. Mother of the Blessed Virgin.	5 1	7 47	6	8 51
M.	27	w.	S. Veronica of Juliana.	5 2	7 46	6	9 9
T.	28	r.	SS. Victor and Innocent, PP. and Companions, Mrs.	5 3	7 45	6	9 27
W.	29	r.	S. Felix II., P.	5 4	7 44	6	9 45
T.	30	w.	S. Martha, V.	5 5	7 43	6	10 4
F.	31	w.	S. Ignatius of Loyola.	5 6	7 41	6	10 24

MOON'S PHASES.

	D.	H.	M.		D.	H.	M.
Last Quarter	2	8	23 P.M.	First Quarter	17	11	4 A.M.
New Moon	10	2	35 P.M.	Full Moon	24	0	45 P.M.



CALENDAR

"All the glory of the king's daughter is within."
—PSALM XLIV., 14.
"And his mother kept all these words in her heart."—S. LUKE II., 51.

D. W.	D. M.	C.	SUN.	SUN.		SUN	MOON
				Rises.	Sets.		
	I	W.		h. m.	h. m.	m.	h. m.
S.			S. Peter in Chains.	5 7	7 40	6	10 50
Tenth Sunday after Pentecost.							
Gospel, Luke xviii., 9-14: The Pharisee and the Publican.							
S.	2	r.	S. Stephen I., P. and M.	5 8	7 39	6	11 21
M.	3	r.	Finding of the relics of S. Stephen.	5 9	7 38	6	11 59
T.	4	w.	S. Dominic.	5 10	7 36	6	a.m.
W.	5	w.	Our Lady of the Snow.	5 11	7 35	6	0 48
T.	6	w.	Transfiguration of Our Lord.	5 12	7 34	6	1 48
F.	7	w.	S. Cajetan.	5 14	7 32	5	3 0
S.	8	r.	SS. Cyracus and Companions, Mrs.	5 15	7 31	5	4 15
Eleventh Sunday after Pentecost.							
Gospel, Mark vii., 31-37: Jesus cures the deaf and dumb man.							
S.	9	r.	S. Amidius, B. and M.	5 16	7 30	5	sets.
M.	10	r.	S. Laurence.	5 17	7 28	5	8 14
T.	11	r.	S. Xystus II., P. and M.	5 18	7 27	5	8 36
W.	12	w.	S. Clare, V.	5 19	7 25	5	8 59
T.	13	w.	S. Alphonsus Mary de Liguori.	5 20	7 24	5	9 23
F.	14	w.	S. Hormisdas, P.	5 21	7 22	4	9 51
S.	15	w.	Fast Day, transferred Vigil of THE ASSUMPTION.	5 22	7 21	4	10 27
Twelfth Sunday after Pentecost.							
Gospel, Luke x., 23-37: The good Samaritan.							
S.	16	w.	S. Joachim.	5 24	7 19	4	11 13
M.	17	r.	Octave of S. Laurence.	5 25	7 18	4	a.m.
T.	18	w.	S. Hyacinth.	5 26	7 16	4	0 8
W.	19	w.	Blessed Urban II., P.	5 27	7 15	4	1 12
T.	20	w.	S. Bernard, Dr. of the Church.	5 28	7 13	3	2 20
F.	21	w.	S. Jane Francis of Chantal.	5 29	7 11	3	3 31
S.	22	w.	Octave of the Assumption.	5 30	7 10	3	rises.
Thirteenth Sunday after Pentecost.							
Gospel, Luke xvii., 11-19: The ten lepers made clean.							
S.	23	w.	Feast of the Most Pure Heart of Mary.	5 32	7 8	2	7 15
M.	24	r.	S. Bartholomew, Ap.	5 33	7 6	2	7 31
T.	25	w.	S. Louis, King of France.	5 34	7 5	2	7 51
W.	26	r.	S. Zephyrinus, P. and M.	5 35	7 3	2	8 9
T.	27	w.	S. Joseph Calasanctius.	5 36	7 1	1	8 28
F.	28	w.	S. Augustine, Bp., Dr. of the Church.	5 37	7 0	1	8 51
S.	29	r.	Beheading of S. John Baptist.	5 38	6 58	1	9 19
Fourteenth Sunday after Pentecost.							
Gospel, Matthew vi., 24-33: Seek first the Kingdom of God.							
S.	30	w.	S. Rose of Lima.	5 39	6 56	1	9 55
M.	31	w.	S. Raymond Nonnatus.	5 41	6 54	0	10 37

MOON'S PHASES.

	D.	H.	M.		D.	H.	M.
Last Quarter	1	1	34 P.M.	Full Moon	23	2	4 A.M.
New Moon	9	0	2 A.M.	Last Quarter	31	5	55 A.M.
First Quarter	15	4	3 P.M.				

S. Januarius—Bishop and Martyr.

W. JANUARIUS, Bishop of Benevento, and probably a native of the same place, suffered martyrdom during the reign of Diocletian at the beginning of the fourth century. The saint having heard that Socius, a deacon, and his intimate friend, with two eminent laymen, had been arrested and thrown into prison for their faith, immediately hastened to them to encourage and console them, and to administer to them the sacraments, to strengthen and nerve them for the coming combat. The visit of a distinguished prelate to the prison attracted the attention of the guards, who at once reported the matter to the governor of the territory. Timothy thereupon had the saint arrested and brought before him at Nola, when he was charged with being a Christian, and as he gloried in his Christian name and heritage, the charge was easily established. Before the Governor's carriage from Nola to Puzzuoli, S. Januarius, with two of his clerics, loaded down with chains, was forced to march. The day after their arrival they were brought forth for execution. Their sentence condemned them to be devoured by wild beasts in the amphitheatre. The lion and the tiger, less savage than man, could not be provoked to touch one of the servants of God. It became necessary, therefore, to carry out the supreme sentence of the law by some other means. A soldier was ordered to dispatch them and their heads were struck off by the sword. Pious friends were near, who, at night, with jealous care, gathered up the relics of the martyrs, whose noble example of steadfast purpose was to serve as an object lesson to future generations in God's church, and whose intercession was destined to win light and grace for many a storm tossed soul. Of S. Januarius we have still the head and some of the blood preserved in two old fashioned glass vases. It would carry us outside the space and purpose of this notice to follow the eventful history of these relics, till they, at length, became the most rich and remarkable treasures of the great Church at Naples, where they now are.

But for long centuries the evidences of divine interposition of miraculous circumstances surrounding these relics have been a puzzle to the unbelieving world. The anniversary of the martyrdom of S. Januarius is kept on the 19th of September. On that day the Saint's relics are borne in solemn procession with every mark of reverence and devotion. No sooner do the head and vials containing the blood confront the one the

others than a strange transformation is observed. The blood which, till now, is congealed and dull of color suddenly turns to a violent red, dissolves and bubbles up as water in boiling. No fact in Church history rests on more solid, more certain foundation than this. And no fact has so provoked the unbeliever and baffled his efforts to devise an adequate theory of explanation. The violent bigot from England, the cynical savant from Germany, the careless, curious wanderer from America have stood side by side with the devout, simple, Neapolitan worshipper, waiting patiently for the annual recurrence of this strange miracle—the liquefaction, as it is called—of the blood of St. Januarius. The child of faith exclaims, it is good for me to be here. This miracle awakens my faith, strengthens my hope, and rekindles my love. Surely this is the finger of God. This, exclaims the unbeliever, is chicanery, magic art, priest-craft, and forthwith follows not only improbable, but impossible theories to explain it away. Divine interposition in the affairs of this lower world—that God should interfere with the laws of his own world—has ever been a scandal to the unbeliever and he will not tolerate it. Yet evidences of God's abiding care and provident protection of his children have ever been present with us through the long centuries of the world's history. It was the case under the old dispensation when he quickened the tongue of the high priest into prophetic accents and communicated to the angel touch a virtue which infused healing properties to the waters of Probatia. It is the case to day at Lourdes and at S. Anne's and at Naples where God baffles the wisdom of the worldly wise and makes use of the "weak things of this world to confound the strong—the little things and the things that are not, to bring to nought the things that are." After all how hopelessly lost and at sea are the great philosophers and scientists of our day as they stand before Lourdes or S. Anne's or S. Januarius and attempt an explanation of the strange phenomena which they cannot deny, from the light of modern philosophy and by the laws of the late great scientific discoveries? To the child of faith these sacred shrines and holy relics present no intellectual difficulty. God can interfere in the affairs of his own world when he likes and as he pleases, nor is it surprising that he stamps with marks of special favor the relics of his brave and faithful children! Hence it is that the psalmist exclaims, "God is wonderful in his saints."

CALENDAR

"O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow."
 —LAMENTATIONS I., 12.
 "And thy own soul a sword shall pierce."
 —LUKE II., 35.

D. W.	D. M.	C.		SUN.		SUN Slow	MOON Rises.
				Rises.	Sets.		
T.	1	w.	S. Elizabeth of Portugal.	h. m.	h. m.	m.	h. m.
W.	2	w.	S. Stephen the King.	5 42	6 53	0	11 32
T.	3	r.	S. Philomena.	5 44	6 51	1	a. m.
F.	4	w.	S. Rose of Viterbo.	5 45	6 50	1	0 36
S.	5	w.	S. Laurence Justinian.	5 46	6 48	1	1 50
				5 47	6 46	2	3 8
Fifteenth Sunday after Pentecost.							
Gospel, Luke vii., 11-16: Jesus brings back to life the son of the widow of Naim.							
S.	6	r.	Com. of All the Holy Roman Pontiffs.	5 48	6 44	2	4 27
M.	7	w.	Blessed Adrian III., P.	5 49	6 43	2	sets.
T.	8	w.	Nativity of B. V. M.	5 50	6 41	3	7 1
W.	9	w.	S. Sergius I., P.	5 51	6 40	3	7 26
T.	10	w.	S. Hilary, P.	5 53	6 38	3	7 54
F.	11	w.	S. Nicholas of Tolentino.	5 54	6 36	4	8 27
S.	12	w.	Of the Octave of the Nativity.	5 55	6 34	4	9 9
Sixteenth Sunday after Pentecost.							
Gospel, Luke xiv., 1-11: Jesus heals the man who had the dropsy.							
S.	13	w.	The Most Holy Name of Mary.	5 56	6 32	4	10 5
M.	14	r.	Exaltation of the Holy Cross.	5 57	6 30	5	11 5
T.	15	w.	Octave of the Nativity of the Blessed Virgin.	5 58	6 28	5	a. m.
W.	16	r.	Ember Day. Fast. SS. Cornelius and Cyprian, Mrs.	5 59	6 27	5	0 14
T.	17	w.	Stigmata of S. Francis.	6 0	6 25	6	1 23
F.	18	w.	Ember Day. Fast. S. Joseph of Cupertino.	6 1	6 23	6	2 32
S.	19	r.	Ember Day. Fast. S. Januarius and Companions, Mrs.	6 2	6 21	7	3 38
Seventeenth Sunday after Pentecost.							
Gospel, Matthew xxii., 35-46: The greatest-commandment. Jesus confounds the Pharisees.							
S.	20	w.	Seven Dolors of the B. V. M.	6 3	6 19	7	rises.
M.	21	r.	S. Matthew, Ap.	6 4	6 17	7	5 55
T.	22	w.	S. Thomas of Villanova.	6 6	6 15	8	6 14
W.	23	r.	S. Linus, P.	6 7	6 13	8	6 34
T.	24	w.	Our Lady de Mercede.	6 8	6 12	8	6 56
F.	25	r.	SS. Eustachius and Companions, Mrs.	6 9	6 10	9	7 21
S.	26	r.	S. Eusebius, P.	6 10	6 8	9	7 52
Eighteenth Sunday after Pentecost.							
Gospel Matthew ix., 1-8: Jesus cures the man sick of the palsy.							
S.	27	g.	Eighteenth after Pentecost (of the Sunday).	6 12	6 6	9	8 32
M.	28	r.	S. Wenceslaus, K. and M.	6 13	6 4	10	9 22
T.	29	w.	Dedication of S. Michael the Archangel.	6 14	6 2	10	10 21
W.	30	w.	S. Jerome, Dr. of the Church.	6 15	6 0	10	11 28

MOON'S PHASES.

	D.	H.	M.		D.	H.	M.
New Moon	7	8	43 A.M.	Full Moon.....	21	5	49 P.M.
First Quarter.....	13	11	9 P.M.	Last Quarter.....	29	8	58 P.M.

The Rosary.

(Written for the Catholic Almanac of Ontario.)

THIS is the month of the Holy Rosary. All month long, Catholics, the world over, will tell their beads and invoke the Blessed Virgin. Such is the desire, the command, of the Holy Father. A word as to the meaning of this form of prayer will not, therefore be out of place, in the Catholic Almanac.

The Rosary, it has been said, is a sort of sacrament and, like every sacrament it has a matter and a form. The matter is the prayer, the Our Father, the Hail Mary, and the Doxology. These prayers are all that can be desired in a prayer. They are simple, within the capacity of every mind. Children learn them at their mother's knees; the weakest memory can retain them. And these prayers, so simple, so easily learned and retained, are not the invention of a man in a moment of fervor. They come to us straight from the lips of God.

In the Rosary, these prayers are not said five times, or ten times, but one hundred and fifty times. But why, dear reader, this repetition? In order to satisfy the condition on which depends all the efficacy. God, we are taught, hears no prayer save that which is humble and persevering, and in the Rosary we repeat over and over again the same petition until it is granted. We do as the little child who repeats his petition to his mother and never wearies, his importunity is sure to be successful. We do as Jesus did in the garden. He addressed his Father with complaints and lamentations, using always the same words, asking always the self-same thing. Such is the matter of the Rosary, a suppliant prayer, a prayer universal by its simplicity, a humble prayer, a prayer full of loving perseverance.

And to this matter now join the form, the rehearsal or meditation of the principal mysteries of Christianity. These mysteries, we all know. We have read them in the Gospel of the Sunday mass, we have learnt them in our Catechism. We know them, but do we meditate on them? Have we introduced

them into the sanctuary of our souls and made of them the very aliment of our Christian life? Is the life of Jesus and Mary the type, the model of our life? Let us take our beads and while our lips repeat the Our Father and the Hail Mary, our minds shall follow into the regions of mystery the apparitions of Jesus and Mary who will come before us in the virtues and privileges of their lives. And indeed something of the sort must be done if we are to lead supernatural lives. We must see the things of God and draw nigh to them. We must know Jesus Christ and draw nigh to Him and cleave to Him. But we shall never know Him if we do not bring Him before us, if we do not contemplate Him in his mortal flesh, in His mother's arms, in the workshop of Nazareth, in the tree of the cross, or bursting the solid rock of His tomb and ascending on high. All this the Rosary will bring before us, every detail and feature in the lives of Jesus and Mary. Can it be that familiarity with such mysteries should leave us dull and cold, unmoved, and not inspire us to practise virtues again and again studied and contemplated? Shall not my hope be made strong when I see that river of blood which streams down the cross for me, when I see Jesus returning to the heavens to prepare a place for me? Shall not my love be made more intense as I contemplate all that Jesus suffered for me? Who on this earth would lay down his life for me? But Jesus gave His to save mine. Thus do the lovers of the Rosary, who contemplate Jesus and Mary as they tell their beads, feel faith and hope and love growing and swelling in their bosoms.

By all means, therefore, let us say our beads, not in October only, but in all the months of the year. The little beads faithfully told, the little prayers lovingly recited, the mysteries of Jesus and Mary thoughtfully studied, are the very seed of eternal life. From them spring and grow the virtues which God rewards in heaven.

CALENDAR

"He shall send his angel before thee."
 —GENESIS xxiv., 7.
 "So I say to you, there shall be joy before the
 angels of God upon one sinner doing penance."
 —S. LUKE xv., 10.

D.W.	D.M.	C.		SUN.			MOON
				Rises.	Sets.	Fast.	
T.	1	r.	S. Gregory of Armenia.	h. m.	h. m.	m.	h. m.
F.	2	w.	Holy Angels Guardian.	6 16	5 59	11	a. m.
S.	3	w.	Of the Feria.	6 17	5 57	11	0 42
				6 18	5 56	11	2 0
Nineteenth Sunday after Pentecost.							
Gospel, Matthew xxii., 1-14: Parable of the Marriage Feast.							
S.	4	w.	The Most Holy Rosary.	6 19	5 54	12	3 18
M.	5	w.	S. Galla.	6 21	5 52	12	4 37
T.	6	w.	S. Bruno.	6 22	5 50	12	sets.
W.	7	w.	S. Mark, P.	6 23	6 49	12	5 50
T.	8	w.	S. Bridget.	6 25	5 47	13	6 22
F.	9	r.	S. Dionysius and Companions, Mrs.	6 26	5 46	13	7 2
S.	10	w.	S. Francis Borgia.	6 27	5 44	13	7 54
Twentieth Sunday after Pentecost.							
Gospel, John iv., 46-53: Jesus cures the son of the ruler at Capernaum.							
S.	11	w.	Maternity of the B. V. M.	6 28	5 42	13	8 54
M.	12	w.	S. Francis of Assisi.	6 29	5 40	14	10 4
T.	13	w.	S. Edward.	6 31	5 38	14	11 13
W.	14	r.	S. Callistus, P. and M.	6 32	5 36	14	a. m.
T.	15	w.	S. Teresa.	6 33	5 34	14	0 23
F.	16	w.	Blessed Victor III., P.	6 34	5 33	15	1 31
S.	17	w.	S. Hedwig.	6 36	5 31	15	2 36
Twenty-first Sunday after Pentecost.							
Gospel, Matthew xviii., 23-35: Parable of the king taking an account of his servants.							
S.	18	r.	S. Luke the Evangelist.	6 37	5 30	15	3 38
M.	19	w.	S. Peter of Alcantara.	6 38	5 28	15	rises.
T.	20	w.	S. John Cantius.	6 39	5 26	15	4 40
W.	21	w.	S. Hilarion, Ab.	6 40	5 24	15	5 1
T.	22	w.	Of the Feria	6 42	5 23	16	5 24
F.	23	w.	The Most Holy Redeemer.	6 43	5 21	16	5 55
S.	24	w.	S. Raphael, Archangel.	6 44	5 20	16	6 33
Twenty-second Sun. after Pentecost.							
Gospel, Matthew xxii., 15-21: Giving tribute to Caesar.							
S.	25	w.	S. Boniface, P.	6 46	5 18	16	7 19
M.	26	r.	S. Evaristus, P. and M.	6 47	5 17	16	8 12
T.	27	v.	Vigil of SS. Simon and Jude.	6 48	5 15	16	9 18
W.	28	r.	SS. Simon and Jude, Ap.	6 49	5 14	16	10 28
T.	29	w.	Of the Feria.	6 50	5 13	16	11 40
F.	30	g.	Of the Feria.	6 52	5 12	16	a. m.
S.	31	w.	Fast Day. Vigil of All Saints. S. Siricus, P.	6 53	5 11	16	054

MOON'S PHASES.

	D.	H.	M.		D.	H.	M.
New Moon.....	6	5	18 P.M.	Full Moon.....	21	11	17 A.M.
First Quarter	13	9	47 A.M.	Last Quarter	29	10	21 A.M.

Legend of the Holy Well.

(Compiled for the Catholic Almanac of Ontario.)

IN the seventh century there lived in North Wales, a most holy virgin named Winifred, whose father Thevith was very rich and powerful, being the son of Eleventh the second man in the Kingdom—next to the King. She had been carefully educated by her uncle St. Beuno in the Christian religion, and had consecrated her virginity to God from her tenderest years. But Caradoc, son of Alain, a prince of the country, was desirous of wedding the beautiful Winifred, though he knew her vows had been made to God. He contrived one Sunday when Winifred's parents were at Church and she was alone to gain admittance to her presence. Winifred made excuse to leave him that she might attire herself in a befitting manner to receive the King's son. Escaping by a private door she runs to the Church for protection. Caradoc becoming impatient starts to seek her when he perceives her running away from him. Filled with rage he pursues her and overtaking her at the descent of the hill draws his sword and with one blow severs the head from the body.

The head rolled down the hill to the Church where the congregation were assembled, while from the ground the head first touched, gushed a clear and rapid spring in what had been till then the Dry Valley.

The grief of the parents was intense, while the people cried aloud for Heaven's vengeance upon the murderer, who stood wiping his bloody sword gloriing in his detestable act.

But Winifred's death was not to go unavenged, the very earth under the wicked Caradoc's feet opened up and swallowed him.

Still the people lamented the Virgin's untimely end, and St. Beuno earnestly begged of God that as He had raised Lazarus from the dead so might He in His mercy raise up Winifred again for His service upon earth. Then joining the Martyr's head to the lifeless body, he covered it with his cloak and began the Holy Sacrifice of Mass.

After mass was concluded the holy priest prayed fervently to God and to the joy of all, the virgin arose like one awakened from sleep, and with her hand wiped away the dust that had gathered on her head as it rolled to the feet of St. Beuno.

The parents and the others looking at her neck, observed there a pure white circle no larger than a thread just where the severance had been made which ever remained a mark of the Divine favor.

St. Winifred associated herself with other noble Virgins and spent her life in the service of God who was pleased through her intercession to work wonderful miracles.

The stones of the miraculous well are to this day streaked with red as if blood-stained, while moss grows under the water clinging to the sides of the well which gives forth a most sweet fragrance.

Multitudes of pilgrims have visited the Holy Well since St. Winifred's time and have been healed of their ills by bathing in its waters; while many favors spiritual and temporal are obtained by those who ask St. Winifred's intercession at Guthurin where she was buried, at Shrewsbury whither her relics were translated with great honor in 1138, and particularly at the Holy Well. Even to this day pious people resort to the Holy Well and cures are still reported from its healing waters.

PURGATORY.

FROM THE FRENCH OF MARIE JEUNA.

If far from thee he pines in twilight dim,
Mercy, just God! I pray thee on my knees;
His hope in thee, thy tender love for him,
Dear Lord, remember these!

Our souls abide in tenements of clay,
At every step we stumble as we go,
Thou knowest, Lord, how difficult the way
We travel here below.

How hard, amidst the loves, and hopes, and fears
Of this wide world, calmly to do our part,
Nor give its thrilling joys and songs and tears
Too much of our weak heart!

But, oh, my God, I offer unto thee
The blood of Jesus: that all bonds can break,
And lift all burdens. Now, depart from me
A while, to that dark lake.

My angel guardian! stir with thy cool breath
His fiery mantle; whisper, soft and low,
Comfort to soothe that anguish worse than death
Souls without God must know.

Let thy fair aureole shine upon his night,
Thy loving arms protect him from his fears;
There all are weeping! let thy voice unite
With those sad sighs and tears.

Point from his prison to the heaven above,
Tell him that thou, when all this pain is done,
Will greet him there—that there the God of love
Is longing for his son.

Tell him no saint, in his ecstatic prayer,
Missing upon the eternal loveliness,
Has ever caught one glimpse of what is there,
That unimagined bliss!

Put thy arms round him, give him sweet relief,
And then, if he should ask who bade thee fly
To soothe his anguish and assuage his grief,
O tell him it was I!

Keep in thy breast, a sacred trust and dear,
His loving pain, his longings and his cries;
Then soar to heaven, and whisper in God's ear
The echo of his sighs;

And then, from heaven to earth and earthly things,
Come back, for, ah! God knows if I should be
Faithful for long, without thy two white wings
Between the world and me!

CALENDAR

"It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."—II. MACHABEES xii., 46.
 "The fire shall try every man's work, of what sort it is."—I. CORINTHIANS iii., 13.

D. W.	D. M.	C.	SUN.		SUN	MOON
			Rises.	Sets.		
			h. m.	h. m.	m.	h. m.
Twenty-third Sunday after Pentecost Gospel, Matthew ix., 18-26 : Jesus raises the ruler's daughter to life.						
S.	1	w.	All Saints'. Gospel, Matthew v., 1-12 ; Eight Beatitudes.	6 55	5 9	16 2 10
M.	2	h.	ALL SOULS' DAY.	6 56	5 7	16 3 28
T.	3	w.	Of the Octave.	6 57	5 6	16 4 48
W.	4	w.	S. Charles Borromeo.	6 58	5 5	16 6 11
T.	5	w.	Of the Octave.	6 59	5 4	16 sets.
F.	6	w.	Of the Octave.	7 1	5 3	16 5 39
S.	7	w.	Of the Octave.	7 2	5 1	16 6 37
Twenty-fourth Sun. after Pentecost. Gospel, Matthew xiii, 24-30 : Gather up first the cockle and bind it in bundles to burn, but the wheat gather into My barn.						
S.	8	w.	Octave of All Saints'.	7 3	5 0	16 7 47
M.	9	w.	Dedication of S. John Lateran.	7 5	4 59	16 8 58
T.	10	w.	S. Andrew Avellino.	7 6	4 58	16 10 11
W.	11	w.	S. Martin of Tours.	7 7	4 57	16 11 20
T.	12	r.	S. Martin L. P.	7 9	4 56	16 a.m.
F.	13	w.	S. Nicholas I., P.	7 10	4 55	15 0 27
S.	14	w.	S. Deusdedit, P.	7 12	4 54	15 1 31
Twenty-fifth Sunday after Pentecost Gospel, Matthew xiii., 31-35 : The parable of the grain of mustard seed.						
S.	15	w.	S. Gertrude.	7 13	4 53	15 2 32
M.	16	r.	S. Josaphat, B. and M.	7 14	4 52	15 3 34
T.	17	w.	S. Gregory Thaumaturgus.	7 16	4 51	15 4 36
W.	18	w.	Dedication of the Basilicas of SS. Peter and Paul.	7 17	4 50	15 rises.
T.	19	r.	S. Pontianus, P.	7 18	4 49	14 4 0
F.	20	w.	S. Felix of Valois.	7 19	4 48	14 4 33
Sa.	21	w.	Presentation of B.V.M.	7 21	4 47	14 5 16
Twenty-sixth Sunday after Pentecost Gospel, Matthew xxiv., 15-35: The Abomination of Desolation.						
S.	22	r.	S. Cecilia, V. and M.	7 22	4 47	13 6 9
M.	23	r.	S. Clement, P. and M.	7 23	4 46	13 7 11
T.	24	w.	S. John of the Cross.	7 24	4 46	13 8 19
W.	25	r.	S. Catharine.	7 25	4 45	13 9 30
T.	26	w.	S. Sylvester, Ab.	7 26	4 45	12 10 42
F.	27	w.	S. Elizabeth of Hungary.	7 27	4 44	12 11 54
S.	28	w.	S. Gregory III., P.	7 28	4 44	12 a.m.
First Sunday in Advent. Gospel, Luke xxi., 25-33 : Signs of the coming of the Son of God.						
S.	29	v.	First Sunday of Advent.	7 29	4 43	11 1 9
M.	30	r.	S. Andrew, Ap.	7 30	4 43	11 2 24

MOON'S PHASES.

	D.	H.	M.		D.	H.	M.
New Moon	5	2	27 A.M.	Full Moon	29	5	25 A.M.
First Quarter	12	0	41 A.M.	Last Quarter	27	9	44 P.M.

Some Christmas Carols.

His place of birth, a solemn angel tells
To simple shepherds, keeping watch by night;
They gladly thither haste, and by a choir
Of squadroned angels, hear his carol sung.—*Milton.*

God rest you, merry gentlemen,
Let nothing you dismay,
Remember CHRIST, our Savior,
Was born on Christmas Day,
To save poor souls from Satan's thrall,
Which long had gone astray.

CHORUS—O tidings! O tidings!
O, tidings of great comfort,
O, tidings of great joy.

In Bethlehem, in Jewry,
This blessed babe was born,
And laid within a manger
Upon this blessed morn;
The which his Mother Mary,
Nothing did take in scorn.—O, tidings, etc.

From God, our Heavenly Father,
A blessed angel came
And unto certain shepherds,
Brought tidings of the same.
How that in Bethlehem was born,
The son of God by name.—O, tidings, etc.

Fear not, then said the angel,
Let nothing you affright,
This day is born a Savior
Of virtue, power and might.
So frequently to vanquish all,
The friends of Satan quite.—O, tidings, etc.

The shepherds at those tidings,
Rejoiced much in mind,
And left their flocks afeeding,
In tempest, storm and wind;
And went to Bethlehem straightway,
This blessed Babe to find.—O, tidings, etc.

But when to Bethlehem they came,
Whereat this infant lay,
They found him in a manger,
Where oxen fed on hay.
His Mother Mary kneeling,
Unto the Lord did pray.—O, tidings, etc.

Now to the Lord sing praises,
All you within this place,
And with true love and brotherhood,
Each other now embrace.
This holy tide of Christmas
All others doth deface.—O, tidings, etc.

As Joseph was a walking he heard an angel sing:
"This night shall be born our heavenly King;
He neither shall in house be born, nor yet in hall,
Nor in the place of paradise, but in an ox's stall.

"He neither shall be clothed in purple, nor in pall,
But in the fair white linen that usen babies all;
He neither shall be rocked in silver nor in gold,
But in a wooden manger that rocks upon the mold."

Then be ye glad, good people, this night of all the
year;
And light ye up your candles, His star it shineth
near.
And all in earth and heaven our Christmas carol
sing,
"God will and peace and glory," and all the bells
shall ring.

When Christ was born of Mary free,
In Bethlehem in that fair cite,
Angels sang there with mirth and glee,
"In excelsis gloria."

The cock croweth, Christus natus est! Christ is
born!
The raven asked Quando (when)?
The crow replied, Haec nocte (this night).

The ox crieth out, Ubi? Ubi! (where, where).
The sheep bleateth forth, Bethlehem! Bethlehem!
A voice from heaven sounded, saying, Gloria in
Excelsis! (glory be on high).

Christ was born on Christmas Day;
Wreathe the holly, twine the bay;
Christus natus hodie;
The Babe, the Son the Holy One of Mary.
He is born to set us free,
He is born our Lord to be.
Ex Maria Virgine;
The God, the Lord, by all adored forever,
Drawing to this holy morn,
Very early, very early, Christ was born.

Let the bright red berries glow
Everywhere in goodly show;
Christus natus hodie;
The Babe, the Son, the Holy One of Mary.
Christian men, rejoice and sing,
Tis the birthday of a King.
Ex Maria Virgine;
The God, the Lord by all adored for ever,
Drawing to this holy morn,
Very early, very early, Christ was born.

I saw three ships come sailing in
On Christmas Day, on Christmas Day;
I saw three ships come sailing in
On Christmas Day in the morning.

And what was in these ships all three?
On Christmas Day, on Christmas Day,
Our Savior Christ and His Ladie,
On Christmas Day, on Christmas Day;

And all the bells on earth shall ring,
On Christmas Day, on Christmas Day;
And all the angels in heaven shall sing
On Christmas Day in the morning.

Then let us all rejoice amain
On Christmas Day, on Christmas Day;
Then let us all rejoice amain,
On Christmas Day in the morning.

O'er the hill and o'er the vale
Come three kings together,
Caring not for snow and hail,
Cold and wind and weather;
Now on Persia's sandy plains,
Now where Tigris swells with rains
They their camels tether,
Now through Syrian lands they go
Now through Moab faint and slow,
Now o'er Edom's heather.

O'er the hill and o'er the vale,
Each king bears a present;
Wise men go a child to hail,
Monarchs seek a peasant;
And a star in front proceeds,
Over rocks and rivers leads,
Shines and beams incessant;
Therefore onward, onward still,
Ford the stream and climb the hill—
Love makes all things pleasant.

He is God ye go to meet,
Therefore incense proffer;
He is King ye go to greet,
Gold is in your coffer,
Also Man; he comes to share
Every woe that man can bear—
Tempter, railer, scoffer—
Therefore now against the day
In the grave where Him they lay
Myrrh ye also offer.

CALENDAR

"The Lord possessed me in the beginning of his ways."—PROVERBS viii., 22.
 "Hail, full of grace."—S. LUKE i., 28.

D.W.	D.M.	C.		SUN.		SUN		MOON	
				Rises.	Sets.	Fast.	Rises.		
T.	1	w.	S. Didacus.	h. m.	h. m.	m.	h. m.		
W.	2	r.	Fast Day. S. Bibiana, V. and M.	7 32	4 43	10	3 42		
T.	3	w.	S. Francis Xavier.	7 33	4 42	10	5 5		
F.	4	w.	Fast Day. S. Peter Chrysologus, Bp., D.	7 35	4 42	10	6 27		
S.	5	w.	S. Stanislaus Kostka.	7 36	4 42	9	sets.		
				7 37	4 42	9	5 23		
Second Sunday in Advent.									
Gospel, Matthew xi., 2-10: John hearing of Christ's works sends his disciples to Him.									
S.	6	v.	Second of Advent.	7 38	4 42	8	6 36		
M.	7	w.	S. Ambrose, Bp. D. Fast.	7 39	4 41	8	7 51		
T.	8	w.	IMMACULATE CONCEPTION. HOLYDAY OF OBLIGAT'N	7 40	4 41	8	9 3		
W.	9	r.	Fast Day. S. Eutychianus, P.	7 41	4 42	7	10 12		
T.	10	w.	Translation of the Holy House of Loretto.	7 42	4 42	7	11 18		
F.	11	w.	Fast Day. S. Damasus I., P.	7 43	4 42	6	a.m.		
S.	12	r.	S. Melchides, P. and M.	7 44	4 42	6	0 21		
Third Sunday in Advent.									
Gospel, John i., 19-28: John answers the questions of the priests of the Jews.									
S.	13	v.	Third of Advent.	7 44	4 42	5	1 24		
M.	14	w.	S. Leonard of Port Maurice.	7 45	4 42	5	2 26		
T.	15	w.	Octave of the Immaculate Conception.	7 46	4 42	4	3 29		
W.	16	r.	Ember Day. Fast. S. Eusebius, B. and M.	7 46	4 42	4	4 32		
T.	17	w.	Patronage of the Blessed Virgin.	7 47	4 42	3	rises.		
F.	18	w.	Ember Day. Fast. Expectation of the B.V.	7 47	4 43	3	3 12		
S.	19	w.	Ember Day. Fast. Blessed Urban V., P.	7 48	4 43	2	4 3		
Fourth Sunday in Advent.									
Gospel, Luke iii., 1-6: John preaches the Baptism of Penance.									
S.	20	v.	Fourth of Advent.	7 49	4 44	2	5 2		
M.	21	r.	S. Thomas, Ap.	7 49	4 44	1	6 9		
T.	22	v.	Of the Feria.	7 50	4 45	1	7 20		
W.	23	v.	Fast Day. Of the Feria.	7 50	4 46		8 33		
T.	24	v.	Fast Day. Vigil of the Nativity of Our Lord.	7 50	4 46		9 45		
F.	25	w.	CHRISTMAS DAY. HOLYDAY OF OBLIGATION.	7 50	4 47	1	10 57		
S.	26	r.	S. Stephen, Protomartyr.	7 51	4 47	1	a.m.		
Sunday within Christmas.									
Gospel, Luke ii., 33-40: The Prophecy of Simeon.									
S.	27	w.	S. John the Evangelist.	7 51	4 48	2	0 12		
M.	28	v.	Holy Innocents.	7 51	4 49	2	1 28		
T.	29	r.	S. Thomas of Canterbury.	7 51	4 50	3	2 46		
W.	30	w.	Of the Octave of Christmas.	7 52	4 51	3	4 04		
T.	31	w.	S. Sylvester, P.	7 52	4 52	4	5 23		

MOON'S PHASES.

	D.	H.	M.		D.	H.	M.
New Moon.....	4	0	51 P.M.	Full Moon.....	19	11	5 P.M.
First Quarter	11	7	29 P.M.	Last Quarter.....	27	7	9 A.M.

THE MANITOBA SCHOOL QUESTION.

(Written for the Catholic Almanac of Ontario).

THE great interest taken by all Canadians in this important question—its prominence, during the past year in our politics—and the probability that the result of the Dominion General Election to be held during 1896 will largely depend upon the manner in which it is dealt with by the two great political parties,—such are the reasons which have led the publishers of THE CATHOLIC ALMANAC to believe that a brief synopsis of the principal points in the history of the Manitoba School Question is well-timed and will prove acceptable as well as useful to their subscribers.

Prior to its acquisition by the Dominion of Canada, the country now known as the Province of Manitoba, belonged to the Hudson's Bay Company, being part of the lands granted to that great Corporation by the Crown. In the year 1869, arrangements were completed for the sale of this territory by the Hudson's Bay Company to the Dominion of Canada. The population was at that time chiefly Catholic, a large proportion of the people being half-breeds. There was no system of public schools, as we now understand this term, in the country. The Catholic Missionaries had established a number of Catholic Schools which the Catholic settlers and French half-breeds used and supported by voluntary subscriptions; and the Protestant settlers and Scotch half-breeds in like manner had schools of their own, maintained and used by themselves. These schools were distinctly religious in their character, or, in newspaper parlance, distinctly "sectarian." There being no School Law, such was the *practice* in the country in regard to schools and education. No Catholic was under any obligation to contribute to the support of a Non-Catholic school; no Protestant was asked to aid in sustaining a Non-Protestant school. Owing to a number of causes, into the history of which want of space forbids our entering, the immediate result of the transfer of this territory to Canada was a rebellion of half-breeds and others under the leadership of Louis Riel. While there can be no doubt that the principal purpose of Riel and his supporters was to secure for their compatriots rights of self government and undisputed possession of the lands upon which they had squatted, the title to which they believed to be menaced, nevertheless, it is also put beyond doubt by the late Archbishop Tache, who played a most important part in the settlement of the dispute between the half-breeds

and the Dominion Government, that one of the demands made by the former and acceded to by the latter, was the foundation and maintenance in the territory of Catholic schools. Whether as a result of this rebellion or merely in order to carry out a policy determined upon when the territory was acquired, the Dominion Government in 1870 passed an Act creating the Province of Manitoba, and conferring upon its people rights and powers of self government similar to those enjoyed by the other provinces of the Confederation. There being some question as to the power of the Dominion Parliament to thus create new provinces, Imperial legislation was sought and obtained in 1871 confirming what had been done, and the Manitoba Act passed by the Dominion Parliament was thus re-enacted by the Imperial Parliament.

The Manitoba Act contains this provision regarding education:—Sec. 22 of the Manitoba Act, 33 Vic. ch. 3, "In and for the province the said legislature may exclusively make laws in relation to education, subject and according to the following provisions:—

(1) 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."

