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# The Catholic Register.

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VOL. X. No. 5

TORONTO, THURSDAY, JANUARY 30, 1902

PRICE FIVE CENTS

## Catholics of Halifax Enter Solemn Protest

(Halifax Herald, Jan. 23.)

The disagreeable weather of last night did not interfere with the attendance at the meeting of Catholics in St. Mary's hall, to protest against the offensive declaration in the oath of accession to the British throne. By eight o'clock the hall was thronged. Every seat upstairs and down-stairs was occupied, and a great many were obliged to stand at the doors and in the aisles. Among those present were His Grace Archbishop O'Brien, who presided, Rt. Rev. Monsignor Daly, Rev. Dr. Walsh, Rev. Fathers McCarthy, Moriarty, Collins, Young and Kinsella, ex-Governor Sir M. B. Daly, Mr. Justice Meagher and Hon. I. O. Power, speaker of the senate. The meeting was organized by calling Archbishop O'Brien to the chair and choosing Alexander McNeill as secretary.

### THE CHAIRMAN'S REMARKS.

His Grace Archbishop O'Brien, in calling the meeting to order, and in explaining its object, said in effect: "We have met here to-night to protest emphatically against the further continuance of a declaration, blasphemous in itself, most insulting to nearly one-half of the people of this Dominion, and painful, as we must suppose, to the sovereign who is forced to echo the unholy hates, and the base calumnies, veiled though they be, of an evil age. For the declaration to the oath of accession is all this. And yet, as a means to secure a Protestant succession it is as inadequate in its precautions, as it is offensive in its phraseology. 'Turk, Jew or Athiest' could take it with a safe conscience, but not a High Church Anglican, nor a religious-minded Presbyterian."

Our business, however, is not with this aspect of the question. If there really exists to this day any Protestants of high or low estate, whose mental attainments, and moral qualities are akin to those of the framers of the declaration, whilst we may pity their ignorance, we shall not begrudge them the pleasure of their thoughts, but we

### SHALL MOST STRENUOUSLY OBJECT

to the public expression of them. Much more keenly shall we resent being dubbed idolaters by those to whom we wish to be loyal. In the hearts of free Canadians, loyalty is not—as in the hearts of Englishmen—a blind traditional sentiment of devotion to a person, or a dynasty; it is rather a reasonable, as well as a reasoned adherence to a principle. Its continuance is contingent on the verification of that principle. Invidious distinctions will kill it as effectually as overt acts of injustice.

Now the declaration to the oath of accession singles out, altogether unnecessarily, and in insulting language, certain doctrines of the Catholic Church for condemnation. It is no palliation to say that the declaration is rarely made; even once is too often. Nor can we accept the plea that it is

only a "matter of form," devoid of significance. This would be an excellent reason for abolishing it, but it is scarcely one for its retention. The faith of the Catholics is dearer to them than their lives; an insult to it is more keenly felt, and promptly resented than a personal one, or than some curtailment of their just liberty. Two years ago we were told that England was waging war on the Boers to vindicate

### THE CIVIL RIGHTS OF CATHOLICS.

Let the minister who made this assertion be assured that no such resentment as existed in the minds of millions of Catholics, against the blasphemous of the declaration, was felt by them against the government of the Transvaal. He, at least, knows something of the feelings prevalent in Canada regarding that oath. Our Parliament spoke with no uncertain sound.

There may be to-day, as there were in 1773, cabinet ministers, so enveloped in their childish egotism, so insular in their mental equipment, and so arrogant in spirit, as to be incapable of learning a lesson, or of realizing the import of a national warning, such as that administered by our Parliament. But the Minister for the Colonies is not one of these. His ear can catch, and his mind can realize, the significance of the low murmurings of disapproval, as well as that of our louder cry for redress. He knows that Imperial Unity must have for its corner-stone equal justice, and that colonial co-operation cannot be secured so long as the religion of nearly one-half the population is singled out by the Sovereign for condemnation and insult.

Now the purpose of this meeting is to pass resolutions expressive of our sense of injury, and to protest against any form of oath or declaration which may single out any doctrine of our church, and to transmit them to the Secretary of State for the Colonies. Our action is in the best interests of national peace and unity, and strong in the knowledge of the justice of our cause, we claim for, and shall insist on, official respect of our religious convictions as a condition of our co-operation.

### THE FIRST RESOLUTION.

Sir Malachi Daly then rose to move the first resolution, which was as follows:

"Resolved, That the Catholics of Halifax, Nova Scotia, in meeting assembled protest emphatically against the insult offered to their dearest religious convictions in the Declaration to the Oath of Accession, and as loyal Canadian subjects of the Empire keenly resent both the offensive assertions and insinuations contained therein."

Like His Grace, Sir Malachi said, he was pleased with the large attendance. The purpose of the meeting was one that appeared to him to appeal so directly to the favor of all fair-minded men—no matter to what creed or religious denomination they may belong—that he did not think it necessary to speak at any great length in asking the meeting to adopt the resolution he had the privilege to submit. The subject has been so fully and frequently discussed and all are so well acquainted with it that no very extended explanations are required. All are aware that by the act of settlement (1700), the bill of rights, and other imperial acts the succession to the British throne is strictly limited to Protestants. The act of settlement enacts that "whoever shall hereafter come to the possession of this crown shall join in communion with the Church of England as by law established." The oath to be taken at the coronation (1. W. & M., Cap. 6) (1689), further secures the Protestant succession. By it the sovereign is called upon to swear "That you (he) will to the utmost of your (his) power maintain the laws of God, the true profession of the gospel, and the Protestant reformed religion established by law."

Now it is desirable that it should be distinctly understood that it is not these requirements of the law that we desire to take exception to, nor do we wish to question the Protestant succession in any way secured by those laws. Our grievance, for such it undoubtedly is, arises from the fact that at his or her accession or before the first opening of Parliament the sovereign is required by an act of 1689, chapter II., to make a solemn declaration which in its terms is most offensive and insulting to the dearest convictions of all Catholics.