There can be no doubt whatever that by this legislation the Dominion Parliament intended to ensure to the minority, Catholic or Protestant, in Manitoba—Protestant as it then was, Catholic as it has now become,—the right to Separate Schools. The New Brunswick School question was then under consideration and the clause of the B. N. A. Act, Sec. 93, ss. 2, corresponding (if the words "or practice" be omitted), to ss. 1 of S. 22 of the Manitoba Act above quoted, was before the Courts for interpretation. That case was ultimately carried before the Judicial Committee of the Privy Council. The courts placed a very strict construction upon the words of the 2nd ss. of Sec. 93 of the B. N. A. Act, and, holding that Separate schools had not been expressly established "by law" in New Brunswick determined that this provision of the constitution afforded no protection to the Catholic minority in that province. Sir George Etienne Cartier, then the leading French Canadian representative in Parliament, in order to meet this very difficulty in the case of Manitoba introduced into the Manitoba Act the additional words "or practice," deeming these words sufficient

to put the right of the minority to Separate Schools beyond question. So clear was the intention to confer upon the Manitoba minority this right to Separate Schools, that the new Provincial Legislature at its first session in 1871, passed legislation providing for a system of education in the province, and establishing Public Schools for the majority and Separate Schools for the minority. The Catholics having become the minority established their Separate Schools under the provisions of this legislation and for the ensuing twenty years continued to use and enjoy them.

The Conservative party had held office in Manitoba for many years and a great effort was made by their opponents after the election of 1886 to oust them from power. In some way it was suggested that the Liberals if successful intended to attack the Separate School system. The leading Liberals however publicly repudiated any such idea and pledged themselves to refrain from interfering in any way with the rights of the minority in educational matters. The Liberal party succeeded in attaining power early in the year 1888; hardly had they taken office, when, in defiance of their promises and in direct breach of faith, the new Government called upon the Legislature to abolish Separate Schools, and in 1890 the Manitoba Public Schools Act was passed, abolishing Separate Schools, establishing one public school system for the province, and imposing taxes for the support of these latter schools upon all, Catholics and Protestants alike. Catholic Separate School property was confiscated for the use of the new Public Schools. The Catholics of Manitoba then petitioned the Dominion Government to disallow this Act. But the Dominion Government declined to interfere, leaving the Catholics to their remedies in the courts, if any. The minority thereupon appealed to the courts in the celebrated case of *Barrett vs. Winnipeg*. The provincial courts of Manitoba held the Public Schools Act to be constitutional. The Supreme Court of Canada unanimously reversed this decision, holding the Act to be *ultra vires*, and sustaining the contention that the words "or practice" in the Manitoba Act of 1870 gave the Catholic minority an indubitable right to Separate Schools in perpetuity. But upon appeal to the Privy Council in 1892, that tribunal, in a judgment replete with marvellous reasoning, held that the addition of the words "or practice" in the Manitoba Act did not in reality at all extend the effect of the words "by law" in the B. N. A. Act, and that as the Catholics were still at liberty to maintain voluntary schools, if they saw fit, and were not actually compelled to send their children to the Public Schools, no right or privilege enjoyed by them at the union was prejudi-

cially affected, although they were now subjected to taxation for the support of schools which they could not conscientiously use, and their means for the support of their own schools were thus materially diminished. Upon such grounds was the validity of this iniquitous legislation upheld.

This judgment came as a great shock to the Catholics of Manitoba. They were determined however to make one more fight for their rights. Their former appeal had been based upon ss. 1, Sec. 22, of the Manitoba Act above quoted. They now resolved to seek redress under the provisions of ss. 2, which is as follows: "An appeal shall lie to the Governor General in Council from any act or decision of the legislature of the province, or of any provincial authority affecting any right or privilege of the Protestant or Catholic minority of the Queen's subjects in relation to education." In the B. N. A. Act the corresponding section reads thus: "Where in any province a system of separate or dissentient schools exists by law at the union, or is thereafter established by the legislature of the province, an appeal shall lie to the Governor General in Council from any act or decision 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." (Sec. 93, ss. 3).

A petition was therefore presented to the Governor General in Council praying him to interfere under this provision, and, by Order in Council, to pave the way for the restoration to the Catholic minority by the Federal Parliament of the rights conferred upon them by the School Acts of Manitoba passed in 1871, and of which the Act of 1890 deprived them. This was an entirely new step. Resort had never before been had to this provision of the constitution. Its precise meaning and effect were made the subject of much discussion, and the powers conferred by it upon the Dominion Government and Parliament, their nature and extent, were said to be uncertain. It was argued that ss. 2 of Sec. 22 of the Manitoba Act did not, like ss. 3 of Sec. 93 of the B. N. A. Act, extend to rights acquired under post-union legislation. Such were the grounds upon which the Dominion Government again declined to act until the courts should interpret this provision of the Manitoba Act, and define the powers created by it. A special case was therefore submitted to the Supreme Court of Canada by the Dominion Government, and this court was asked to determine whether under Sec. 22, ss. 2, of the Manitoba Act, the Dominion Government had power to entertain this appeal and to make an order calling upon the Government of Manitoba to redress the grievances complained of and to restore the rights given to the minority

by the legislation of 1871 and taken from them by that of 1890. The Supreme Court was divided in opinion, and, by a majority of three judges against two, held that the legislature of Manitoba was not prevented by the provisions of the Manitoba Act from repealing its own previous enactments in relation to education, and that no appeal lay from the repealing Act of 1890, under ss. 2 of Sec. 22, of the Manitoba Act, to the Governor General in Council: and, further, that ss. 2 of Sec. 22 of the Manitoba Act, only related to rights and privileges existing at the union and not to rights or privileges acquired under post-union provincial legislation. The reader will of course have observed the difference in wording between ss. 2 of Sec. 22 of the Manitoba Act and ss. 3 of Sec. 93 of the B. N. A. Act. From this decision an appeal was once more taken to the Privy Council, and Lord Herschell, the Lord Chancellor of England, in February 1895, gave the judgment of that court, which held that the provisions of ss. 2 of Sec. 22, of the Manitoba Act, extend to rights acquired by the minority under post-union legislation, as well as to rights enjoyed at the union, and also that the legislation of 1890 did clearly deprive the Catholic minority of rights given them in 1871, and that their appeal to the Governor General in Council for redress was well founded.

Acting upon this judgment the Dominion Cabinet then proceeded to hear the appeal, and, after argument, pronounced on the 21st of March, 1895, the famous "Remedial Order," calling upon the Manitoba Government to restore to the Catholic minority the right of maintaining Separate Schools, the right to share in the public grant for education, and the right of exemption from taxation for the support of Public Schools. This order was duly transmitted to the Manitoba Government which professed to require time to consider it and prepare an answer. The Legislature then in session was therefore shortly afterwards adjourned for a few months. Meantime the Manitoba Government prepared a reply to the Remedial Order in effect refusing to comply with its requirements. The Local Legislature on re-assembly approved of this reply which was forwarded to Ottawa in the month of June. The Dominion Parliament had met in April, and shortly after the opening of the session Sir Mackenzie Bowell declared in the Senate the determination of his government to enforce the Remedial Order by legislation should Manitoba refuse obedience. When the response of the Manitoba Government reached Ottawa however, it appears to have caused serious domestic difficulties in the Cabinet, which was divided as to the course of action to be taken by the Government. The three French Canadian Ministers were reported to have sent in their resignations. After several days of intense excitement the government announced their policy. They decided

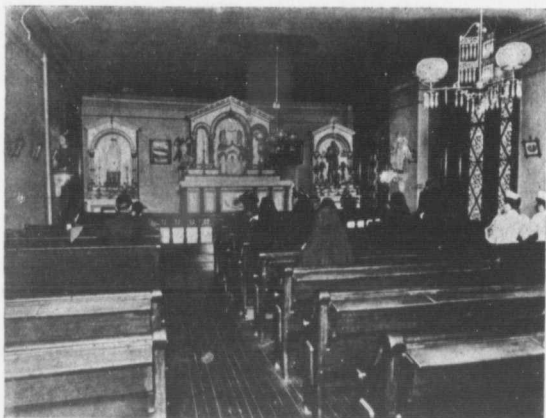
to give Manitoba another six months' grace and promised to hold a special session of the Dominion Parliament not later than January 3, 1896, and in the event of Manitoba still failing to grant redress, then to introduce an adequate measure for the removal of the grievances complained of by the Catholic minority. This declaration of policy did not however satisfy Mr. Angers who held the Portfolio of Agriculture. He persisted in forcing the acceptance of his resignation, declaring that in his belief there would be no hope of carrying remedial legislation through Parliament at a session to be held immediately before a general election, and that the Government was in honor bound to pass remedial legislation at the session then in progress.

The Dominion Government is reported to have sent a further communication to Manitoba, enquiring what steps, if any, the Government of that province is prepared to take towards meeting the demands of the Catholic minority. There are also rumors current of an attempt to coerce the Quebec Bishops into an abandonment of the cause of the Manitoba Catholics, and incredible counter-rumors of a *coup d'etat* in Manitoba which would result in the dismissal of the Greenway Government. Such is the position of the matter at the present time.

In face of the late judgment of the Privy Council the existence of grievances calling for redress can no longer be denied. The duty of the Dominion Government to afford such redress is only questioned by political fire brands of the most pronouncedly anti-Catholic type. Yet it is much to be feared that dread of defeat at the hands of an ill-informed and prejudiced electorate, will prevent many of our parliamentary representatives from voting in favor of remedial legislation, should the Government, which by its Remedial Order certainly recognized the right of the Catholic minority to redress and its own duty to grant such redress, have the courage to fulfil its pledge to introduce and press upon Parliament in January next, as a government measure, satisfactory remedial legislation. The failure of the Manitoba minority to obtain redress will be a direct menace to the rights supposed to be guaranteed to the Catholics of this province, by the British North America Act. What unscrupulous politicians, aided by bigoted and intolerant followers, will have successfully accomplished in Manitoba, men of the same stamp in Ontario, encouraged by such success, will not hesitate to attempt here. If the solemn provisions of the constitution, interpreted by the highest court in the Empire, shall fail in the case of Manitoba to safeguard the minority in their rights, what assurance have we that constitutional guarantees will not prove equally ineffectual and unavailing when our own rights are attacked?

FRANK A. ANGLIN.

TORONTO, August 1, 1895.



Chapel, St. Michael's Hospital, Toronto.

ROMAN CATHOLIC HOSPITALS OF ONTARIO.

THE fore-runner of the Hospital is the zealous Physician of the Soul, the unwearied Healer of the body, the unshrinking Nurse and Provider. We can all remember him. From the Missionary with his scanty medicine chest reinforced with the plants whose virtues he has learned, to the fully-equipped modern hospital is a great jump, yet surely is the one the seed of the other.

The Hospital was the first of the noble institutions that Christian Charity originated and founded. Not the least virtue in the Church is her foresight in fostering and developing in an institution an idea which if left to the weakness of individuals without discipline or order, would either die in its birth or languish before reaching maturity. The suffering members are a sacred trust from her Divine Head not to be left to chance Charity, or momentary compassion, or the spasmodic efforts of a selfish world. Each generation must contribute to their relief. No task need be impossible when we can count upon those who may succeed us to assist in its accomplishment. So institutions are founded, religious orders devoted to the good work, and the progress made to-day is handed down to succeeding members of the order to develop, to improve and to perpetuate.

In Canada, the Hospital Sisters or Hospi-

tallers followed close on the missionary, arriving in Quebec with the Teaching Sisters, the Ursulines, in 1639, to minister from there to all sufferers. Their zeal and fervor was soon tested with noble results by the dread pestilence, small pox. Since then the hospitals have increased as the country required them. In the Province of Ontario where we are but a fifth of the population we can count fourteen hospitals, not reckoning the incurable wards in the Houses of Providence in the different cities, let us enumerate: The Sisters of St. Joseph have hospitals in Chatham, Guelph, London, Port Arthur, Peterboro', Hamilton and Toronto; the Sisters of Charity (Grey Nuns of the Cross) conduct the General Hospitals in Ottawa, Pembroke and Mattawa; the Sisters of Charity (Providence) hospital at Brockville; Sisters of Mercy lying-in hospital at Ottawa; the Religious Hospitaliers of St. Joseph hospitals at Kingston and Windsor.

When we speak of Roman Catholic Hospitals we must not be understood as meaning hospitals for the treatment only of Roman Catholics, for our hospitals are open to every creed and class, nationality and color. In more than one instance the government report speaks of the Protestant patients being more than one-half the number. This liberality which is no more than we expect and are accustomed to meet in our institutions, con-

trasts with the narrowness of a hospital such as the Nicholl's Hospital of Peterboro', the endowment of which is conditional on no Catholic being allowed to enjoy its advantages. In self-preservation the Catholics established the St. Joseph's Hospital of Peterboro'; it receives, however, no grant from the town of Peterboro' though the Nicholl's Hospital is allowed \$1,800. In the brief sketches of the different hospitals it will be noticed that this unjust discrimination is not confined to Peterboro'. In no particular are our hospitals inferior; the report of the government inspector shows this, and not only this, but that the cost of maintaining patients is considerably less than in Protestant hospitals. The reason is not hard to find; in the table of expenditure in the same report the amount paid in salaries in Roman Catholic institutions as compared with those under secular management is absurdly small. The grant from the legislature is based upon the number of days the patients remain for treatment in the hospital, the allowance being twenty cents a day. Cases improper for hospital treatment are granted refuge rates of seven cents a day. A supplementary allowance of ten cents a day is granted to hospital patients properly so called in addition to the twenty cents already spoken of.

ROMAN CATHOLIC GENERAL HOSPITAL, OTTAWA.

This beautiful hospital of the Sisters of Charity (Grey Nuns of the Cross) on Water street, Ottawa, was founded in 1845 when Ottawa, then Bytown, formed part of the



Roman Catholic General Hospital, Ottawa.

diocese of Kingston, at that date under the jurisdiction of Bishop Phelan. The resources of the hospital were tried and its usefulness shown in an epidemic of typhus fever which soon appeared. Five hundred patients were treated by the Sisters who themselves contracted the disease, not one escaping.

The first hospital was a wooden structure on the present site of the Precious Blood Convent, St. Patrick street. On the 19th March, 1866, the present stone building was formally opened by Bishop Guigues.

Contagious diseases are attended in a branch house hospital, while cases of maternity are received at the House of Mercy Lying-in Hospital.

There are two public wards in the Ottawa hospital and twelve private wards. Private patients are received at the rate of \$1 a day. Eight hundred and twenty patients were treated during the last year, (1894) of whom nineteen were Protestant. The hospital boasts of an excellent dispensary, while last year a number of new surgical instruments for hospital use were purchased. Twelve Sisters conduct the institution, Superior Sister, M. J. Phelan; there is also a staff of twelve assistants. In the training school attached are nine students.

The present medical staff consists of Drs. Prevost, Valade, Freeland, Robillard, St. Jean, Chevrier, Chabot and Lambert, with Sir James A. Grant, consulting physician.

The Sisters intend to enlarge their building as soon as their means permit. In addition to the grant from the Province of \$5,285, the Hospital receives from the city of Ottawa \$1,200, the county of Carleton \$250, the balance coming from paying patients, subscriptions, endowments, etc.

The total expenditure of the institution for 1894 was \$12,395.28, of this \$1,788 went for salaries. In the Protestant General Hospital the total expenditure was \$14,239.19, of which \$5,608.80 represents salaries. In the Roman Catholic Hospital over 800 patients were treated; in the Protestant 552.

HOTEL DIEU HOSPITAL, KINGSTON.

This hospital is conducted by the Religious Hospitaliers of St. Joseph. In 1659 the Hospitaliers founded in Montreal their first hospital in Canada. It is the members of this order who are in charge of the Lazaretto at Tracadie since 1868, who nurse the lepers and teach in their schools.

An addition has recently been made to the Hotel Dieu and in the new wing is located the chapel.

Of the 627 patients received during the year in this hospital 115 were Protestants. The government grant amounts to \$5,054.70, the remainder being derived from private patients, subscriptions, etc.

In a total expenditure of \$12,067.80 the amount paid in salaries and wages is \$404.52. Figures eloquent of the benefit of the Sisters to the public.

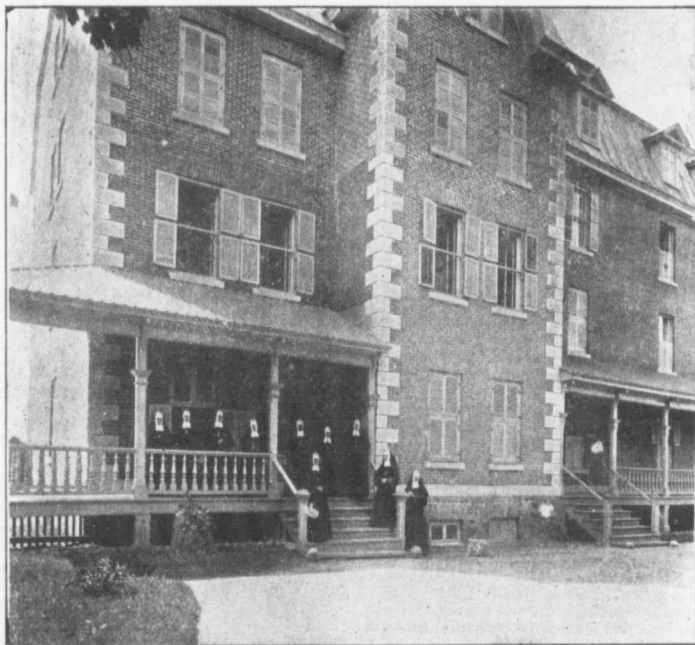
HOUSE OF MERCY LYING-IN HOSPITAL.

This hospital was established in 1879 at the request of the Archbishop of Ottawa. It is in charge of ten Sisters of Mercy, Superior Sister M. Zotique. Besides the public wards are private rooms for \$8.00 a week; while ample provision is made for isolating any contagious cases. During the year, 187 patients have been treated, of whom 120 were Protestant. The hospital receives a grant from the legislature of \$2,265.92, based upon the number of patients; from

with electric lights. It receives a grant from the legislature of \$2,095.49. During the year 275 patients were treated, of whom twenty-seven were Protestant.

MATTAWA GENERAL HOSPITAL.

In 1878 three Sisters of Charity from Ottawa (Grey Nuns of the Cross) opened a hospital for the sick at Mattawa. In 1885 these Sisters built the present hospital, the best and largest in the district. If it is remembered that this is



House of Mercy Lying-in Hospital, Ottawa.

Carleton County, \$25.00. There are three nurses in addition to the Sisters. Drs. E. Hill, P. H. Wright, C. Valade and A. Trudel form the medical staff.

GENERAL HOSPITAL, PEMBROKE.

The General Hospital, Pembroke, is in charge of the Sisters of Charity (Grey Nuns of the Cross). The fine new stone building three storeys and a half high, erected in 1892, has accommodation for forty patients. It is well heated with hot water and lighted

a lumbering district, that accidents are frequent, that until the erection of the hospital the injured died before they could reach a place where they could be cared for, some estimate can be made of the value of the hospital to the community. During the year 400 patients have been treated, of these 180 were from the town of Mattawa, 147 from the district of Nipissing, the remainder coming from surrounding counties. Of the 400 318 were Roman Catholics. The government grant amounts to \$2,237.38.

There is a small detached building used for cases of diphtheria and scarlet fever. The hospital is lighted with coal oil, heated with steam and supplied with well water.

ST. JOSEPH'S HOSPITAL, HAMILTON.

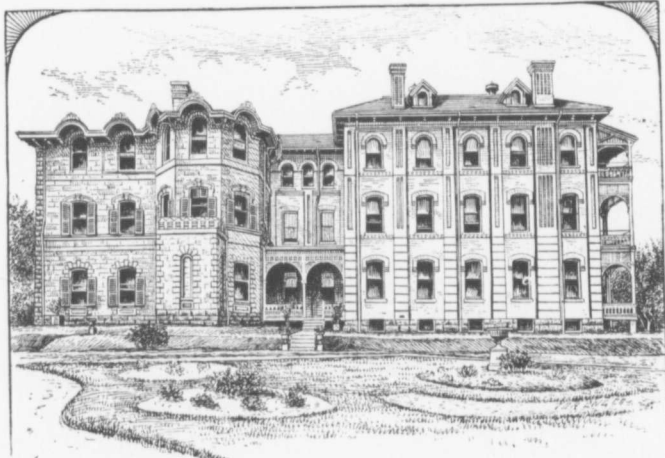
The delightful situation of this beautiful hospital, combined with its excellent management, under the conduct of the Sisters of St. Joseph and its first-class equipment, have made it most popular in Hamilton and vicinity.

The handsome new wing, called Saint Ann's Wing, finished within the last year, costing in the neighborhood of \$10,000, has greatly increased the accommo-

ST. JOSEPH'S HOSPITAL, GUELPH.

The Sisters of St. Joseph, Superior, Sister M. Vincent, have just completed their new hospital building at a cost of \$20,000, providing accommodation for forty beds. The old building is now occupied by the inmates of the House of Providence. The structure is of white brick, is fitted with all the latest appliances and lighted with electricity. The ladies of Guelph have furnished the women's free ward at a cost of \$300; the men's free ward being furnished by the Arch Confraternity of the League of the Cross.

The number of patients attended by the Sisters during the year according to the last official report is 334. The hospital receives from the legislature \$1,980.61, from the city



St. Joseph's Hospital, Hamilton.

dation. Every comfort and convenience has been provided for private patients, while the free ward is all that can be desired. The new operating room is one of the finest in Canada; no labor nor expense has been spared to make a model hospital. A handsome memorial tablet in the new wing records its erection through the generous bequest of the late Mrs. Dowling, mother of the Bishop of Hamilton, to the hospital. An elegantly fitted elevator is the gift of Mr. Geo. Tuckett of Hamilton. The number of patients, more than half of whom were Protestants, treated during the year, was 271. The income of the hospital is derived from the legislative grant of \$2,052.80, paying patients \$1,990.50, and from subscriptions, bequests, etc.

of Guelph \$100, and from the county of Wellington \$800; the remainder of the funds coming through private patients and subscriptions. In an expenditure of \$4,797.50 the wages are \$216. In the General Hospital, Guelph, 466 patients were treated during the year at a cost \$9,785.79, of which \$2,603.22 were paid for wages.

ST. JOSEPH'S HOSPITAL, PORT ARTHUR.

In 1884 the Sisters of St. Joseph, Mother M. de Pazzi, Superior, founded this hospital in Port Arthur. The present Superior is Mother M. Clotilde. The hospital contains two public wards, three private wards and one semi-private ward. The charge per week for private patients is \$6.00. During the year were treated 123 patients, of whom

seventy-three were Protestant. The staff consists of Drs. McDonald, Beck, Smellie and Bathurst. The legislature grants \$1,134.89, the town of Port Arthur \$400, County of Algoma \$100, and other municipalities \$300.

HOTEL DIEU HOSPITAL, WINDSOR.

This hospital is under the same conduct as the Kingston Hotel Dieu, the Religious Hospitaliers of St. Joseph. It was founded in 1888 by the Very Rev. Dean Wagner. The present Superior is Rev. Sister Paquette, Secretary, Sister Boucher. During the year 225 patients were treated, of whom fifty-two were Protestant. There are two public

ents have been treated, of whom sixty-six were Protestant. The Province of Ontario contributed \$806.76, the counties of Leeds and Grenville \$100.00. The total expenditure of the year reaches \$2,791.53.

ST. JOSEPH'S HOSPITAL, PETERBOROUGH.

The St. Joseph's Hospital, Peterboro', has in its favor a delightful situation on an eminence overlooking the Otonabee river. It is a fine large brick structure with galleries. A gilded statue of St. Joseph, the gift of a benefactor, occupies a niche over the front entrance, while the name, St. Joseph's Hospital, is in gilt letters on a black ground.



St. Joseph's Hospital, Peterborough.

wards and two private wards. The town and county contribute to the support of the hospital, and the legislature gives a grant of \$1,818.26. The medical staff is composed of Drs. C. E. Casgrain, H. R. Casgrain, C. W. Hoare, D. E. Brooke, R. Carney, Jos. Reaume and J. S. Ashbaugh.

ST. VINCENT DE PAUL HOSPITAL,
BROCKVILLE.

This hospital is under the management of the Sisters of Charity (Providence), Mother House, Kingston. During the year, 138 pati-

The hospital contains four public wards and ten private wards, also a ward for contagious diseases. The usual legislative grant amounting last year to \$882.12 is reinforced with the proceeds of the annual picnic held in the grounds, and voluntary subscriptions.

Private patients are received at rates ranging from \$4 to \$16 a week. During the last year 144 patients were treated, fourteen of whom were Protestants.

Dr. McGrath is medical superintendent. Six physicians of the town attend the hospital during the year, two each month.



Dispensary, St. Joseph's Hospital, Peterborough.

ST. JOSEPH'S HOSPITAL, LONDON.

The fine new hospital of the Sisters in London is situated on a rising piece of ground, is five storeys in height, with good drainage and excellent ventilation. It is connected with the old hospital founded in 1888 by a covered way; the latter is now used for infectious diseases, and contains seven beds. The new hospital has two large



St. Joseph's Hospital, London.

wards, accommodating each sixteen persons, with a number of private rooms all well and some elegantly furnished. The operating room is in the top flat, well lighted with windows and sky lights. The total cost was between \$35,000 and \$40,000. Private patients pay from \$4 to \$15 per week. The grant of the legislature is \$720. The number of patients received during the year, 339, of whom more than half (185) were Protestant. The average cost per year of a patient in St. Joseph's Hospital is \$48.40, in the London General \$91.68.

ST. JOSEPH'S HOSPITAL, CHATHAM.

Three acres of ground surround this hospital, founded in 1891, and the well kept lawns are particularly neat and inviting. The building cost in the neighborhood of \$25,000, and has accommodation for forty-six patients. There is a public ward, a ward for contagious diseases, and twenty-four rooms for private patients, who pay from \$2.50 to \$8.00 a week. The interior appointments are in



St. Joseph's General Hospital,
Chatham, Ont.

every way first-class. The hospital receives the usual grant from the legislature of thirty cents a day for each patient. The number of patients treated since the first of October is 142. The medical staff consists of Drs. L. Bray, J. P. Rutherford, H. J. Murphy, G. O. McKeough, J. H. Ducan and W. R. Hall.

ST. MICHAEL'S HOSPITAL, TORONTO.

St. Michael's Hospital was established July 1, 1892, by Mother M. de Chantal of the Community of St. Joseph, Toronto.

Including the new wing it contains eleven public wards, twelve semi-private wards and twelve private rooms, accommodating 110 patients.

The number of patients treated during the year 1894 was 765, of whom 204 were Protestants.

Private patients pay from \$8.00 to \$20.00 per week, semi-private ward \$6.00, ward patients \$2.80.

The hospital receives the usual grant from the legislature. This year the City Council of Toronto has extended to St. Michael's the grant of forty cents a day for the sick poor of the city sent there for treatment. The withdrawal of this grant in 1894 was very much felt. The Archbishop of Toronto came to the rescue, and ordered a collection to be taken up in every church of the Diocese on Sexagesima Sunday (Hospital Sunday).

The benefits of a down town hospital are reaped every day. The convenience of St. Michael's Hospital in accidents brings to it a great many such cases for treatment. The success of the hospital in surgical cases is giving it pre-eminence in that department.

The pressing need for more room in the hospital has been met through the generosity of Mr. Hugh Ryan who donated the present addition. This new wing has been constructed after the most approved models. In it are carried out the best modern ideas in regard to hospitals. The preferred plan of smaller wards with fewer patients has been carried out. The ventilation and plumbing are perfect, providing every convenience on each flat. The walls and partitions are of great thickness with painted surface. The operating room is



R. J. Dwyer, M.B.



MR. HUGH RYAN.

particularly convenient, and specially adapted for antiseptic surgery.

The present Superior is Mother M. Assumption.

There is a resident medical superintendent, R. J. Dwyer, M.B. The medical board consists of:

Visiting Physicians:

A. McPhedran, M.D.; J. E. Graham, M.D.
T. F. McMahon, M.D.; C. McKenna, M.D.
M. Wallace, M.B.; A. Garratt, M.D.
J. Cavan, M.B.

Visiting Surgeons:

R. B. Nevitt, M.D.; I. H. Cameron, M.B.
W. Oldright, M.D.; E. B. King, M.D.
L. M. Sweetnam, M.D.

Assistant Surgeons:

W. McKeown, M.D.; J. Amyot, M.D.
C. Temple, M.D.

Specialists:

Gynecology..... J. F. W. Ross, M.D.
Neurology..... D. C. Meyers, M.D.
Laryngology..... M. McFarlane, M.D.
Ophthalmology and Otology.....
A. M. Rosebrugh, M.D.
Dermatology..... N. Allen, M.D.

Pathologist:

R. J. Dwyer, M.B.

Electrician:

C. R. Dickson, M.D.

The Training School for nurses in connection with St. Michael's Hospital was opened in September, 1892. The first graduation took place in December, 1894; when diplomas were presented to Miss Mary Shinner, Paris, Ont.; Miss Annie Cryslar, Toronto; Miss Kate Madden, Thornhill, Ont.; and Miss Lizzie O'Leary, Toronto.

Since the opening of the school there have been received 120 applications, but as the qualifications for the nursing profession are not possessed by all, only thirty-six of these were accepted, and the probation month proved that not even all of this number would become successful nurses.

During the past two years the calls for private nurses were sixty, showing in what high estimation the pupils of the school are held not only by the members of the staff, but also by other physicians of the city.

The course of training consists of lectures, recitations, demonstrations and instructions in practical nursing in the wards. The following lectures have been given by members of the medical staff.

Dr. Dwyer, on Anatomy, Physiology and Anatomical Demonstrations.
Dr. McMahon, on Practical Nursing.
Dr. Garratt, on Obstetrics.
Dr. Amyot, on Antiseptic Surgery and Bandaging.
Dr. McKeown, on Dressing and Treatment of Wounds, Dislocations, Fractures, etc.
Dr. W. Oldright, on Ventilation.
Dr. H. H. Oldright, on Materia Medica and Toxicology.

Meagre as this sketch of our hospitals in Ontario necessarily is, still it will awaken many to the magnitude of the work our religious orders are doing in this one particular direction. The work goes quietly on; we hear little of it, and it is only when a particularly glaring piece of injustice is done our institutions that we stop to inquire and

compare their work with that of others, and with the most gratifying results.

Economy of management has been incidentally shown in the brief sketches we have given our Catholic hospitals; and this without a stinting in essentials, but through the sav-



Old Operating Room, St. Michael's Hospital, Toronto.

ing in salaries principally, and the thrift that comes when a personal interest is taken in an institution by every one connected with it.

Above and beyond this, however, is the great advantage of freedom and opportunity to receive the consolations and ministrations of the Church through her priests and religions.

Whatever precautions may be taken in the Protestant hospital to procure for a dying Catholic the priest, and I would here say that on this point the authorities are usually conscientious, the best that can be done for the dying man is to screen off his bed when the priest comes, and he makes his confession with less than five feet between him and the occupant of the next bed, who is all curiosity to see and hear for himself this much maligned duty between penitent and priest. The poor man may be *in extremis*, he hears with difficulty, his situation is most painful. The nurse's authority is sufficient to ensure quiet, while the priest is in the ward, but when he is gone the dying man listens to the gibes and jeers of those who all their lives have scoffed at

and ridiculed our holy religion. This is no imaginary case; I know of what I am speaking. It is an ordinary proceeding, too, for readers and visitors to inflict themselves and their beliefs and their arguments upon all occupants of the wards, with utter disregard to individual beliefs. This is against the rules of the hospital but it is done constantly, and not only in public wards but in semi-private.

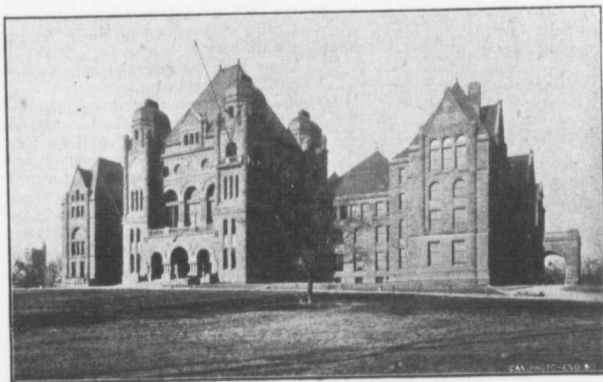
Contrast the Catholic hospital. Here the nurses are impressed with the knowledge that this is the field of the last contest with the Evil One. Here is the last chance to snatch souls from his dominion and all that human prudence can suggest, or human prayers and entreaties avail, is done for the future happiness of each individual soul. Is the Catholic lukewarm or has he ceased practising his religion? here everything will be made easy for him, every opportunity be given him.

There is yet another advantage in our Catholic hospitals. They overcome prejudice. Not a Protestant is treated or cared for within the walls of a Catholic hospital who does not come out with the greatest respect for the Catholic Sisters and for the faith that in-



St. Anthony's Ward, St. Michael's Hospital, Toronto.

spires such devotion. I will but add a remark made by a well-known Catholic physician who has had wide experience in hospitals and their management: "Our Catholic hospitals are more necessary than even Catholic schools."



Ontario Parliament Buildings.

CATHOLICS IN ONTARIO'S PARLIAMENT.

Men who have won seats in the Legislative Assembly.

THE recent general election in this Province was probably the most bitterly conducted of all the contests that have taken place since Ontario's Parliament first met in 1867. There were no less than four parties in the field, the Liberals, the Conservatives, the Patrons of Industry, and the Protestant Protective Association, better known as the P.P.A.

The latter association was said to have 439 lodges, and a membership approaching fifty thousand. Their infamous platform proposed the complete ostracism of Catholics, and the abolition of Separate Schools. His Grace the Archbishop of Kingston, in a Pastoral read in St. Mary's Cathedral, spoke of this society as follows: "It is a shame to Ontario, a shame to civilization, that a motley crowd of secret society men should form a conspiracy against the Catholic minority every fourth year, and just now should import from the adjoining Republic an infamous anti-Christian, anti-social organization, to combine with them in aggression upon our dearest religious rights and our peace as citizens." Notwithstanding the wave of bigotry and intolerance which swept over the Province at that time, this party only returned two members out of a total of ninety-four. It has since become disorganized, and the public press recently an-

nounced that the furniture of the lodge room at Hamilton, which was the headquarters of the association, was seized and sold for rent.

In view of the religious bitterness of the contest, fostered and promoted by the society alluded to, and the multiplicity of the issues raised therein, the seven Catholics who were returned, and who, by the way, are all Liberals, are to be congratulated on their success, and it is hoped that the following short sketch of these gentlemen will be of interest to readers of the Almanac.

HON. WILLIAM HARTY.

A visitor to the magnificent new home of the Ontario Legislature, may chance to meet in one of the spacious corridors of that monument to the ability and honesty of the late Honourable C. F. Fraser, a good looking man of medium height, in the prime of life, with a frank, open countenance, wholesome ruddy complexion, grey eyes, clean shaved upper lip and chin, sunny brown side whiskers, natively dressed, with his tall silk hat slightly tilted back on his head, and a perceptible odor of violets in the air as he passes.

This is the Honourable William Harty, Commissioner of Public Works in the Cabinet of Sir Oliver Mowat, and representative

of the Derry of Canada in the Parliament of the Province.

It is a happy sign of growing tolerance



THE HON. WILLIAM HARTLY.

that the city which for so many years was represented by Orange Bill Robinson, as he was popularly known, and Mr. James Metcalfe, should have chosen the subject of this sketch for its representative.

Mr. Hartly enjoys a large measure of popularity in the old Limestone City, where he has been connected with a number of important enterprises, each of which added to his reputation as a careful administrator and capable business man. He is a pleasant, forceful and convincing speaker and holds his own in debate with the cleverest opponent.

Mr. Hartly was born in 1847 in the County of Middlesex. He received his primary education in the Christian Brothers' School at Kingston, and completed his studies at Regiopolis College in the same city, when that institution was under the presidency of the late Father Stafford and the Rt. Rev. Bishop O'Brien.

He has been an active member, as well as twice President, of the Board of Trade of Kingston, since 1870. He carried on business as a merchant until 1878, sat as an alderman for Sydenham Ward for five or six years, and was managing director of the Kingston Locomotive and Engine Works from 1881 to 1888.

The reputation gained by Mr. Hartly in Kingston has been well described by a dis-

tinguished fellow-townsmen, Principal Grant, of Queen's University, whom I cannot do better than quote: "The better I knew him the more he impressed me as a clear and strong thinker, a man of independent mind, and a loyal public-spirited citizen. In these respects he has no superior in Ontario. How well he has served Kingston, every one knows. I believe he is capable of doing splendid service for the Province, and we must all desire to see Kingston represented by a man of more than local eminence. We want to make Canada the best country in the world, and one part of our share of this work is done, when we put our ablest men in positions of public trust."

Mr. Hartly has been in the House since 1892, and was appointed Commissioner of Public Works in May, 1894.

Succeeding as he did the late Honorable C. F. Fraser, both in the Cabinet and in the office which that gentleman occupied with such distinguished success for so many years, his career will be watched by the Catholic people of this Province with the greatest interest.

JAMES CONMEE.

The miners' friend, as Mr. Conmee is called, has led an eventful life. Born in the Township of Sydenham, in the County of Grey, in the early forties, he, like a great



JAMES CONMEE.

many other Canadians, left his home in pursuit of fortune in Uncle Sam's dominions, and having enlisted in the Eighth New York cavalry, served under the late General Custer. Since then he has been largely engaged in railway construction in the United States and Canada. He has always taken an interest in the mining industry, and his constituency, Algoma, being the greatest mining region in Canada, it is but natural that Mr. Conmee should be the introducer of legislation tending to foster and promote the interests of miners and mining.

Mr. Conmee does not often address the House, but when he does, his speech shows a mastery of the subject in hand, that speaks well for his reading and research. He is a Liberal, and has sat in the House since 1885.

In the session of 1894 he introduced a Bill extending the ballot system to the Separate Schools. This measure met with much opposition from both sides of the House. The late Hon. Mr. Fraser, who made on this

occasion his last speech in the Chamber, criticised it freely, but upon the acceptance of certain amendments offered by him, he finally supported the measure. The scene, at this stage of the debate, which was exceedingly dramatic, will be long remembered by those present. Mr. Fraser with the ravages of the disease which carried him off shortly after, plainly visible in his face and frame, rose to speak a second time, in reply to his critics, and in defence of the constitutional rights of the minority. He justified the course he had pursued in dealing with this question during his long parliamentary career, and was proceeding in a low conversational tone, when he abruptly stopped in the middle of a sentence and sat down. A painful silence ensued; then came the division, Mr. Fraser voting for Mr. Conmee's measure as he had previously announced he would, after which he was assisted out of the Chamber.

Mr. Conmee lives at Port Arthur.



F. E. A. EVANTUREL.

Francis Eugene Alfred Evanturel, LL.B., is one of the French-Canadian members, and represents the County of Prescott.

Born in Quebec in 1849, he comes of distinguished stock, his grandfather having served under the great Napoleon, and taken part in many of his battles; while his father was Minister of Agriculture in the Macdonald-Sicotte administration in 1862. Mr. Evanturel has been in the House since 1886, and I well remember his speech in seconding the address in reply to the Speech from the

Throne, shortly after his election. As this was his maiden effort in the House, much interest was manifested as to how he would acquit himself. His first sentences displayed an agreeable French accent, and showed that he was an excellent representative of that style of oratory so peculiar to the Latin races. His voice is pleasing and his gestures—what would a Frenchman be without gestures—singularly appropriate. This speech at once stamped him as a distinguished scholar, an eloquent and forcible speaker, and a sturdy advocate of the rights and privileges of his race.

In his politeness, gallantry and demeanour, he is a typical Frenchman. His impressive face, black mustache, upright soldierly bearing, monocle and never absent boutonniere, make him a conspicuous figure concerning whose identity new visitors to the House are always curious.

Mr. Evanturel accompanied Sir Oliver Mowat and his Cabinet to the Inter-Provincial Conference at Quebec, 1887, and was chosen as Hon. Secretary by all the Provinces of the Dominion represented there.

JOHN LOUGHRIN.

The subject of this sketch owes his position entirely to his own exertions, for he began life a poor lad on a farm, and steadily worked his way to prominence in business and politics purely through his capacity and ability.

Mr. Loughrin was born of Irish parents in the County of Renfrew in 1853, so he is yet a young man. He is a Liberal and has represented the District of Nipissing in the Local Legislature since the general election of 1890. Mr. Loughrin is a clever speaker both in French and English, and his speech savors strongly of the freedom and breeziness of the piney woods that surround his town of Mattawa. Many stories are told of Mr. Loughrin's aptitude as a French speaker, and of the dismay experienced by those opposed to him politically, in hearing him first address the audience in good Anglo-Saxon and then translate his speech into impassioned French for the benefit of listeners acquainted with that tongue only.

Mr. Loughrin is a hardware merchant in Mattawa, and his store is a centre to which all converge who wish to hear the latest news, either local or political, and to have a talk, or crack a joke, with the man who has twice carried his constituency with increased majorities.



JOHN LOUGHRIN.

GEORGE O'KEEFE.

Mr. O'Keefe was born on a farm in New York State, forty-five years ago, and came with his father to Ottawa in 1866. He studied law for some time with Mr. O'Gara, Q.C., but gave it up to enter the real estate business in which he has been very successful.



GEORGE O'KEEFE.

Mr. O'Keefe has been President of the Ottawa St. Patrick's Literary Association, and several other local societies, and has also represented his ward in the City Council.

He ran as the straight Liberal candidate for Ottawa in 1883, and owes his defeat on that occasion to the presence in the field of an Independent Liberal, in the person of the late Frank Macdougall, son of the Hon. Wm. Macdougall, of Ottawa. He made up, however, for this reverse by heading the poll in 1894, the figures being : O'Keefe, 3381 ; Hon. Mr. Bronson, 3316 ; McVeity, 2596 ; MacIntyre, 1923.

ALEXANDER ROBILLARD.

Mr. Alexander Robillard is the son of Mr. Antoine Robillard, and was born in Gloucester Rock Village, near Ottawa, in 1843.

He was educated at St. Joseph's College, Ottawa, is a contractor, and has sat in the House since 1886, representing the County of Russell.



ALEX. ROBILLARD.

Fond of travelling is Mr. Robillard, and this adventurous disposition has taken him over the greater part of this continent, he having crossed the Isthmus of Panama twice, and been through a great portion of South America. He has also

visited Europe several times, making it a point to see all the out of the way places his time would permit him to visit. The effect of these travels is to be seen in Mr. Robillard's toleration of opinions differing widely from his own, his great knowledge of foreign lands, and his skill as a raconteur. Mr. Robillard is a supporter of Sir Oliver's, and occupies the next desk to his colleague, Mr. Evanturel, in the front row in the House.



W. J. MCKEE.

W. J. McKee, who represents North Essex, is a lumberman, living at Windsor, and is well known in the western part of the Province as a prominent Irish Catholic. Prior to the last general election he was not a member of the Legislature.

Mr. McKee is Grand Treasurer of the Catholic Mutual Benevolent Association, and as such, has for many years past, proved himself a reliable, painstaking officer, ever ready to promote the welfare of what he believes to be the best association of its kind in the world.

J. D. WARDE.

FIGURES FOR PARENTS FROM THE REPORT OF THE MINISTER OF EDUCATION, 1894.

SEPARATE SCHOOLS IN ONTARIO.		PUBLIC SCHOOLS IN ONTARIO.	
No. of Separate Schools.....	313	No. of Public Schools.....	5,653
No. of Pupils.....	38,067	No. of Pupils.....	443,001
Average attendance.....	21,863	Average attendance.....	237,563
Per centage of average attendance..	.58	Per centage of average attendance..	.54
Per centage cost per pupil.....	7.11	Per centage cost per pupil.....	8.54

A NEW WORLD CALVARY.

FEW indeed among Canadian country villages can boast of so many and such varied claims on the attention of the outside world as can the little village of Oka. With its population of less than four hundred souls, no manufactures, and not even railway communication, it can scarcely be called important in a commercial sense. Yet it has charms quite its own which more flourishing centres might well envy. Not least among these is its situation, which is picturesque and beautiful in the extreme. Standing at the head of the Lake of Two Mountains, a widening of the noble River Ottawa, and sheltered by the Laurentide peaks from which the lake is named, it looks out over a broad expanse of water, flowing on, past rugged shores and verdant islands, to the rapids of Ste. Anne's, immortalized in Moore's "Canadian Boat Song." Nor has art marred what nature has so well begun, since the pretty red stone Mission Church and buildings erected at the waters' edge, surrounded by historic elms, and backed by the quaint *habitant* houses of the village, but add to the picturesque setting. Then, the place has its history in this land of yesterday. It is one of the oldest of Canadian Missions, and can boast of a parish register running regularly back for some two hundred and fifty years. Perhaps the village is best known, in this Province at least, from association with the neighboring Trappist Abbey of "Our Lady of the Lake." Few indeed, whether Catholic or Protestant, can resist a feeling of interest in that remarkable order. Nor are the Trappists Oka's only Religious. The Sulpician Fathers—the "Gentlemen of the Seminary of St. Sulpice," as their quaint French title runs—its earliest missionaries, and, later, Lords of the Seigniori, have here established an Ecclesiastical Seminary, and are still, as they have always been, in charge of the Mission. Their church, by the way, well repays a visit, enriched, as it is, with numerous art treasures and interesting antiquities. Oka has also a familiar sound in the ears of the politician, having given its name to a political question, (arising out of legal disputes between the Seminary and certain Protestant Indians), which has more than once threatened to become an issue in the politics of the Dominion.

But it was none of these many and varied attractions, interesting though they may be, that led a party of some two or three hundred pilgrims, of whom the writer was fortunate enough to be one, to embark at Montreal

for Oka one bright morning last September. For there is yet another feature there which, situate as the village is, in the heart of a most Catholic Province, attracts to it, yearly, thousands of pious pilgrims, and with which its name is most closely associated among the people of Quebec,—its "Stations of the Cross."

The devotion of the "Way of the Cross" is, naturally, one of the oldest, as well as one of the most popular of the many beautiful devotional exercises encouraged among her children by our Holy Mother the Church. Pilgrimages to the scenes of Our Lord's Sacred Passion began with the dawn of Christianity, but as comparatively few could undertake the fatigue and cost of so great a journey, the practice soon arose of making the pilgrimage in a spiritual sense by the aid of local surroundings which should present to the eye and recall to the mind the incidents of that great Mystery. This practice was, later, fostered by the pious Franciscans, guardians of the holy places in Jerusalem, and Popes Innocent XI., in 1686 and Innocent XII., in 1694, granted to all Franciscans, and those affiliated with them, who should devoutly make the Way of the Cross, the same indulgences attached to the actual visiting of the holy places of Palestine themselves. These privileges were extended by later Pontiffs to all the faithful, and the indulgences themselves have been from time to time increased. Stations are of course, most usually to be found within a Church, but how much more devotional do they not become, and how much more vividly do they not recall the holy events which they seek to commemorate, when they are erected on a wild mountain side, with a steep climb between each station! Little wonder, therefore, that one of the first duties of Oka's earliest Sulpician Missionaries, in their attempts to bring home to the minds of their rude converts the story of the Atonement, was to consecrate this wild and beautiful spot to God, and make of it a perpetual memorial of His Sacred Passion, by erecting on the steep and rugged mountain side the "Stations of the Cross." As they stood over two centuries and a half ago, so these Stations stand to-day, recalling to pious pilgrims, from age to age, the infinite love of God for His creatures.

About a mile outside the village, in the direction of the Mountain, and just at the edge of the wood which clothes it from base to summit, stands a large wooden cross, the

rendezvous of the pilgrims, and the starting point of the devotional exercises. A few hundred yards further on, through a natural avenue of tall maples, we reach the first Station, the Agony in the Garden. And here let me say that, going back, as they do, to a period anterior to the remodelling of the devotion in its present form, the Oka Stations are not those with which we are all so familiar. They are seven, instead of fourteen in number, and respectively represent (1) the Agony in the Garden, (2) the Scourging at the Pillar, (3) the Crowning with Thorns, (4) Veronica wiping the Face of Jesus, (5) the Nailing to the Cross, (6) the Death on the Cross and (7) the taking down from the Cross. The first four are of similar character. The representations are of wood, carved in relief, and more or less highly colored. They are about six feet by four in size, and are let into and protected by whitewashed stone buildings of very substantial appearance. The pictures, or rather carvings, are shielded from the weather by wooden doors or shutters, which are, of course, kept closed when the Stations are not in use. These four Stations are placed at distances of from three to four hundred yards apart and the path as it passes them, though steadily ascending, cannot be called steep. But after leaving the fourth, the way becomes both steep and rough. It is still, however, as it has been ever since we left the initial cross, thickly wooded. Suddenly the path takes a sharp turn and emerges, with scarce a warning, on a narrow ledge of rock, where a glorious panorama meets the eye.

At our feet, shining like a sea of gold in the radiant light of the autumn sun, lies the broad expanse of the lake, while away to the right winds the mighty river, until its silver thread is lost in the western horizon. Beyond and on either side stretches a magnificent rolling country, flanked in every direction by the Laurentian Hills and dotted here and there by picturesque villages—Oka, which we have so recently left, Como, Hudson, distant Vaudreuil and Ste. Annes, with each, as its most prominent object, its par-

ishchurch, pointing a finger up towards heaven. To the south, forming a fitting background to the scene rises the blue outline of the Adirondack mountains. The great Metropolitan hidden only by a bend of the rock. All about and around us, spread out in reckless confusion, glowing in exquisite tints, is the glorious Canadian autumn foliage. What a place to worship the Great Creator, amid the impressive beauty of His works. Here, on the ledge on which we stand, are erected, close together, the three last stations. They are much more pretentious structures than the others, being, in fact, little chapels furnished with altars at which Mass may be celebrated. The central one, the Death on the Cross, which is larger than either of the others, and built on somewhat higher ground, is capable of holding forty or fifty people. At the outer edge of the little plateau, opposite the door of the central chapel, a high wooden cross has been erected, having at its base a rough pulpit, from which a much larger congregation can, of course, be addressed than would be possible in the little chapel itself.

Such are the Oka Stations of the Cross. They have been, from time to time, enriched with numerous indulgences; notably by Pope Pius IX., who granted to them the same indulgences as are attached to those of the Pantheon in Rome: the most important being a plenary for each Way of the Cross, and seven years and seven quarantines for each Station. From year to year, pilgrims flock to the spot in crowds, many traversing the entire distance from the village to the summit and back, without shoe or stocking, the more vividly to recall the pains and sufferings which the Compassionate One bore for us. Such scenes are not uncommon in the Catholic countries of Europe, but in America they, alas, strike one as almost an anomaly. Would that such public acts of faith, once so universal and still not infrequent in the Old, were more often met with in the New World.

Ottawa.

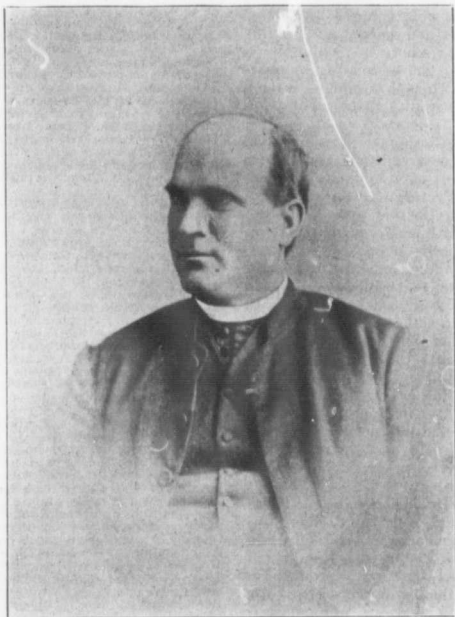
W. L. SCOTT.

IN GOD'S TEMPLE.

God's love encompasses us around
 Like fragrant breath of summer sea
 Filling our heart with joyous stars
 Set in their deep immensity.
 The altar of our prayer and hope
 Slopes through the darkness—bright sublime—
 The beads we tell are decades dropt
 Into the hands of ripening time.

We count our lives by deeds, not years,
 And hold converse with all save sin,
 For day is bright and night is bright
 To him who hath true light within.
 God's love encompasses us around
 In desert wild—on stormy seas
 The magnet of His care we feel
 Drawing athwart Eternity!

THOMAS O'HAGAN.



REV. FATHER STAFFORD.

IN Catholic countries would you know the name of the patron saint of the village you are approaching, ask the children whom you meet their names, and you will find one name repeated again and again, that is the patron saint of the village.

Were we to apply this test in the vicinity of the prosperous town of Lindsay some years ago, or were we to-day to question the youths instead of the children, we would hear repeated the loved name of him who for his devotion to his people, his zeal to improve their condition morally, physically and mentally, for the bright example of a noble, self-sacrificing life has been enshrined in the hearts of his people and their children, as lovingly as ever was patron saint.

Even as the Christian finds strength and encouragement in the thought that he bears the name of one who fought the world and

conquered and now enjoys his reward; the man sakes of Michael Stafford find a strength greater than their own animating them in the struggle against the hardest, bitterest temptations of the day, intemperance and the specious dazzle of an education without religion.

Against these two evils he fought his life long; while he labored to make temperance inviting, and the secular education obtainable under Catholic auspices as good and better than could be obtained outside.

His experience as assistant chaplain at the Penitentiary, Kingston, revealed to him that one half the inmates or more were brought there through drink. And this knowledge was ever a spur to his incessant warfare with the evil.

The Rev. M. Stafford was born March 1st, 1832, in Drummond Township, Lanark County, about eight miles from Perth, on the

Mississippi river. He was of Irish descent, his parents having come from Wexford. He attended the county school until he was fourteen years of age, going to the High School at Perth for two years. At Chambly he spent one year where he acquired the French language. The succeeding six years he attended Ste. Therese College, leaving there to finish his studies at Regiopolis College, Kingston.

His desire when ordained priest in 1858 by Bishop Horan was to teach, and he was appointed Director of Regiopolis College, Kingston, and Professor of Philosophy. But the sedentary life told upon a delicate constitution, and with his devotion to his profession superinduced pulmonary disease. The Venerable Vicar-General McDonald with whom he studied theology and whose favorite pupil he was, took him south to spend the winter in Cuba. They proceeded as far as Charleston, but finding it getting too hot went up into the 'hill-country,' a pine ridge on the Pedee river. A characteristic incident of Father Stafford's visit in Richmond is told. An auction of slaves aroused his pity and resentment, and he spoke his mind freely and openly. The officer of the law was appeased only when told he was a British subject.

He then went to Ireland travelling through England and France returning to Kingston in 1859. He took charge at different times of the parishes of Picton and Kemptville during the illness of their respective parish priests. He was finally appointed to Wolfe Island where he ministered to a unique congregation, nearly all being total abstinents; Father Foley some twelve years before, having established total abstinence. The following poem written by him on his removal to Lindsay in 1868, is characteristic of the gentle sympathetic nature of the poet:

"MY LITTLE ROOM."

Alone I sit within this little room,
Which first I entered nigh three years ago,
And which since then I've potted as "my home."
To-morrow it shall be my home no more;
And what of that? The world is very wide,
And men in bondage struggle to be free!
Ah, yes! but even hermits love their caves
And men have even loved their prison walls,
'Tis human nature, not to leave the spot
Where we have lived for years without a sigh
E'en though we hate the cause that brought us
there.
Is it a wonder then that I feel sad,
Who have been happy in this little room,
To think that it shall know my face no more?
For in this room I've said and done and thought
What I shall never say, nor do, nor think
In any other spot upon the earth.
The same is true of every other place
On which we set our feet. This little room,
What is it, that it was not when I came,
Save older, and no better for the wear?
And yet, indeed, it seemeth part of me,
I know not how nor why, but this I know,—
My heart is very sorry, leaving it,
How oft its fill of air have I exhausted!
How often have I paced its length and breadth

How oft my eyes have wandered o'er its walls
Till every pattern on the paper seemed
A living thing! How often have I made
Strange forms from out the specs that dim the
white

Upon its ceilings, that I almost feared
My own imaginings would dart on me!
Dear is each corner of my little room;
Dear each familiar object, every one
Speaks to me now of days that have gone by.
Dear is that window, through whose panes the sun
Has sent his myriad couriers of light
Ninety-five millions of celestial miles

To grace with smiles from Heaven my little room.
How oft, on summer evenings, I have watched
That slow, meandering river turn to gold
And watched it till the gold was turned to lead,
(As it is now,) while on the high hill side,
The trees, in panoply, rank over rank,
Stood, as the rebel giants stood of old,
Showing bold faces over the face of Heaven,
How oft, from here, as now, I have seen the moon
Trace through the night a little silver bow,
And then with virgin bashfulness retire!
How often has the wind, like school-boy friend
Whistling a signal tune, admission sought
At the same window, and then scampered off
Around the gable, muttering reproach,
Leaving me sad; for I had heard that voice
Utter the self-same music long ago,
Before my feet had trod this little room!
How oft, when frigid, fairy artists drew
Their frost engendered fancies on the panes
Have I, regardless of their chilly art,
Paid homage to their deadly enemy,
That fiery monster, who, if treated well,
Is kind and gentle; but, if overfed,
Is thankless, fierce, insatiate, terrible!

But, in his friendly moods on winter nights
I loved within the door of his black cage
To peep, and see him crack with noisy teeth
His dole of food, and watch his merry eye,
That set what'er it rested on aglow,
And then shut up his cage and hear him sing
Such pleasant songs as cheered old winter's heart.
Oh! many a winter's night have I thus sat,
And peopling my domain with forms I loved,
Held sweet communion, asked and heard reply!
There came, too, sometimes, uninvited guests—
And I have lain upon a weary couch,
Bound hand and foot, with sorrow, till the touch
Of hope undid the cords or some bright spark
Of gentle wit remembered it the place
With smiles of happy faces, dear to me.
Oh! happy winter's nights, most happy now
You seem, when you are gone—forever gone
Next winter I shall miss thee, little room
And I shall go away, and be forgot.
And other forms shall enter by that door,
And sit in this same spot where I sit now;
And all that I have thought and feared and hoped,
For nigh three years, within this little room,
Shall be no more remembered than the dream
That's whispered in a sleeping infant's ear.
What matter! Yet the veriest stoic loathes
Of those that knew him,—to be trodden down
Unconsciously by those whom he had loved,
Like last year's leaves in cold oblivious dust!
Hope whispers you will not be all forgot;
Some one will give thy memory a sigh
And many a time, when thou art far away
These walls shall hear kind blessings on thy head,
And God may hear them, too, and answer them.
And yet, in spite of Hope, I'm very sad
To think that I must leave my little room.

Lindsay parish when Father Stafford took charge was a contrast to the one just left. Here though the people had not lost their simplicity, all ambition seemed to have departed from them. They made no effort to secure an education for their children, and saw with indifference taverns multiplying and schools growing inefficient. Father Stafford's advent roused them. Although inclined at first t

resent his interest in their affairs—interference they called it—they soon learned to love and reverence the priest who with so much attention studied their interests, who appreciated their difficulties and whose sole desire was to better their condition spiritually and materially.

He organized a temperance society and at the end of the first year 900 had taken the pledge.

Father Stafford did not stop at giving the pledge to his people; he did all he could to make their environment such that they could keep it. The neatness and cleanliness, order and comfort of the homes of the poorest of his parishioners was not beneath his personal notice. Gifted with a love for the beautiful that his education and daily life ministered to, he was quick to perceive the influence for good of harmonious surroundings.

Was the weak man's wife grown careless in her household duties, he was there suggesting what she should do to have things bright, homelike and attractive for her husband's return. He would counsel her as to the proper food to nourish the man accustomed to stimulant. He himself would share the meal, nor leave without an assurance of returning to take breakfast another day. Be sure the house was ready however early the hour. The foresight and paternal watchfulness that prompted him to thus encourage by his visits those who were weak in their resolutions, would bring him in the course of his ministration to the different missions miles out of his way, to share the humble meal. Were there young children in the household, as soon as they were old enough, he would see that they were sent to school, and here they would be more than ever under his eye.

In 1869 the fine brick Separate School of Lindsay was built, but this was not the only school whose children knew and loved him. Scarce a week passed, that large and scattered as his parish was, his familiar form was not welcomed in every country school in the mission. Here as in the Separate School, he took pains to praise the neatness and cleanliness of the deserving, and in his gentle, fatherly way, would suggest to the careless or untidy, means of overcoming this disorder. Were books lacking they would be supplied the children without hurt to their feelings. He himself would take up the work of the school and hear the different classes recite. His method of imparting knowledge made him a popular teacher. His skill in drawing out the little ones, delighted the studious and shamed the idle. These same schools owed their superiority to him. When the people of a section decided to erect a school, Father Stafford would offer to contribute a hundred dollars if the trustees would adopt the plan

of school-house submitted by him; and this offer was always accepted. His gifts to educational institutions, amounted to \$7,500.

With his love for children he had the greatest respect for their sensitiveness. It was this that made him so popular with them. See the school-children run to him and surround him as he meets them coming from their school! He knows each one's name, and not the name only, the disposition, the surroundings, the companions, the pleasures, the temptations, the troubles of each one. Child nature is an open book to him, and its proper direction and development his study.

For years a fine grove not far from Lindsay, known as Hutton's grove, was the yearly pic-nic ground, and here on one occasion when all had done their best at 'putting the stone,' Father Stafford did better amid the applause of the people. When the convent was completed, the grove served as a recreation ground for pupils and teachers as well as the parishioners. It was a favorite resort of this lover of nature, and here he anticipated Gladstone in the manly exercise of felling the giants of the forest. I remember the awe with which I regarded him when he pointed out to me the stumps of trees he had chopped down. Then there were the seats he had made in the grove; each one to be tried to see if the proper tilt was attained for the back. Someone went up to a house near at hand for a pail of spring water, and from the tin dipper brought down with the pail, Father Stafford drank draughts in keeping with his size and strength. It was this constant living in the open air, this exercise out of doors that warded off the dread pulmonary trouble that threatened him.

The simplicity of a child, the wisdom of a sage, the freedom of the woods, the courtesy of the court, were all combined in Father Stafford. He had the happy faculty of putting everyone at ease, of drawing out what was best in one, of inspiring, for the time at least, aspirations worthy of the good opinion of the dearly loved Counsellor.

He succeeded in arousing and stimulating in the Catholics of Ontario a laudable ambition, an impatience with mediocrity, and impressed upon them how much he expected from them because they were Catholics. His prize of \$100 offered for the first successful Catholic candidate for the Normal School First class Teachers' certificate was obtained by Mr. J. F. White, one of our present Separate School Inspectors, for many years Principal of the Lindsay Separate School.

His intimate knowledge of his parishioners and their resources, enabled him to advise parents regarding the education of their growing children. The son perhaps showed

some sign of a vocation for the priesthood, Father Stafford's practical advice would solve the difficulty of college fees; the same with the daughters; they must be given a better education than the elementary school afforded, and he would suggest how the daughter could be sent to the convent. And the parents thanked God and blessed dear Father Stafford when Lindsay became known for the number of religious vocations among her people.

His great work was the building of the magnificent convent in Lindsay, at a cost of \$60,000*. He made of it a parish work in which everyone took a personal pride. He fitted up in it the Separate School for girls, supplying also the requisities for the successful management of a young ladies' boarding school. He then set about selecting the best teaching order for his purposes. His choice rested on the Ladies of Loreto and to their management he handed the Convent. Announcing to the people the arrival of the Nuns and the work in the parish he said: "You have always had good teachers and good schools; now you will do better, you are going to have Saints to teach you." The same severity he showed to the child disobedient to a parent was dealt to the person disrespectful to the religious. He thus strengthened the hands of the devoted Nuns, and the record of the Lindsay children during their stay among them was edifying, while their progress in their studies gave them the first place in the different departmental examinations—their per centage of 95 and 100 proving an incentive to the High Schools. Ever thoughtful for the Nuns he had the grounds surrounding the convent laid out under his personal supervision, many trees were planted by himself and he would predict "When I am old and worn out, under this tree I shall read my office." The grounds around his own house reflected the esthetic taste of the master, while the domestic arrangements of the interior showed the utmost order.

His whole life, he kept the Seminary Rule of Life. I have heard from Monsignor McEvay of Hamilton, who as a lad served Father Stafford's early Mass, how in the cold dark mornings of winter he served at the altar with mittens on his hands, the cold was so intense; but winter and summer the rule was observed most rigorously.

It was Father Stafford's custom to start on Monday morning to visit his extensive parish, perhaps not returning till the end of the week. Fenelon Falls was at that time part

*The Lindsay Convent since Father Stafford's time was burned and re-built. At present the Sisters of St. Joseph of the Diocese of Peterborough conduct the Girls' Separate School and Select Boarding School.

of his parish and he built the present church.

It was something to gladden the sight to watch his tall, muscular form passing through the town; his unusual height, his princely carriage marked him immediately, and the broad-brimmed soft felt hat shading the benevolent features, was assurance if need were, of his identity. It was delightful to observe the reverence and love of the people, the fraternal care and interest of the pastor; he knew all, whom to comfort, whom to chide, whom to encourage and whom to restrain.

His personal appearance suggested the utmost refinement. I have heard him truly described "clean of body, clean of mind, clean of heart, clean of soul."

His hospitality was proverbial; and freely as he dispensed as freely did he partake of that of his people.

I cherish most affectionately the memory of a breakfast where he was host. The daintily appointed table, the flowers, the big breakfast cups that stood on three legs, the unique way in which he served the butter on small squares of bread, that is all I remember of the breakfast proper, but every word expressive of his kindly interest, of his fatherly counsel is a golden memory carefully treasured.

Outside in the world his facile pen and forceful oratory worked for temperance and education; now it is the celebrated Marmion controversy, again in defence of the French Canadians when Dr. McVicar at the Teachers' association spoke of their "state of prolonged childhood under Romanism—ignorant, industrious, social, but non-progressive". Now he prevails upon the Education Department to introduce in their Depository a supply of books suitable for Roman Catholics, and again he is lecturing in his convincing and earnest manner against intemperance.

When ill health obliged him in 1876 to take a trip to the old country, at Cardinal Manning's request he addressed large meetings in England in advocacy of total abstinence.

His great interest in education was recognized by the offer of the headship of the Ottawa Normal School. But a sedentary life would not agree with him and he refused.

In June 1881 ill health obliged him again to cross the ocean. After a short stay in London where he was under medical treatment, he went to France. August and September he spent at Vichy. He then went to Rome where he saw His Holiness from whom he obtained special favors for his people. On his way home he spent a few days in England and a week in Ireland, being in Dublin during the riots. But his

health was not re-established; but one more year did he spend with his people.

His last illness *angina pectoris* was very short. So deceived were those about him that on Saturday, the day before his death, Bishop Jamot was telegraphed that he could put off until Monday his visit to his bedside. But Sunday morning, Nov. 12th, a great change came, and the Bishop was telegraphed for. He took a special train, but arrived two hours late.

The scene in the church that Sunday morning when the people learned their beloved pastor was dying, that the morning Mass Father Keating was celebrating, was being offered up for him, is beyond description. The priest was their dearest loved friend, their cherished counsellor, their model of right thinking, of right living. At noon on Sunday, Nov. 12th, 1882, his great soul passed away. The body reposed in state in the parish church. Archbishop

Lynch, Bishop Jamot and Mgr. Farrelly with a large number of priests, attended the last solemn ceremonies. Among the laity were the Hon. C. H. Fraser, Hon. S. C. Wood and Hon. Wm. Harty. The funeral procession was touching and pathetic in its evidence of love and respect for the departed priest. The teachers at the Convent, and pupils, the public school children, the altar boys and the whole population of Lindsay and the surrounding missions assembled to show this last mark of respect to the venerated priest.

The cause of temperance and education has advanced much since Father Stafford's time. It is difficult to realize now the obstacles that he encountered in his promotion of these two great benefits to humanity. But he made possible the improvement of to-day; he did pioneer work and laid the solid foundation of to-day's advancement.

A SIMPLE STORY IN THREE PARTS.

(Written for the Catholic Almanac of Ontario.)

I.—THE PRIEST'S STORY.

It is now some thirty years ago since a fearful accident occurred in one of the principal streets of our good city of Montreal—then but a good-sized village compared with what it now is—by which a young woman, in a private family, came to an awfully sudden death. The girl, Dora Brady by name at least we shall call her so, for that was not her real name,—while washing the front windows of the house in which she lived, fell from an upper one to the flagged side-walk below and was instantly killed.

While the horror of the sad event was still fresh in every one's mind I had a visit one day from a reverend friend, the then pastor of St. Michael's Church, since gone to his eternal reward. Wespoke of the recent tragical occurrence, and I asked the good priest if he had known the young woman.

"Oh yes, I knew her," he replied with a sudden change of voice and manner; "she used to be a somewhat regular attendant at St. Patrick's and occasionally—only occasionally—approached the sacraments. She always had some excuse for her remissness, promising to do better.

"So things went on for several months, Dora's absence from the sacraments becoming ever longer in duration, when all at once I lost sight of her altogether, and, supposing she had left the city, I forgot all about her,

when one day a zealous member of our congregation asked me if I knew a young person, a servant, by the name of Dora Brady. I said I had known her but had not seen her for some time, and went on to inquire if he knew anything of her or whether she were still in the city. My visitor smiled—'yes, father, I happen to know that she is still in Montreal, but has fallen into the hands of the Philistines. She went to live some time last year with Mrs. ——— so notorious for her proselytising proclivities and the dissemination of bibles and tracts—amongst our people chiefly, when she could manage to make show of doing so.'

"Well!" I asked, 'and what came of it?'

"Oh! just this, that that extremely evangelical woman, finding a Romanist ready to her hand, applied herself to make a Methodist, and I fear she has succeeded but too well."

"Poor girl! poor girl," said I, 'it surely cannot be quite so bad as that, although Dora was just the person for such operations to succeed with, as she too often rejected the means of grace. I must go and see her, I may be able to bring her back to a sense of her unhappy condition. At all events it is my duty to try.'

* * * *

"I went accordingly, and was at first

denied admittance. I insisted that I must see Dora Brady, saying that I would not go until I did see her. At last she came, flouncing into the room with an insolent air of defiance. I pretended not to notice this, but asked why she had been so long absent from church. She answered with a giggling laugh that she no longer belonged to the Romish church, so I need not take any further trouble about her.

"So you are no longer a Catholic, Dora!"—I asked very quietly, "and pray what are you now?"

"Well! if you want to know," she unblushingly replied, "although it's no business of yours what I am, but I'm a Methodist."

"A Methodist, are you? and since when?" I inquired.

"Long enough," she almost screamed, "to know what gospel religion means, and that is what I never knew till I came here amongst God-fearing Bible Christians. If you want to bring me back to your Popish superstitions and the worship of images you'll only lose time and trouble, for it's no go—it's no go, I tell you, so take yourself off! When I was among your ignorant priest-ridden people, it was only the blind leading the blind. Now I see the light, and you may be sure I'll not go back into the darkness! Now go, I tell you!"

"What could I say to a being who seemed worked up almost to a fury at the very sight of a priest? Argument, I saw clearly, would be of no avail. The poor creature, wholly uneducated as she was, had been so stuffed full of Scriptural quotations which she rattled off like a parrot, and flung in my face with rapid incoherence, that to remind her of Catholic doctrines would be literally throwing pearls before swine. So I walked calmly to the door, and merely said to her on the threshold: 'You are tempting God, my poor girl! despising Him and His minister! Beware of His vengeance!' At which she laughed derisively.

"I never saw Dora again," said the priest after a solemn pause. "About a month after I was shocked to hear of her tragic end. How awful are the judgments of God!"

II.—THE HOUSEMAID'S STORY.

Mary was a faithful servant of mine for some years a long time ago. She was a staunch Catholic of the good old Irish type, her parents being early settlers at St. Columba, an Irish colony on the North river, here in our Canada and our noble Province of Quebec. There was no sham about Mary's Catholicity. It was so ingrained in her heart and soul that it formed part of her very life. Being so, it was natural that she should be a sort of apostle in her way

amongst her fellow-servants in the various households of which she had formed part, for Mary was no longer young, but still under middle age when I first knew her. Some of her experiences in various families, Protestant and Jewish, I found interesting. One of them I will give here as containing a moral which those who run may read.

"When I lived with Mrs. L——" said Mary in her quiet earnest way, "I had for a fellow-servant one Ann Mulligan, a stout, good-looking Irish girl. She was cook and I was housemaid. Ann, being from the Old Country and a Catholic, we became great friends, although I often had to find fault with her and scold her some for being careless as to her religious duties. The sacraments she almost entirely neglected, and after some months had passed, even the Sunday Mass was not often attended. Even it was too much for poor Ann. You may be sure I tried my best to reason with her but all to no purpose; I could hardly get her to listen to me, although she never got angry with me for scolding her for she was really a good-natured, simple sort of a girl. Sometimes she put me off with a laugh, and told me it would be all right some day soon. 'I know I'm doing wrong,' she would say with a laugh, 'but don't be hard on me, Mary—you'll see what a good Catholic I'll be before long.'

"Well! but, Ann, I would say then, 'having such a good intention in your mind, why don't you carry it out right off? How do you know that God will wait for you much longer, and time is His, you know, not ours?'

"Oh, there you are at your preaching again!" she would say with such a merry laugh that one could not be angry with her. 'Never you mind, Mary dear, just leave me alone now and you'll be pleased with me. Since I am not forgetting the poor old mother at home and all the good words she used to say to me.' Then her voice would tremble and the tears would come into her eyes. But soon she'd shake that off and begin to laugh again.

"Well! ma'am" pursued, Mary, "what could I do more, except to pray for her and leave her in the hands of God and the Blessed Virgin? And many is the time I prayed that her eyes might be opened to her dangers before it was too late. But the trouble was that she very seldom prayed herself; she kept her eyes closed against the light and so"—here poor Mary's voice shook and she stopped short. Then, after clearing her throat once or twice, she went on—"and so—darkness overtook her soon and sudden!"

"It was of a Sunday morning, ma'am, of all days and I woke up with a start, fearful that I had slept too long for I was going to

one of the early masses. I wondered to see Ann still in bed for, you see, she and I slept together, and I knew she ought to be up before that on account of her morning work. I called her but she did not answer. I called again. No answer. Then I turned and looked at her. She was lying on her back, her eyes wide open, her face ghastly-like and her hair down over it hanging loose. Something struck me and I put my hand on her cheek: it was icy cold. Then I screamed out and some one—the mistress, I believe—ran into the room.

"Why, she's dead!" were the words I heard and to my dying day, I'll never forget them!

"I was on my feet in a minute. We shook poor Ann and called and called her. It was no use. The summons came for her in the dark hours, maybe in her sleep, for I, lying so near her, never heard a sound. Without a moment's warning she was called away.

"O poor Ann!" I cried, falling on my knees beside the bed, 'how often I told you that this might happen! and you would not listen to me!—now it's too late—too late! O Lord have mercy on your soul!'

"The mistress stopped me short. 'What's the use of all this fuss, Mary?' she said sharply. 'The girl was a good girl as people go, and God is merciful!—I suppose she is all right.' And then she left the room to tell her husband of what had happened. 'All right!' I repeated to myself, 'all right!—oh! if I could only think so!' Then I had to leave poor Ann alone while I went to fetch a priest to see if there was still any sign of life in her. But oh! no, no—when Father H—— came he shook his head and said she must have been at least three hours dead."

III.—THE WIFE'S STORY.

In one of our Canadian cities, some years back, I made the acquaintance of a Catholic lady every way worthy of the name. She was amiable, refined and even accomplished to a rare degree, and, moreover, sufficiently endowed with personal attractions. She was a woman of middle age and had a husband and several children, sons and daughters both, who were already grown up to manhood and womanhood. At first sight the family seemed as happy as most families are where there is a unity of religious belief and enough of pecuniary means to ensure comfort and independence. The husband was a man of culture, even superior to his wife it would seem to a casual observer. In what is called "higher education" and an intimate knowledge of the world to-day as well as that of ages past

away, Mr. Hammond was fully up to the nineteenth century standard.

The first thing that staggered my belief in the peace and contentment of the family was the notable absence of the father from the "household bench" at all Church-offices, even the Holy Mass. Not only did I observe this strange fact but many others as well, in fact, all the Catholic acquaintances of the family. With this in mind, I was not slow in perceiving that a shadow of some kind rested habitually on the still handsome face of the wife and mother; that her apparent calmness and equanimity were far from real and but too often the effect of a painful effort.