### THE ACCESSION OATH.

That we may have a full understanding of what we so earnestly protest against, he would read that declaration:



MADONNA AND CHILD.

"I—A. B., King of Great Britain and Ireland, Defender of the Faith, do solemnly and sincerely in the presence of God profess, testify and declare that I do believe that in the sacrament of the Lord's Supper, there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever; and that the invocation of the Virgin Mary or any other saint and the sacrifice of the Mass as they are now used in the Church of Rome are superstitious and idolatrous; and I do solemnly in the presence of God, profess, testify and declare that I do make this declaration and each and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever, and without any hope of such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope or any other persons or power whatsoever should dispense with or annul the same, or declare that it was null and void from the beginning."

### DOCTRINES MOST SACRED

Here we find an abjuration of doctrines that we Catholics hold most sacred—transubstantiation, the Holy Sacrifice of the Mass, the invocation of the Saints. Moreover, the relative honor we give to the Blessed Virgin Mary is called adoration—and these are stigmatized as superstitious and idolatrous.

He was not going to try to picture or inflame the feelings of sorrow and indignation which the mere recital of this declaration must necessarily evoke. He could judge of them by his own, and they are painful in the extreme. Others who may differ with us can imagine what our feelings must be by thinking of what would be their own, were any articles specially dear to their particular creed singled out for such an abjuration as this.

### INSULTING AND UNNECESSARY.

He believed this declaration to be not only obnoxious and insulting in

its language and unjust in its statements and insinuations, but it is also uncalled for and unnecessary. One would think that the Protestant succession was sufficiently secured by the laws he had referred to, without any declaration whatever, but supposing any such to be at all desirable it is not easy to understand why it should not be confined to a simple declaration of the Protestant Faith, or of "communion with the Church of England as by law established," and not made offensive by an abjuration of the particular tenets of any other church.

It is against this declaration that we now most earnestly protest. When we consider the fairness—the simple justice and righteousness of what we ask it seems strange that the representations and protests that have been already made in the press, on public platforms and in parliament itself have not as yet been acceded to, but a strong and increasing public opinion in favor of our claim by no means confined to Catholics alone, but shared in by numberless Protestants as well, how this offensive declaration, which must eventually prevail and bring about the desired result.

### THE CATHOLIC APPEAL.

We appeal to the sense of justice and wisdom of His Majesty's Government and Parliament that so many millions of British subjects may be relieved from the reproach that such a declaration is intended to convey. The loyalty of the thousands of Catholics who are in arms and prepared to die in the cause of their King and country demands that they may no

longer be subject to the pain and humiliation of being told that any articles of their Faith are superstitious and idolatrous. We know and fully appreciate the compliment that, owing to the increased strength and national importance of the colonial portion of the British Empire, an addition has been made to the royal titles of His Majesty so as to have a reference to His Majesty's dominions beyond the seas, may it not be possible and reasonable to hope that a fresh lustre may be still further added to the dignity of the imperial crown by abolishing an antiquated and useless formula, obnoxious as it is to millions of His Majesty's loyal and devoted subjects.

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### MR JUSTICE MEAGHER

Mr Justice Meagher had much pleasure in seconding the resolution moved in such forceful and eloquent terms by Sir Malachi Daly. But his pleasure was tinged with regret that it should be necessary on the part of Catholics to protest against this obnoxious declaration which obliges his Majesty to bear false witness against a large proportion of his loving subjects. One would suppose that the British Government from a spirit of fairness, and a sense of what was just and right towards us, as loyal and devoted sons of the empire, would without request or remonstrance from us eliminate this insulting and blasphemous declaration, from the proceedings connected with His Majesty's accession to the throne. He would not attempt to explain the origin or history of this declaration further than to say that it was the offspring of bigotry and cruel intolerance, that it owes its existence until to-day to an insolent contempt for the feelings and rights of the Catholics of the empire. We recognize to the fullest extent the right of the British Parliament to enact laws affecting Catholics as well as other subjects of the empire. But we claim an equal footing under such laws, and we emphatically deny its right, as the Parliament of a Christian nation, to maintain as it does by leaving this declaration untouched, a gross libel upon our most cherished religious conviction. Let us

### LOOK FOR A MOMENT

at the situation. We believe the holy sacrifice of the Mass is the one great supreme act of religious worship. We believe firmly in its Divine origin;

## Cork International Exhibition

(Written for The Catholic Register.)

Last week Mr. C. R. Devlin, ex-M.P. and present Canadian Emigration Agent in Ireland, paid a visit to Ottawa. The purpose of the journey was to consult with the Government of Canada regarding the participation of this Dominion in the great International Exhibition to be held in the City of Cork this summer. The Exhibition will last from the first of May to the first of November, and is expected to be an epoch-making event as far as Ireland and her industries are concerned. As representative of Canada Mr. Devlin has performed an immense amount of most beneficial work in the Old Land, and his keen judgment, as well as his intimate knowledge of the existing circumstances over there, suggested to him the importance of having Canada better known in Ireland and Ireland better known to Canadians. It is with no small degree of pleasure that I have gleaned from very reliable sources that the Government of this country will act most handsomely in the matter. It is quite possible, when the House meets, that a sum of \$25,000 will be asked, for the purpose of securing a fitting representation of Canada at Cork.

It is certainly unnecessary that I should dwell upon the paramount importance of such a course. It is self-evident to all that the results must be mutually beneficial for Ireland and for Canada. This most praiseworthy action leads me to the consideration of a couple of questions that may not prove untimely. Apart from the accurate and extensive information regarding Ireland that Mr. Devlin has, since his appointment to his present office, supplied our Canadian authorities, it is a well-known fact that the Premier has taken a deep interest in the industrial as well as general prosperity of that country—especially since his visit to the Island a few years ago. In view of all this I will not encroach on space, to a brief extent, in order to write a few lines regarding Mr. Devlin's position, and then a paragraph or two concerning the importance of an exhibition held in a city like Cork.