It was some time before I ventured to ask my friend whether her husband was a Catholic, adding that never seeing him with her at Church had led me to suppose that he might belong to some other denomination. I was pained and surprised by the effect of this question. Mrs. Hammond fairly broke down and burst into tears. I apologized for my indiscretion and tried to change the subject. But Mrs. Hammond would not have it so; she seemed bent on following up the train of thought I had so unwittingly evoked.

"You may well ask," she said with a too evident effort to speak composedly. "Since you have seen so much I must tell you all. My husband is, or at least, professes to be, a Catholic and when I married him for years after, he was a very practical and even a zealous one. We went to Church together, we received the sacraments together, and when the children came to us they were duly baptized. So far all went well. But after a while things began to change for the worse. Not that my husband ever took up with bad company or became at all irregular in his conduct. But somehow he began to grow careless about his religious duties; the sacraments were no longer approached as frequently or as regularly as before. After some time even the Holy Mass—the Sunday Mass—he would often miss on one pretence or another. As for the ordinary devotions, so dear to us all, he gradually gave them up one after the other. And still I did not dare to remonstrate with him on account of this woeful change, for he had become more and more fretful and irritable as time went on. He was not a man, indeed, for a poor weak woman like me to attempt to convince or to reason with at all. He knew all I could have told him and a great deal more, too, as he would sometimes tell me sharply if I tried to put in a word of advice, bidding me to mind my own affairs and leave him to look after his,—he was doing no harm to anyone, so he said, and was not a school-boy to be taught. Alas he was wrong in that," added the poor wife, "he was doing harm to

his own children by the bad example he was giving them. But when I ventured to hint at this he became so angry that I had to give up the attempt in despair. So this," added my poor friend, "this is the skeleton I have to keep locked up from prying eyes. And the worst of all is that he talks before the children in a manner so disedifying that I wonder they have even so much religion as they have. I thank God they are all more or less devoted to me so that even the boys will listen to me when I advise them for their own good."

What could I say to this sad revelation? Nothing that was likely to afford consolation. While deeply sympathizing with Mrs. Hammond I could not trust myself to speak, but quietly shook hands, kissed the faded cheek of my sorely-tried friend and departed.

I never spoke to Mrs. Hammond again on

the subject, but I could not help seeing that matters in her home went from bad to worse. The husband and father waxed more and more indifferent, totally impervious to all arguments or persuasion. Even the prayers of his devoted wife seemed powerless to obtain for him a return of the grace he had so fearfully abused and rejected.

I had removed with my family to another city when I heard of the death of Mr. Hammond. Fearing the worst, I wrote to his widowed wife to know if he had changed before his death came. A few sad lines were her mournful answer. "My poor husband died as he had for years lived. His death was so awfully sudden that there was not a moment for repentance. Let us pray for him anyhow! and pray for me as well, for my heart is broken."

M. A. SADLIER.

A TRUE STORY.

I HAVE been requested to contribute a ghost story to the Catholic Almanac for 1896; but not being gifted with a lively imagination I am obliged to have recourse to facts, so have contented myself with the relation of a rather startling event told me by one of the principal persons concerned. The locality mentioned in the story is familiar to me. Over every foot of the hillside, as a youth, have I chased the rabbit and scattered the frightened birds.

* * * * *

Situate half way up the eastern side of Mount Callan in the western part of the County of Clare, Ireland, is a dilapidated old castle of quaintest architecture. To the front extends a grassy plain of some hundred feet. The hedge rows on either side are so thickly planted with tall trees as to form a verdant wall: the drooping branches make shady paths on either side, while in the centre stretches a broad sloping sward. To the north are large fields of pasture land broken by mountain gorges, two or three picturesque farm houses with gable ends, tall chimneys, trim little gardens, and blossoming orchards, crossed by avenues leading to the old castle.

Colonel Synge, afterwards Lord Leconfield, the owner of this castle at the time of this story, was living in England. Though a highly educated, man he was an uncompromising enemy of all Catholic right and liberty. Like many landowners, he felt it his duty to employ no Catholics on his estate. Now the lucrative position of his land agent was about

to become vacant. Tom Brownson who had for many years faithfully filled the office was obliged by the weight of increasing years to resign.

In a lone little hut not far from this pro-



perty lived Felim McGawn. A starving existence he barely obtained for his wife and six children. One beautiful morning in

June, as Felim stood in the doorway of his little hut, an old man accosted him with a smiling "Good morning Felim." After a short discussion on the weather, Tom Brownson, for it was he, made known his intention of giving up his employment at the castle. A bright thought filled the mind of Felim; a great longing filled Felim's heart; what an easy realization of all his ambitious dreams might be here; his duty to his wife and children did it not demand that he make the most of this opportunity? The old man passed on. But Felim still thinks what a great chance might be his, and his ambition fast over-rides all scruples. He thinks of the past, but can see only his hard struggles as a destitute orphan with poverty always around him; and now poverty seems more intolerable than ever.

Can he forsake the Catholic Faith; can he leave forever the dear old church that sanctified even his poverty, that purified so many times his soul in the waters of salvation. Was this a bright thought urging him to such a sacrifice; even though it were to obtain a home for wife and children, to rescue them from poverty's grasp?

Felim donned his cap; with hurried step he followed the old man who by this time had passed out of sight. He inquired where he could meet Colonel Synge. "Colonel Synge will be in Ennis to-day Felim, but there is no use of your applying, no Catholic will get the situation." "But I shall be a Catholic no longer," said Felim.

That afternoon Felim met Colonel Synge and took oath never again to practise the Catholic religion, to bring up his children as Protestants, and to forbid his wife to teach them any Catholic practices. Felim was an apostate.

Satisfied with the material results of his interview, Felim returned home to make known his success to his wife. Weary of poverty, she was easily persuaded to believe as her husband wished.

In two weeks Felim was in his new situation, and from that day, money and what money brings were his. As time went on he became like one without a conscience, with no interior voice to check him, none to console him, ambition only to guide him—a deserted man in the midst of all the world's gifts.

A neighboring farmer named James Droney had some cattle 'grazing' on the Synge estate. Droney, though not educated, was naturally clever and intelligent for one of his class, and withal a good Catholic. He often went up the mountain to see his cattle. On one of these occasions he met McGawn, and accosted him; "Good morning Mr. McGawn, I hope you are quite well."

"Quite well thank you Droney, but a bit

fatigued in spite of a good mutton chop this Friday morning, which is more than your church will allow you to have."

"That's true," said Droney, "but I seldom can afford to eat meat even on days when it is allowed, let alone Fridays. I have noticed Mr. McGawn, that ye Protestants have all the good things in this life, but it may be our turn in the next."

"What?" said McGawn, "you expect happiness in the world to come on the ground of belonging to the idolatrous, superstitious Church of Rome!"

"Not altogether for belonging to her, though that same is an advantage, but by believing what she teaches, and doing what she commands, for she is the true Church, founded by Christ and his apostles."

"I must admit she is the most ancient of all the churches, but when she became idolatrous and corrupt, it was time to 'come out of her.' You know Droney, you Catholics are not allowed to keep or read the word of God, that priests, for money, grant indulgences—license to commit sin—they teach that the Virgin Mary, and the Saints are to be adored instead of Christ, that you worship their images. It was time I say to put an end to Romanism."

"If what you say were true, it was time. But I am nearly fifty years of age, and all my life a regular attendant at Mass and my duty, and have never heard these things taught. Do you think, McGawn, that the wealth that was plundered from Catholics and given to Protestants had anything to do with their 'coming out' as you call it? Had the getting of the situation you hold here anything to do with your own conversion? Lies had to be invented to excuse the plundering and persecuting of Catholics; and to free licentious people from the restraints of the true religion. What an awful account ye will have to render to God! If you could succeed in shaking my faith, you could never make me a Protestant anyhow. No! McGawn, you know you are wrong—you are making a good living by pretending to believe these things, you have been taught by the Soupers. I am no scholar. I cannot argue with you, but I am willing here and now to make an agreement with you. It is this: whichever of us will die first, let him, if God permits, appear to the other and tell him who has the true religion."

McGawn looked intently at Droney, and after some difficulty consented to the contract.

Summer had gone, Autumn with its manifold lustres had died away; dull crimson sunsets, purple clouds and gentle breezes, had given place to cheerless skies and chilly winds. Winter was fast approaching. On a bed of sickness was stretched Felim, his

wife tenderly wiping the death drops from his forehead. A deathlike stillness hushed the very wind that howled through the creaking pines.

Suddenly Felim opened his eyes, stretched forth his hands and clasping his wife's, said: "Mary, we have lived long together. I have sacrificed all my happiness to save you and the children from misery. Let me die happy." He was exhausted: he could say no more.

At that moment the door bell rang, and a stranger inquired for McGawn. He was a tall, reserved looking man; his face betraying some fifty or sixty years of hard labor. The stranger entered the room. Felim's face brightened. Here was the help he had longed for.

"I am the parish priest, and have just been informed that McGawn desired my presence."

No one from that house had gone for him. Who had informed him? Felim's illness was too sudden for the neighbors to hear it. Who then had gone on this errand of charity?

Felim made a sign to the priest to be seated. He related with some difficulty the history of his past life. After hearing his confession; the holy father administered to him the last rites of the Church, and was about to leave when McGawn called his wife. He whispered something to her, and she immediately produced a pound note to have a mass offered for her husband after his death. The priest had gone. Mrs. McGawn began lamenting the troubles that now would come upon her if her husband did not die as he had lived, a Protestant. Her children would starve, and George, the eldest boy, would be left as his father had been left before him, in the years gone by.

"But my immortal soul, Mary!"

"You have received the last rites of the Church; all is well with you now," and she persuaded him to let her dispatch George for the minister.

As the priest was returning home he met the minister who told him that McGawn was dying. "I have just been there," said the priest.

"His eldest son called for me ten minutes ago," said the rector.

Father Peter Mead returned with the minister, and after learning what had happened in the last twenty minutes, drew the pound note from his pocket and threw it on the bed saying, "take that with you," and left the room. McGawn died as he had lived, an apostate.

About a week after the death of her husband, Mrs. McGawn was visited by Colonel Syngé, who remained over night at the castle. At midnight his slumber was disturbed by a cold deathly hand resting on his

forehead, while heavy breathing, from the very bed on which he was lying convinced him he was not alone. He lighted his lamp but nothing was to be seen. He raised his window and looked out. The moon was high and sailed softly across the frosty sky. Not a breath stirred. He closed his window. "I was deceived," said he to himself and put out the light.

No sooner though, did he lie down than the same sounds again awakened him, while repeated moans drove all sleep away. Never again would he remain over night in the castle.

* * * * *

The winter months passed; McGawn was forgotten, James Dronéy had still cattle on the pasture land. One sunny morning in May, the first day that spring that James was in the field, he sat under a shade tree and watched the cattle grazing. He took from his pocket a paper and began to read. Having spent the greater part of the morning in this way, Dronéy thought it about time for dinner. The sun was high in the heavens, everything was quiet save the bleating lambs in the distance.

Dronéy folded his paper and gathering up his things was about to leave. A terrific noise like thunder rolled above his head. What is it? a storm drawing near with the deep blue sky above, the sun shining and not a breeze to wave the smallest blade of grass.

There stood Dronéy. His eyes staring wildly. Was it a vision? Drops of water trickled down his forehead. There before him stood McGawn. "Is it you McGawn?" uttered James. "It is I, *I am lost—lost forever*, you are right," came with a wail from the lost soul.

Then Dronéy remembered the contract made in that very spot a year ago.

* * * * *

Recovering from his fear he went as quietly as possible to the castle and related to the widow what he had seen and heard.

Mrs. McGawn's conscience smote her and throwing herself down she gave vent to her grief. "I am to blame. It was I who urged him to die as he had lived. But O my God, is there nothing to be done for him now!" She left the house distracted to find Father Mead. "Is there nothing I can do, Father?" The good priest told her she could do nothing for him now, and that she would be the means of the loss of every soul in her family, her own as well, if she did not change her life.

From that day Mrs. McGawn and the whole family practised the Catholic religion, and are now amongst the most fervent, devout and practical Catholics in New Haven,

Connecticut. "With the heart we believe unto justice, but with the mouth's confession is made unto salvation."

* * *

This is the story as I have heard it in my neighborhood when I was a boy. I have

known the *dramatis personae*, most of whom, including Dronney, are still living. I have heard the story from Dronney himself. Some years ago I visited the McGawn family in New Haven, when they were attending St. Patrick's Church there.

J. J. EGAN.

GRAMMA'S LEVITE.

GRAMMA was so old when I first knew her that she never got any older. She had the same complainings then that those about her hear to-day. In the bad weather, or when the wind was from the East she issued a regular bulletin about the state of her rheumatism, and in the hot weather she was apt to experience that "strong wakeness," which was the only thing that could keep her home from mass of mornings. Gramma went to mass every day; and it may be that the prayers of a poor old woman had much to do with the graces that descended upon persons who in their time gave small heed to the means of grace. But the words of this valiant woman were not all in the spiritual way. She had her regular part in the daily process of keeping in order a large house well filled with her own flesh and blood two generations removed. Her chunky little figure might be seen at any time of day and every day from the first break of dawn when she drove in the cow to milk, until before the down-coming of the dusk. Then she would be found seated in her big rocking chair taking little preparatory dozes, against the time when the family put out the lights and went to sleep.

Gramma had "a way" with boys.

"I dunno, did the cow come home" she might say, and any youngster near would scour the haunts of the cow and have it home in a trice.

"Let ye pull a few apples." She had but to say the word.

"Will you churn a little grass, darlin'. I don't like to take you from your play, but twill be bad luck with the butter an' a long time comin' if the dasher stops. Just a little grass now and I'll be back in a minute." Nobody ever declined this conjuring of evil spirits. Churning is "aborious work" as Gramma called it, but she never played false on the little aching arms that helped her.

* * * * *

Gramma's chiefest glory was her grand-son, John.

"You're the wan age to my John" she was saying to a young woman who came up

to her shaking hands. "An' your cousin Norah is five months older than ye both, an'"—here Gramma began a comparative analysis of all the families of the community. Gramma's utterances grew more and more indistinct as the account proceeded.

A couple of women near by began to talk in under tones. From the next room came



the subdued hum of men's voices. Gramma's fingers stopped telling the beads of her rosary. As they noticed her eyelids settle, and the long regular breathing, the women talked more freely. Younger ones joined in, and a little gossip found its way to willing ears. Gramma's beads began to slip again, one by one, through her fingers.

"My John began to walk when he was twelve months old. My son Michael, that's John's uncle, was goin' away that night to California, an' he says 'I like to see John walk, before I go,' so I holds him up on his little feet, an' his uncle stoops down right foreinist me, an' holds out a bit of red sugar stick, an' John takes three little steps, the first he took in his life. That's twenty-one years come New Years' day. Eyah the darlin'. Right over there below the clock."

The beads went steadily on. The women told each other experiences of their lives. It was a school of philosophy, and experience had been the teacher. There were no pretences about these stories. One could feel the sway of religion over the lives of toilers.

"There is the first prize ever John got at his college. Twas the first prize of his class the first year he was there. He brin' it to me an' he says 'How do you like that Gramma?' An' I looked at it, an' I says, 'God bless you my darlin', 'tis a fine priest you'll make, some day.' Wisha my brave boy."

A big drop of crystal found its way unheeded down the furrowed cheek of the old lady, as the tale of beads went on Gramma talked so low that few heard her. A door opened and a man entered bringing the taint of tobacco smoke with him. His wife rose from the little circle of women. There was some hand-shaking and a departure quietly into the quiet night.

"Mary, darlin' brin' me them photographs. There's my John's picture. Yes, let ye look at it, do you think 'tis like him. Yerrah, I think it is. An' that's his professor. An' that's Father Tobin. An' this is him in the play. Not him? Yes 'tis this wan. Don't I know my boy? An' here he's again. Eyah the beautiful he looks. An' this is him just when he was goin' to the seminary."

"He could brin' home the cow, an' brin' in the wood, an' pull the apples from the old tree, an' there's all his prizes from college, my fine boy. An' the makin' of a good priest, God bless him."

"Wake up Gramma, we're going to say the beads."

"Wisha I'm not asleep child, I just closed my eyes a little grass."

"Nice little grass Gramma, you've been asleep nearly an hour."

"An' what time is it?"

"It's twelve o'clock now and we're going to have the rosary."

A young girl came quietly from a room near by, and the smell of snuffed candles drifted in. Men came in from the kitchen and went reverently upon their knees. The women knelt by their chairs. The voice of a man was heard leading the our Father and Hail Mary of the Rosary. Years of sorrow and of prayer blended in the tone. Then rose the great chorus of the Church, "Holy Mary, Mother of God pray for us sinners, now and at the hour of our death. Amen."

Gramma sat up in her rocker and joined in the chorus of prayer. Thus passed the Rosary and the Litany.

"Do ye know what Father O'Reilly said at the Mass, this morning," said Gramma.

Every one knew.

"In offering up these prayers of the congregation for one who has gone from amongst us, I cannot refrain from saying, that a long and hopeless illness has been borne with Christian fortitude and perfect resignation to God's holy will. If it were possible for us to assume that any mortal can enter at once into the company of the saints, that assurance we would be justified in having now. Let us pray."

Gramma's Levite lay in the room where the candles had been snuffed, clad in soutane and surplice, with the Roman Collar about his throat, and the beads and crucifix in his wasted hands.

"Twas the Bishop himself sent word that he must be dressed in the clothes of the Church. Wisha, the beautiful he looks!"

Christmas day broke. Had things gone differently Gramma's Levite would have said his first Mass that morning. But now he worshipped elsewhere.

J. C. WALSH.

THE HOUSE OF PRAYER.

Come when angelus is ringing
Or when vesper hymn is singing,
Come with spirit faint and weary
'Neath the burden hard to bear—
Where the loving Jesus waits you
In the holy House of Prayer!

Humbly at His feet low bending
In His mystic presence there,
Like a child in trustful pleading
With Him all your sorrows share—
With the loving Master, Jesus,
In the holy House of Prayer!

MONTREAL, Eve of the Assumption, 1895.

Like a balm His unseen presence
Gives us strength our cross to bear,
Makes each pain and care seem lighter
Keeps our soul from black despair,
As we kneel alone with Jesus
In the holy House of Prayer.

Lo! with unseen angels bending
In the dim mysterious light,
While around us slowly creeping
Come the shadows of the night—
Ask of Him to guide and help us
'Gainst the tempter's cruel snare,
This we beg of God the Saviour
In His holy House of Prayer!

J. A. S.

THE REV. ÆNEAS McDONELL DAWSON, LL.D.

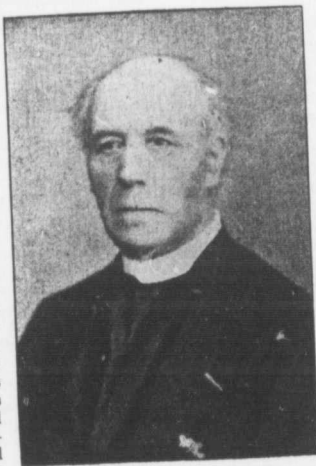
OF the members of the Catholic Clergy who have in recent years, passed to their eternal reward, none is more widely and favorably known, than the subject of the present sketch. It would be impossible, in a limited space, to convey an adequate idea of the high estimation in which the late Father Dawson was universally held. His reputation as a poet and scholar, was not confined to Canada alone; his breadth of mind, and the unvarying respect which he ever entertained for the convictions of those who differed from him, commanded the admiration of all. Everyone was his friend, his name was a household word in every family in Ottawa. Protestants vied with Catholics to show their esteem, and as the venerable Priest advanced in years their respect, were it possible, increased. His gentle and charitable disposition gained for him the grateful friendship of the poor, his refined culture acquired for him the admiration of the educated. It is difficult to say which contributed more to his universal popularity, his literary ability coupled with a wonderfully diversified fund of general knowledge, or the meek simplicity of his blameless life.

The late Rev. Dr. Dawson was born at Red Haven, Banffshire, Scotland, on the 30th July, 1810, and was one of a family of nine sons. He received his elementary education at Portsoy, and at the early age of sixteen, went to the Episcopal Seminary at Paris, to pursue his theological studies. Among his fellow students at this institution were the late Bishop Gillis, and the celebrated M^{gr} Dupanloup. The French Revolution occurring in 1830, he was obliged to leave, and continued his course at the Benedictine College, Douai. Returning to Scotland in 1835, he was ordained priest at St. Mary's College, Blairs, and his first charge was as Curate in the Parish of Dumfries. He was subsequently entrusted with several important missions, notably Annan,

of which the Rev. Lord Archibald Douglas is now Incumbent. Leaving there in 1854, he went to England. He was there but a couple of years, when, at the request of the late Bishop McDonell, he emigrated to Canada. Shortly after his arrival, he was assigned to St. Patrick's Parish, Bytown, now Ottawa. He was therefore one of the earliest pioneers of the Capital. During his continued residence of upwards of forty years, he witnessed its advancement from the humble position of

a small rural town, to the beautiful city of to-day. He was a frequent and welcome visitor at the Vice-regal residence, an intimate friend of the leading statesmen and men of note of Canada. As an instance of the high esteem in which he was held by his separated brethren, the St. Andrew's Society of Ottawa, an organization composed exclusively of Scotch Presbyterians, elected him their Chaplain, and accorded him the unusual compliment during his year of office, of preaching the anniversary sermon to the members of the Society. In 1885, when he attained his 80th year, the same society honored him with an address and presentation.

His contributions to literature, in poetry and prose, were both numerous and varied. In the former, his "Heroine of Vercheres," "In Defence" and "Zenobia," deserve special attention. In prose, his chief works are, "Pius IX. and His Times," "The History of the Catholics of Scotland" and "The Temporal Sovereignty of the Pope." The latter work received special eulogistic references from the London press. As a preacher, he bore the reputation of being an orator of marked force and ability. Laval University of Quebec, Queen's University of Kingston, and The University of Ottawa, showed their appreciation of his literary acquirements, by conferring upon him the honorary Degree of LL.D., and at the Annual Convocation of



THE REV. ÆNEAS McD. DAWSON, LL.D.

Queen's in 1894, he delivered the Baccalaureate sermon.

During his last few years, advancing age and increasing feebleness compelled the Venerable Father to abandon active parish work, though up to the last he celebrated Mass daily at the Chapel of The Sisters of The Congregation of Notre Dame. At the beginning of the present year, 1895, after a very brief illness, his long career of usefulness was brought to a close. At the Requiem Mass chanted for the repose of his soul, the citizens of Ottawa turned out in immense numbers to render their last token of respect to the dead priest. His remains were taken to Fallowfield, a short distance from Ottawa, for interment in the family plot.

No better tribute can be paid to his memory than the following quotation from a sermon on "Christian Charity" delivered before his congregation on the following Sunday by the Rev. Mr. Herridge of St. Andrew's Presbyterian Church, Ottawa.

"Last Wednesday morning, a Requiem was chanted over the mortal remains of an old resident of this city, the Priest of a Communion ecclesiastically opposed to our own, but whose life illustrated the grand inclusiveness of Christian charity. Some of you may recall the sermon of his he preached before the members of St. Andrew's Society, upon the very same subject which is engaging our thought to-day. It was a sermon beautiful in simplicity, the sermon of one whose heart, too large for sectionalism of any kind, went out in love to our common humanity, and faith in our common God. Some self-constituted defenders of Protestantism fell upon me because I expressed the pleasure I

should feel in having such a discourse repeated from the lips of my late venerable friend, to the members of this congregation. Abuse is sometimes an unintentional compliment. If Protestantism and bigotry are synonymous terms—which God forbid!—I wish to be a Protestant no longer. The Christian, no matter to what church he belongs, will find no difficulty in reconciling firmness of personal conviction with decorous respect for the views of others. It is hate, not love, which places truth in jeopardy. If Christendom is ever to be re-united, we must proceed along the lines of least resistance, emphasizing those great essential facts which are accepted by all followers of Jesus Christ, and believing in the efficacy of the principles which He proclaimed; yet to break down every barrier of sect and creed, and join His Church into one. There are noble souls in every ecclesiastical communion who are longing for the dawn of that day when spiritual affinities shall triumph over intellectual divergences and reveal the brotherhood of Christian disciples all over the world. A life like that of Father Dawson eloquently pleads for such a consummation, for truth instead of mere opinion, for tolerance instead of tyranny, for Christ instead of ecclesiasticism, for a truly Catholic faith which shuts out no follower of the Master from the great commonwealth of God. Face to face with life's stern realities, our hearts cry out for the presence of the universal Father. Face to face with the last dread summons, the voice of peaceful trust need be but this: 'Father now I come to Thee!'"

J. E. O'MEARA.

THE CHURCH IN ONTARIO.

CANADA is divided into seven ecclesiastical Provinces: Quebec, Montreal, Ottawa, Kingston, Halifax and St. Boniface. Of these three are in Ontario: Toronto, erected March 18th, 1870, comprising the dioceses of Toronto (Metropolitan See), Hamilton and London; Ottawa, erected May 10th, 1887, comprising Ottawa (Metropolitan See), and the Vicariate Apostolic of Pontiac; Kingston, erected July 28th, 1889, comprising Kingston, (Metropolitan See), Peterboro and Alexandria.

DIOCESE OF TORONTO. Metropolitan See.

This diocese embraces the counties of Cardwell, Lincoln, Ontario, Peel, Simcoe, Welland, York. Erected Dec. 17th, 1841. Created an Archbishopric March 18th, 1870.

Archbishop (2nd.), The Most Rev. John Walsh, D.D., appointed Archbishop of Toronto, July 25th, 1889.

Secretary to Archbishop—Rev. J. Walsh, St. John's Grove, Toronto. *Vicar-General* Very Rev. J. J. McCann. *Archdeacon*—Rev. K. A. Campbell. *Deans*—Very Rev. W. R. Harris, St. Catharines; Very Rev. J. J. Egan, Barrie. *Archbishop's Council*—The Very Rev. Vicar-Generals and Deans. Catholic population, 57,000; Clergy, secular 56, regular 23; College, 1; Convents, 18; Churches or Chapels, 84; Hospitals and Orphanages, 7; Parishes, 43.

PARISHES.

In the city of **Toronto** are the parishes of S. Michael, S. Paul, S. Mary, S. Patrick,

S. Basil, Our Lady of Lourdes, Sacred Heart and S. Peter.

Fine Separate schools, well equipped, taught by the Sisters of St. Joseph, Loretto Nuns, and Christian Brothers are in every parish. The Loretto Nuns have boarding and select day schools at Loretto Abbey, Wellington Place, Sup. Rev. Mother Ignatia; also select schools at the Convent of S. Ignatius, Bond St., Sup. Mother Catharine; Convent of S. John, Sup. Mother Loyola. The Srs. of S. Joseph have boarding and select schools at St. Albans St., Sup. Rev. Mother de Pazzi; Select School at S. Mary's Convent, Bathurst St., Sup. Mother de Chantal. The House of Providence, Power St., Sup. Mother Louise; S. Nicholas Institute, Sup. Mother Stanislaus; Sunnyside Orphanage, Sup. Mother Bernard, and S. Michael's Hospital, Bond St., Sup. Mother Assumption are in charge of the Srs. of S. Joseph. Other institutions are the Monastery of Our Lady of Charity (Good Shepherd), Parkdale, Sup. Very Rev. Mother Mary of S. Aloysius Schottmuller; Monastery of the Precious Blood, Sup. Rev. Mother S. Stanislaus; Catholic Industrial School, Blantyre Park east of Toronto; Christian Brothers, Bathurst St., Director Bro. Urbanus.

S. Michael's College, St. Joseph St. is taught by the Basilian Fathers, Provincial, V. Rev. V. Marjion; Sup., Rev. J. R. Teefy; Revs. F. R. Frachon, L. Brennan, M. J. Mulcahy, Cherrier, Walsh, J. J. Guinane, Hayden A. Martin; S. Michael's Scholasticate, Dir., Rev. R. McBrady, with seven scholastics. Novitiate of the Basilians, St. Clair Ave., Dir., Rev. A. Aboulin, with eight novices.

S. Michael's Cathedral, Bond St.—Rector, Rev. F. Ryan, Assts., Revs. J. P. Treacy, D. D., F. Rohleder, J. Minehan, A. Small. The conference of S. Vincent de Paul meets after last Mass in S. John's Chapel. Altar Society, first Sunday of the month at 4 p. m. in S. John's Chapel. Young Ladies' Sodality meets Sundays, 3.30 p. m., in Loretto Academy, Bond St.
Mass—Sundays, 7, 9 and 10.30 a. m. Vespers, 7 p. m. Daily Mass, 6 a. m.

S. Basil's, St. Joseph's street, in charge of the Basilians—Parish priest, Rev. L. Brennan, C. S. B., assisted by Rev. F. R. Frachon, C. S. B. Societies—The Sodality of B. V. M. for Young Men meets Sundays at 7 p. m.; for Young Women at 3.30 p. m. The League of the Sacred Heart and Apostleship of prayer meets Sunday before the first Friday at 4 p. m. with Benediction. The S. Vincent de Paul Conference meets Sundays after High Mass. C. M. B. A., Tuesdays. The Sewing Society and Altar Society, Thursday afternoons. The Catholic Truth Society has

headquarters at S. Michael's College, President, J. J. Murphy; Sec., W. Kernahan.

Masses—Sundays, 7, 8, 9 and 10.30 a. m. Vespers, 7.30 p. m. Daily Mass, October to June, 8 a. m.; July to September, 7 a. m. inclusive. Devotions in Lent, Advent, June, October and November, Wednesday and Friday evenings at 7.30; every evening at 7.30 in May; First Friday of the month, Benediction of B. S., after 8 o'clock Mass. The chapel of the Holy Rosary, Rev. P. Donahoe, in the Novitiate of the Basilian Fathers, St. Clair Ave., is open for the accommodation of Catholics in the vicinity. Mass, Sundays at 7, 9, 10.30 a. m. Vespers, 3 p. m.

S. Mary's, Bathurst St.—V. Rev. Dean McCann, Assts., Revs. J. Carberry and W. McCann.

Societies—Sodality of B. V. M., Sacred Heart League, S. Vincent de Paul Confraternity of Expiation. Sanctuary-Boys' Society, 60 members; Pres., P. J. Lawe; Vice-pres., James Dee; Sec. Treas., Michael Stafford; Librarian, Robert Fulton; meets on the 1st Sunday of every month, excepting August.

Masses—Sundays, 7.30, 8.30, 10 and 11 a. m., Benediction for Children of the Sunday Schools, 3 p. m. Vespers, 7.30 p. m. Daily Mass, 7.30 a. m.

S. Peter's, attended from S. Mary's every Sunday—Mass 8.30 and 10.30 a. m.

Notre Dame de Lourdes, corner Sherbourne and Earl Sts.—Rev. Jas. Walsh.

S. Paul's, Power St.—Rev. J. Hand; Assts., Revs. Wilson, M. Whalen.

Societies: Sodality of B. V. M. meets at 4 p. m. Sundays; Confraternity of the Holy Family—Ladies' Division meets 1st Sunday of each month at 3 p. m.; Men's Division 3rd Sunday of each month at 3 p. m.; League of the S. Heart the last Sunday of the month at 3 p. m.; League of the Cross every Sunday in S. Anne's Hall at 3.30 p. m.

Hours of Service—Mass, Sundays at 7, 8, 9.30 and 11 o'clock. Children's Mass 9.30; Daily Mass at 7 and 8 o'clock. Vespers Sunday at 7 p. m. Catechism classes at 2 p. m., followed by Benediction at 3 p. m.

S. Patrick's, William St.—In charge of the Redemptorist Fathers. Very Rev. Wynne, Rector; Revs. S. J. Krein, S. Grogan, Wm. Hogan, J. Hayden.

Order of Services in S. Patrick's Church; Sundays a. m.—Low Masses at 7, 8 and 9 o'clock, High Mass and Sermon at 10.30; p. m., Catechetical Instruction in Church at 3 o'clock, Vespers, Sermon and Benediction at 7.30. Holidays of obligation a. m., Low Masses at 5.30, 6.30, 8 o'clock, High Mass and sermon at 9 o'clock. Week Days—Masses at 6, 6.30 and 8.15 a. m.

Special Meetings of Societies—Sodality of Children of Mary—Every Sunday at 3.30

p.m. in the School; Altar Society—Every 3rd Thursday of the month at 8 p.m. in the Church; Confraternity of the Holy Family; 1st, for Married Men; Every first Monday of the month at 8 p.m. in the Church; 2nd, for Married Women; Every 2nd Tuesday of the month at 8 p.m. in the Church; 3rd, for Unmarried Women; Every 3rd Tuesday of the month at 8 p.m. in the Church.

Special Devotions—Every evening in May and October at 7.30; every Wednesday and Friday evening in Lent at 7.30; every Saturday evening during the year at 7.30; every 1st Friday of the month as follows: High Mass of Exposition at 8 a.m.; Exposition of the Blessed Sacrament during the day; Special Services at 7.30 p.m.

Sacred Heart, 428 King St. East—Rev. P. Lamarche—for the French citizens of Toronto.

Achill—S. Mary's, attended every Sunday from Adjala.

Adjala (Colgan P. O.)—Revs. J. Kilculen and P. Kiernan. Stage from Tottenham on the H. & N. W. Railway.

Albion—See Caledon.

Alliston—Rev. H. J. Gibney. On the H. & N. W. Railway.

Apto—See Flos.

Barrie—S. H. of Mary—Very Rev. Dean Egan; Asst.—Rev. L. Bouffand. Separate School taught by the Sisters of S. Joseph and one lay teacher.

Societies—Sodality of B.V.M., League of the Sacred Heart and S. Vincent de Paul Society. Over 300 Catholic families in the parish.

Mass every Sunday 8.30 and 10.30 a.m.; Vespers, 7 p.m.; Daily Mass, Summer 7.30, Winter 8 a.m.

Brentwood—Assumption of B. V. M. and *Bell Ewart*, Holy Name of Jesus, are attended from Barrie alternate Sundays.

Beaverton—S. Joseph's, attended from Brock every three weeks.

Bell Ewart—See Barrie.

Black Creek—S. Joseph's, attended from Niagara Falls every Sunday.

Bradford—Japanese Martyrs, attended from Newmarket every two weeks.

Brampton—Angels Guardian, attended from Orangeville every two weeks.

Brechin—S. Andrew—Rev. K. J. McRae. On the Midland Div. of the G. T. R. Separate School (100 pupils) taught by two lay teachers. About 130 Catholic families. Societies—League of the S. Heart 247 members; Sec., Miss M. McRae; Altar Society Pres., Mrs. M. McGrath; C.M.B.A. Pres., John Malone; Rec. Sec., Wm. Barber, 27 members.

Mass—Sundays, winter 10.30, Summer 10; Vespers, 7 p.m.; Daily Mass, 8 a.m.

Brentwood—See Barrie.

Brock (Vroomantion P. O.)—Rev. C. Cantillon. Reached by stage from Sunderland on the Midland Div. of the G.T.R.

Brockton, S. Helen—Rev. G. M. Cruise.

Caldwell—See Caledon.

Caledon (Caldwell P. O.), S. Cornelius—Rev. P. Whitney. Situate 4 miles from the station of the T.G.&B. Ry. About 115 Catholic families.

Mass—Sundays, 11 a.m.; Daily Mass, 7.30 a.m.

Albion—S. John the Evangelist, attended every two weeks.

Christian Island—S. Francis Xavier, attended occasionally by a Jesuit Father.

Church's Falls—Our Lady and S. Patrick, attended from Caledon once a month.

Clareville—S. Clare.

Clifton—Attended from Niagara Falls daily.

Collingwood—S. Mary's, Rev. E. J. Kiernan, on the H. & N.W. Ry.

Dixie—S. Patrick, Rev. P. Coyle, on the Credit Valley Railway. *Fifth Line of Etobicoke*—Sacred Heart of Jesus, attended from Dixie every two weeks.

Duffin's Creek—See Pickering.

East Toronto—S. John the Evangelist. Rev. A. Lafontaine, Chaplain Blantyre Park. Industrial School.

Falls View—Our Lady of Peace, in charge of the Carmelite Fathers. Very Rev. A. J. Kreidt, Prior; Revs. Bernard Fink, Jas. W. Singler, Paul W. Ryan. This old church was erected a pilgrimage by Pope Pius IX. The Ladies of Loretto have a Boarding School in their magnificent Convent overlooking the Falls. The Carmelite Fathers are building a handsome new Monastery. A home will be extended there to priests who have worn themselves out in the service of the Church.

Flos (Apto P.O.)—S. Patrick, Rev. M. J. Gearin, on the Northern Railway.

Fort Erie—S. Joseph, Rev. P. J. McColl, on the Buffalo and Lake Huron Ry.

Georgina—S. Anthony, attended from Brock every two weeks.

Gore of Toronto (Gribbin P. O.)—S. Patrick, Rev. J. Reddin.

Grimsby—Patronage of S. Joseph. See Dunville, Hamilton Diocese.

Gribbin—See Gore of Toronto.

Highland Creek—S. Joseph, attended from Pickering every Sunday.

King—See Schomberg.

Lafontaine—See S. Croix.

Lambton—S. Joseph attended from Dixie every two weeks.

Leslieville—S. Joseph, Rev. J. J. McEntee. Separate School taught by lay teacher.

Mara (Uptergrove P.O.)—S. Columbkil, Rev. Jas. Hogan. On the Midland Div. of the G.T.R.

Markham—S. Patrick. See Uxbridge.

Medonte—S. Louis, attended from Flos every two weeks.

Merritton—S. Matthew, Rev. J. F. Smith. Electric car from St. Catharines.

Midland—S. Margaret, Rev. J. H. Colin. On the Midland Div. of the G.T.R.

Mono, West—S. Cyprian, attended from Orangeville once a month.

Newmarket—S. John Chrysostom, Rev. D. Morris. On the Northern Railway.

Niagara—S. Vincent de Paul, Rev. J. J. Lynch. By boat in summer from Toronto. In winter electric car from Niagara Falls.

Niagara Falls—S. Patrick, Rev. D. F. O'Malley, O.C.C. A handsome new church has been erected in this thriving parish during the past year. It is a Gothic church in brown stone and seats 600. A beautiful Separate School building of pressed brick is attended by the ladies of Loretto Convent. There is also a handsome pastoral residence.

North Adjala—Immaculate Conception, attended from Alliston every Sunday.

Orangeville—S. Peter, Rev. H. J. McPhillips. On the T.G.&B. Railway.

Orillia—Very Rev. K. A. Campbell and Rev. F. W. Duffy. On the Northern Railway and on the Midland Div. of the G.T.R.

Oshawa—S. Gregory, Rev. M. Jeffcott. One and one-half miles from G.T.R. station. Handsome new church opened, seats 600. Separate School, 100 pupils, taught by three Srs. of S. Joseph. About 120 families. Societies—Sodality of the B.V.M.; League of the S. Heart; Altar Society and C.M.B. A. Mass—Sundays 9 and 10 a. m. alternately; Daily Mass 7.30 a.m.

Whitby—S. John the Evangelist, attended every Sunday.

Penetanguishene—S. Ann and S. Joseph. Rev. Thd. F. Laboureau. On the Northern Railway. Memorial Church to Breboeuf, Lallemand and Companions. There are about 225 families. Public School is Catholic, 200 pupils, 4 teachers. Mass—Sundays 8.30 and 10.30; Vespers 7.15 and 3.30 p.m. according to the season; Daily Mass 7.30 a.m.

Port Secern—Attended once a month. Stations held at *Wyeale* and *Muskoka Mills*.

Phepston—Rev. M. J. Gearin, on the Northern Railway.

Pickering—S. Francis de Sales. Rev. E. F. Gallagher, on the Grand Trunk Railway.

Port Colborne—S. Patrick. Rev. Jas. Traying. On the Buffalo and Lake Huron

Railway. Societies—The Altar Society, and the League of the Sacred Heart—President, Miss Mary Dietrich; Secretary, Miss Ella Reddin. There are about 100 Catholic families in the parish of Port Colborne and Welland. The Separate School is taught by one lay teacher; attendance, 70.

Mass—Sundays at 8 and 10 a.m. alternately. Advent and Lenten devotions, Fridays at 7.30 p.m.; May and October devotions, Wednesday and Friday at 7.30 p.m.

Welland is attended every Sunday. Mass at 8 and 10 a.m. Lenten devotions are held Wednesdays at 7.30, with Mass the following morning at 8 a.m. Altar Society—President, Mrs. Wm. M. German; Vice-president, Mrs. Smith; Treasurer, Miss A. Hobin.

Port Credit—"Star of the Sea," attended from Dixie every two weeks.

Port Dalhousie—"Star of the Sea," attended from St. Catharines every Sunday.

Port Perry—See Uxbridge.

Port Robinson—See Thorold.

Port Severn—S. Francis. See Penetanguishene.

Queenston—S. Patrick, attended from Niagara every two weeks.

Rama—S. Joseph, attended from Mara every month.

Richmond Hill—S. Mary's, attended from Thornhill every Sunday.

S. Catharines—S. Catharine. V. Rev. W. R. Harris, Dean, Rev. A. O'Malley, asst. About 400 Catholic families. Two Separate Schools, 400 pupils taught by the Christian Brothers and Srs. of S. Joseph; the latter have a Select and Boarding school.

Societies—League of the S. Heart; C.M.B.A., and La Salle Lit. and Athletic Association.

Mass—Sundays, 8 and 11 a.m.; Vespers, 7 p.m.; Daily Mass, chapel of St. Catharine, 8 a.m.; Convent chapel, 6.30 a.m.

S. Joseph's Church—Rev. L. A. H. Allain. In the northern part of St. Catharines.

S. Croix (Lafontaine P.O.)—Exaltation of the Holy Cross, Rev. J. E. Beau-doin; by stage from Penetanguishene on the Midland. Sisters of the Holy Cross and Seven Dolors from Montreal.

Schomberg—Rev. L. Minehan. Situate about twelve miles west of Newmarket; connected with Aurora by stage, which meets the morning train going North and South. The parish priest resides in Schomberg where he says Mass every Sunday at 9 a.m., in a chapel which is part of the Presbytery.

Tecumseth and *King* are attended alternate Sundays from Schomberg. Church in each place. About 65 families scattered over a wide area.

Smithville—See Dunnville, Hamilton Diocese.

Stayner—S. Patrick. Rev. M. Moyna. On the Northern Railway; about 70 Catholic families.

Mass—Sundays, winter, 11 a.m.; summer 10.30 a.m.; Vespers, 4 p.m.; Daily Mass, winter, 8 a.m., summer, 7.30 a.m.

Tecumseth—See Schomberg.

Thornhill—S. Luke. Rev. P. McMahon. On the Northern Railway; connected by stage with Toronto and Richmond Hill.

Thorold—Our Lady of the Holy Rosary. Rev. T. J. Sullivan. The Separate Schools, established in 1853, are taught by four sisters of S. Joseph and number 120 pupils.

Societies—League of the Sacred Heart, President, Miss C. Freel; Sec.-Treas., Miss A. Hart; Sodality of B.V.M.; Angels' Society, Pres., Miss Maud O'Neill; Sec., Miss A. Dusian; Treas., Miss A. McMahon; C.M.B.A. Pres., J. Battle; Rec.-Sec., A. M. Keagan. There are 100 Catholic families.

Mass—Sundays, 8 and 10 a.m.; Vespers, 7.30 p.m.; Daily Mass, 8 a.m.

Port Robinson is attended twice a month.

Tottenham—S. Francis Xavier, attended from Adjala every Sunday.

Uxbridge—Sacred Heart of Jesus. Rev. J. F. Lynett.

Mass—Sundays, 8 and 10.30 alternately; Vespers, 7 p.m.

Port Perry attended every two weeks; *Markham* attended every three weeks.

Victoria Harbor—S. Mary, attended from Midland every three weeks.

Vigo—Our Lady of Purity, attended from Flos every two weeks.

Wabashene—S. John, attended from Midland once a month.

Warminster—Sacred Heart of Jesus, attended from Orillia once a month.

Welland—See Port Colborne.

Weston—S. John the Evangelist, Rev. Wm. Bergin.

Whitby—See Oshawa.

DIocese of Hamilton.

This Diocese embraces the Counties of Brant, Bruce, Grey, Haldimand, Halton, Waterloo, Wellington and Wentworth. Erected Feb. 17th, 1856.

Bishop—The Right Rev. T. J. Dowling, translated to Hamilton, Jan. 11th, 1889. *Vicar-Generals*—The Right Rev. Mgr. Heenan, The Very Rev. J. Keough, The Very Rev. L. Elena. *Bishop's Council*—The Right Rev. E. I. Heenan, The Right Rev. F. P. McEvay, The Very Revs. Jno. Keough, G. Kenny, S. J., L. Elena, Dr. Wm. Kloefer. *Superintendent of Schools*—Rev. J. H. Coty.

Catholic population, 50,000; priests, secular, 38, regular, 15; College, 1; Converts, 15; Hospitals, Orphanages, etc., 6.

PARISHES.

City of **Hamilton** contains the parishes of S. Mary, S. Patrick, S. Lawrence and S. Joseph. The Loretto Nuns have boarding and day Schools, Mother Patricia, Superior. Sisters of S. Joseph, Mother house on Park street, Superior, Mother Celestine conduct an Orphanage (inmates 120) and hospital—Superior Sr. M. Antoinette.

The Christian Brothers, the Sisters of S. Joseph and the Ladies of Loretto have charge of the Separate Schools.

S. Mary's Cathedral.—Rector, Monsignor McEvay; Assts., Revs. Lehman and J. M. Mahony. Societies: League of the Sacred Heart, Confraternity of the Holy Rosary, Third Order of St. Francis, Young Ladies' and Children's Sodalties.

Mass—Sundays, 7, 8.30 and 10.30 a.m.; Vespers and Benediction, 7 p.m.; Daily Mass, 6.30 and 7.30 a.m.; Rosary every evening at 7.30.

S. Patrick, corner King and Victoria ave.—Rector, Rev. J. J. Craven, chancellor; Rev. F. O'Reilly, asst. League of the Sacred Heart meets 1st Sunday at 4 p.m. in the church; Sodality of the B.V.M. meets every Sunday at 4 p.m.; Sodality of Holy Angels (girls), meets alternate Sundays at 3.30 p.m. Sodality of Sacred Heart (boys), meets alternate Sundays at 3.30 p.m. Altar Society, meets 1st Sunday at 4.30 p.m. in the chapel.

Mass—Sunday, 7.30, 9, and 10.30 a.m.; Vespers, 7 p.m.; Daily Mass, 8 a.m.

S. Lawrence—Rector, Rev. E. M. Brady; Rev. J. Coty, asst. Societies: League of the Sacred Heart; Young Ladies', Prefect Miss Louisa Dillon, and Children's Sodalties; Girls', Prefect, Miss Bridget Blake; Boys' Prefect, Master J. Hickey; C.M.B.A. Pres., B. McMahon; S. Vincent de Paul, Pres., John Flahaven.

Mass—Sundays, 8 and 9.30 a.m.; Vespers, 7 p.m.; Daily Mass, 7 a.m.

S. Joseph—Rev. J. V. Hinchev.

Mass—Sundays, 9.30 a.m.; Vespers, 7 p.m.; Daily Mass, 8 a.m.

Acton—The Holy Rosary, Rev. P. Haley.

Arthur—S. John the Evangelist, Revs. J. Doherty and J. Dube.

Ayton—S. Peter. Rev. P. S. Owens. On the Georgian Bay Div. of the G.T.R. Two Separate Schools, 70 pupils, taught by lay teachers. About 90 Catholic families. C.M.B.A. branch.

Mass—Sundays, 10.30 a.m.; Vespers, 3 p.m.; Daily Mass, 7.30 a.m.

Berlin—Our Lady of the Seven Dolors.

Very Rev. Wm. Kloefer C.R., assisted by the Rev. Fathers of S. Jerome's College.

Societies: Sodality of Our Lady of Mount Carmel and the Immaculate Conception; Ladies' Benefit Society; Mary and Martha Society, Pres., Miss Emma Bauer, meets first Sunday of each month at 3 p.m.; Third Order of S. Francis; S. Joseph's Mutual Aid Society for the Poles, Pres., A. Duszynski; S. Boniface Benefit Society, 1892, Pres., J. Motz, Rec.-Sec., Rev. J. Schweitzer, meets first Monday of the month; and League of the Sacred Heart. There are about 225 Catholic families; Separate school, taught by the School Sisters of Notre Dame, teachers 7, pupils 320. *S. Jerome's College*, under the Congregation of the Resurrection. Rev. Dr. Theo Spetz, Pres., Revs. Dr. Kloefer, J. Halter, J. Schweitzer, D.D., J. Waechter, J. Kosinski, A. Weiler, D.D., Hubert Aymans, Wm. Kloefer, Stainslaus Kozalski, F. Breitkopf.

Mass—Sundays, 8.30, with catechetical instruction, and 10.30 a.m.; Vespers, 7 p.m.; Daily Mass, 8 a.m.; Evening Service, 7.30 p.m.

Beverly—Attended from Dundas.

Block—S. Michael, attended from Owen Sound.

Brant—S. Michael, attended from Walkerton.

Brantford—S. Basil, Revs. P. Lennon, J. Feeney. Sisters of St. Joseph established 1859.

Burlington—S. John the Baptist, attended from Oakville.

Caledonia—S. Patrick, Rev. L. M. Lynch.

Cape Croker—S. Joseph, attended from Owen Sound.

Carlsruhe—S. Francis Xavier, Rev. M. Halm. About 95 Catholic families. Societies: S. Anne's Altar Society and C. M. B. A.

Mass—Sundays, 10 a.m.; Daily Mass, 8 a.m. Carlsruhe the venerable Mother Church of Bruce and Grey Counties has seen six important parishes and missions formed within her original territory; Walkerton and Brant in 1873, Ayton, Deemerton, Neustadt and Hanover. The parish has been occupied successively by Revs. Matoga, Lauffer, Dean Schmitz, Rassaerts, Dean Laussie, Very Rev. L. Elena V. G. and the present incumbent Rev. M. Halm.

Cayuga—S. Stephen, Venerable Archdeacon Laussier.

Chatsworth—S. Stanislaus, attended from Owen Sound.

Chepstow—S. John the Baptist, Rev. S. Wadel.

Deemerton—S. Ignatius, Rev. Joseph Wey.

Drayton—S. Peter, Rev. F. Kehoe.

Dundalk—Rev. P. Cassin.

Dundas—S. Augustine, The Right Rev. E. I. Heenan, Rev. T. J. Maddigan asst. Separate School, 120 pupils, is taught by the Sisters of S. Joseph. The House of Providence sheltering 90 orphan boys and 100 old men and women, is conducted by the Sisters of S. Joseph, Superior Sister M. Ignatius. Societies: The Conference of S. Vincent de Paul; Sodality of the B.V.M. for girls, Prefect, Miss M. Galligan, Sec., Miss M. Duncan; the Third Order of S. Francis, Sister Superior, Miss M. McMahon; League of the Sacred Heart, Pres., Mrs. M. Hourigan, Sec., Miss Kate Shea; S. Augustine's Altar Society, Pres., Mrs. McDonough; Confraternity of the Holy Rosary. There are about 225 Catholic families. Stations are held Christmas and Eastertide at *Copetown*.

Mass—Sundays, 8 and 10.30 a.m.; Vespers and Benediction, 7 p.m.; Holy Days of Obligation, Mass, 5.30 and 10.30 a.m.; Vespers and Benediction, 7.30 p.m.; Daily Mass, 7.30 a.m.

Dunnville—S. Michael, Rev. J. E. Crinnon. Altar Society and C. M. B. A., Pres. J. Berry, Rec.-Sec. J. Flanagan.

Mass—Sundays, 10.30 a.m.; week days, 7 a.m.; Vespers and Benediction, 7 p.m.; Sunday schools, 10 a.m. and 2.30 p.m.

Smithville and *Grimshy* of the Diocese of Toronto have since the beginning of 1895 been attended from Dunnville. They are distant 17 and 25 miles respectively.

Durham—Rev. R. Maloney.

Elora—Rev. P. Cosgrove.

Freelton—Rev. G. Murphy.

Galt—S. Patrick. Rev. E. P. Slaven. Situate on both C.P.R. and G.T.R. Fine new three-roomed white brick Separate School, 95 pupils, taught by lay teachers. About 150 Catholic families. Societies: League of the S. Heart, Pres. Mrs. J. McTague; Sodality of the B. V. M., Pres. Miss M. Mullen; C. M. B. A., Pres. Jas. T. Kelly; C. M. B. A. Relief Society, Pres. B. Maurer, Sec. T. Barrett.

Mass—Every Sunday at 10.30, except the second Sunday of every month, when Mass is at 8.45 a.m.; Vespers, 7 p.m.

Hespeler is attended twice every month. The congregation at Hespeler purchased during the year a fine cemetery with iron fence. Societies in Hespeler: League of the S. Heart, Pres. Mrs. Lang, Sec. Miss A. Lang; C. M. B. A., Pres. J. McMaster. Galt and Hespeler are connected by electric railway.

Georgetown—Holy Cross, attended from Acton.

Glenelg—S. Peter, attended from Durham.

Giffin's Corners—S. Paul, attended from Owen Sound.

Guelph—The Immaculate Conception—in charge of the Jesuit Fathers, who conduct a College. Superior, Rev. G. Kenny, with Revs. F. Dumortier, S.J., J. O'Loan, S.J., and F. X. Kavanagh, S.J. The Sisters of S. Joseph conduct a Hospital; the Loretto Nuns, teach Separate Schools, select and boarding schools.

Hamburg—The Holy Family, attended from S. Agatha.

Harrisburg—Attended from Paris.

Macton—S. Joseph, Rev. J. S. O'Leary.

Meaford—S. Vincent, attended from Owen Sound.

Melancthon—S. Lawrence, attended from Dundalk.

Mildmay—Sacred Heart of Jesus, The Very Rev. L. Elena. Sisters of Notre Dame established.

Milton—The Holy Rosary, attended from Oakville.

Morrison—Attended from Freelon.

Mount Forest—S. Mary of the Purification. V. Rev. B. J. O'Connell, Dean. Separate School with 78 pupils, taught by two lay teachers. About 160 Catholic families. Altar and Rosary Societies.

Mass—Sundays at 10-30 a.m.; Catechism, 3 p.m.; Vespers, 7 p.m.; Daily Mass, 8 a.m.

Neustadt—Attended from Karlsruhe.

New Germany—S. Boniface, Rev. S. Foerster. School Sisters of Notre Dame established.

Nichol—Attended from Elora.

Oakville—S. Andrew, Rev. R. T. Burke. Sisters of S. Joseph teach Separate School.

Osprey—Attended from Dundalk.

Owen Sound—The Assumption, in charge of Basilian Fathers, Revs. F. X. Granotier, P. L. Buckley, P. Shaughnessy. Sisters of S. Joseph teach Separate School.

Paris—Sacred Heart of Jesus, Very Rev. M. J. Keough, V.G. Sisters of S. Joseph teach Separate School.

Peel—Attended from Arthur.

Preston—S. Boniface, Rev. F. Weiler.

Priceville—Attended from Durham.

Proton—S. Patrick, attended from Dundalk.

Riversdale—Attended from Teeswater.

Rockwood—Attended from Guelph.

Shelburne—Attended from Owen Sound.

Thornburg—Attended from Owen Sound.

Southampton—S. Agnes, attended from Chepstow.

S. Agatha—S. Agatha, under Resurrectionist Fathers, Rev. Hubert Aymans. School Sisters of Notre Dame established.

S. Clements—S. Clement, Rev. J. J. Gehl. The S. Clements parish in the county of Waterloo is 5 miles from Heidelberg the nearest railway station. The first parish priest was Rev. Father Messner, who built the brick church which still serves as a place of worship. He was succeeded by Rev. P. Klowalski, V. Rev. L. Elena, Rev. P. Breitkopf. The present parish priest Rev. J. J. Gehl took charge in 1880. There are two Separate Schools with 200 pupils, taught by four Sisters of Notre Dame and one lay teacher. Number of Catholic families 180. Societies: League of S. Heart 1894, with 320 members; Altar Society, 120 member; The Rosary Sodality with 250 members; C. M. B. A., 50 members.

Mass—Sundays at 8 and 10 a.m.; Vespers, 3 p.m.; Daily Mass 8 a.m.

Teeswater—Sacred Heart, Rev. J. Corcoran.

Walkerton—Sacred Heart, Rev. J. T. Kelly. School Sisters of Notre Dame teach Separate Schools.

Walpole—S. Anne, attended from Cuyuga.

Waterdown—S. Thomas, attended from Freelon.

Waterloo—S. Louis. Rev. Theobald Spetz, C.R., residing in Berlin. There are about 40 Catholic families. Two Separate Schools, are taught by two School Sisters of Notre Dame. About 60 pupils attend. Sodality of the B.V.M.; Altar Society, Pres., Mrs. David Kurz; and C.M.B.A. Societies, are established.

Mass—Sundays, 10 a.m.; Saturdays, 7.30 a.m.; Vespers, 7 p.m.; Sunday School, 2 p.m.

Wiarion—Attended from Owen Sound.

DIocese of London.

This diocese comprises the counties of Bothwell, Elgin, Essex, Huron, Kent, Lambton, Middlesex, Norfolk, Oxford, Perth—erected Feb. 21, 1855, seat transferred to Sandwich, Feb. 2, 1859, transferred back to London, 1869. Patron of the Diocese—Our Blessed Lady in the Mystery of her Immaculate Conception.

Bishop—The Rt. Rev. D. O'Connor, D.D., consecrated Bishop of London, Oct. 19, 1890. **Bishop's Council**—Dean Murphy, Dean Wagner, Revs. Jos. Bayard, E. B. Kilroy, D.D., D. Cushing, C.S.B. Catholic population, 60,000; Clergy, secular 56, regular 15; College, 1; Convents, 12; Hospitals, asylums, 4; Parishes, 41; Separate Schools in many parishes.

PARISHES.

City of London—S. Peter's Cathedral. Revs. M. J. Tiernan, M. McCormack, T. Noonan, T. Valentin, P. McKeon, J. Tobin.

S. Mary's Church, Hill street—Attended from Cathedral.

Convent and Academy of the Ladies of the Sacred Heart, established 1852, Madame Foley, Superior. Orphan Asylum and Hospital are conducted by the Sisters of S. Joseph, Mother Ignatia, Superior.

Aldboro—Attended from S. Thomas.

Alvinston—Attended from S. Thomas.

Amherstburg—In charge of the Basilian Fathers, Rev. P. Ryan, C.S.B., Rev. L. Renaud, C.S.B.

Ashfield, (Kingsbridge P.O.)—Rev. N. Dixon.

Belle River—Rev. J. B. E. Meunier.

Biddulph, (Lucan P.O.)—Rev. N. Gahan.

Big Point—Rev. A. J. Loisselle.

Blenheim—See Chatham.

Blyth—Attended from Wawanosh.

Bothwell—Rev. M. Cummings.

Brussels—Attended from Seaforth.

Canard River—S. Joseph. Situate six miles from Amherstburg Station and ten miles from Windsor, reached by stage, was erected a parish Jan. 20, 1864, under the present pastor, Rev. F. Maiseille. There are five common schools, in which Catechism is taught every day. The new Convent and School are ready for occupation. There are 210 Catholic families, all French Canadians. Societies: Bona Mors; Young Men's Temperance Society; League of the Sacred Heart, for men; officers: J. Payeau, L. Bondy, O. Reaume; and Apostleship of Prayer, P. Bezaire, Laframboise, Rose Drouillard, Sec., Rose Beneteanu.

Mass—Sundays, 10 a.m.; Daily Mass, winter, 8 a.m., summer, 6.30 a.m.

Chatham—S. Joseph. In charge of the Franciscan Fathers, Rev. Father Paul Alf, Superior, Father Theodore Stephen, and Father Leopold Ostermann. There are about 600 Catholic families. Three Separate Schools are in the parish, one in the city and two in the country. Ursuline Nuns, Superior, Mother Mary Berchmans, have boarding and select day schools. Sisters of S. Joseph conduct S. Joseph's Hospital.

Mass—Sundays, 8.30 and 10.30 a.m.; Vespers and Benediction, 7.30 p.m.; Catechetical Instruction, 2.30 p.m.; Sodality meetings, 4 p.m. *Blenheim* is attended from Chatham.

Clinton—See Goderich.

Corunna—S. Joseph. Rev. J. G. Muga. Separate School 39 pupils, is taught by a lay teacher.

Mass—Sundays, 10 a.m.; Daily Mass, 7.30 a.m. *Courtright* is attended three times a month.

Courtright—See Corunna.

Dover South—Rev. P. Andrieux.

Dresden—Attended from Wallaceburg.

Drysdale—See French Settlement.

Dublin—See Irishtown.

Dunwich—Attended from St. Thomas.

Essex—Attended from Maidstone.

Fletcher—S. Patrick, Rev. P. McCabe.

Forest—Attended from Parkhill.

French Settlement, (Drysdale P.O.)—Rev. J. C. Courtois.

Goderich—S. Peter. Rev. T. West. Sisters of S. Joseph, Sup. Sr. M. Angela, teach the Separate School, pupils 75. Societies: C.M.B.A.; Literary and Total Abstinence Society; League of the Sacred Heart and Sodality of the B.V.M.

Hesson—Rev. J. Gnam.

Ingersoll—Rev. John Connolly. Sisters of S. Joseph teach Separate and Select Schools.

Irishtown, (Dublin P.O.)—S. Columba. Rev. J. Murphy, Dean, Rev. J. A. Kealy, Assistant. Fine church with seating capacity of about 800; congregation numbers about 1,400. Splendid Separate School adjoining church; average attendance 60 pupils, Miss Killoran, teacher. Altar Society and League of the Sacred Heart. Both church and presbytery are large and imposing.

Kingsbridge—See Ashfield.

Kinkora—Rev. John O'Neil.

Komoka—Attended from London.

La Salette—Rev. P. Corcoran.

Leamington—See Woodslee.

Listowel—Attended from Stratford.

Logan, (Sillsburg P.O.)—Attended from Kinkora every three weeks. About 100 Catholic families. Fine brick Separate School.

Lucan—See Biddulph.

Maidstone—Rev. C. E. McGee.

McGillivray—Attended from Mount Carmel.

McGregor—Rev. A. Bechard.

Metcalf—Attended from Strathroy.

Mitchell—Attended every two weeks from Irishtown. About 20 families. Church is under patronage of S. Vincent de Paul, is well built of brick on an imposing eminence. Has flourishing Altar Society, and the League of the Sacred Heart is about to be established.

Mount Carmel—Rev. H. Traher.

Mount Brydges—Attended from Strathroy.

Norwich—Attended from Woodstock.

Oil Springs—See Wyoming.

Otterville—Attended from Windham.

Oxford East—Attended from Woodstock.

Paincourt, (Dover South P.O.)—Rev. P. Andrieux.

Parkhill—Rev. D. A. McRea, Rev. D. Foster.

Petrolia—See Wyoming.
Port Burwell—Attended from Simcoe.
Port Dover—Attended from Simcoe.
Port Lambton—Rev. J. Aylward.
Port Ryerse—Attended from La Salette.
Port Stanley—Attended from St. Thomas.
Princeton—Attended from Woodstock.
Raleigh—Attended from Fletcher.
Ridgetown—Attended from Fletcher, (S. Patrick's).
Ruscom River—Rev. A. Lorion.
Sandwich—In charge of Basilian Fathers, Very Rev. D. Cushing, Superior. Basilian Fathers conduct Assumption College, founded 1870.
Sarnia—Rev. Joseph Bayard. Separate School taught by Sisters of the Holy Names of Jesus and Mary, and one lay teacher, 220 pupils. The same Sisters conduct boarding and select day schools, Superior Rev. Sr. M. Annunciation. There are 230 Catholic families. The Apostleship of Prayer, 1877, and the Sodality of the B. V. Mary are established.
 Mass—Sundays, 8.30 and 10.30 a.m.; Vespers, 7 p.m. in summer and 4 p.m. in winter.
Seaforth—Rev. J. Kennedy.
Simcoe—Rev. D. P. McMenamin.
Sombra—Attended from Lambton.
S. Augustine—Rev. T. Quigley.
S. Joseph—See Canard River.
S. Mary's—Rev. P. Brennan.
S. Peter—Attended from Big Point.
S. Thomas—Rev. W. Flannery, D.D., Rev. P. Quinlan. Sisters of St. Joseph have free and select schools.
Stony Point—Rev. N. D. St. Cyr.
Stratford—Rev. E. B. Kilroy, D.D., Rev. D. Downey. Ladies of Loretto have boarding and select school in their fine Convent.
Strathroy—Rev. A. J. McKeon.
Tecumseth—St. Anne, Rev. A. P. Villeneuve.
Thamesville—Attended from Chatham.
Tilsonburg—Attended from La Salette.
Tilbury Centre—Rev. P. Langlois.
Vienna—Attended from La Salette.
Walkerville—Rev. L. A. Beaudoin. Two Separate Schools are conducted by the Sisters of S. Joseph, Superior Mother M. Berchmans, Notre Dame School 125 pupils, S. Louis School 55.
Wallaceburg and Dresden—Rev. J. Roman.
Wardsville—Attended from Chatham.
Warwick—Attended from Strathroy.
Watford—Attended from Strathroy.
Wawanosh, (St. Augustine P.O.)—Rev. T. Quigley.

Windsor—Dean Wagner, Rev. J. Scanlan.

Wingham—Attended from Wawanosh.
West Lorne—Rev. P. Quinlan.

Woodslee—S. John the Evangelist. Rev. E. J. Hodgkinson. Erected a parish in 1875 under Father Fitzpatrick, since deceased. Succeeding priests, Fathers Wassereau, Cummins, McManus, and in 1888 the present pastor Father Hodgkinson. The Separate School has 70 pupils under one lay teacher. Number of Catholic families including Leamington Mission, 125. Societies: League of the Sacred Heart, Oct. 7th, 1893, Pres., Mrs. F. Fuerth, Sec., Miss O'Connor; C.M.B.A., Pres., Rev. E. J. Hodgkinson. Expect soon to replace the present frame church by a handsome structure to cost \$10,000. Woodslee is one mile from Mich. Cen. Ry. Station, reached by conveyance.

Mass—Sundays, 10 a.m.; Vespers, 3.30 p.m.; Catechism, 3 p.m.; Daily Mass, 7.30 a.m.

Leamington is attended every second Sunday of the month.

Woodstock—Rev. M. J. Brady.

Wyoming—Rev. P. J. Gnam. About 125 Catholic families in the parish, including Petrolia and Oil Springs. *Petrolia and Oil Springs* are attended from Wyoming the first every second Sunday, the other every fifth Sunday. Societies in Petrolia: Sodality of the B.V.M., Pres., Miss Ella Nash, Sec., Miss M. Gleason; Ladies of Honor Society.

Mass—Sundays, 10.30 and 8 a.m., alternately; Vespers, 7.30 p.m.; daily Mass, 7.30.

Zurich—Attended from French Settlement.

DIOCESIS OF OTTAWA (*Metropolitan See*).

This Diocese, erected 1847, was made the Metropolitan of the Province of Ottawa May 10th, 1887, it embraces the Counties of Carleton, Lanark, Prescott and Russell in Ontario, with Argenteuil, Ottawa, Terrebonne and Montcalm in Quebec.

Archbishop—The Most Rev. Joseph Thomas Duhamel, D.D., appointed Archbishop of Ottawa June 3rd, 1886. **Vicar-General**—Very Rev. Mgr. J. O. Routhier. **Chancellor**—Very Rev. P. McCarthy; Vice-Chancellor, Dr. J. C. W. Deguire. **Pastoral Chapter**—Very Rev. Mgr. J. O. Routhier, Archpriest; Very Rev. L. N. Campeau, Archdeacon; Very Rev. G. Bouillon, Primitius. **Canons**—Very Rev. J. Michel, Very Rev. S. Philip, Very Rev. P. Belanger, Very Rev. D. F. Foley, Very Rev. J. A. Plantin, Very Rev. P. McCarthy.

Catholic population 120,000; Clergy, secular 92, regular, 74, University, 1; Col-

leges, Convents, 19; Churches, Chapels, 104; Hospitals, Orphanages, etc., 9.

PARISHES IN ONTARIO.

City of Ottawa—In the City of Ottawa, besides the Basilica, there are the parishes of S. Joseph, S. Patrick, S. Anne, S. Jean Baptiste, S. Francois d'Assise, Sacred Heart, S. Bridget and Our Lady of Good Counsel, also many chapels attached to the different religious houses in the city.

The University of Ottawa—Rector V. Rev. J. M. McGuckin, O.M.I., D.D.; Sec., Rev. H. A. Constantineau, O.M.I., M.A.

Other houses of the Oblate Fathers in Ottawa are, Juniorate of the Sacred Heart, 195 Wilbrod street, Rev. M. E. Harnois, O. M.I., Director, and the Scholasticate, East Ottawa, Rev. J. Duvic, D.D., O.M.I., Superior.

Separate Schools are established in every parish.

The Mother house of the Grey Nuns of the Cross, is cor. of Sussex and Walter sts., Superior General, Mother Demers. Branch Convents are in nearly every parish. Bethlehem Asylum, Superior, Rev. Sr. St. Olivier, for foundlings; General Hospital, Rev. Sr. M. Phelan; S. Joseph's Orphanage, Superior, Rev. Sr. S. Cecile; St. Patrick's Orphanage, Superior, Rev. Sr. Howley, and St. Charles Asylums, for the poor and infirm. The Sisters of Our Lady of Charity of the Refuge (Good Shepherd) Prioress Very Honored Mother Mary of S. Bernard Kehoe have two houses. The Sisters of Mercy, conduct a Lying-in-Hospital. Sisters of the Congregation of Notre Dame have boarding and select schools. The Sisters of the Precious Blood have a monastery in Ottawa. The Capuchin Fathers have charge of the parish of S. Francis of Assisi.

Cathedral, Notre Dame—Under the patronage of the Immaculate Conception—Basilica—By a special favor of Leo XIII. the Basilica of Ottawa is affiliated to that of S. Mary Major of Rome, with communication of indulgences, spiritual favors and privileges granted by the Sovereign Pontiffs to the Very Holy Patriarchal Liberian Basilica. Rector Mgr. J. O. Routhier, V.G.

The number of Catholic families in the parish, 1,290. Societies are the Immaculate Conception, for men, Pres., Jos. Vincent; S. Ann, for married women, Pres., Mrs. Laverdure; Sodality of the Immaculate Conception, for young ladies, Pres., Miss Josephine Asselin; and League of the Sacred Heart of Jesus.

Mass—Sundays, 6.30, 8 and 10 a.m.; Vespers, 3 p.m. from October to April, and

7 p.m. from May to September inclusive; daily Mass, 6.30 and 7.30 a.m.

S. Joseph—Rev. H. Constantineau, O. M.I. Societies: S. Vincent de Paul, Pres., M. M. Clancy; Living Rosary, Pres., Mrs. M. Kehoe, and League of the Sacred Heart, Pres., Mrs. P. Harty. Number of Catholic families, 320.

Mass—Sundays, 6.15, 8 and 10.30 a.m.; Vespers, 7 p.m.; daily Masses, 6, 6.30 and 7.30 a.m.

Sacred Heart—In charge of the Oblate Fathers, Rev. J. O. Jeannotte, O.M.I., parish priest. Societies: S. Vincent de Paul, the Catholic Order of Foresters, a Society for married women, and one for young girls under the patronage of Our Lady Mary Immaculate. There are 270 Catholic families.

S. Francois d'Assise—In charge of Capuchin Fathers, Prior V. Rev. Father Louis, Marie; Rev. Father Moise, P.P.

Alfred—S. Victor. Rev. F. Lombard. Six miles from C.P.R. In the Separate Schools are about 300 pupils, taught by 8 lay teachers. Catholic families number 323.

Mass—Sundays, summer, 9.30 a.m.; winter, 10 a.m.; Vespers, 2 p.m.

Almonte—S. Mary. Rev. D. F. Foley. On the main line of C.P.R.

Chute a Blondeau—S. Joachim. Rev. J. Leclerc.

The small mission of *Darling* is attended from this parish. There are about 200 Catholic families in the parish and mission. A Separate School employs 3 lay teachers. The S. Vincent de Paul Society, the Father Matthew Temperance Association, the Catholic Truth Society, the C.M.B.A., Rosary Society, Sodality of the B.V.M. and Society of S. Francis of Sales, flourish in Almonte.

Mass—Sundays, 10.30 a.m.; Vespers, 7 p.m.; daily Mass, 7.30 a.m.

Billings Bridge—Rev. J. Myrand.
Casselman—S. Euphemie, Rev. A. Beausoleil.

Clarence Creek—S. Felicite. Revs. Thos. Caron, B. Ducharme.

Curran—S. Luke. Rev. Jas. Pilon. Nine miles from nearest station. Catholic families 263. Separate Schools taught by lay teachers.

Mass—Sundays, 7 and 10 a.m.; Vespers, 3 p.m.; daily Mass, 7 a.m.; prayer, 7 p.m.

Cyrville—Our Lady of Lourdes. Revs. J. B. Bridonneau, H. Richard, A. Audran, Scholasticate of the Rev. Fathers of the Congregation of Mary. Convent of Soeurs de la Sagesse.

Dawson—S. John the Evangelist. Rev. A. Constantineau.

Embrun—S. Jacques d'Embrun. Rev. V. Pilon. Reached by stage from South Indian. Eight Separate Schools taught by

two Grey Nuns and seven lay teachers. About 425 Catholic families are in the parish. The Societies: League of the Sacred Heart, Pres., J. Lalonde; Sodality of S. Francis of Sales, Pres., Rev. V. Pilon; Sodality of S. Ann, Pres., Mrs. O. Emard; Children of Mary, Pres., Miss Z. Morion.

Mass—Sundays, 6 and 10 a.m.; Vespers, 4 p.m.; daily Mass, 6 and 7 a.m.

Fallowfield—S. Patrick. Rev. J. A. Sloan. Six miles from the nearest railway station, Stittsville on the C.P.R. There are 180 Catholic families. *March* (St. Isidore), is attended on the last Sunday of every month. The Separate School, established about 30 years, has 60 pupils, with one lay teacher. The Society of S. Francis de Sales was established in Nov., 1885.

Mass—Sundays, 10.30 a.m.; Vespers, 4 p.m.; daily Mass, 7.30 a.m.

Fitzroy—S. Michael, attended from Pakenham.

Fournier—S. Bernard, 1889, Rev. E. Dacier.

Gloucester (South)—Visitation of B. V.M., Revs. J. McGuire, A. Pelletier.

Goulbourn—See Richmond.

Hawkesbury Mills—S. Alphonsus Liguori, Rev. S. Philip, Grey Nuns of Ottawa.

Lefavre—S. Thomas, Rev. P. Bedard.

L'Original—S. Jean Baptiste, Rev. O. Berube.

Manotick—S. Bridget, attended from Dawson.

March—See Fallowfield.

Metcalfe—S. Catharine, attended from Gloucester South.

Mortarville—S. Gerard, Rev. C. Proulx.

Notre Dame de Lourdes—Rev. J. Pineau, S.M.

Orleans—S. Joseph, Very Rev. L. A. Lavoie; Grey Nuns, 1889.

Pakenham—S. Peter Celestine, Rev. D. Lavin.

Plantagenet—S. Paul, Rev. E. C. Croteau.

Richmond—S. Philip. Rev. J. C. Dunn. The church at Richmond is seven miles from the station.

Mass—Sundays, 10.30 a.m.; daily Mass, 7.30 a.m. A mission at *Goulbourn* (S. Sylvester church) is attended from Richmond every second Sunday.

Rockland—The Holy Trinity. Rev. P. S. Hadon. There are 312 Catholic families. Separate School, established 1890, is taught by four lay teachers, with an attendance of 260 pupils. Congregation of St. Anne, Sodality of B.V.M., League of the Sacred Heart, Holy Rosary and Holy Family Societies are established, also St. Jean Baptiste, Pres., Joseph Martel, 1st

Vice-Pres., Felix Godin, 2nd Vice-Pres., Andre Patrice, Sec., Geo. Bechard, Treas., Nap. Detraitre, Commissary Orderer, Jules Marie.

Mass—Sundays, from Easter to All Saints' day, 9.30 a.m., rest of the year at 10 a.m.; Vespers at 2.30 p.m.

S. Eugene—S. Eugene. Revs. F. Towner, H. Touchette. Four Separate Schools, with lay teachers, number 240 children. Societies instituted are: S. Francis of Sales; Sacred Heart of Jesus; Most Holy Rosary; Holy Family. There are 284 Catholic families.