When first Mr. Devlin went to Ireland, as representative of our Canadian Immigration Department, it was generally rumored that his purpose was to induce Irishmen to leave their native country. This was a very mistaken idea, as subsequent events have already proven. In all his lectures throughout Ireland, and in all his expressions, public or private, Mr. Devlin insisted that, when possible, the Irishman should remain at home, and help to swell the population and influence of his own country. But, whenever emigration became a necessity, his aim was to turn the current in the direction of Canada, by making this country and all its prospects and advantages known to a people who had scarcely ever heard of the Dominion. The position was a delicate one, and it demanded tact as well as ability. Mr. Devlin's well-known principles regarding Irish politics placed him, individually, above all suspicion, while his manly and untiring efforts soon made it clear that another true friend of the Irish race had landed in Ireland, and that he came there as the envoy of a country and of a government that ever extended the bands of welcome and of practical friendship across the Atlantic. The results of the last year alone, as far as emigration to Canada is concerned, should suffice to stamp Mr. Devlin's mission as a success, while setting the seal of wisdom upon the action of the Government that created such a beneficial office and selected such a competent incumbent to fulfill its duties.

I will not dwell to any greater length upon this phase of the subject. Besides, a friendship, dating from childhood, originating in mutual ideas and cemented by mutual attachments, might lead me to unwarranted length were I to put down all I know of Mr. Devlin and his talents, as well as his patriotic attachment to the cause of Ireland and his undying love for this country—the land of his birth and of his future. I will turn at once to the consideration of an exhibition held in the City of Cork, participated in by Canada, and the probable results that the future may derive from such a combination of events.

In the first place Cork—or Queenstown—is the nearest Irish port to Canada, it is the most important centre in the South of Ireland, it is easier of access to the outside-world than any other city in Ireland, and it is the gateway to the most attractive and historically interesting section of Munster, and its wealth of scenery and its glorious galaxy of memories. Not only will the best and most needful of Irish industries be brought before the eyes of the commercial world; not only will the people of Ireland be afforded an opportunity of judging of Canada by

the exhibits she will display; but an intercourse may receive its impetus that cannot eventually be otherwise than a boon to the people at home and a blessing to the people from abroad. New markets for some of our products may be found, new fields of expansion may be afforded, in return, for the too slowly and too interruptedly developing industries of Ireland. The mutual association, necessitated by the influx of Ireland's inhabitants to the City of Cork, during these few summer months, and the presence there of not a few citizens of Canada cannot but prove a link of union between the two countries.

Then, behind all these commercial considerations, rises up that of closer acquaintanceship with the attractions that nature has lavished on the Old Land. If the tide of Irish Emigration may be turned, to an even greater extent than during the past year, from the United States and Australia, towards Canada on the other hand the tide of Canadian summer travel may be diverted, to a considerable degree, from the Continent towards the beauties and charms of Ireland. Cork itself is a city of magnetic influence upon the stranger; and Cork is the portal to that splendid avenue of Irish scenery and Celtic memorials that extends from the surges of Atlantic back to the fountains of the Lee. Within easy reach of Cork are places immortalized in song, heavy with legends and aglow with the gleams of history. Shandon, with its bells, that Father Prout has left eternally ringing,

"On the pleasant waters of the River Lee."

Blarney, with its moss-covered castle and its legendary stone; the wild passes of Celman-eigh, where the

"Several rocks resemble

"Fragrance of a frozen sea."

Glengariff, with all its delightful mountain scenery; Gangane Barra, immortalized by the poet Callanan; Killarney, with Grace and Terror; Taio and the Eagle's Nest; "Innisfallen's ruined shrines, the shattered glories of Muckross Abbey, the seven Churches of Glendalough; Kate Kearney's famous cottage; the whole of that glorious and fairy-haunted region where—

"Angels fold their wings and rest, In this Eden of the West;"

In a word, the most magnificent and the most charming scenery on the continent of Europe, all spread out behind Cork and form a background of indescribable beauty, where the tourist can revel in delights such as no other section of the Old World can afford. For as Davis truthfully wrote, away back sixty years ago, "for the soul that loves nature and grandeur, and beauty—and with such alone do the mountain spirits walk—the passes of Glunmaire and of Farnmore are as deep as Chamouril, and Cara Thual and Sleive Donard are as near the lightnings as Mont Blanc."

I will write no more, for the present, on this inviting subject; but I cannot refrain from drawing attention to the wisdom of a Canadian Government that takes such a practical way of benefiting the land and the race from which some of this country's foremost and most important citizens have sprung, and it is well, that in the order of things, such generosity should ultimately result in a permanent benefit to Canada herself.

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She chose for her cell a hollow oak tree, hence called Killdara or Kildare, and here she founded the first Irish nunnery. She died in the year 528.

At a Synod held near Kildare, says an old legend, during the lifetime of the Saint, one of the Fathers declared that he had seen a vision, and that the Blessed Virgin would on the morrow appear among them.

Canada and Ireland

The following appears in The Dublin Freeman's Journal.

Sir--In a recent issue of The Freeman's Journal were reproduced articles of The London Globe and St. James' Gazette, both commenting in severe terms on the presence of the Canadian Premier and two colleagues at a luncheon given in honor of Mr. Redmond, and at his subsequent meeting at Ottawa.

You are aware that there was a time -- and not so long ago -- when Canada was governed by statesmen residing in London, and that the administration machinery of that day did not operate smoothly -- the oil of justice was wanting.

The sorrows and sufferings of Ireland are felt in every portion of the Empire, and Canadians are not prepared to accept as a pretext for the prolongation of such sufferings the bold and false statement that Irishmen are unfit to administer the affairs of their own country.

and no Cabinet since Confederation in 1867 has been considered complete without a representative Irishman. Mr. Redmond went to Canada as the envoy of Ireland, as the champion of the great truth that the men who are able to shape the destinies of other countries are able and ought to be allowed to direct the affairs of their own.