Mass—Sundays, 10 a.m.; Vespers, 3 p.m.; daily Mass, 6.30 and 7.30 a.m.

S. Anne de Prescott—Rev. J. E. Coderre.

S. Isidore de Prescott—Rev. O. Boulet.

Sarsfield—S. Hugues, Rev. O. Cousineau.

South Indian—S. Viator, attended from Casselman.

The Brook—Sacred Heart of Jesus, Rev. C. Larose.

Vankleek Hill—S. Gegory Naz. Rev. P. Dusserre-Telmon. On the Can. At. Ry. Separate, select and boarding schools, taught by the Sisters of S. Mary. Societies: The S. H. Temperance Society; the Catholic Order of Foresters, officers, Z. Labrosse, J. McMaster, P. Paquette, H. Hurley.

Mass—Sundays, 10 a.m.; Vespers, 3 p.m.; daily Mass, 7 a.m.

Wendover—S. Benoit Joseph, Rev. O. Ferron.

West Huntley—S. Michael. Rev. P. Corkery. Parish first settled in 1821—Regularly attended in 1837 by Rev. Terrence Smith, succeeded by Rev. E. Vaughan in 1845, who built the present church and house, taking up his residence there in 1853. He was succeeded by Rev. A. O. Muley in 1868, followed in 1884 by present pastor, Rev. P. Corkery. There are about 100 Catholic families.

VICARIATE APOSTOLIC OF PONTIAC.

This Vicariate, erected by His Holiness Pope Leo XIII. July 11th, 1882, includes the Counties of North and South Renfrew and Pontiac, the territory between 88° and 72°; the height of land at the South, the Hudson Bay, James Bay and the Great Whale River at the North.

Vicar Apostolic—The Right Rev. Narcisse Zephirin Lorrain, consecrated titular Bishop of Cythera, Sep. 21st, 1882, in Notre Dame church, Montreal; residence, Pembroke. *Secretary*, Rev. John P. Donovan.

Catholic population, 33,000; Priests, 132; Churches, 29; Chapels, 33; Hospitals, 3; Parishes, 21.

PARISHES IN ONTARIO.

Pembroke—Erected a parish in 1856, under Rev. Jno. Gillie, succeeded in 1868 by Rev. O. Boucher, in 1873, S. Jouvant; 1874, Remi Faure. In 1882 was chosen as residence of the Vicar Apostolic of Pontiac, Right Rev. N. Z. Lorrain. Revs. E. A. Latulipe, J. P. Donovan and A. Renaud, are attached to the church, which is entitled S. Columba's Church, style Gothic, seating capacity 1,000. *Chalk River* and *Point Alexander* are attended from Pembroke once a month. Two Separate Schools, established in 1864, are taught, the one for girls, by four Grey Nuns of the Cross, the other for boys, by five lay teachers. Pupils number 425. There is also the Grey Nuns Academy with 75 pupils, Sister Nativity, Superior. A general hospital is conducted by the Grey Nuns, Sister Saint Anne, Superior. There are 625 Catholic families. Societies: S. Vincent de Paul, Pres., M. Howe, Vice-Pres., A. J. Fortier, Treas., Jas. Thi-beauudeau, Sec., Angus Meehan; St. Zita's; Holy Rosary.

Mass—Sundays, 8 and 10 a.m.; Vespers, 7 p.m.; daily Mass 6.15 and 7 a.m.

Arnprior—S. Chrysostom, Rev. A. M. Chaine.

Bruđenell (Opeongo Road)—S. Mary, Rev. J. McCormac.

Chalk River—See Pembroke.

Cobden—Sacred Heart of Jesus, attended from Osceola.

Deux Rivieres—Attended from Mattawa.

Douglas—S. Michael, Rev. H. S. Mar-ion.

Eganville—S. James, Rev. P. S. Dowdall. Grey Nuns of the Cross from Ottawa, Superior, Rev. Sr. S. Thomas.

Golden Lake—Attended from Mattawa.

Gower Point—Our Lady of Mt. Carmel. Rev. I. Nap. LeMoynes. On Ottawa River, vulgarly called La Passe, three miles from Pon. Pac. Junction R. R. (Quebec) and eighteen miles from Cobden on C. P. R. with missions at *Fort Coulonge* (Q.) and *Boisfrancs* (Q.)

Mass—Sundays, 10 a.m.; Vespers, 7 p.m.; daily Mass, 7 a.m.

Griffith—Our Lady of the Holy Rosary, attended from Mount S. Patrick.

Hagarty (Emmet)—S. Stanislaus.

Mattawa—House of the Oblate Fathers, S. Anne, Rev. P. E. Gendreau, Superior, Revs. P. Simonet, Laganierre. Grey Nuns of the Cross from Ottawa, Superior, Rev. Sr. S. Basil, conduct hospital and parish schools.

Mackay Station—Attended from Mattawa.

Maynooth—S. Ignatius, Rev. Joseph Barrette.

Mount S. Patrick—Revs. R. J. McEachen, Francis French.

Nosbonsing Lake—S. Philomene, Rev. H. Martel. On the C.P.R.

The three missions, *S. Thomas, Sacred Heart* and *S. Louis*, are attended once a month. The five Roman Catholic Separate Schools are taught by five lay teachers and number 170 pupils. Another school, 35x50, will soon be added. The Societies established are, League of the Sacred Heart, Holy Rosary and Ladies of S. Anne, Pres., of the last-named, Mrs. Luc Lemieux.

Mass—Sundays, 10.15 a.m.; Vespers, 3 p.m.; daily Mass, 8 a.m.

Osceola—S. Pius, Rev. F. M. Devine.

Point Alexander—See Pembroke.

Renfrew—S. Francis Xavier. Rev. P. T. Ryan. Erected a parish in March, 1852. Parish priests: Revs. J. Bouvier 1852-54; M. Byrne 1859; L. Almeras 1862; J. Bouvier 1865; P. Rongier 1893; P. T. Ryan present pastor. The church Gothic, of stone was built by Rev. P. Rongier 1873-4, who also built the Christian Brothers School 1882, and Convent of Sisters of the Holy Cross, 1887. Before the erection of Renfrew into a parish, Mass was said in an old church since torn down, by Rev. John McNulty, from Mount S. Patrick. *Springtown* S. Gabriel (Archangel) 12 miles distant, is attended from Renfrew first Sunday of every month, church built in 1854 by Rev. J. Bouvier. *Catagogie Village* on Lake Calabogie, expansion of the Madawaski River, another mission 14 miles from Renfrew, established July, 1893. New church just begun, titular The Most Precious Blood of Our Lord Jesus Christ.

Ren-ton—Attended from Mattawa.

Rockliffe—Attended from Mattawa.

Round Lake—Attended from Eganville.

Sand Point—S. Alexander, attended from Arnprior.

Springtown—See Renfrew.

Sebastopol—Attended from Bruđenell.

DIOCESE OF KINGSTON (*Metropolitan See.*)

This Diocese, established Jan. 27, 1826, constituted a Metropolitan See Dec. 28, 1889, comprises the territory from the western boundary of Stormont on the east to the western boundary of Hastings county. This includes the counties of Lennox and Addington, Dundas, Frontenac, Grenville, Hastings, Lanark, Leeds and Prince Edward.

Archbishop—The Most Rev. James Vincent Cleary, D.D., promoted to Archiepiscopal dignity, Dec. 28, 1889. *Secretary*, Very Rev. T. Kelly; *Vicars-General*—Rt. Rev. Mgr. Jas. Farrelly, Very Revs. C. H. Gauthier and Thos. Kelly; *Vicars Forane*—Very Rev. J. S. O'Connor, Very Rev. John Masterson, Very Rev. C. B. Murray.

Catholic population, 65,500; Priests, 40; Convents, 18; Hospitals and Orphanages, 4; Churches or chapels, 66; Parishes, 30.

PARISHES.

City of Kingston—CATHEDRAL—S. Mary Immaculate, Most Rev. J. V. Cleary, D.D., Very Rev. Thomas Kelly, V.G., Revs. J. V. Neville, J. P. Kehoe, J. Collins, W. A. McDonagh and P. C. O'Brien. Church of the Good Thief, in suburbs, attended by Rev. J. V. Neville. Chapel of St. James (contiguous to Cathedral), Chapels at Hotel Dieu and House of Providence, Chapels for Catholic worship exclusively in the Penitentiary, attended by Rev. J. V. Neville; and in Rockwood Asylum, attended by Rev. J. P. Kehoe. The Sisters of Notre Dame (Congregation), Superior, Rev. Sister St. Mary Jane, established 1841, teach Boarding and Select Schools; Hospital Sisters of S. Joseph, established 1845, have charge of Hospital and Female Orphanage, Superior, Rev. Sister Hopkins; Sisters of Charity, (Providence), conduct the House of Providence for the sick and infirm, also a male orphanage. Societies—The Arch-Confraternity of the Holy Family Canonically erected in April, 1883, comprised of Male Branch and Female Branch, the former numbered 300 and the latter 1,000 (one thousand) members. The Sodality of the Children of Mary. The League of the Sacred Heart.

Hours of Service—Sunday, in Summer, Mass at 7.30, 9.15 (children's) and 11 a.m.; Vespers, at 7.30. In winter at 8, 9.30 (children's) and 11 a.m.

Amherst Island—St. Bartholomew, attended from Loughborough.

Ardoch—S. Kilian's, attended from Bedford.

Athens—S. Denis, attended from Yonge.

Bathurst—S. Vincent's, attended from Burgess.

Bath—S. Linus', attended from Loughborough.

Bedford—Sacred Heart of Jesus, attended from Sharbot Lake.

Belleville—S. Michael's, Rt. Rev. Mgr. James Farrelly, Rev. A. Carson. Ladies of Loretto conduct Boarding and Day School.

Blessington (Read P.O.)—S. Charles Borromeo, Rev. Thos. McCarthy.

Brewer's Mills—S. Barnaby, Rev. Thos. Carey.

Brockville—S. Francis Xavier, Very Rev. C.H. Gauthier, V.G., Rev. J. O'Brien asst. Sisters of Notre Dame (Congregation) 1878, Superior, Sr. S. Eugenie; Hospital of S. Vincent de Paul conducted by Sisters of Charity, (Providence).

Burgess—(Stanleyville P.O.)—S. Bridget, Rev. T. P. O'Connor.

Camden—S. Anthony of Padua, Rev. P. J. Hartigan.

Cardinal—Sacred Heart of Jesus, attended from Prescott.

Carleton Place—S. Mary de Mercedis, Rev. M. O'Rourke.

Chesterville—S. Mary, Very Rev. Dean O'Connor.

Chippewa—Annunciation, attended from Camden.

Cushendall—Holy Name, attended from Kingston.

Deseronto—S. Vincent de Paul, attended from Napanee.

Erinsville—Assumption of Blessed Virgin Mary, Rev. G. Cicolari.

Ferguson's Falls—S. Patrick, attended from Carleton.

Flinton—S. John, the Evangelist, attended from Erinsville.

Frankford—S. Francis of Assisi, Rev. Jas. Connolly.

Gananoque—S. John the Evangelist, Rev. John D. O'Gorman.

Howe Island—S. Philomena, attended from Gananoque.

Hungerford—S. Edmund, attended from Tweed.

Iroquois—S. Pius, attended from Morrisburg.

Kemptville—Exaltation of the Cross, Rev. M. Macdonald.

Kitley—S. Philip Neri, Rev. M. J. Spratt.

Lansdowne—S. Patrick, attended from Gananoque.

Loughborough, S. Patrick, Rev. C. A. McWilliams.

Macdonald's Corners, S. Columbanus, attended from Sharbot Lake.

Madoc, Sacred Heart of Mary, Rev. Thos. Davis.

Marmora, Sacred Heart of Jesus, Rev. Thos. Murtagh.

Matilda, S. Anne, attended from Morrisburg.

Merrickville, S. Anne, Revs. M. C. O'Brien, J. McCarthy.

Morrisburg, S. Mary Immaculate, Rev. D. A. Twomey.

Mountain, S. Daniel, attended from Kemptville.

Napanee, S. Patrick, Rev. John T. Hogan.

Odessa, S. Bridget, attended from Loughborough.

Palmerston, S. Leo the Great, attended from Sharbot Lake.

Perth, S. John Baptist, Rev. C. J. Duffus. Sisters of Charity (Providence).

Phillipsville, S. Malachy, attended from Kitley.

Picton, S. Gregory the Great, Rev. J. H. McDonagh.

Prescott, S. Mark the Evangelist, Very Rev. Dean Masterson.

Queensboro, S. Henry, attended from Madoc.

Read, See Blessington.

Richmond, S. John Baptist, attended from Blessington.

Rockport, S. Brendan, attended from Yonge.

Sharbot Lake, S. James Major, Rev. C. J. Killeen.

Sheffield, attended from Erinsville.

Smith's Falls, S. Francis de Sales, Rev. M. J. Stanton.

Spencerville, S. Lawrence O'Toole's, Rev. W. E. Walsh.

Stirling, S. James the Less, attended from Frankford.

Toledo, S. Columbkille's, attended from Kitley.

Trenton, S. Peter in Chains, Very Rev. Deau Murray.

Trevelyan, See Yonge.

Throptown, S. Michael, attended from Spencerville.

Tweed, S. Carthag's, Rev. John Fleming.

Tyendinaga, Holy Name of Mary, Rev. J. S. Quinn.

Wellington, S. Frances of Rome, attended from Picton.

Westport, S. Edward, Rev. P. A. Twohey.

Mass, Sundays, 10.30 a.m.; Daily Mass, 7 a.m.

Winchester, S. Columba, attended from Chesterville.

Wolfe Island, Sacred Heart of Mary, Rev. T. J. Spratt.

Yonge, (Trevelyan P.O.), S. James Major, Rev. J. J. Kelly.

DIocese of PETERBORO'.

This Diocese comprises the Counties of Durham, Northumberland, Peterboro', Victoria, and the Districts of Algoma, Muskoka, Parry Sound and western portion of Nipissing; erected a Diocese July 11th, 1889.

Bishop—(3), The Right Rev. R. A. O'Connor, consecrated Bishop of Peterboro' May 1st, 1889. **Vicars-General**: Very Rev. P. D. Laurent, Very Rev. J. Brown; **Sec.**, Rev. D. J. Scollard.

Catholic population, 36,500; Priests, secular 28, regular 20; Churches, 60; Hospitals, 2; Parishes, 25.

PARISHES.

City of Peterboro'—CATHEDRAL OF S. PETER IN CHAINS—Ven. Archdeacon Casey, Rev. D. J. Scollard, Rev. F. F. Scanlan, Rev. M. F. Fitzpatrick and D. O'Connell.

Sisters of Congregation of Notre Dame, established 1867, teach girls' Separate Schools; two other fine Separate Schools in city, lay teachers; Sisters of S. Joseph, Sup. Mother Vincent, have a fine hospital. Mount St. Joseph, Mother House of Sisters of St. Joseph.

Societies: S. Vincent de Paul, C. M. B. A.; E. B. A.; Catholic Order of Foresters; Young Men's Catholic Association.

Mass, Sundays, 8 and 10.30; Daily Mass, 7 and 8.

Algoma Mills, Attended from Massey.

Alsace, S. John the Evangelist, attended from North Bay.

Blind River, attended from Wickwemikong.

Bobcaygeon, S. Joseph, attended from Fenelon Falls.

Bowmanville, S. Joseph, attended from Peterborough.

Bracebridge, S. Joseph, Revs. J. McGuire and T. Fleming.

Brighton, Holy Angels, Rev. Wm. J. McCloskey.

Bruce Mines, attended from Garden River.

Burnley, S. Peter, The Rev. T. B. O'Connell.

Byng Inlet, The Holy Family, Rev. S. Dufresne S. J. In Muskoka district, two boats a week.

The priest or missionary resides in Byng Inlet at different intervals averaging one third of the year. The Catholics are mostly French Canadians; about forty-six families.

French River, twice a month, *Collins' Inlet*, *Grumbling Point*, *Kiriti Kitiyaming*, *Kobekano*, *Shawcanaga*, *Parry Island* (opp. Parry Sound) *Beau Soleil Island*, *Christian Island* (Toronto Diocese) *Cape Croker* and *Tangeur* (Hamilton Diocese) are visited three times a year. All are Indian Reserves except French River and Collins' Inlet. Handsome chapels are at French River and Cape Croker.

Callender, attended from North Bay.

Campbellford, Visitation of B.V.M., Rev. W. J. McCloskey.

Cartier, attended from Sudbury.

Chandos, The Purification of B.V.M., attended from Peterborough.

Chapleau, Attended from Sudbury.

Chelmsford, Attended from Sudbury.

Cobourg, S. Michael, Rev. E. H. Murray. Seats 500. There are 200 Catholic Families. A Separate School was established in 1883. Four Sisters of St. Joseph teach 150 pupils. The I.C.B.U., the C.M. B. A. and the Sodality of the B.V.M. are established.

Mass—Sundays at 8 and 10 a.m.; Vespers, at 7 p.m.; Daily Mass, 7 a.m.; Benediction at Convent chapel Fridays at 5 p.m.

Cockburn Island, Attended from Wickwemikong.

Cook's Mills, Attended from Massey.

Codrington, Church of Most Holy Rosary, attended from Brighton.

Downeyville, See Emily.

Douro, S. Joseph, Rev. Wm. J. Keilty, Very Rev. J. Browne.

Emily, S. Luke, Rev. C. E. Bretherton (Downeyville P.O.)

Ennismore, S. Martin, Rev. W. J. McColl.

Fenelon Falls, S. Aloysius, Rev. J. Nolan.

Fort William, Indian Mission. The Immaculate Conception. In charge of the Jesuit Fathers, Revs. F. Gagnieur, Jas. Specht and three Brothers. Within seven minutes' walk of street cars. The Mission sustained a heavy loss April 10th, 1894, when the convent (orphanage) and the church which was 41 years old were burned. No one was injured, some insurance, but still a heavy loss. A new orphanage has been built and a new church begun. Both buildings frame, on stone foundations. A village day school is attached to the orphanage. Sisters of S. Joseph, Superior Mother Incarnation, conduct orphanage and school, about 70 children, Indian and white. Supported but meagrely by the Government; collections and private contributions enable the work to be carried on. A school for girls is taught by the Sisters in the Convent, some of the girls boarding in the Convent; the few boys in the village are taught by a lay teacher.

The societies established are: Sodality of the B.V.M., Arch-Confraternity of the Sacred Heart of Jesus, Temperance Society of the S.H. and the Apostleship of Prayer.

We give the missions in Ontario attended from Fort William, with the number of Catholic families: *Nepigon*, 30; *Pays Plat*, 16; *Pic*, 22; *Monticambert*, 15; *White River*, 8; *Chapleau*, *Michipicoten*, 22; *Agevawag*, 10; *Savanne*, *Nepigon Lake*, 32; *Long Lake* 51.

Beaver Bay, 5; *Grand Marais*, 22; *Grand Portage*, 27, attended from Fort William, are in the United States.

There are Separate Schools at Nepigon Lake (pupils 22), Pays Plat (pupils 18), Pic (pupils 14), Nepigon, 2 schools, (pupils 14), Michipicoten, lay teachers are employed. In the village of Fort William there are but two unbaptized Indians, and they dare not practice their superstition openly, but around Nepigon Lake and Long Lake there are hundreds of pagans yet. Rev. Father Spetz visits all these missions once, twice, three, four times a year, and oftener when possible. *Nepigon Lake*, 100 miles from a railway station, is reached by water.

Fort William East, In charge of Rev. Father Arpin, S. J.

Fort William W., Rev. P. Nadeau S.J.

French River, See Byng Inlet.

Garden River, The Immaculate Heart of Mary. Rev. J. A. Artus, S.J., Revs. Hormis S.J., Jas. Caron S.J., and J. A. Macdonald S.J. assts. Is an Indian Reserve containing about 80 Catholic families. On the Catholic School roll are 85 children, average attendance 45. All Catholic Indians west of Sault St. Marie to Maniuse and Goulais Bay and all white and Indian Catholic centres east to Cook's Mills and John's Is. are attended from Garden River. Former resident Superiors: Rev. Christopher Kollnran died 1879, Rev. Thos. Ouellet died 1894.

Goulais Bay, S. Peter, Apostle, attended from Sault Ste. Marie.

Galway, The Immaculate Conception, attended from Fenelon Falls.

Grafton, S. Mary, Rev. M. Larkin.

Hastings, Our Lady of Mount Carmel, Rev. M. Connelly.

Kearney, S. Patrick, attended from Bracebridge.

Keane, S. John, Evangelist, attended from Douro.

Killarney, S. Joseph, attended from Wickwemikong.

Lakefield, S. Paul, attended from Peterborough.

Lindsay, Purification of B.V.M., Rev. P. D. Laurent, V.G. The Separate Schools are taught by the Sisters of S. Joseph, Sup. Mother Austin and lay teachers. The Sisters conduct Boarding and Select Day Schools also.

Little Current, S. Vincent de Paul, attended from Wickwemikong.

Massey Station, Revs. P. Hamel S.J., L. A. Cote, S.J.

Michipicoten, See Fort William.

Mississigua, Attended from Wickwemikong.

Nepigon, See Fort William.

North Bay, S. Mary of the Lake, Rev. Eugene Bloem.

Norwood, S. Paul, Rev. P. Conway.

Old Fort, Attended from Port Arthur.

Parry Sound, S. Peter, attended from Bracebridge.

Percy, S. Jerome, attended from Campbellford.

Pic River, S. Francis Xavier, see Fort William.

Port Arthur, S. Andrew, Rev. J. Connelly, S.J. Separate School taught by three Sisters of S. Joseph and attended by 140 pupils. The Hospital is conducted by the Sisters of S. Joseph, Rev. Mother Clotilde Superior. The Sodality of B.V.M., Pres., Miss Mary Gehl; Treas., Miss S.

McFadden, and the C.M.B.A., are established.

Mass, Sundays, 7.30 and 10.30 a.m.; Vespers, 7 p.m.; Daily Mass, 7 a.m.

Port Hope, Our Lady of Mercy, Rev. M. Lynch.

Sault Ste. Marie, Sacred Heart of Jesus, Rev. J. A. Primeau S.J.

Schreiber, Rev. J. Forhan, S.J.

Sheshgenuing, Attended from Wickwemikong.

Silver Islet, S. Rose of Lima. See Fort William.

South Bay, Attended from Wickwemikong.

S. Joseph's Island, S. Joseph, attended from Garden River.

Sturgeon Falls, Revs. Thos. Ferron, A. L. Desaulniers.

Sudbury, S. Anne, Revs. T. Lussier S. J., E. Lefebvre S.J.

Thessalon River, S. Anne, attended from Garden River.

Trout Creek, Rev. A. F. Kelly.

Verner, Attended from Sturgeon Falls.

Victoria Road, Our Lady Help of Christians, Rev. Jas. Sweeney.

Walford, Attended from Massey Station.

Warren, Attended from Sturgeon Falls.

Webbwood, Attended from Massey Station.

West Bay, The Immaculate Conception, attended from Wickwemikong.

White Fish Lake, Attended from Wickwemikong.

White River, Attended from Port Arthur.

Wickwemikong, Manitoulin Island. Invention of the Holy Cross, Very Rev. D. Duranquet S.J., Revs. J. Paquin S.J., J. Richard S.J., S. Dufresne S.J., A. Bawlin S.J. Daughters of the Immaculate Heart of Mary, founded 1870, Superior, Miss Elizabeth Miller, School and Orphanage. Free School and Industrial School for boys conducted by the Jesuit Fathers.

Wickwemikong, Attended from Wickwemikong.

Wooler, S. Alphonsus, attended from Brighton.

Young's Point, Our Lady of Good Counsel, attended from Douro.

DIocese of ALEXANDRIA.

This Diocese, erected Jan. 23rd, 1890, embraces the Counties of Stormont and Glengarry.

Bishop—The Right Rev. Alexander Macdonell, D.D., consecrated in Alexandria, Oct. 28th, 1890.

Catholic population, 18,500, priests, 14; churches, with resident priests, 10; without, 8; Academy, 1; Convents, 3.

PARISHES.

Alexandria—CATHEDRAL, S. FINNAN.—Right Rev. Alexander Macdonell, Rev. D. R. Macdonald. S. Margaret's Convent, conducted by Sisters of the Holy Cross, Superior, Sister M. de St. Antonin; pupils, 200. Separate School for boys, 200 pupils. Societies: Total Abstinence, Catholic Truth, C.M.B.A. and C.O.F.

Mass—Sundays, 8 and 10.30 a.m.; Vespers, 7.30 p.m.

Cornwall, S. Columba, Rev. George Corbett, pastor; Rev. D. A. Campbell, assistant.

Cornwall East, The Nativity of B. V. M., Rev. Paul A. De Saunhac, pastor; Rev. A. Xouale, assistant.

Crysler, The Immaculate Conception. Rev. Wm. McKinnon. Reached by stage from Wales on G.T.R. There are 170 Catholic families, two Separate Schools, with two lay teachers and 120 pupils. League of Sacred Heart, Pres., Mrs. J. B. Lafrance; Sec., Mrs. Dr. Boileau; Treas., Mrs. Toussaint Hebert.

Mass—Sundays, 10.30 a.m., daily Mass, 7 a.m. *South Finch* is attended every Sunday from Cryslar.

Dickinson's Landing, S. Patrick, attended from S. Columba, Cornwall.

Glennevis, S. Margaret, Rev. D. C. McRae.

Glen Robertson, S. Martin of Tours, Rev. D. Macdonald.

Greenfield, S. Catharine, Rev. R. A. Macdonald.

Lochgarry, S. Stephen, attended from Alexandria.

Lancaster, S. Joseph, attended from Williamstown.

Lochiel, S. Alexander, Rev. Wm. W. Fox.

Martintown, S. Ita, attended from Williamstown.

Moose Creek, Our Lady of Angels, Rev. M. J. Leahy. Situate on the Can. Atlantic Ry. Two Separate Schools, 121 pupils, are taught by two lay teachers. There are 220 Catholic families. A court of C.O.F. established.

Mass—Sundays, 10.30; Catechism, 9 a.m.; Vespers, 3.30 p.m.; daily Mass, 7 a.m.

Monroe's Mills, S. Columbkille, attended from S. Raphael.

Monkland, Our Lady of Angels, attended from S. Andrew's.

South Finch, S. Bernard, attended from Cryslar.

S. Andrews, Rev. Wm. A. Macdonell, pastor.

S. Raphael's, Rev. Terence Fitzpatrick, pastor.

Williamstown, The Nativity of the

B. V. M., Rev. John Twomey. There are 300 Catholic families. *Lancaster* every second Sunday, and *Martintown* once a month, are attended from Williamstown.

New Parishes:—

Diocese of Hamilton: Drayton with Peel annexed formerly attended from Arthur and Macton. Mildmay formerly attended from Deemerton.

Diocese of London: Hesson, Jeanette's Creek.

Diocese of Ottawa: S. Adolphe de Howard, S. Joachim de la Chute a Bloudeau, S. Dominique de Eardley, S. Gerard de Montarville.

Diocese of Kingston: Marmora, Rev. Father Murtagh, pastor.

Diocese of Alexandria: Greenfield, Rev. R. A. Macdonald; Gleu Robertson, Rev. Duncan MacDonald.

New Churches:—

Toronto Diocese: S. Gregory, Oshawa; S. Patrick, Gore of Toronto; S. Patrick, Niagara Falls; new church at Uptergrove. London Diocese: New churches at Norwich and Tilbury.

Vicariate of Pontiac: New churches at Eau Claire and Klock's Mills.

Diocese of Peterborough: S. Michael, Cobourg, corner-stone laid June 9th, 1895; S. Luke, Downeyville, enlarged and venerated; Webbwood church in course of construction.

Newly Ordained Priests:—

Revs. Francis French, (Pon.); Philip Houck, (Ham.); Duncan Macdonald, (Al.); W. McCann, (Tor.); W. A. McDonagh, (K.); P. McKeon, (Lon.); P. C. O'Brien, (K.); S. A. Rochelan, (Lon.); A. Small, (Tor.); A. Vaschalde, C.S.B., (Lon.); M. Whalen, (Tor.)

RELIGIOUS ORDERS IN ONTARIO—(MEN).

1.—JESUIT FATHERS (S.J.).

Founded in 1535 by S. Ignatius Loyola, Mother House, Rome. General, V. Rev. Louis Martin, Sup. General in Canada, V. Rev. F. X. Renaud, Montreal. In Ontario the Jesuit Fathers conduct a college (1853), at **Guelph** (Ham.), having charge also of the Parish, see under Hamilton Diocese. Other Missions in Ontario are in the Diocese of Peterboro, at **Wickwemikong, Sudbury, Port Arthur, Sault S. Marie, Garden River, Fort William East, Fort William West.** (See under Peterboro Diocese).

2.—CHRISTIAN BROTHERS.

Founded in 1681 at Rheims by Blessed Jean Baptiste de la Salle. Mother House at Paris. The Christian Brothers teach in the Separate Schools in **Toronto** since 1851, Director Brother Urbanus. In **Hamilton, St. Catharines, Kingston and Renfrew.**

3.—CONGREGATION OF S. BASIL (C.S.B.).

Founded in 1822 by Mgr. Dureau. Mother House at Annonay, France. Sup. General, V. Rev. A. Fyolle.

In Ontario the Basilians conduct S. Michael's College, St. Joseph St., **Toronto** (1852). Provincial, V. Rev. V. Marijon, Superior, Rev. J. R. Teffy, Novitiate and Scholasticate, St. Clair Ave., Toronto. S. Basil's Church, Toronto, is under the direction of the Basilians. (See under Diocese of Toronto.) **Owen Sound** (Ham.), 1863; **Amerstburg** (Lon.), are in charge of Basilians. (See under Hamilton and London Dioceses). **Sandwich** (Lon.), Assumption College is conducted by the Basilians. Sup. Rev. D. Cushing; also the parish in their charge.

4.—CONGREGATION OF THE FATHERS OF THE RESURRECTION (C.R.).

Founded Easter Sunday, 1842, at Rome. Mother House at Rome. Sup. General, V. Rev. Father Bazeska.

In Ontario the Fathers conduct a college (1857), at **Berlin**, Sup., V. Rev. Theo. Spetz; having charge of that parish, and also of **Waterloo, S. Agatha** Parish in charge of the Resurrectionist Fathers. (See under Hamilton Diocese).

5.—OBLATES OF MARY IMMACULATE (O.M.I.).

Founded at Aix (Provence, France), 1782. Mother House, 26 Rue S. Petersbourg, Paris. Sup. General, V. Rev. Father Soulier.

The Catholic University, **Ottawa**, Rector, V. Rev. P. J. McGuckin, is conducted by the Oblates, who have a Scholasticate and Juniorate in the same city. The Oblates are in charge of the parishes of S. Joseph, The Sacred Heart, **Ottawa**, (See under Ottawa Diocese). **Mattawa** is in charge of the Oblates. (See under Vicariate of Pontiac).

6.—CARMELITES (O.C.C.).

Sup. General for America, Very Rev. Pius R. Mayer, who founded the Monastery at **Falls View** in 1875. Present Sup., V. Rev. A. J. Kreidt. The Carmelites are in charge of the parishes of Our Lady of Peace, **Falls View**, and S. Patrick's, **Niagara Falls.**

7.—FRANCISCAN FATHERS (O.S.F.).

Founded in 1209 by S. Francis of Assisi. Branch of the Order in Ontario at **Chatham**, Sup., V. Rev. Paul Alf. Established in 1878 by the Cincinnati Province of Reformati. Patron of Province, S. John the Baptist. Mother House, S. Francis Convent, Cincinnati, Ohio. Present Provincial, V. Rev. Peter Bapt. Engert. Number of priests occupied with parish work, sixty in eleven Dioceses. Preparatory college for boys intending to join the order at Cincinnati. (See under London Diocese).

8.—LES FRERES MINEURS CAPUCINS—ORDER OF MINOR CAPUCHINS (O.M.C.).

The Order of Minor Capuchins is a branch of the great Franciscan Order, founded by Mathieu de Bosc in 1525. The Minister General resides at Rome, the Very Rev. Father Bernard d' Andermott. The order joins to the severity of the Monastic life, the exercise of the holy ministry, preaching the gospel among the civilized as well as the uncivilized. The Capuchins number 9,000.

In Ontario, at the invitation of the Most Rev. J. O. Duhamel, Archbishop of Ottawa, they have established a Monastery at **Hintonburgh**, near Ottawa, 1890. They have in charge the parish of S. Francis of Assisi in **Ottawa**. Sup. General,

Rev. Father Louis Marie : Rev. Fathers Leonard, Moise, Victor, Bonaventure, Alexis Cassien, Patrice ; also thirty-one Scholastics, and four lay brothers.

9.—REDEMPTORIST FATHERS, C.S.S.R.

Founded in 1732 by S. Alphonsus Liguori. Object—Missions, Mother House at Rome. Sup. General, the Most Rev. P. Nicholas Mauron. The Redemptorist Fathers have had charge of S. Patrick's par-

ish, **Toronto**, since 1881. Present Superior, Very Rev. C. R. Wynne. (See under Diocese of Toronto).

10.—FATHERS OF THE CONGREGATION OF MARY (S.M.).

Founded in 1758 by Blessed Louis-Marie Grignon de Montfort. Mother House, S. Laurent Sur Severs, France. Sup. General, V. Rev. H. Maurice. Scholasticate at **Cyrville** (1890), near Ottawa. Sup., Rev. J. B. Bridoncau.

RELIGIOUS ORDERS IN ONTARIO—(WOMEN).

1.—SISTERS OF THE CONGREGATION OF NOTRE DAME.

Founded at Montreal, November 16th, 1657, by the Venerable Mother Marguerite Bourgeoys, Mother House at Montreal, S. Jean Baptiste St. Sup. General, Rev. Mother S. Jean Baptiste. Object—Education.

Convents in Ontario—**Kingston** (1841), Sup., Sr. S. M. Jane ; **Peterboro** (1857), Sup., Sr. S. Veronica ; **Ottawa** (1868), Sup., Sr. S. Cecile ; **Brockville**, Sup., Sr. S. Eugenie ; **S. Andrew's West** (1883), Sup., Sr. S. M. Francis ; **Cornwall** (1883), Sup., Sr. S. Francis Borgia ; **Westport** (1886), Sup., Sr. S. Pulcheria ; **Trenton** (1857), Sup., Sr. S. Marie Jean.

2.—HOSPITALIERS OF S. JOSEPH.

Established in Montreal in 1639. Each house is independent. In Ontario hospitals and orphanages are conducted by this order at **Kingston** (1844), Sup., Sr. Hopkins ; **Chaplain**, Rev. J. V. Neville. **Windsor** (1889), Sup., Sr. Lamoureux.

3.—GREY NUNS OF THE CROSS.

Founded at Ottawa in 1845. Mother House, cor' of Sussex and Wellington Sts., Ottawa. Sup. General, Rev. Mother R. Demers.

Ottawa General Hospital, Sup., Rev. Sr. M. Phelan ; S. Charles Asylum, Sup., Rev. Sr. S. Joseph ; Bethlehem Asylum, Sup., Sr. S. Olivier ; S. Patrick's Orphanage, Sup., Rev. Sr. Howley ; S. Joseph's Orphanage, Sup., Sr. S. Cecile. The Nuns conduct schools in every parish, also boarding and select day schools at Our Lady of the S. Heart, Sup., Rev. Sr. Teresa of Jesus. At **Embrun**, **Hawkesbury Mills**, **Orleans**, **Eganville**, the Sisters conduct Separate Schools ; at **Pembroke** and **Mattawa** General Hospitals and the Separate Schools.

4.—LADIES OF LORETTO.

Founded at Munich, Bavaria, in 1630, by Mme. Le Maire. Mother House in America, Loretto Abbey, Wellington Place, **Toronto**. Sup. General, Rev. Mother M. J. Ignatia Lynn. Select boarding and day school. Select schools are taught at S. Ignatius Convent, Bond St., Sup., Mother Catharine ; and S. John's Convent, Wellesley Place, Sup., Mother M. Loyola, Separate School, High School, and Kindergarten, taught at S. Ignatius Convent, Bond St. Boarding and select day schools are taught by the Loretto Nuns at **Niagara Falls** Sup., Mother M. Eucharia. **Hamilton**, Sup., Mother M. Patrick. **Guelp**, Sup., Mother M. Odella. **Stratford**, Sup., Mother Magdalen. **Belleville**, Sup., Mother M. Stanislaus. Separate Schools are conducted also by the Nuns in these places.

5.—SISTERS OF THE CONGREGATION OF S. JOSEPH.

Founded at Lyons, France, October 15th, 1650. The Sisters of S. Joseph are a diocesan community ; the different houses in each Diocese being governed by the Mother House of the Diocese. **Diocese of Toronto**—Established in 1851 at **Toronto**, by Bishop de Charbonnel. Mother House, Novitiate, young ladies Academy, and

select day school, on S. Alban's St., Sup., Rev. Mother de Pazzi. House of Providence, Power St., for the aged and infants, Sup., Mother Louise. S. Nicholas Home for young boys, Sup., Mother Stanislaus. Sunnyside Orphanage, Sup., Mother Bernard. S. Mary's Convent, Bathurst St., Sup., Mother de Chantal. S. Michael's Hospital, Bond St., Sup., Mother Assemblies. Sisters teach select day and Separate Schools at **Barrie**, Sup., Mother Presentation. **Oshawa**, Sup., Mother **Therese**, **Thorold**, Sup., Mother Borromeo. **S. Catharines**, select boarding, day and Separate Schools.

Diocese of Hamilton—Established at Hamilton, 1831. Mother House, Novitiate and St. Mary's Orphan Asylum for Girls, Park St. North, Sup., Rev. Mother Celestine. S. Joseph's Hospital, John St. South, Sup., Mother M. Antonette. 13 Sisters. House of Providence and Orphan Asylum for boys at **Dundas**, Sup., Sr. M. Ignatius. 20 Sisters. Hospital and House of Providence, Sup., Sr. M. Antonette. 16 Sisters, 16 Sisters, at **Guelp**. The Sisters also teach Separate Schools in above places as well as in **Arthur**, 5 Sisters ; **Brantford**, 4 Sisters ; **Oakville**, 3 Sisters ; **Owen Sound**, 3 Sisters ; **Paris**, 3 Sisters ; where they have Convents. Total professed—Sisters, 126 ; Novices, 36 ; Postulants, 68.

Diocese of London—Mother House and Novitiate at London, Sup., Mother M. Ignatia, also Hospital and House of Providence. The Sisters teach S. Peter's and S. Mary's schools. Other Convents at **Goderich**, **Ingersoll**, **S. Thomas**, **Sandwich** and **Belle River**, where the Sisters teach select day and Separate Schools. **Chatham** S. Joseph's Hospital conducted by the Sisters.

Diocese of Peterboro—Established as a Diocesan Community in 1890 ; numbers 43 professed Sisters and 10 Novices. Mother House and Novitiate at Mount S. Joseph, **Peterboro** ; Sup., Mother M. Austin. S. Joseph's Hospital, **Ashburnham**, Sup., Mother M. Vincent. Academy and Select Day School at **Lindsay**, Sup., Mother M. Annunciation, teach also girls' Separate School, **Cobourg**, teach Separate Schools, Sup., Mother M. Theodosia, 4 Sisters. **Port Arthur**, teach Separate School and conduct the Hospital, Sup., Mother M. Clotilde. At **Fort William** the Indian children are taught and cared for by seven Sisters, Sup., Mother M. Incarnation.

6.—URSULINE NUNS.

Established at **Chatham**, 1860. Conduct boarding and select day schools. Sup., Rev. Mother M. Berchmans.

7.—LADIES OF THE SACRED HEART.

Founded 21st November, 1800, at Paris, by the Venerable Mother Baret. Mother House at Paris, France.

Established at **London, Ont.**, 1852. Boarding and select day school. Sup., Mme. Foley.

8.—SISTERS OF THE HOLY CROSS AND SEVEN DOLORS.

Founded in 1837 in Maus, France. Mother House in Montreal. Established in **Alexandria**, 1856. Superior, Mother M. de S. Antonin. Teach Boarding and Parochial Schools. **Renfrew**, 1886, Sup., Mother M. de Ste. Adelaide.

9.—SISTERS OF CHARITY—(Providence).

Founded in 1860 by Bishop Horan, at Kingston. Sisters of Charity conduct the House of Providence for the aged and infirm, also male and female orphan asylum, **Kingston**, Mother M. Edward, Sup. General, 54 Professed, and 25 Novices.

Branch Houses — S. Vincent de Paul Hospital, **Brockville**, Sr. M. Scholastica, Sup. S. John's Convent, **Perth**; Parochial Schools, Sr. M. J. Berchmans, Sup.

10.—OUR LADY OF CHARITY OF THE REFUGE—(Good Shepherd).

Founded in 1841 at Caen, France, by Von, Pere Jean Eudes. Object—The reclamation of fallen women and protection of children.

Ottawa—Monastery of Our Lady of Charity of the Refuge, 411 St. Andrew St., established 1862. Sup., Very Honored Mother M. of S. Bernard Kehoe. **Toronto**—Established 1875, Sup., Very Honored Mother M. of S. Aloysius of Gonzaga schottmuller.

11.—SISTERS OF THE HOLY NAMES OF JESUS AND MARY.

Founded in 1843. Object—Education. Mother House at Hochelaga, Montreal. Sup. General, Rev. Mother M. Jean Baptiste. **Windsor**, 1864, Sup., Rev. Sr. Mary Conception. **Amherstburg**, 1865, Sup., Rev. Sr. M. Laurent. **Sarnia**, 1866, Sup., Rev. Sr. M. Annunciation.

12.—SISTERS ADORERS OF THE PRECIOUS BLOOD.

Founded at St. Hyacinthe in 1861. Object—Con-

templative life. Established in **Toronto**, 1869. Monastery, 113 S. Joseph St. Sup., Rev. Mother S. Stanislaus. **Ottawa**, 1887, Sup., Rev. Mother Aurelie.

13.—DAUGHTERS OF THE IMMACULATE HEART OF MARY.

Mother House at Fordham, New York. Branch Houses in Ontario at **Wickwemikong**, established in 1870, school and orphanage. **Fort William**, 1872, Sup., Mme. Josephine Martin.

14.—SCHOOL SISTERS OF NOTRE DAME.

Mother House, Milwaukee. First establishment in Canada at **S. Agatha**, orphanage and school. The Sisters conduct schools at **Formosa, Berlin, Waterloo, S. Clements, Walkerton, Decemerton, Mildway and New Germany.**

15.—SISTERS OF MERCY.

Founded at Montreal, January, 1848, by Mgr. Bourget. Mother House at **Montreal**, 326 Dorchester St. Sup. General, Rev. Mother Mary of the S. Heart of Jesus. **Ottawa**, 1879, House of Mercy Lying-in Hospital, Sup. Rev. Sr. M. Zotique.

16.—SOEURS DE LA SAGESSE.

This community founded in 1703. Mother House, S. Laurent Sur Sevre, France. Has but one House in Ontario, **Cyrville**, established 1884.

17.—SISTERS OF S. MARY.

Mother House, S. Joseph's Academy, Lockport, N.Y. Sup., Rev. Mother Anastasia. **Vankleek Hill**—Academy of the S. Heart, Sup. Rev. Sr. Camille; boarding and select day school.

THE SOCIETY OF S. VINCENT DE PAUL

(For Sketch of this Society see Catholic Almanac of Ontario for 1895).



THE Councils and Conferences of this Society in Ontario with Presidents are as follows:

Toronto—Particular Council—President, J. J. Murphy, 121 Yorkville Av.
Conference of Our Lady—Pres., M. Kelly.
Conference of St. Paul—Pres., J. J. Mallon.
Conference of St. Mary—Pres., Martin J. Burns.
Conference of St. Basil—Pres., J. P. Kirk.
Conference of St. Patrick—Pres., Wm. Burns.

Conference of St. Peter—Pres., John Rodgers.
Conference of the Sacred Heart—Pres., P. Jobin.
Conference of Our Lady of Lourdes—Pres., Jas. A. Gorman.

Conference of St. Helen—Pres., V. P. Fayle.
Conference of St. Joseph—Pres., Jos. Kirby.
Hospital Board—Pres., Patrick Hynes.

Ottawa—Particular Council—Pres., John Gorman.
Conference of Our Lady—Pres., James Carroll.
Conference of St. Joseph—Pres., Martin Clancy.
Conference of St. Patrick—Pres., Wm. Kearns.
Conference of St. Mary—Pres., J. W. White.
Conference of St. Patrick (Aspirant)—Pres., E. L. Sanders.
Particular Council of St. Louis—Pres., A. Potvin.
Conference Notre Dame—Pres., J. A. Dostaler.

Conference Ste. Anne—Pres., J. P. M. Lecourt.
Conference St. Jean Baptiste—Pres., N. Laroche.

Conference Sacre Coeur—Pres., A. Potvin.
Conference La Salle School—Pres., A. Davis.

London—Particular Council—Pres., J. M. Keary.
Conference of Our Lady—Pres., D. Labelle.
Conference Sacred Heart—Pres., James Hurley.

Hamilton—Particular Council—Pres., H. Arland.
Conference of Our Lady—Pres., T. Walsh.
Conference of St. Patrick—Pres., John Ronan.

Conference of St. Lawrence (not aggregated)—Pres., M. Brackin.
Almonte—Conference of St. Mary—Pres., John O'Reilly.

Barrie—Conference of Our Lady of the Sacred Heart (not aggregated)—Pres., John Devine.
Brantford—Conference of Our Lady—Pres., Wm. Cutmore.

Collingwood—Conference of St. Mary—Pres., J. J. Long.
Guelf—Conference of Our Lady—Pres., J. E. McElderry.

Lindsay—Conference of Our Lady—Pres., P. J. Hurley.

Newmarket—Conference of Our Lady of Lourdes—Pres. (vacant).
Orillia—Conference of Guardian Angels—Pres., Wm. Thomson.

Pembroke—Conference of St. Patrick—Pres., Michael Howe.
Peterboro'—Conference of St. Peter—Pres., A. Vinette.

Stratford—Conference of St. Joseph—Pres., D. J. O'Connor.

Windsor—Conference of St. Alphonsus—Pres., Joseph DeGurse.

THE ST. VINCENT DE PAUL CHILDREN'S AID SOCIETY.

In the early part of 1894, at the request of His Grace the Archbishop of Toronto, the St. Vincent de Paul Society took steps to organize itself into a Children's Aid Society, under the provisions of the Children's Protection Act of 1893. The object of this Act is to authorize charitable societies to protect children from cruelty and ill-treatment, and to undertake the care and control of neglected and dependent children. After making application for authority to act as a Children's Aid Society, it was considered better, in order to come within the requirements of the statute, as well as with the view of enlarging the scope and efficiency of this new and necessary work, to organize a new society. This was accordingly done, and while the new organization is entirely independent of the St. Vincent de Paul Society in its management, membership and funds, yet it bears the name of Our Holy Patron, and it may be regarded as one of our special works.

The St. Vincent de Paul Children's Aid Society is now legally incorporated, and has received from the Provincial Government authority and power to act in accordance with the provisions of

the Children's Protection Act. It is managed by a body of officers, together with a board of directors composed of ladies and gentlemen who represent the different parishes of the city. The society has employed a permanent agent, who has an office in St. Vincent's Hall, and is prepared to attend to all cases that are reported to him. This is a most necessary and meritorious work, and one in which the Archbishop of Toronto takes a very warm interest.

Charitably disposed persons of both sexes, can assist the work very materially by becoming members, the annual fee for which has been fixed at one dollar. The officers and directors of the St. Vincent de Paul Children's Aid Society are as follows :

Patron—The Most Rev. John Walsh, Archbishop of Toronto.

Pres.—Romi Elmsley. Vice-Pres.—J. J. Murphy Thos. Long. Dr. M. Wallace. Aid. Wm. Burns Treas.—H. T. Kelly. Sec.—Alexander Macneil. Asst. Sec.—W. T. Keruhah. Asst.-Sec. and Agent—Patrick Hynes, office St. Vincent's Hall. Committee—Hugh Ryan, M. O'Connor, D. Miller, J. J. Mallon, Martin J. Burns, E. O'Keefe, John Rodgers, J. W. Mallon, William Ray, Joseph Kirby, Mrs. R. Elmsley, Mrs. W. T. Murray, Mrs. W. O'Connor, Mrs. B. B. Hughes, Mrs. P. Hynes, Mrs. Madden, Miss Foy, Miss Murphy, Miss Macdonell, Miss S. Walsh.

THE CATHOLIC MUTUAL BENEFIT ASSOCIATION OF CANADA.

(For Historical Sketch of this Society see Catholic Almanac of Ontario for 1895.)



In Canada the Association is composed of a Grand Council and Branches, the Grand Council being the governing body. The Grand Council was incorporated in Ontario, January 18, 1890, registered in

Ontario, August 22, 1892; incorporated in the Dominion of Canada, March, 1893, and received a certificate of registration from the Dominion Government, December 27, 1894.

The Grand Council of the C.M.B.A. of Canada has organized 254 Branches, with a membership at present of about 11,000. The Officers for the ensuing term are :

Grand Spiritual Adviser—Archbishop Walsh, Toronto, Ont. Grand Chancellor—John A. McCabe, L.L.D., Ottawa, Ont. Grand President—O. K. Fraser, Brockville, Ont. Grand First Vice-President—M. F. Hackett, Stanstead, Que. Grand Second Vice-President—L. N. Bourque, M.D., Moncton, N.B. Grand Secretary—S. R. Brown, London, Ont. Grand Treasurer—W. J. McKee, Windsor, Ont. Grand Marshal—P. J. Montreuil, Levis, Que. Grand Guard—J. J. Weinert, Neustadt, Ont. Grand Board of Trustees—Rev. M. J. Tiernan, London, Ont.; P. J. O'Keefe, St. John, N.B.; J. J. Behan, Kingston, Ont.; P. J. Rooney, Toronto, Ont.; W. P. Killackey, Chatham, Ont. Grand Committee

on Laws and their Supervision—T. P. Coffey, Guelph, Ont.; Charles P. Rouleau, J.S.C., Calgary, N.W.T.; John L. Carleton, St. John, N.B. Grand Committee on Finance and Mileage—John Roman, Hamilton, Ont.; George W. Cooke, Amherst, N.S.; Charles D. Hebert, Three Rivers, Que. Supervising Medical Examiner—E. Ryan, M.D., King-ton, Ont. Solicitor—F. R. Latchford, Ottawa, Ont. Assistant Secretary—J. E. H. Howison, London, Ont.

BRANCHES.

- 1, Windsor, Ont.—Rec. Sec., P. M. Keogh, 176 Windsor St. Meets Thursday.
- 2, St. Thomas, Ont.—Rec. Sec., P. J. McManus, Box 1033. Meets Wednesday 1.
- 3, Amherstburg, Ont.—Rec. Sec., Lambert Bertrand. Meets Friday 2.
- 4, London, Ont.—P. F. Boyle, 204 Sydenham St. Meets Thursday 3.
- 5, Brantford, Ont.—Rec. Sec., W. B. Schuler, Box 619. Meets Monday 3.
- 6, Strathroy, Ont.—Rec. Sec., J. R. McCabe. Meets Monday 3.
- 7, Sarnia, Ont.—Rec. Sec., Rev. Joseph Bayard, P.P. Meets Monday 3.
- 8, Chatham, Ont.—Rec. Sec., W. J. McRener, Box 394. Meets Thursday 3.
- 9, Kingston, Ont.—Rec. Sec., E. J. O'Brien, 67 Union St. Meets Wednesday 2.
- 10, St. Catharines, Ont.—Rec. Sec., M. Sullivan. Meets Thursday.

* (1) Alternate; (2) First and Third; (3) Second and Fourth; (4) First and Second; (5) Third and Fourth; (6) First and Fourth; (7) First, Second and Fourth.

11. Dundas, Ont.—Rec. Sec., James P. Traut. Meets Tuesday 2.
12. Berlin, Ont.—Rec. Sec., Alex. Von Neubronn. Meets Monday 3.
13. Stratford, Ont.—Rec. Sec., E. J. Kneith. Meets Wednesday 3.
14. Galt, Ont.—Rec. Sec., Patrick Radigan, Main St. Meets Monday 2.
15. Toronto, Ont.—Rec. Sec., C. N. Ryan, 339 Yonge St. Meets Monday 3.
16. Prescott, Ont.—Rec. Sec., Wm. J. Bruder, Box 233. Meets Wednesday 2.
17. Paris, Ont.—Rec. Sec., Wm. Lavoie, Lock Box 113. Meets Thursday 3.
18. Niagara Falls, Ont.—Rec. Sec., Wm. Burke.
19. Ingersoll, Ont.—Rec. Sec., C. B. Ryan. Meets Monday 4.
20. Maidstone, Ont.—Rec. Sec., Charles T. McCloskey. Meets Saturday 2.
21. St. Clements, Ont.—Rec. Sec., Joseph F. Stumpf. Meets Saturday 2.
22. Wallaceburg, Ont.—Rec. Sec., F. P. O'Leary. Meets Thursday 3.
23. Scaforth, Ont.—Rec. Sec., Michael Jordan. Meets Monday 2.
24. Thorold, Ont.—Rec. Sec., J. F. J. Heysel.
25. Cayuga, Ont.—Rec. Sec., J. A. Murphy.
26. Montreal, Que.—Rec. Sec., J. J. Costigan, 325 St. Urbain. Meets Monday 3.
27. Petroica, Ont.—Rec. Sec., G. A. Bayard. Meets Tuesday 2.
28. Ottawa, Ont.—Rec. Sec., Thos. McGrail, 436 Bay St. Meets Wednesday 2.
29. Ottawa, Ont.—Rec. Sec., L. Laframboise, House of Commons. Meets Friday 2.
30. Peterborough, Ont.—Rec. Sec., T. J. Doris, Box 388. Meets Tuesday 3.
31. Guelph, Ont.—Rec. Sec., Jas. Kennedy, Box 590. Meets Monday 3.
32. Wingham, Ont.—Rec. Sec., M. Corrigan, Lucknow P.O. Meets Thursday 3.
33. Morrisburg, Ont.—Rec. Sec., R. H. Barry. Meets Tuesday 2.
34. Almonte, Ont.—Rec. Sec., Wm. Slattery. Meets Tuesday 2.
35. Goderich, Ont.—Rec. Sec., Joseph Kidd.
36. Port Lambton, Ont.—Rec. Sec., John McCarron. Meets Thursday 3.
37. Hamilton, Ont.—Rec. Sec., W. J. Ryan, 223 Catharine St. N. Meets Thursday 2.
38. Cornwall, Ont.—Rec. Sec., Patrick McCabe, Box 211. Meets Tuesday 2.
39. Neustadt, Ont.—Rec. Sec., Jacob J. Weinert. Meets Wednesday 1.
40. New Hamburg, Ont.—Rec. Sec., Joseph F. Ran. Meets Wednesday and Saturday 1.
41. Montreal, Que.—Rec. Sec., J. J. Jones, 518 St. Antoine St. Meets Wednesday 1.
42. Woodstock, Ont.—Rec. Sec., Rev. M. J. Brady.
43. Brockville, Ont.—Rec. Sec., J. T. Noonan.
44. Arnprior, Ont.—Rec. Sec., E. C. Armand. Meets Monday.
45. Tecumseth, Ont.—Rec. Sec., Paul Morand. Meets Tuesday 2.
46. Walkerton, Ont.—Rec. Sec., John O'Malley. Meets Wednesday 1.
47. Arthur, Ont.—Rec. Sec., J. D. Callaghan, Box 43. Meets Thursday 2.
48. New Germany, Ont.—Rec. Sec., Rev. S. Forster.
49. Toronto, Ont.—Rec. Sec., W. J. Smith, 168 Crawford St. Meets Friday 3.
50. Montreal, Que.—Rec. Sec., F. McCabe, Box 1907. Meets Wednesday.
51. Barrie, Ont.—Rec. Sec., John R. Kerr. Meets Monday 3.
52. Winnipeg, Man.—Rec. Sec., H. A. Russell, 254 Main St. Meets Wednesday 2.
53. Mount Forest, Ont.—Rec. Sec., William Duignan.
54. Montreal, Que.—Rec. Sec., F. D. Daly, 42 Visitation St. Meets Wednesday 2.
55. St. Agatha, Ont.—Rec. Sec., Louis Walter. Meets Saturday 3.
56. Hamilton, Ont.—Rec. Sec., B. J. Conway, 48 East Av. N. Meets Wednesday 3.
57. Orillia, Ont.—Rec. Sec., A. Birchard, Box 50. Meets Wednesday 2.
58. Ottawa, Ont.—Rec. Sec., J. E. A. Robillard, 116 Primrose Av. Meets Tuesday 2.
59. Ottawa, Ont.—Rec. Sec., E. E. Lemieux, Dep. Militia. Meets Friday 3.
60. Dublin, Ont.—Rec. Sec., James Jordan. Meets Wednesday 2.
61. Merriton, Ont.—Rec. Sec., John H. Horey.
62. Canard River, Ont.—Rec. Sec., Oliver Reaume. Meets Tuesday.
63. St. Marys, Ont.—Rec. Sec., James Kennedy. Meets Thursday 3.
64. North Bay, Ont.—Rec. Sec., E. Mulligan. Meets Monday 2.
65. Ayrton, Ont.—Rec. Sec., T. Moran.
66. Mattawa, Ont.—Rec. Sec., John McMeekin.
67. Pembroke, Ont.—Rec. Sec., Thomas P. Coghlan. Meets Wednesday 4.
68. Hull, Que.—Rec. Sec., J. T. Carriere, 202 Alma St. Meets Tuesday 2.
69. Decemerton, Ont.—Rec. Sec., George Lobsinger. Meets Saturday.
70. Mildmay, Ont.—Rec. Sec., K. Weiler.
71. Trenton, Ont.—Rec. Sec., M. T. Greaney, Box 292. Meets Wednesday 2.
72. Formosa, Ont.—Rec. Sec., B. Beingsner. Meets Friday 2.
74. Montreal, Que.—Rec. Sec., Rich. Morris, 20 Conway St. Meets Wednesday 3.
75. Penetanguishene, Ont.—Rec. Sec., J. B. Strathcarrn. Meets Thursday 3.
76. Belleville, Ont.—Rec. Sec., Edward McGinty.
77. Lindsay, Ont.—Rec. Sec., M. W. Kennedy. Meets Tuesday 3.
78. Oshawa, Ont.—Rec. Sec., C. F. Rinneard.
79. Gananoque, Ont.—Rec. Sec., John J. Murphy, Box 248. Meets Wednesday 2.
80. Tilbury Centre, Ont.—Rec. Sec., Frank Campbell. Meets Tuesday 2.
81. Smith's Falls, Ont.—Rec. Sec., P. Delaney. Meets Tuesday 3.
82. Kingsbridge, Ont.—Rec. Sec., M. Whitty, Kintail P.O. Meets Friday 2.
83. Montreal, Que.—Rec. Sec., E. H. Gauthier, 833 Sauguinat St. Meets Monday 3.
85. Toronto, Ont.—Rec. Sec., D. F. McCloskey, 17 Northview Terrace.
86. Deseronto, Ont.—Rec. Sec., James L. Gaudin. Meets Wednesday.
87. Montreal, Que.—Rec. Sec., J. Courtois, 129 Visitation St. Meets Wednesday 2.
88. Oranville, Ont.—R. Sec., Rev. H. J. McPhillips.
89. Perth, Ont.—Rec. Sec., John H. Kehoe. Meets Wednesday 3.
90. Picton, Ont.—Rec. Sec., D. J. Goodwin. Meets Tuesday 2.
91. Alliston, Ont.—Rec. Sec., H. Longeway.
92. Teeswater, Ont.—Rec. Sec., Hugh Campbell.
93. Renfrew, Ont.—Rec. Sec., F. M. Devine, Box 5. Meets Saturday 2.
94. Ottawa, Ont.—Rec. Sec., A. Morel, 79 McKay St. Meets Monday 2.
95. Lachine, Que.—Rec. Sec., L. Forest. Meets Friday 3.
96. Levis, Que.—Rec. Sec., J. A. Demers, 66 Wolfe St. Meets Wednesday 3.
97. Quebec, Que.—Rec. Sec., J. E. Philibert, 239 Prince Edward. Meets Wednesday 3.
98. Campbellford, Ont.—Rec. Sec., P. J. Anderson.
99. Westport, Ont.—Rec. Sec., J. E. O'Horo. Meets Wednesday 2.
100. Baden, Ont.—Rec. Sec., Fred Sehl.
101. Three Rivers, Que.—Rec. Sec., John O. Desilets. Meets Friday 2.
102. Richmond, Que.—Rec. Sec., W. H. Dubrule. Meets Friday.
104. Waterloo, Ont.—Rec. Sec., John Bierschbach. Meets Tuesday 3.
105. London, Ont.—Rec. Sec., P. F. Gleeson. Post Office. Meets Monday 3.
106. Parry Sound, Ont.—Rec. Sec., P. J. Dwyer, Parry Harbor. Meets Saturday 2.
107. Cobourg, Ont.—Rec. Sec., James J. Swift. Meets Thursday 4.
108. Quebec, Que.—Rec. Sec., P. Kirwin, 60 Julia St. Meets Wednesday 2.
110. Quebec, Que.—Rec. Sec., Naz. Lachance, jr., 132 Masson St. Meets Tuesday 2.
111. Toronto, Ont.—Rec. Sec., J. J. Boland, 568 Brock Av. Meets Thursday 3.
112. Merickville, Ont.—Rec. Sec., Francis A. Payea. Meets Thursday 1.

113. Waterloo, Que.—Rec. Sec. C. E. A. Tartre, Meets Tuesday 2.
114. Niagara, Ont.—Rec. Sec., J. J. Healey, Box 75. Meets Tuesday 2.
115. Chestow, Ont.—Rec. Sec., George Leyes. Meets Thursday 3.
116. Fergus, Ont.—Rec. Sec., E. J. Downey, Box 31. Meets Tuesday 3.
117. Joliet, Que.—Rec. Sec., C. G. H. Beaudoin. Meets Monday 2.
118. Sherbrooke, Que.—Rec. Sec., Firmin Campbell. Meets Wednesday 2.
119. Welland, Ont.—Rec. Sec., Charles A. Smith. Meets Tuesday.
120. Port Colborne, Ont.—Rec. Sec., Thos. Lannon.
121. Sudbury, Ont.—Rec. Sec., F. F. Lemieux. Meets Tuesday.
122. Sandwich, Ont.—Rec. Sec., Pierre C. Cadarette. Meets Tuesday 2.
123. Dunnville, Ont.—Rec. Sec., John Flanagan, Box 28. Meets Thursday 2.
124. Biddulph, Ont.—Rec. Sec., Patrick O'Shea, Granton. Meets Friday 3.
126. Calgary, N.W.T.—Rec. Sec., J. W. Costello, Box 173. Meets Tuesday 1.
127. Windsor, Que.—Rec. Sec., R. Racicot. Meets Wednesday 6.
128. Parkhill, Ont.—Rec. Sec., James Phelan. Meets Thursday 1.
129. Granby, Que.—Rec. Sec., P. A. L'Ecuyer. Meets Thursday 2.
130. Balhurst, N.B.—Rec. Sec., Wm. J. LaPlante. Meets Tuesday 2.
131. North Sydney, N.S.—Rec. Sec., Richard Hickey. Meets Wednesday 7.
132. Halifax, N.S.—Rec. Sec., N. Metzler, 2 Rottenburg St. Meets Tuesday.
133. St. John, N.B.—Rec. Sec., James Butler, Union St. Meets Wednesday.
134. St. John, N.B.—Rec. Sec., John D. Burns, Box 60. Meets Tuesday.
135. St. Hyacinthe, Que.—Rec. Sec., H. A. Beauregard. Meets Tuesday.
139. Fort Erie, Ont.—Rec. Sec., W. E. Edwards.
140. Montreal, Que.—Rec. Sec., C. Perreault, 234 Visitation. Meets Tuesday 2.
141. Chapeau, Ont.—Rec. Sec., Wm. Donegan.
142. Montreal, Que.—Rec. Sec., E. Bazinet, 429 Rachel St. Meets Wednesday 3.
143. Montreal, Que.—Rec. Sec., Henri Kieffer, Box 392. Meets Wednesday 2.
144. Toronto, Ont.—Rec. Sec., John R. Lee, 33 Howard St. Meets Monday 3.
145. Toronto, Ont.—Rec. Sec., J. E. Day, 115 Hazelton Av. Meets Tuesday 2.
146. Drummondville, Que.—Rec. Sec., O. Gosselin.
147. Portage du Fort, Que.—Rec. Sec., John Coyne. Meets Wednesday 3.
148. Calumet Island, Que.—Rec. Sec., J. McCarragher, Bryson.
149. Lasalle, Ont.—Rec. Sec., W. McNamara, Hawtrey. Meets Saturday 2.
151. Brechin, Ont.—Rec. Sec., Wm. J. Barker.
152. Whitby, Ont.—Rec. Sec., James Long.
153. Midland, Ont.—Rec. Sec., James L. Kelman.
154. Eganville, Ont.—Rec. Sec., John A. Kitts. Meets Friday 2.
156. St. Catharines, Ont.—Rec. Sec., C. J. Murphy. Meets Tuesday 1.
157. Fletcher, Ont.—Rec. Sec., Robert J. Sainsbury. Meets Thursday 3.
158. St. Vincent de Paul, Que.—Rec. Sec., J. T. Dorais. Meets Monday 2.
159. Ottawa, Ont.—Rec. Sec., J. P. McCarthy, 230 Daly Av. Meets Monday 3.
160. Halifax, N.S.—Rec. Sec., W. P. Buckley, 44 Cornwallis St. Meets Tuesday 3.
161. Carlsruhe, Ont.—Rec. Sec., Ernst Seeber. Meets Tuesday 2.
162. Moncton, N.B.—Rec. Sec., B. A. Bourgeois, Box 355. Meets Thursday.
163. Winnipeg, Man.—Rec. Sec., Rev. A. A. Cherrier, P.P., 191 Austin St. Meets Tuesday 2.
164. Nicolet, Que.—Rec. Sec., J. E. Bellcourt. Meets Monday 3.
165. Cardinal, Ont.—Rec. Sec., James Coleman. Meets Tuesday 2.
166. Rock Island, Que.—Rec. Sec., Charles Z. Gilmore.
167. Dorchester, N.B.—Rec. Sec., L. H. Chambers. Meets Wednesday.
168. Amherst, N.S.—Rec. Sec., Wm. Connelly, Box 113. Meets Monday 3.
169. Shediac, N.B.—Rec. Sec., James E. LeBlanc.
170. Elgin, Ont.—Rec. Sec., M. L. Jordan. Meets Friday.
171. St. Laurent, Que.—Rec. Sec., Rev. J. M. Demers. Meets Monday 3.
172. Collingwood, Ont.—Rec. Sec., Wm. John Slean. Meets Thursday.
173. Belle River, Ont.—Rec. Sec., J. J. McAuliffe. Meets Thursday 2.
175. Kinkora, Ont.—Rec. Sec., James Stock. Meets Monday 3.
176. Ottawa, Ont.—Rec. Sec., A. R. Parent, 210 Church St. Meets Wednesday 3.
177. Newcastle, N.B.—Rec. Sec., T. W. Butler. Meets Tuesday.
178. Memramcook, N.B.—Rec. Sec., Thomas O. LeBlanc. Meets Saturday.
179. Fox Creek, N.B.—Rec. Sec., S. A. LeBlanc. Meets Friday.
180. Yarmouth, N.S.—Rec. Sec., John O'Brien, Box 397. Meets Thursday 2.
181. Hespeler, Ont.—Rec. Sec., John A. Murphy. Meets Tuesday 2.
182. Wolfe Island, Ont.—Rec. Sec., C. Cummins.
183. Snyder, Ont.—Rec. Sec., Nicholas Blundy. Meets Saturday 3.
184. Fairville, N.B.—Rec. Sec., John Gillis. Meets Thursday.
185. Caraquet, N.B.—Rec. Sec., P. E. Paulin.
186. Victoriaville, Que.—Rec. Sec., H. H. Dunn.
187. Sturgeon Falls, Ont.—Rec. Sec., Joseph A. Levis.
188. Carleton Place, Ont.—Rec. Sec., A. F. McDonnell, Box 212. Meets Wednesday 1.
189. Sydney, C.B., N.S.—Rec. Sec., A. J. G. MacEchen. Meets Tuesday.
190. Montreal, Que.—Rec. Sec., B. Charbonneau, 119 Notre Dame. Meets Friday 2.
191. Montreal, Que.—Rec. Sec., A. A. Daigle, 321 Notre Dame. Meets Thursday 3.
192. Antigonish, N.S.—Rec. Sec., M. Donovan. Meets Friday.
193. St. Jean Baptiste, Man.—Rec. Sec., Joseph Baril. Meets Saturday 2.
194. Valcourt, Que.—Rec. Sec., Achille Costolow. Meets Tuesday 2.
195. Petit Rocher, N.B.—Rec. Sec., M. H. Levasseur. Meets Thursday 2.
196. Montreal, Que.—Rec. Sec., F. Riel, 410 Richmond St. Meets Wednesday 2.
197. Trout Creek, Ont.—Rec. Sec., Robert Lynett. Meets Friday 2.
198. Marlbank, Ont.—Rec. Sec., James Farrell, jr. Meets Saturday 1.
199. Edmonton, N.W.T.—Rec. Sec., M. A. McCormick. Meets Tuesday 1.
200. Toronto, Ont.—Rec. Sec., W. H. Cahill, 281 Sackville St. Meets Wednesday 3.
201. Alexandria, Ont.—Rec. Sec., F. T. Costello. Meets Tuesday 3.
202. Chatham, N.B.—Rec. Sec., James P. Waddleton. Meets Thursday.
203. Canso, N.S.—Rec. Sec., E. H. Cunningham, Hazelhill. Meets Wednesday 2.
204. Parrshoro, N.S.—Rec. Sec., Chas. A. E. Kelly. Meets Monday.
205. Stoco, Ont.—Rec. Sec., Wm. J. O'Brien. Meets Tuesday 2.
206. West Pubnico, N.S.—Rec. Sec., H. S. LeBlanc. Meets Thursday.
207. Montreal, Que.—Rec. Sec., I. B. Granger, 573 DeLormier. Meets Monday 3.
208. Dartmouth, N.S.—Rec. Sec., Joseph W. Tierney. Meets Thursday 3.
209. Louiseville, Que.—Rec. Sec., L. P. Dallaire. Meets Monday 3.
210. Grand Falls, N.R.—Rec. Sec., George D. McCusky. Meets Wednesday 2.
211. Rat Portage, Ont.—Rec. Sec., Christian Dahm. Meets Monday 2.
212. Owen Sound, Ont.—Rec. Sec., Fred. W. Lyons, Russell St. Meets Monday.
213. St. Ours, Que.—Rec. Sec., A. E. Vary, M.D. Meets Saturday 3.

- 214, Alberton P. E. I.—Rec. Sec., J. A. Keeffe. Meets Thursday.
- 215, Summerside, P. E. I.—Rec. Sec., J. B. Strong. Meets Tuesday.
- 216,—Charlottetown, P. E. I.—Rec. Sec., Henry Fitzgerald. Meets Tuesday.
- 217, L'Assomption, Que.—Rec. Sec., F. X. Lemire. Thursday 2.
- 218, Sorel, Que.—Rec. Sec., J. T. Hurteau. Meets Tuesday 2.
- 221, Woodville, Ont.—Rec. Sec., M. N. Mousseau. Meets Friday 2.
- 222, Gravenhurst, Ont.—Rec. Sec., W. J. Moore. Meets Saturday 2.
- 223, Springhill, N. S.—Rec. Sec., Roderick J. McDonald. Meets Wednesday.
- 224, Murray Bay, Que.—Rec. Sec., Louis Henry Chaperon.
- 225, Arthabaskaville, Que.—Rec. Sec., Henri Laurier. Meets Monday 3.
- 226, Cote St. Paul, Que.—Rec. Sec., J. H. Boyer.
- 227, Fort William, Ont.—Rec. Sec., C. A. Coveny. Meets Monday 3.
- 228, Port Arthur, Ont.—Rec. Sec., Alex. J. McComber. Meets Tuesday 3.
- 229, Dalhousie, N. B.—Rec. Sec., F. E. Delaney. Meets Thursday.
- 230, St. Boniface, Man.—Rec. Sec., J. O. Ernest Leveque. Meets Monday 2.
- 231, Simcoe, Ont.—Rec. Sec., Rev. D. P. McMenna. Meets Thursday 3.
- 232, Montreal, Que.—Rec. Sec., L. E. Choquette, 55 Mayor St.
- 233, Plantagenet, Ont.—Rec. Sec., J. Belanger. Meets Tuesday 2.
- 234, Hamilton, Ont.—Rec. Sec., P. J. McGowan, 73 Strachan St. E. Meets Tuesday 3.
- 235, Ridgetown, Ont.—Rec. Sec., Arthur Orendorf. Meets Friday 2.
- 236, Champlain, Que.—Rec. Sec., J. E. Marchand.
- 237, Buctouche, N. B.—Rec. Sec., J. W. Hannagan. Meets Tuesday.
- 238, Quebec, Que.—Rec. Sec., F. X. C. Fecteau, 1904 St. Olivier St. Meets Wednesday 2.
- 239, Stoney Point, Ont.—Rec. Sec., G. N. Gangnier. Meets Thursday 2.
- 240, St. H. de Montreal, Que.—Rec. Sec., L. A. Picard, 2067 St. James St.
- 241, Falkenham, Ont.—Rec. Sec., James Robert Kelly. Meets Tuesday 2.
- 242, Fredericton, N. B.—Rec. Sec., Hugh G. Nealis. Meets Wednesday 3.
- 243, Egmont Bay, P. E. I.—Rec. Sec., J. Blanchard, Wellington Station.
- 244, Halifax, N. S.—Rec. Sec., V. J. Sullivan, 83 Russell St.
- 245, Kemptville, Ont.—Rec. Sec., V. Joseph Lamping.
- 246, Cap St. Ignace, Que.—Rec. Sec., L. J. A. Gamache. Meets Friday 3.
- 247, Fraserville, Que.—Rec. Sec., Philippe Leclerc, Riviere du Loup en bas Station, Quebec. Meets Friday 3.
- 248, New Glasgow, N. S.—Rec. Sec., W. E. McCarran. Meets Friday.
- 249, Joggins Mines, N. S.—Rec. Sec., Henry E. Como.
- 250, L'Avenir, Que.—Rec. Sec., Eugene B. Dionne.
- 251, Battleford, N. W. T.—Rec. Sec., Wilfrid Latour.
- 252, Prince Albert, N. W. T.—Rec. Sec., Henry L. Ingram. Meets Wednesday 2.
- 253, Manitowaki, Que.—Rec. Sec., John Donovan.
- 254, Kensington, P. E. I.—Rec. Sec., Thos. N. Donahue.

THE ANCIENT ORDER OF HIBERNIANS.

(For Historical Sketch of this Society see Catholic Almanac of Ontario for 1895).

PROVINCIAL OFFICERS.



Grand Chaplain—Very Rev. Dr. Kilroy, Stratford, Ont. Provincial President—Hugh McCaffrey, 83 Wellington Avenue, Toronto. Vice-President—John Dillon, Stratford, Ont. Provincial Secretary—John Falvey, Deer Park P.O., Toronto. Provincial Treasurer—Michael Guerin, Box 43, Stratford, Ont. Insurance Secretary—Thomas O'Dowd, 137 Simcoe Street East, Hamilton, Ont.

York County—County President, P. W. Falvey, Deer Park P.O., Toronto.

Div. No. 1 meets 2nd and 4th Monday each month Temperance Hall, Temperance St., Toronto.—Pres. J. Rutledge, 38 Defoe St.; Rec. Sec., W. F. Ryan, 177 Claromont St. Div. No. 2 meets 1st and 3rd Monday each month, Red Lion Block, Yonge St.—Pres., J. L. Lee, 10 Adelaide St. East; Rec. Sec., M. J. Ryan, 574 Yonge St. Div. No. 3 meets 1st and 3rd Thursday each month, in Cameron Hall, corner Queen and C meron Sts.—Pres., Wm. Moore, 141 William St.; Rec. Sec., Hugh McCaffrey, 83 Wellington Ave. Div. No. 4 meets 2nd and 4th Sunday each month, at 2.30 p.m., in Reid's Hall, corner King and Berkeley Sts.—Pres., P. M. Kennedy, 5 Gerrard Ave.; Rec. Sec., Jos. Coady, 136 Spruce St. Div. No. 5 meets 2nd and 4th Wednesday each month, in Dingsman's Hall, corner Queen St. and Broadview Ave.—Pres., Hugh Kelly, 250 Logan Ave.; Rec. Sec., J. Russell, 223 Sumach St.