Mr. Redmond's views on the war. What about Mr. Morley? We all know what his views are, and if he went to Canada would it be Sir Wilfrid's duty to shut the door in his face? Nonsense; and any way our friends on the other side of the sea -- if the conflicting views of their writers, the divergent statements of some of their leaders; the oppressive silence of others; the outspoken criticisms of many, offer an indication of the state of things -- would do well to establish order in their own house before undertaking to regulate the views of Mr. Redmond in regard to the war or any other subject.

If Sir Wilfrid Laurier has the right to send men and money to help the Empire, he is also well within his right in venturing an opinion on what is good for an important portion thereof. He has more than the mere right; he has the mature experience which is so necessary to advise well in a matter of such importance; and, therefore, he acted wisely in going to Mr. Redmond's meeting.

help the particular party in power he may be fighting. For many years Sir Wilfrid was the leader of an opposition, and on no occasion did he come to the rescue of his enemy. The greater the latter's plight and trouble the more sunny became his smile, and I cannot recall that he ever advised his followers to pull coals out of the opponents' fire or approved of their course when they did.

The Canadian Premier, who enjoys immense political, and perhaps still greater personal, popularity in Canada, had two good reasons to urge him to go to the meeting in question. There is no doubt that he is a loyalist, that he admires the Englishman, and that he has faith in the Empire, but he is anxious that all parts should be treated alike, that even-handed justice should be meted out, and he wants the Empire to rest upon a foundation of truth, honor and justice -- not injustice.

Canada's envoy, bid him welcome in his noble and patriotic mission? John Redmond speaks for Ireland, not for a faction, not for a minority, but for the overwhelming majority of the people; he is, according to the usages of modern constitutional practice, the legitimate head of political Ireland. He is as much the elect of the Irish people as Sir Wilfrid is the elect of the Canadian people.

Canadians are loyal to their Sovereign, their country, and its constitution, they have done as much for the Empire as the Empire has done for them. In other more trying and darker days than the present they did not flinch in the performance of their duty. They are not a charge upon the Imperial Exchequer; they pay their way. They have as clear and as good a conception of sensible loyalty as the writers who are now doing their best to misrepresent them. Their friendship and allegiance are found not only in the constitution of men and money, but even in the great works undertaken in Canada, and which are as advantageous to the Empire as they are to Canada.

May I add that perhaps no country in the world is better qualified than Canada to speak on the subject of the evils which afflict Ireland. Canada is a country of different races, different forms of religion, different languages and different dialects. And yet we have found a solution for such difficulties. We speak different languages in and out of Parliament, we kneel at different altars, but our prayer is for the general happiness and not for a particular minority and school, so has the Protestant, and all are satisfied. Every difficulty which confronts Ireland has been met in Canada and solved. Our country is broad enough to permit of different elements, but our constitution ordains friendship. We know what is profitable for us, and, enjoying Home Rule, we apply it. Here you have the secret of success and of the presence of Sir Wilfrid Laurier and his colleagues at Mr. Redmond's meetings.

Yours truly, C. R. DEVLIN. Canada Government Offices, 14 Westmoreland street, Dublin.

To blush at evil is wise; to blush at good, folly. It is of no use to us to be afraid of anything except error and cowardice. Jesus Christ did not blush to die for you, and yet you blush to live for Him.

Peter followed Jesus Christ afar, he would not have denied Him if he had followed near. Our influence is measured and expressed by our example. We can lead others no farther than we go ourselves.

It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickie's Anti-Consumptive Syrup, the medicine that has never been known to fail in curing coughs, colds, bronchitis and all affections of the throat, lungs and chest.

The CATHOLIC CHRONICLE... DEVOTED TO... FOREIGN NEWS

ROME DIED IN 1900.

The "Propaganda Fide" has just compiled the yearly statistics of missionaries who have died throughout the world during the year 1900. Nothing could be more interesting reading than the account of how these brave soldiers of the Cross met their deaths while fighting for the Faith and for the salvation of their brethren in distant lands.

IRELAND CAUGHT IN AN ACT OF SACRILEGE

A despatch from Kanturk, Co. Cork, says: Owing to the recent sacrilegious outrages in the South, a police patrol has been concealed inside the Kanturk Catholic Church for some nights past with a view to entrapping the miscreant should he pay that church a visit.

The constables sprang from their hiding places and closed with the ruffian, who was of immense proportions. A desperate struggle ensued, during which Constable Sullivan's left hand forefinger was bitten off.

Constable Horan then drew his revolver and fired, but the bullet missed the scoundrel, who wrenched the revolver from Constable Horan, and beat that officer almost senseless with it.

Though bleeding and exhausted, the constables gallantly stuck to their man, and eventually overpowered him. He gave his name as Maurice Sheehan, Newton, Shanrum, Charleville.

The prisoner was brought before Mr. W. N. Leader, J. P., and formally remanded, in custody, until Kanturk Petty Sessions.

ENGLAND THE NEW EDUCATION BILL.

There is no little speculation, says The Catholic Times, as to the provisions of the Education Bill which the Government intend to introduce next session. A correspondent of The Manchester Guardian gives a forecast based upon special enquiries with regard to the intentions of Ministers. According to this writer the clause in the abortive Bill of 1896 which proposed that on the demand of a reasonable number of parents provision should be made in Board schools for the separate instruction of children by outside teachers in the tenets of their own religion will be reintroduced. The Bill will, he states, be divided into two parts. The first will provide for the constitution of the local authority and the imposition of a general education rate, to be distributed amongst all elementary schools -- Voluntary and Board schools alike -- in which it is not improbable that secondary schools will also receive a share.

will be preceded by another flood. To preserve themselves from the inundation they have built an ark, which is at present moored off St. Louis, on the Mississippi, and which has been christened the "Megiddo." It is a huge three-decker, not unlike an ordinary American steamboat in appearance, and contains 50 well-appointed staterooms, replete with every modern comfort. It is not proposed to take any animals on board when the fated day arrives, and no fillers of any sort are received. The founder of this curious Order is a Mr. Nicholls. Meetings are held three times a day in the large state-room, to the accompaniment of an organ, a brass band, and two pianos. The elect are arrayed in gorgeous uniforms, with red stars and crescents on their breasts, all of which have some symbolic meaning. The various families at present provide their own meals, but when the final arrangements have been completed they will all sit at one table. The faithful believe that at the advent of the millennium their bodies will be changed, and they will go on a journey through space. They expect to make a tour through all the planets of our system, to which end particular attention is being paid to the study of astronomy. So soon as the finishing touches have been put to the craft the Association will set out on a lengthy proselytizing voyage.