Peel County—County President, P. McCarthy, Summerville P.O. Meets at Dixie, 2nd 4th Sunday each month at

1.30 p.m.—Pres., John McBride, Summerville P.O. Rec. Sec., P. J. Lamphier, Burnhamthorpe.

Wentworth County—County President, W. J. Mulvale, 73 Clarke Ave., Hamilton.

Meets 2nd and 4th Thursday, C.M.B.A. Hall, Hamilton.—Pres., M. Foley, 199 Walnut St. South, Hamilton; Rec. Sec., Thos. O'Dowd, 137 Simcoe St. East, Hamilton.

Welland County—County President, J. S. McDonough, Simcoe St., Niagara Falls.

Meets 1st and 3rd Thursday at Rampfield's Hall, Niagara Falls.—Pres., Patrick Griffin, Chestnut St., Niagara Falls; Rec. Sec., S. J. Glynn, St. Clair Ave., Niagara Falls.

Elgin County—County President, P. J. Handly, Box 1168, St. Thomas.

Meets alternate Tuesdays in C.M.B.A. Hall.—Pres., P. J. McManus, St. Thomas; Rec. Sec., James McManus, St. Thomas.

Perth County—County President, John Hoy, Stratford.

Div. No. 1 meets at St. Mary's, alternate Tuesdays.—Pres., M. F. Burns, St. Mary's; Rec. Sec., P. J. Egan, St. Mary's. Div. No. 2 meets in C.M.B.A. Hall, Stratford.—Pres. J. J. Dolan, P.O. Box 642, Stratford; Rec. Sec., M. S. Donovan, P.O. Box 43, Stratford.

Frontenac County—County President, J. J. Behan, West Market St., Kingston.

Pres., W. J. Bryson, Kingston; Rec. Sec., J. Lynch, 76 Princess St.

Nipissing County—County President, —Frawley, Sudbury.

Pres., —Frawley, Sudbury; Rec. Sec., E. McCormack. Meets at C.O.F. Hall, 1st and 3rd Sunday, at 2.30 p.m.

Carleton County—County President, Michael Quinn, Revere House, Ottawa.

Pres., Thos. Reilly, 374 Spark St., Ottawa; Rec. Sec., Thos. Troy, Matine St., Ottawa.

THE IRISH CATHOLIC BENEVOLENT UNION OF CANADA.

(For Sketch of this Society see Catholic Almanac of Ontario for 1895).



THE next annual Convention of the Irish Catholic Benevolent Union of Canada will be held in Hamilton on the third Monday in July, 1896.

At the last annual Convention the following Officers were elected :

Grand President—C. J. McCabe, B.A., Toronto.
1st Vice-President—John Rankin, Hamilton.
2nd Vice-President—Mrs. E. M. Brown, Toronto.
Grand Treasurer—Wm. Lavoie, Paris.
Grand Secretary and Organizer—P. Shea, P.O. Box, 545, Toronto.
Auditors—E. J. Maguire and J. J. McCarthy, Toronto.

LOCAL BRANCHES.

Irish Catholic Beneficial Association, Toronto, organized January, 1889. Meets 1st and 3rd Tuesday in I.C.B.A. Hall, corner King and Jarvis Sts., at 8 p.m. Secretary, John McQuillan, P.O. Box 545.

Catholic Celtic League, Toronto, April, 1886. Al-

ternate Mondays at 8 p.m., in I.C.B.A. Hall, Bathurst St. Secretary, John Flanagan, 216 Manning Av.

St. Agnes Beneficial Society, Toronto, January, 1894 (Ladies). 1st and 3rd Monday in I.C.B.A. Hall, corner King and Jarvis Sts., at 8 p.m. Secretary, Mrs. Bertha Greer, 112 John St.

Our Lady of Good Counsel Beneficial Society, Toronto, April, 1891. Alternate Tuesdays at 8 p.m., in I.C.B.A. Hall, Bathurst St. Secretary, Miss Susie Kelly, 37 Defoe St.

St. Patrick's Beneficial Society, Hamilton, September, 1888. Secretary, John Rankin, corner King and Dundurn Sts.

Emerald Beneficial Society, Cobourg, July, 1890. Secretary, Hugh Dolan, Cobourg.

St. Mary's Beneficial Society, Cobourg, August, 1891 (Ladies). Secretary, Miss E. O'Connor.

O'Connell Beneficial Society, Port Hope, November, 1890. Secretary, M. J. O'Neill.

St. Patrick's Beneficial Society, Galt, June, 1890. Secretary, T. P. Skelly.

Sacred Heart Beneficial Society, Paris, November, 1888. Secretary, E. J. Stapleton.

Young Irishmen's Catholic Beneficial Society, Kingston, Secretary, P. Miln, care of *Canadian Freeman*.

St. Gertrude Beneficial Society, Kingston (Ladies) Secretary, Miss M. O'Neill, Sylemham St.

THE EMERALD BENEFICIAL ASSOCIATION OF CANADA.

(For Sketch of this Society see the Catholic Almanac of Ontario for 1895).



THE last annual Convention of the Grand Branch of this Society was held in Toronto, August 6th-8th, 1895. The next Convention will be held in Ottawa, September 24th, 1896.

Subordinate Branches elect their officers annually at the first Branch meeting in December.

The present Officers of

the Grand Branch are :

Chaplain—Very Rev. J. J. McCann, V.G., St. Mary's, Toronto. President—D. A. Carey, 95 Markham St., Toronto. Vice-President—Patrick Brankin, Ottawa. Secretary-Treasurer—W. Lane, 17, Hamburg Ave., Toronto.

SUBORDINATE BRANCHES.

Sarsfield No. 1—Organized 1872. President, W. I. Sullivan; Secretary, M. H. Jamieson, 407 McNab St., Hamilton. Meets 2nd and 4th Monday in C.M.B.A. Hall, Hamilton.

O'Connell No. 2—Organized 1874. President, P. J. Crotty; Secretary, W. Donnelly, 33 Carr St., Toronto. Meets 2nd and 4th Thursday.

St. Paul's No. 8—Organized 1880. President, P. Hurley; Secretary, J. Cleary, 32 Louisa St. Meets 4th Sunday in I.C.B.U. Hall, Toronto.

Davitt No. 11—Organized 1882. President, J. J. Hennessy; Secretary, T. Neville, William St. Meets 2nd and 4th Wednesday in Hall corner McCaul and Queen Sts., Toronto.

St. Peter's No. 21—Organized 1888. President, J. Haley; Secretary, J. Hickey, Peterborough.

Meets 2nd and 4th Thursday in C.M.B.A. Hall, Peterborough.

St. Peter's No. 23—Organized 1889. President, C. P. Tinto; Secretary, M. Quirk, South London. Meets 2nd and 4th Wednesday in I.O.F. Hall, London.

St. Mary's No. 24—Organized 1889. President, J. O'Heare; Secretary, P. L. Dowdall, Almonte. Meets 2nd and 4th Thursday in E.B.A. Hall, Almonte.

St. Joseph's No. 26—Organized 1891. President, N. La Marche; Secretary, J. B. Badour, Stratford. Meets 2nd and 4th Monday in C.M.B.A. Hall, Stratford.

Sarsfield No. 28—Organized 1893. President, T. T. Foran; Secretary, A. Pegg, 34 Emily St. Meets 2nd and 4th Tuesday in St. Patrick's Hall, Ottawa.

St. Cecilia No. 29—Organized 1893. President, J. Fahey; Secretary, H. T. McDonald. Meets 2nd and 4th Friday, West Toronto Junction.

St. Patrick's No. 30—Organized 1893. President, F. Coughlin; Secretary, T. E. Brown, Kinkora. Meets 1st and 3rd Friday, Kinkora.

St. Mary's No. 31—Organized July, 1891. President, J. O'Neill; Secretary, G. Podger, Lindsay. Meets 2nd and 4th Thursday, Lindsay.

LADIES' CIRCLES.

St. Patrick's No. 1—Organized December 6, 1893. President, Miss Henley; Secretary, Miss Harnett, 54 Teumseth St. Meets 1st and 3rd Wednesday in Hall, corner McCaul and Queen Sts., Toronto.

St. Helen's No. 2—Organized March 19, 1894. President, Mrs. Murphy; Secretary, Miss Marchman, 36 Defoe St. Meets 1st and 3rd Monday in Hall, corner Sheridan, Av., Toronto.

St. Cecilia No. 3—Organized 1894. President, Mrs. Kelly; Secretary, Miss H. Gunning, 57 Midland St., West Toronto.

THE KNIGHTS OF ST. JOHN.

(For Sketch of this Society see Catholic Almanac of Ontario for 1895).



OFFICERS of the Provincial Commander of Ontario, incorporated under Insurance Corporations Act of 1892 :

Grand Spiritual Adviser and Director—The Most Rev. J. Walsh, D.D., Archbishop of Toronto. Grand President—Jas. W. Mallon, Toronto. Grand Vice-President—George Kelly. Grand Secretary—Will. M. Moylan, 350 Huron St. Grand Treasurer—Jos. McEvoy. Grand Board of Trustees—T. A. Bourke, Windsor; Maurice W. Devane, Toronto. Committee on Laws and Constitutional Amendment—W. H. Cahill, Wm. Ray, T. K. Haffey, Toronto. Auditors—John J. Doyle, F. Hallman, Toronto.

COMMANDERIES IN ONTARIO.

Leo No. 2—Organized 1888, Secretary, George Kelly, 128 Elm St. Meets 1st and 3rd Sunday in Richmond Hall, Toronto.

St. Augustine No. 62—Organized 1884, Secretary, Joseph Lassaline. Meets 2nd Sunday in Mann's Hall, Windsor.
 St. Paul's No. 122—Organized 1888, Secretary, T. K. Haffey, 212 Wilton Av., Toronto. Meets alternate Tuesdays in St. Paul's Hall, Power St.
 St. Patrick's No. 212—Organized 1892, Secretary, John J. O'Reilly, 126 Chestnut St., Toronto. Meets alternate Sundays, corner McCaul and Queen Sts.
 St. Mary's 216—Organized 1892, Secretary, P. McCarthy, 505 King St. West. Meets 2nd and 4th Thursday in Cameron Hall.
 Columbus No. 219—Organized 1892, Secretary, Will. M. Moylan, 350 Huron St., Toronto. Meets 2nd and 4th Thursday in basement of St. Basil's Church.
 McBride No. 228—Organized 1893, Secretary, John Duggan, Weston. Meets 3rd Monday in Schoolhouse, Weston.
 Our Lady of Lourdes No. 233—Organized 1894, Secretary, W. A. Hodgson, 10 Bleecker St. Meets in Knights of St. John Hall, 69 Adelaide St. W., Toronto.

THE CATHOLIC ORDER OF FORESTERS.

(For Sketch of this Society see Catholic Almanac of Ontario for 1895).



This Society, which has a membership of 32,000, counts in Canada over 11,000 members in good standing. In the Province of Ontario there are forty-five Courts, of which we give the number, location, and name of Secretary. These Ontario Courts are under the jurisdiction of the Provincial Court, whose officers for 1895-96 are :

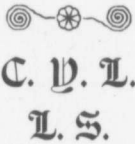
Provincial Chief Ranger—W. T. J. Lee, 21 Adelaide St. E., Toronto. Prov. Vice Chief Ranger—C. S. O. Boudreault, Citizen Office, Ottawa. Prov. Secretary—Arthur Morel, 79 McKay St., Ottawa. Prov. Treasurer—George W. Sequin, Ottawa Electric Railway, Ottawa. Prov. Trustees—John A. Chisholm, Cornwall; J. P. Bryson, Peterborough; C. P. Baby, Windsor; Vincent McCullough, Ottawa; W. E. Mullins, London.

- 150, Kingston—Secretary, Peter Milne, care of *Canada Freeman*, Kingston. 1st and 3rd Thursday, at Hotel Dieu Building, Brock St.
 187, Westport—Secretary, Michael Plunkett, Westport. 1st and 3rd Saturday, at Cobraw Hall.
 201, Toronto—Secretary, Andrew Kerr, Toronto. 1st and 3rd Thursday, at Temperance Hall.
 203, Ottawa—Secretary, John Maher, 412 Lisgar St., Ottawa. 2nd and 4th Thursday, at Foresters' Hall, Sussex St.
 213, Ottawa—Secretary, M. H. O'Connor, 448 Lisgar St., Ottawa. 2nd and 4th Thursday, at Catholic Lyceum, Nepean St.
 221, Sudbury—Secretary, Thomas Fournier, Sudbury. 2nd and 4th Wednesday (location not given).
 223, Sarnia—Secretary, Frederick Wenino, Sarnia. 1st and 3rd Tuesday, at C.M.B.A. Hall.
 225, Peterboro—Secretary, James P. Bryson, Peterboro'. 1st and 3rd Monday, at Foresters' Hall, Hunter St.
 227, Cornwall—Secretary, J. A. McCormick, Cornwall. 2nd and 4th Monday, at C.O.F. Hall.
 241, Chatham—Secretary, Edmund Dunn, Chatham. 2nd and 4th Friday, at Foresters' Hall, King St.
 242, Windsor—Secretary, Edward Shinnars, Windsor. Every Tuesday evening, at C.M.B.A. Hall.
 262, Brockville—Secretary, William Ryan, box 534 Brockville. 2nd and 4th Monday, at Comstock Hall.
 270, Ingersoll—Secretary, D. Howe, Ingersoll. 1st and 3rd Friday, at C.O.F. Hall, King St.
 282, Renfrew—Secretary, F. M. Devine, box 5 Renfrew. 2nd and 4th Monday, at La Salle Hall.
 284, Ottawa—Secretary, Norbert La Rochelle, 89 Cambridge St., Ottawa. 2nd and 4th Monday, at 54½ Wellington St.
 298, London—Secretary, W. J. Neville, 762½ Richmond St., London. 2nd and 4th Monday, at K. of P. Hall.
 304, Ottawa—Secretary, Henri St. Jacques, 401 St. Patrick St., Ottawa. 2nd and 4th Tuesday, at C.O.F. Hall, Sussex St.
 306, Prescott—Secretary, J. Dubrule, Jr., Prescott. 2nd and 4th Tuesday, at Court Rooms, Smith's Block.
 307, Orleans—Secretary, O. A. Rocque, Orleans P.O. 1st and 3rd Sunday, at Gloucester.
 321, Hintonburg—Secretary, D. L. Haymond, Hintonburg 1st and 3rd Sunday.
 330, Ottawa—Secretary, Modeste Guillet, 311 Nelson St., Ottawa. 1st and 3rd Thursday, at Foresters' Hall, 474 Sussex St.
 344, Hintonburg—Secretary, John Moylan, P. O. box 14, Hintonburg. 1st and 3rd Friday, at 132 Rochester St.
 348, Ottawa—Secretary, Wilfrid B. Labelle, 10 McGee St., Ottawa. 1st and 2nd Wednesday, at Ste. Ann's Hall.
 352, Ottawa—Secretary, L. J. Arthur Dube, 289 St. Andrew St. 1st and 3rd Wednesday, at cor. of Theodore St. and College Ave.
 355, Tweed—Secretary, William J. O'Brien, Tweed. 1st and 3rd Friday.
 356, Hastings—Secretary, P. M. Howard, Hastings. 2nd and 4th Wednesday, at C.O.F. Hall.
 363, Wolfe Island—Secretary, Edward White, Wolfe Island. 1st and 3rd Tuesday.
 370, Toronto—Secretary, Thomas Finucan, 3 Hunter St., Toronto. 2nd and 4th Thursday, at Dingman's Hall.

- 375, Hawkesbury—Secretary, Denis Harbic, Hawkesbury. 2nd and 4th Monday.
 376, Ottawa—Secretary, H. M. McClory, 295 St. Patrick St., Ottawa. 1st and 3rd Wednesday, at Forester's Hall.
 379, Pembroke—Secretary, Martin J. Legge, Pembroke. 1st and 3rd Monday.
 386, Sault Ste. Marie—Secretary, Henry Hebert, Sault Ste. Marie. 1st and 3rd Wednesday.
 394, Casselman—Secretary, Louis Rainville, S. Casselman. 1st and 4th Sunday.
 396, Moose Creek—Secretary, John Robillard, Moose Creek. 1st Sunday, at Gagnon's Hall.
 407, Arnprior—Secretary, E. F. Kelly, Arnprior. 2nd and last Wednesday.
 429, Cumming's Bridge—Secretary, Joseph Durocher, Cumming's Bridge, 2nd and 4th Wednesday.
 439, Billings' Bridge—Secretary, Thomas Foran, Billings' Bridge. 2nd and 4th Saturday.
 440, Vankleek Hill—Secretary, H. Hurley, Vankleek Hill. 2nd and 4th Friday, in Court Hall.
 454, London—Secretary, W. E. Mullins, 653 Wellington St., London. 1st and 3rd Wednesday.
 464, Marmora—Secretary, J. W. Dempsey, Marmora. 1st and 3rd Thursday, at Masonic Hall.
 476, Massey—Secretary, James Doyle, Webbwood.
 495, Smith's Falls—Secretary, James A. Noonan, Smith's Falls. 1st and 3rd Tuesday.
 499, Alexandria—Secretary, Geo. J. Harrison, Alexandria. 2nd and 4th Monday, at School Room.
 517, Mattawa—Secretary, George J. Vollin, Main St., Mattawa. 1st and 3rd Monday, at Meindle's Hall.
 350, Woodstock—Secretary, Donald J. McDonald, Woodstock. 2nd and 4th Tuesday.

THE CATHOLIC YOUNG LADIES' LITERARY SOCIETY.

(Organized November 6th, 1890.)



OBJECT—To furnish means for the religious, moral, intellectual and social improvement of its members; to encourage individual home study on systematic lines.

Open meetings during the season are held at stated intervals to which the friends of the Society are invited.

Regular meetings are held in St. Patrick's

Hall, McCaul Street, every second Monday evening, at eight o'clock.

Any Catholic young lady of good character who has reached her seventeenth year may become a member.

Any lady may become an Honorary Member for life on payment of a fee of five dollars. The Officers for 1895-6 are:

Spiritual Director—Very Rev. Father Wynne, C.S.S.R., Hon. President—Mrs. W. Kavanagh, Pres., Miss A. Lane. Vice-Pres., Miss N. Kelly, Rec. Sec., Miss M. Lawlor. Treas.—Miss M. Regan, Librarian—Miss K. O'Rourke. Cor. Sec.—Miss M. A. Moran.

Honorary Members—Lady Smith, Mrs. E. O'Keefe, Lady Thompson, Mrs. Hugh Ryan.

ALPHABETICAL LIST OF THE ARCHBISHOPS, BISHOPS AND PRIESTS IN ONTARIO.

ARCHBISHOPS.

Walsh, The Most Rev. John; residence, Toronto.
 Cleary, The Most Rev. Jas. Vincent; residence, Kingston.
 Duhamel, The Most Rev. Jos. Thomas; residence, Ottawa.

BISHOPS.

Dowling, The Right Rev. T. J.; residence, Hamilton.
 Lorrain, The Right Rev. N. Z.; residence, Pembroke.
 Macdonell, The Right Rev. Alex.; residence, Alexandria.
 O'Connor, The Right Rev. D.; residence, London.
 O'Connor, The Right Rev. R. A.; residence, Peterboro'.

PRIESTS.

Alexis, O. M. (O.L.L.), Hintonburg.
 Alf, Paul, O.S.F. (Lon.), Chatham.
 Allain, L. A. H. (Tor.), St. Catharines.

Allard, J. O. F. (Ott.), Bouchette, P.Q.
 Allard, T. (Ott.), Monte Bello, P.Q.
 Andrieux, P. (Lon.), Dover South.
 Antoine, A. (Ott.), Univ., Ottawa.
 Arnauld, A. (Ott.), Lac Ste. Marie, P.Q.
 Arpin, L., S.J. (Pet.), Fort William East.
 Artus, V., S.J. (Pet.), Garden R'vr.
 Audran, P., S.M. (Ott.), Cyrville.
 Aylward, T. (Lon.), Pt. Lambton.
 Aymans, Hubert, C.R. (Ham.), St. Agatha.
 Barrette, Jos. (Pon.), Maynooth.
 Beaudoin, A. (Pet.), Wickwemikong.
 Bayard, Jos. (Lon.), Sarnia.
 Beauchamp, P. (Ott.), Ste. Ann's, Ottawa.
 Beaudoin, J. E. (Tor.), Lafontaine.
 Beaudoin, L. (Lon.), Walkerville.
 Beausoleil, A. (Ott.), Casselman.
 Bechar, A. (Lon.), McGregor's.
 Bedard, P. (Ott.), Lefavre.
 Beila, F. X., C.R. (Ham.), Berlin.

Belanger, J. P. (Ott.), St. Andre
 Avellin, P.Q.
 Belanger, D. (Ott.), St. Philippe
 d'Argenteuil, P.Q.
 Bellemare, J., O. M. L. (Pon.),
 Mattawa.
 Benoit, H. (Ott.), St. Jean Baptiste,
 Ottawa.
 Bergin, V. Rev. Wm. (Tor.),
 Weston.
 Bernache, A., O.M.L. (Pon.), Mattawa.
 Bertrand, P. (Ott.), Masham Mills
 (retired).
 Berube, O. (Ott.), L'Original.
 Bloem, Eugene (Pet.), North Bay.
 Bondi, L. (Ott.), Macindale, P.Q.
 Boisseau, M. (Ott.), St. Andre
 Avellin, P.Q.
 Boisrame, P.Q. (Ott.), Un. Ottawa.
 Bonaventure, O. M. C. (Ott.), Hintonburg.
 Boubat, B. London (invalided).
 Bouchet, A. (Ott.), Notre Dame
 de Montfort, P.Q.
 Bouffand, L. (Tor.), Barrie.

* The name of the diocese is bracketed and abbreviated—Ott., Ottawa; Al., Alexandria; Ham., Hamilton; K., Kingston; Lon., London; Pet., Peterboro'; Tor., Toronto; Pon., Vicariate Apostolic of Pontiac.

† All post offices in this list are in the Province of Ontario, except these marked P.Q., Province of Quebec.

- Boulet, O. (Ott.), St. Isidore de
- Prescott.
- Bouillon, G. (Ott.), Archiepis-
copal residence, Ottawa.
- Brady, R. (Ham.), Hamilton.
- Brady, M. J. (Lon.), Woodstock.
- Brault, Jos., S. J. (Pet.), Garden
River.
- Brennan, P. (Lon.), St. Marys.
- Brennan, J., asst. (K.), Prescott.
- Brennan, L., C.S.B. (Tor.), St.
Basil's, Toronto.
- Bretherton, C. E. (Pet.), Downey-
ville.
- Bridonneau, J. B. (Ott.), Cyrville.
- Brohman, Geo. (Ham.), Formosa.
- Brunet, A. (Pon.), Portage du
Fort, P.Q.
- Brunette, F. (Ott.), Mayo, P.Q.
- Browne, V. Rev. Jos. (Pet.), Douro.
- Buckley, P., C.S.B. (Ham.), Owen
Sound.
- Burke, H. T. (Ham.), Oakville.
- Campeau, L. N. (Ott.), Archi-
episcopal residence, Ottawa.
- Campbell, D. A. (Al.), Cornwall.
- Campbell, K. Ven. Archdean-
con (Tor.), Orillia.
- Cantillon, C. (Tor.), Vroomanton.
- Carberry, Jas. (Tor.), St. Mary's,
Toronto.
- Carey, Thos. (K.), Brewer's Mills.
- Caron, H., (Pet.), Chapleau.
- Caron, T. H. (Ott.), Clarence Creek.
- Carson, A. (K.), Belleville.
- Casey, Very Rev. D. J., Arch-
deacon (Pet.), Peterboro'.
- Cassidy, O. M. C. (Ott.), Hinton-
burg.
- Cesbrou, A., S.M. (Ott.), Arundel,
P.Q.
- Chaborel, P., O.M.I. (Ott.), Uni-
versity, Ottawa.
- Chaine, A. M. (Pon.), Arnprior.
- Chamberland, M. (Ott.), Suffolk,
P.Q.
- Champagne, I. (Ott.), Gatineau
Point, P.Q.
- Charland, J., (Ott.), St. Jean Bap-
tiste, Ottawa.
- Charlebois, G. (Ott.), Oblate Schol-
asticate, Ottawa.
- Cherlain, J. (Ott.), Thurso, P.Q.
- Chatillon, P. (Ott.), Eardley, P.Q.
- Chattier, C.S.B. (Tor.), St. Mich-
ael's College, Toronto.
- Chevrier, J., O.M.I. (Ott.), Mani-
waki, P.Q.
- Cicciari, G. (K.), Erinsville.
- Coderre, E. (Ott.), St. Anne de
Prescott.
- Collin, J. (Tor.), Midland.
- Cole, T. (Ott.), Our Lady of Good
Counsel, Hintonburg.
- Collins, J., C.S.B. (Lon.), Sandwich
Collins, Jas. (K.), Cathedral,
Kingston.
- Collins, T. (Pet.), Brighton.
- Connelly, M. (Pet.), Hastings.
- Connelly, Jas. (K.), Frankford.
- Connelly, J., S. J. (Pet.), Ft. Arthur.
- Connelly, J. (Lon.), Ingersoll.
- Constantineau, A. (Ott.), Dawson.
- Constantineau, H., O.M.I. (Ott.),
St. Joseph's, Ottawa.
- Conway, P. (Pet.), Newwood.
- Corbett, A. (Ott.), Faustlin, P.Q.
- Corbett, G. (Al.), Cornwall.
- Corcoran, J. (Ham.), Teeswater.
- Corcoran, P. (Lon.), La Salette.
- Corkery, P. (Ott.), West Huntley.
- Cosgrove, P. (Ham.), Elora.
- Cote, J. H. (Ham.), Hamilton.
- Coty, J., C.S.B. (Lon.), Sandwich.
Cote, L. A., S.J. (Pet.), Massy Stn.
- Courtois, J. C. (Lon.), Drysdale.
- Coutlée, A. O. M. I. (Ott.), Uni-
versity, Ottawa.
- Coyle, P. (Tor.), Dixie.
- Craven, J. J. (Ham.), St. Patrick's,
Hamilton.
- Crinnon, J. E. (Ham.), Dunnville.
- Cruise, J. M. (Tor.), St. Helen's,
Brookton.
- Crespain, J., C.S.B. (Tor.), Toronto.
- Cummins, M. (Lon.), Bothwell.
- Cushing, D., C.S.B. (Lon.), Sand-
wich.
- Dacier, E. (Ott.), Fournier.
- David, C., O.M.I. (Ott.), Univer-
sity, Ottawa.
- Davis, Thos. (K.), Madoc.
- Deguire, J. C. W. (Ott.), Archi-
episcopal residence, Ottawa.
- DesSaunhac, P. (Al.), Cornwall.
- Desjardins, A. (Ott.), Labelle, P.Q.
- Desaulniers, A. L. (Pet.), Sturgeon
Falls.
- Deslauriers, C. (Ott.), Conception,
P.Q.
- Devine, F. M. (K.), Osceola.
- Dixon, N. (Lon.), Ashfield.
- Doherty, J. (Ham.), Arthur.
- Donovan, J. (Pon.), Pembroke.
- Dowdall, P. S. (Pon.), Eganville.
- Downey, D. (Lon.), Stratford.
- Drolet, J. A., S.J. (Pet.), Wick-
wemikong.
- Dube, J. (Ham.), Arthur.
- Ducharme, B. (Ott.), Clarence Crk.
- Duffy, F. W. (Tor.), Orillia.
- Duffus, C. J. (K.), Perth.
- Dufresne, S., S.J. (Pet.), Byng
Inlet.
- Duhauf, A. E. (Ott.), Univ., Ottawa.
- Dumortier, F., S.J. (Ham.), Guelph.
- Dumonchelle, A. B., C.S.B. (Lon.),
Assumption Col., Sandwich.
- Dunn, J. (Ott.), Richmond.
- Dupret, (Lon.), London, invalidated.
- Duoyer, L., S.M.S.L.C. (Ott.),
Nominique, P.Q.
- Duranand, L., S.J. (Pet.), Wick-
wemikong.
- Duserre-Telmon, P. (Ott.), Yank-
leek Hill.
- Duvic, J. M., O.M.I. (Ott.), Oblate
Scholasticate, Ottawa.
- Egan, V. Rev. J. J. (Tor.), Barrie.
- Elena, V. Rev. L. (Ham.), Mild-
may.
- Fafard, F. X., O.M.I. (Pon.),
Albany, Hudson Bay, P.Q.
- Farrelly, Rt. Rev. Mgr. J. (K.),
Belleville.
- Feeney, J. J. (Ham.), Brantford.
- Ferguson, M., C.S.B. (Lon.), Sand-
wich.
- Ferreri, V. (Pon.), Vinton, P.Q.
- Ferron, O. (Ott.), Wendover.
- Ferron, T. (Pet.), Sturgeon Falls.
- Fink, B., O.C.C. (Tor.), Falls V.w.
- Fitzpatrick, M. F. (Pet.), St. Peter's
Cathedral, Peterboro'.
- Fitzpatrick, T. (Al.), St. Raphael.
- Flannery, W., D.D. (Lon.), St.
Thomas.
- Fleming, T. (Pet.), Bracebridge.
- Fleming, John (K.), Tweed.
- Foster, S. (Ham.), New Gerny.
- Foley, J. (Ott.), Fawcettton, P.Q.
- Foley, D. F. (Ott.), Almonte.
- Forget, A. (Ott.), St. Sixte, P.Q.
- Forget, J. U. (Ott.), Perkin's
Mills, P.Q.
- Forhan, J., S.J. (Pet.), Schreiber.
- Forster, D. (Lon.), Parkhill.
- Fox, Wm. (Al.), Lochiel.
- Frachon, F. X., C.S.B. (Tor.), St.
Michael's College, Toronto.
- Francœur, J. L. (Ott.), retired,
Casselman.
- French, F. (Pon.), Mt. S. Patrick.
- Proc. M., O.M.I. (Ott.), Univer-
sity, Ottawa.
- Gahan, N. (Lon.), Lucan.
- Gallagher, E. J. (Tor.), Pickering.
- Gapiban, J. (Ott.), Notre Dame
de Montfort, P.Q.
- Garon, P. (Ott.), St. Donat, P.Q.
- Gascon, J. (Ott.), Grenville, P.Q.
- Gauthier, A. (Ott.), St. Albert.
- Gauthier, Very Rev. C. H. (K.),
Brookville.
- Gauvreau, E. (Ott.), St. Jean Bap-
tiste, Ottawa.
- Gauvreau, G. (Ott.), University,
Ottawa.
- Gay, C. (Ott.), Gracefield, P.Q.
- Geary, M. J. (Tor.), Apto.
- Gehl, J. (Ham.), St. Clements.
- Gendreau, P. E., O. M. I. (Pon.),
Mattawa.
- Georgel, P., O.M.I. (Ott.), Hull, P.Q.
- Gervais, H. (Ott.), Univ., Ottawa.
- Gibbons, J. (Tor.), Penetangu-
ishene.
- Gibney, H. J. (Tor.), Alliston.
- Gibra, L. (Tor.) De La Salle, Tor-
onto.
- Gnam, John (Lon.), Hesson.
- Gnam, P. (Lon.), Wyoming.
- Gohiet, F., O.M.I. (Ott.), Univer-
sity, Ottawa.
- Grandfils, J. B., O.M.I. (Ott.), Hull,
P.Q.
- Grannoyer, F., C. S. B., (Ham.),
Owen Sound.
- Grogan, S., C. S. S. R. (Tor.), St.
Patrick's, Toronto.
- Groulx, E. (Ott.), Archiepiscopal
res., Ottawa.
- Guay, J. (Ott.), Ripon, P.Q.
- Gueguen, M. (Ott.), Maniwaki,
P.Q.
- Gueguard, J., O.M.I. (Pon.), Al-
bany, Hudson Bay, P.Q.
- Guillan, A. (Ott.), St. Felix de
V. Cheneville, P.Q.
- Guinane, J. J., C. S. B. (Tor.), St.
Michael's College, Toronto.
- Haley, P. (Ham.), Acton.
- Hahn, M. (Ham.), Carlsruhe.
- Halter, J., C. E. (Ham.), Berlin.
- Hamel, P., S. J. (Pet.), Sudbury.
- Hand, J. L., (Tor.), St. Paul's, Tor-
onto.
- Harpois, M., O.M.I. (Ott.), Oblate
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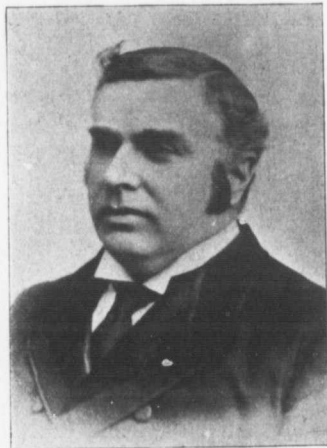
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SOME EVENTS OF 1895.

Sir John Thompson, Premier of the Dominion of Canada, died suddenly in Windsor Castle, London, December 12th, 1894, after he had just been sworn in as a member of the Queen's Privy Council and was about to take luncheon with the Marquis of Ripon and others.

The Queen, who was greatly affected by



SIR JOHN THOMPSON.

the sad news, placed upon the bier, herself, two funeral wreaths. She commanded the body to be taken to Canada in the war ship *Blenheim*. The same honors were shown the dead statesman as would have been given to a member of the Royal Family. A public funeral was given the lamented Premier in Canada.

Archbishop O'Brien, of Halifax, was honored by a gift from Her Majesty of a magnificent cope—executed to the Queen's order by the Lorotto Nuns of Dalkey. The gift is in recognition of the respect paid by the Archbishop and clergy on the occasion of the obsequies of the late Sir John Thompson, Prime Minister of Canada.

S. Joseph's Convent, St. Alban's Street, Toronto, has been enlarged by the addition of a handsome chapel. The stained windows are being supplied by the Dominion Stained Glass Co., Adelaide St. W., Toronto. The same firm have the contract for the windows of S. Michael's Church, Cobourg.

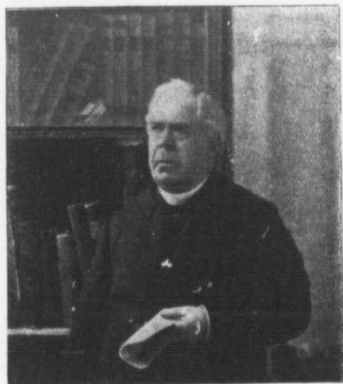
The Most Rev. Louis Philippe Adelard Langevin, Archbishop of the Diocese of St. Boniface, was born August 23rd, 1855, at St. Isidore, Laprairie Co., Quebec. He was ordained to the priesthood in 1881, at the Church of the Good Shepherd, Montreal, pronouncing his perpetual vows as an Oblate of Mary Immaculate. He was assigned to the Church of S. Peter, at Montreal, and shortly after was made director of the Seminary at Ottawa.

After some years he became Superior of the Missions in the Northwest, and pastor of S. Mary's Church, Winnipeg. He succeeded the late Archbishop Tache in 1895.



THE MOST REV. A. LANGEVIN.

Monsignor Rooney, V.G., Parish Priest of S. Mary's Church, Toronto, died on the 27th December, 1894, at his residence on McDonnell Square. Father Rooney was ordained priest in 1857, and had occupied the most important positions in the Diocese,



THE RT. REV. F. P. ROONEY, V.G.

being administrator during the absence of Archbishop Lynch in Rome, and also upon his demise. He was connected with the Separate School Board during his long residence in the city, occupying the position of Chairman.

Mrs. Mary A. Sadlier, the gifted and beloved authoress, was awarded the Laetare Medal for 1895, by the University of Notre Dame. The presentation was made in the



MRS. M. A. SADLIER.

drawing-room of the Archbishop's palace, April 1st, and was presided over by His Grace the Archbishop of Montreal.

Very Rev. W. R. Harris, Dean of St. Catharines, celebrated in June last the twenty-fifth anniversary of his ordination to the priesthood. Addresses were presented on the occasion from the priests of the Archdiocese of Toronto, from the parishioners, and from the Dean's Protestant admirers in the Niagara District. During the year the

Dean has published a history of the Catholic Church in the Niagara Peninsula, his second contribution to the historical records of the Church in Canada.

The Very Rev. Edward Cassidy, Dean of Toronto and Rector of S. Helen's Church, Brockton, after an illness of about fifteen months, borne with much patience and



VERY REV. DEAN CASSIDY.

resignation, died on Sunday, March 3rd, 1895, in his fiftieth year. Dean Cassidy was educated at S. Michael's College, finishing his theological course in the Montreal Seminary. He was ordained priest in 1868.

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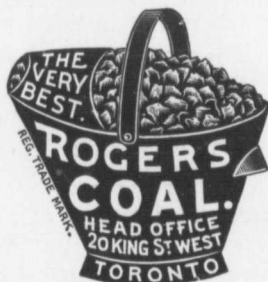
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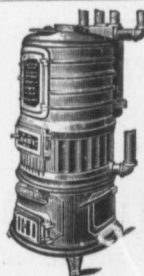
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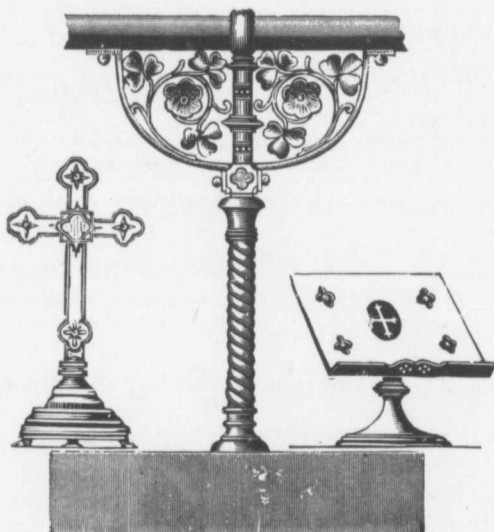
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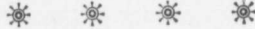
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