FRANCE RELIGIOUS EVENTS OF THE WEEK.

On Jan 10 the clergy of Paris and its suburbs were received at the Archbishop's House, Rue de Grenelle, by H. E. Cardinal Richard. M. Reinburg, Vicar of Notre Dame de la Gare, wished His Eminence the usual compliments, adding, "Mene nobiscum domine, quoniam adverseratis!" The Vicar paid a tribute of respect to the notable ecclesiastics who had died during the year, including Father Hogan of St. Sulpice, the Vicar of Madeleine, and Mgr. de L'Escaille, who was one of the best friends of Ireland in Paris. The Very Rev. Vicar further alluded to the exile of the religious Orders, especially lamenting the departure of the Jesuit Fathers. His Eminence, in replying, insisted on strong attachment to the Holy See. The Cardinal had previously received the administrative staff of the diocese, headed by Vicar-General Fages, Archdeacon of St. Genevieve.

Owing to the stupid edict of the present French Minister of Justice suppressing the "Messe Rouge" for the opening of the Law Courts, the Catholic judges and lawyers asked the Cardinal Archbishop to have another Mass celebrated for them in one of the metropolitan churches. His Eminence accordingly directed that a Mass should be said for the Bar in the fine old church of St. Germain l'Auxerrois, near the Louvre, at the beginning of the year. The "Messe Rouge," as is well known, was celebrated in the Sainte Chapelle of St. Louis, at the Law Courts. The new Mass is called the "Messe Noire," as the lawyers attending wore ordinary black clothes. It was offered up on Monday last by the Rector of the parish, Cardinal Richard and his chief assistants at Notre Dame attending. There were present numerous lawyers and politicians, headed by Senator Lamazelle. The Gaulois pertinently says: "We had better not mention the names of the judges and magistrates who were present, as it would only direct Ministerial attention to them." This is a sad state of affairs in a Catholic country.

Monsieur Lacroix, Bishop of the Tarentaise, a diocese formed by the arrondissements of Montiers and Albertville, in Savoy, and belonging to Sardinia before 1860, has announced his intention of battling for religious rights and liberties in the press. He proposes to contribute regularly to a local newspaper called The Savoyard Independent, which is edited by one of his priests.

The Novena devotions in honor of St. Genevieve, the patron saint of Paris, have been as usual well attended at the Church of St. Etienne du Mont. On Saturday last the President of the Irish College, Very Rev. Father Boyle, C. M., his staff, and his students took part in the services. On Sunday last the interesting Church of St. Etienne was crowded to its utmost capacity. The preacher, Father Bolo, delivered an eloquent sermon on "St. Genevieve and the supernatural energy of prayer."

AUSTRALIA PRESENTATION TO REV DR O'HARAN.

Scarcely a year ago the Catholic community in Australia, and its priesthood in particular, was under a dark and heavy cloud. An odious charge was brought against one of the best known and beloved Catholic priests of the Commonwealth, and after a sensational trial in the Divorce Court Mr. O'Haran was triumphantly acquitted by a Protestant jury of his fellow-countrymen. "Out of evil cometh good" was never more strikingly illustrated. The Church in Australia has benefited immensely by the trial and verdict. Odious calumniators have been exposed and held up to scorn, disgust has been felt by all sections of the community at the terrible lengths gone to and the curious instruments

which were used in order to ruin a Catholic priest. All right-thinking religious men, both Catholic and Protestant, were relieved by the absolute and complete vindication of Dr. O'Haran's character. On November 23 of last year the final stage was reached, and our Australian exchanges are full of the presentation and address made to Dr. O'Haran on that occasion. The members of the committee, which was appointed at a meeting at the Sydney Town Hall in April last, and presented Dr. O'Haran with an address and accounts for the sum of £8,537 contributed by Catholics and others in the Commonwealth. The presentation was in striking contrast to the crowded and enthusiastic meeting in the Town Hall which celebrated the termination of the law proceedings. There was no need for a demonstration in the present instance, and the proceedings gained in dignity by the semi-private character of the presentation. His Eminence the Cardinal Archbishop presided, and near him sat the Most Rev. Dr. Kelly, the co-adjutor-Archbishop. Senator O'Connor made the presentation, and in his address expressed the universal feeling when he remarked:

"I can say sincerely that it has never been my privilege to perform a public duty with greater pride and with greater pleasure. The presentation is the culmination of a series of triumphs, and the result had proved the old saying about 'sweet are the uses of adversity.' Ugly and venomous as the recent trial had been, it, like the load, bore a precious jewel in its head, for the result had proved the faith and fidelity of the Catholic people, and triumphantly vindicated Dr. O'Haran.

Mr O'Connor also said that: "Whatever the result of the second trial had been, it would not have shaken their belief in the rectitude of Dr O'Haran, and in the fidelity of the Catholic priesthood."

When everything is taken into consideration -- the prejudice of juries, the length people will go for money, the uncertainty of the law, and the malignancy of people animated by sectarian spite of which we have an object-lesson just now in England in the attack on the Jesuits -- it would not have been so impossible had the conspiracy against Dr. O'Haran succeeded, and the faith of Catholics have been put to the test. The belief in the laity, however, we are sure would never for an instant have been shaken.

Dr. O'Haran, in his reply, said: "I am but a humble priest, a feeble child in the lap of the Church, and yet if any power is from God, why should I be made the wanton sport of wicked men? If I belong to God's anointed why should I cringe to any man? Yes, let me ask it once again -- we Catholics, Roman Catholics, Irish, Australian Roman Catholics -- what have we to fear? What have we to be ashamed of? We, who are born and nurtured in the bosom of the Mother Church of Christendom, we have naught to conceal, nothing to dread; we have everything to be justly proud of -- proud of our inviolable Catholic faith, proud of our grand old Mother Church with her holy ritual, with her pure doctrines, and with her sacred traditions and practices. Catholics shrink not from that fierce light that beats upon the throne. Catholics love that sacred truth that has set them free."

A deadly blow was struck at the Catholic Church in Australia from which it was fondly hoped she would not recover in our time. But the noble faith and sturdy Catholicism of our people were stirred to their very depths. They watched and prayed, as became a truly Christian people. Kind Providence hastened to prove that they were not led by any dim religious light. The masterful judgment of a just and upright judge, and the unanimous decision on the part of an almost entirely non-Catholic jury of my fellow-citizens, sent a ray of joy to every Catholic home in the land.

In the concluding part of his address, Dr O'Haran said, in referring to the fund which had been presented to him:

"When all the balances have been collected, and all the liabilities of the case shall have been definitely balanced, with the approval of His Eminence the Cardinal Archbishop and the concurrence of the Defence Committee, in due time I shall have great pleasure in handing back to God every farthing that a generous people have contributed out of their slender means towards the defence of Catholic truth."

Such a decision is worthy of the man who made it.

A LAST WISH. When I am dead, my dearest, Sing no sad songs for me, Plant thou no roses at my head, Nor shady cypress tree. Be the green grass above me With showers and dewdrops wet; And if thou wilt, remember, And if thou wilt, forget.

I shall not see the shadows, I shall not feel the rain; I shall not hear the nightingale Sing on, as if in pain, And dreaming through the twilight That doth not rise nor set, Happily may I forget, And happily may I forget. --Christina Rossetti.

In another column will be found an advertisement of Lemaitre's Photographic Studio Mr. Lemaitre is one of Toronto's leading photographers. Anyone contemplating anything in the photographic line would do well to give him a call.

Anglin & Mallon, Barristers, Solicitors, Notaries, etc. Offices: Land South Chambers, 3, W. cor. Adelaide and Victoria Streets, Toronto.

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MUSIC AND Musical Instruments of Every Description. Wholesale and Retail. WHOLESALE ROYAL CO. Limited 158 King Street, Toronto, Ont. --Woolens branch: WINNIPEG.

THE MOST NUTRITIOUS EPPS'S COCOA Prepared from the finest selected Cocones, and distinguished everywhere for Delicacy of flavor, Superior quality, and highly Nutritive properties. Sold in quarter-pound tins, labeled JAMES EPPS & Co., Ltd., Homoeopathic Chemists, London, England. BREAKFAST--SUPPER

...The HOME CIRCLE

GRANT ME THY PEACE! Lord, through the coming year I make no plea For wealth or power; neither that of grief I have no portion; but where'er I be, Grant me Thy peace!

I ask not that my days shall pleasure know; Nor that from sorrow I shall find relief; In hours of joy, in hours of pain, or woe, Grant me Thy peace!

If storm-clouds lower, if the sky be grey And lightnings rift the air, if stormy seas Threaten to me engulf, dear Lord, I pray, Grant me Thy peace!

If those I trust deny me, or betray, Till sorrow's chalice holds but bitter lees; If hopes, long cherished, fall me by the way, Grant me Thy peace!

If joy bids fair to be my welcome guest— Lest I forget—oh, leave me not alone; But let my happy heart have added zest; Grant me Thy peace!

That peace which passeth understanding give, A peace which deadens pain when hope hath flown In joy, in grief, whether I die or live, Grant me Thy peace! —Elizabeth Crannell in New York Sun.

ONE WAY TO BE HAPPY

(From The Baltimore Sun.) One of the best ways to make the new year a happy one to yourself, as well as everyone else, is to pay promptly the bills, big and little, which have been left over from the old. Unpaid bills are a source of immense worry and trouble, both to debtor and creditor. To the honest man who owes them they bring vexation of spirit by day and unquiet slumber at night, and the man to whom they are owed is in an equally unpleasant frame of mind. The dishonest debtor, of course, does not lose any sleep over the situation. He leaves his creditor to do all the worrying. But the average man or woman does not intentionally leave these obligations unattended to, and fails to meet them rather from thoughtlessness than from premeditation. It is the small bills which people are apt to neglect, on the theory that they are so small that their payment or non-payment makes little difference. It is, however, the failure to meet these little bills which, as a rule, causes most annoyance and trouble. Small separately, they form a great sum collectively, and, like the little drops of water and little grains of sand, represent big things in the aggregate. Moreover, the honest debtor who pays a debt of \$5 has the satisfaction of knowing that he has started his \$5 on a financial tour of usefulness that may circle the globe before it completes its work and discharge a thousand times its own face value in the course of its journeying from pocket to pocket. The little \$5 note forms an endless chain of payments, and as it circulates briskly about the debit and credit line gathers volume as it goes, bringing peace and sunshine to all within its reach, and effectively curing the bill(-)lessness produced by unpaid obligations. Therefore, let every one send out these small but active financial agents without delay, with the assurance that he cannot begin the new year more satisfactorily than by delivering himself from the shadow of debt and helping others to do the same.

A GENUINE GHOST STORY.

A widower, whose only pleasure in life he found in his children, was, in treaty for an old farmhouse in the country. The little ones were delighted on seeing the place and inspected the new premises from cellar to garret. Great was their joy when they found a dark passage underground, and were running nether-skelter down the stairs when they were stopped-in amazement, but without fear, at the sudden apparition of their dead mother, with outstretched arms, waving them back silently. When their headlong career was stopped the figure vanished, and the children crept back to their father to tell him what they had seen. Search was made, and at the foot of the narrow stairs down which the children had been running was found a deep well entirely unguarded. This story is related as a fact by a writer no less veracious than John Ruskin.

CHILDREN'S RIGHTS.

It is cruel of parents to keep children up late at night. The hour of bedtime should be promptly heeded. What about meals? They should be served with regularity and the food should be plain and wholesome. The heartiest meal should be in the middle of the

day. It is much better in every way that children should have a table to themselves, otherwise they will wish to eat those things which are not good for them or their meal will be constantly embittered by denial of their desires. Moreover, grown people are restrained from the full enjoyment of conversation, which is for them the greatest aid to digestion. The mother or some equally responsible person should superintend the children at table to see that they eat properly and the right amount. What about their dress? Children's clothes should be adapted to them in the way of giving them proper protection. A child should not be overdressed, nor overburdened with clothes in summer or too lightly clad in winter. The child should be unconscious of its clothes. The make and fit should leave it untrammelled for its work in life, which is constantly to exercise every muscle in its little body.—Delineator.

The Restless Woman

(By Cardinal Gibbons.) That woman was created to fill certain well-defined places in this world no one familiar with her physical, moral and mental make-up can doubt. That many women of to-day show a tendency to think slightly of those privileges and responsibilities which have come down as the best inheritance of their sex is a fact which faces us on every side in this country in any other nation, I regret to say. It has spread in the last few years like some great epidemic, until it has, to a distressing extent, affected the whole system of society and home government. Modesty and gentleness, those two sweet handmaids of womanhood, seem to have been laid aside by many, and masculinity and aggressiveness have been given their places. The spirit of unrest has found easy victims in thousands of American homes, until the social condition which presents itself to-day, even among the best and most cultured classes, differs essentially from the standards heretofore held as inviolable. It is sad and a dangerous change which confronts us. Its shibboleth would seem to be: masculinity is greater than motherhood. I wish I could impress on American women the dangers that attach to such innovations. I wish I could show them, as they appear to me, the ultimate results of participating in public life. It has but one end—the abandonment, or at least the neglect, of the home. And when the influence of the home is removed life loses one of its most valuable guides, and government its strongest ally—indeed, its cornerstone. You remember, perhaps, what a great general of ancient times said: "Greece rules the world, Athens rules Greece, I rule Athens, my wife rules me, and, therefore, my wife rules the world." Nor is the illustration overdrawn. The woman who rules the domestic kingdom is in reality the ruler of all earthly kingdoms. As I have said before, I regard woman's rights women, and the leaders in the new school of female progress as the worst enemies of the female sex. They teach that which robs woman of all that is amiable and gentle, tender and attractive, and which gives her nothing in return but masculine boldness and brazen effrontery. They are habitually preaching about woman's rights and prerogatives, but have not a word to say about her duties and responsibilities. They withdraw her from those sacred obligations which properly belong to her sex and fill her with ambition to usurp a position for which neither God nor Nature ever intended her. While professing to emancipate her from domestic servitude, they are making her the slave of her own caprices and passions. Under the influence of such teachers we find woman, especially in higher circles, neglecting her household duties, gadding about, at rest only when in perpetual motion, and never at ease unless in a state of morbid excitement. She never feels at home except when abroad. When she is at home, home is irksome to her. She chafes and frets under the restraint and responsibility of domestic life. Her heart is abroad. It is exulting in imagination, in some social triumph, or roving in some scene of gayety and dissipation. Her husband comes to his home to find it empty, or occupied by one whose heart is void of affection for him. Then arise disputes, quarrels, recriminations, estrangements, and the last act in the drama is often divorce. I speak the sober truth when I affirm that, for the wrecks of families in our country, woman has a large share of the responsibility. In so many instances she seems to have entirely forgotten, or purposely avoided, the place she is called upon to fill. She looks to material greatness in man as her guiding star. She wishes to do what men have done, and are doing. She enters this field, foreign to all her faculties and her strength, and seems to think she is living up to a higher standard than was ever before permitted to her kind. But if she stopped a moment to consider, could she find a mission more exalted, more noble or more influential than Christ's: wifehood and motherhood? That

makes her the helpmate of her husband, and the guide and teacher of her son- and daughters, rather than a stumbling-block in the way of all. If woman would only remember that her influence over a child the first few years of its life can have greater effect, and produce wider and more lasting results, than her whole life given up to walking in the ways of men!

Where are the men that have achieved triumphs and have not owned that the debt was largely due to their mothers? What know we of the mothers of the world's greatest men, save that most of them were faithful to their holy station and true to the high privilege of motherhood—the most divinely sanctioned and the noblest of all earthly positions?

Christians set its enduring seal on this Queenhood in Bethlehem centuries ago, and the woman who seeks a higher sphere will not find it among men, or even in earth. But the tendency of the times is altogether apart from such things. Women must be independent, and masculine. They must even indulge in all the sports formerly classed as masculine. They take to these not as occasional pleasures, but as constant pursuits. I see no harm in a woman's taking part once in a while in a game of golf, or any other outdoor exercise that befits her station. She is not to be housed like a plant, and never allowed the benefits derived from fresh air and moderate exercise. Any proper outdoor pursuit should be encouraged as an occasional recreation, but as a regular avocation it must be condemned. For pleasures that become habitual are no longer mere recreations, but serious occupations.

Then there is the woman who must join a club, or perhaps two or three clubs. These will require her presence or attention several hours of the day. How can she do all this and at the same time fulfill the duties of domestic life? After the labors of the day the husband rightly expects to find a comfortable home, where peace, good order and tranquility reign. But his heart is filled with sadness and despair if he finds the partner of his bosom attending a club, or neglecting her household duties for those of some semi-political or social organization.

There is another phase of this great question which presents a most dangerous aspect. When the home is abandoned, what follows? The substitution of flats and hotels as residences, where, instead of having a home in any sense of the word, women are merely escaping the responsibilities and the cares of domestic life. But if domestic life has its cares and responsibilities—and what life has not?—it also has its sweetness and its consolations, its joys and its benefits, that are infinitely superior to anything that can possibly be obtained in hotels or flats. It is manifest that hotels do not furnish the same privacy and the same safeguard against questionable associations that are supplied by the home. I am glad for their own sake that American women generally do not exercise the privilege of political suffrage. I regret that there are those among our American women who have left their homes and families to urge on their kind the need of suffrage. I hope the day will never come when in this land all women will be allowed to register their votes, save, perhaps, in municipal elections which come near to the home, and might therefore, properly be influenced

by those who should be responsible for the home. Who enters the political arena is sure to be soiled by its mud. As soon as woman thrusts herself into politics and mingles with the crowd to deposit her vote, she must expect to be handled roughly, and to surrender, perhaps wholly, at least, in part, that reverence now justly paid her. The more woman gales in the political arena the more she loses in the domestic kingdom. She cannot rule in both spheres. The model woman is not she who takes up all the "ologies" and scientific studies. She is not the woman who is constantly seen and heard in public places, the woman who insists upon entering all branches of trade and commerce, and pursuing all lines of thought, who wanders restlessly through the world.

The model woman, thanks to Christianity, is she who is thus sung of in Holy Writ: "Who shall find a valiant woman? far from the uttermost coasts in the price of her \* \* \* She hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up, and called her blessed, her husband, and he praised her. \* \* \* Beauty is vain, the woman that feareth the Lord, she shall be praised."—Proverbs xxxi.

American women, your husbands are the sovereigns of America, and if you be the sovereigns of your husbands, then, indeed, you would rule the nation. That should be glory enough for you. We are more governed by ideals than by ideas. We are influenced more by living, breathing models than by abstract principles of virtue. The model that should be held up to American women of to-day is not the Amazon, glorying in her martial deeds and powers, not the Spartan, who made female perfection to consist in the development of physical strength at the expense of feminine decorum and modesty, not the goddess of impure love like Venus, whose votaries regarded beauty of form and personal charms as the highest types of womanly excellence. No, the model that should be held up before you and all women is Mary, the mother of Christ. She is the great pattern of virtue, and all that goes to make the perfect woman alike to maiden, wife and mother.—January Ladies' Home Journal

COMPENSATION. (Ruth Ward Kahn in Boston Transcript.) Better to mourn our dead— Than never to know how sweet The hisping words of a child Or the patter of little feet; Better to mourn, I say, Than never to know the care Of tender trusting souls That God Himself sent there.

Better to mourn our dead— I say it through scalding tears— Than not to know the charm They trailed through our faltering years; For a heart from which love has fled Is nearer the great unknown, And perhaps is bound by a golden thread To the Master's plying throne.

Better to mourn our dead— O you who hear my voice, I pray you smile through your blind-tears, And though sad is your heart, rejoice! For we who weep for our own know well,

HOPIN' FOR THE BEST. When the world seems full o' trouble From the 'n'in' east to west, A fellow makes it lighter Just by hopin' for the best.

It brings in sight the valleys Where the weary ones can rest, An' he hears the birds a-singin' Just by hopin' for the best!

It's like a benediction To a soul that seems unblest. The privilege of hopin'— Just hopin' for the best. —Atlanta Constitution.

DO NOT DELAY. — When, through debilitated digestive organs, poison finds its way into the blood, the prime consideration is to get the poison out as rapidly and as thoroughly as possible. Delay may mean disaster. Parmalee's Vegetable Pills will be found a most valuable and effective medicine to assail the intruder with. They never fail. They go at once to the seat of the trouble and work a permanent cure.

HAD LAME BACK FOR EIGHT YEARS

The Terrible Experience of a Nova Scotia Gentleman and How he was Cured

After a long period of suffering he is entirely restored to good health by Dodd's Kidney Pills—He is very grateful. Bridgewater, N. S., Jan. 27.— (Special) — Mr. John S. Morgan, a prominent man of this place, has had a terrible time with his back for eight years, but now he is receiving the congratulations of his friends on his complete and satisfactory recovery.

To look at Mr. Morgan to-day one would never suspect that he had been the victim of so much torture, and for such a long time, and yet from his own statement the pain he has endured must have been something awful. He says: "For eight years I have suffered the most severe pain in my back. I had gradually grown worse till at last I was completely crippled up. "I heard of Dodd's Kidney Pills as a remedy for lame back, but as I had tried so many things without any benefit I was beginning to lose all faith in anything. However, I decided to try them, and I can truthfully say I am heartily glad I did so, for they cured me.

"I had run down in weight to about 140 pounds, but during the time I was using the Pills (I used in all about twenty boxes) I regained about 23 pounds. Of course I realized my danger, and when I found that Dodd's Kidney Pills were helping me I stuck right close to them after commencing till I was perfectly well again."

Everyone who knows Mr. Morgan knows that he means every word he says, and much interest has been aroused by the publication of his statement. Dodd's Kidney Pills are well known to be a sure cure for all cases of Lame Back and Kidney Trouble.

But ah, at what bitter cost, How dreary must be the hearts of men Who never loved and lost.

HOPIN' FOR THE BEST. When the world seems full o' trouble From the 'n'in' east to west, A fellow makes it lighter Just by hopin' for the best.

It brings in sight the valleys Where the weary ones can rest, An' he hears the birds a-singin' Just by hopin' for the best!

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Make a Test of the Kidneys.

Decide For Yourself by a Simple Experiment if You Have Kidney Disease.

Scores and hundreds of people who are complaining almost daily of backache, pains in the limbs, not unlike rheumatism, and stinging, scalding sensations when urinating, do not know that they are in reality suffering from kidney derangements. Gradually they become thinner and weaker, experience more or less puffiness under the eyes and swelling of the limbs, and feel chronic disease fixing itself upon the system.

It is not necessary for you to undergo an expensive examination to find out if the kidneys are diseased. You can make the examination for yourself. Take a clean glass vessel and allow some urine to stand in it for twenty-four hours. If at the end of that time there are deposits in the bottom of the vessel you can be certain that the kidneys are not in healthy working order. This test, accompanied by the symptoms referred to above, are indisputable evidence of kidney disease.

Mr. James Clark, Concession, Prince Edward Co., Ont., states:—"Eleven years ago I was taken with pains in my back, settling in my hips and extending up my spine. The pain was very severe and at times almost unendurable, and many days I was not able to do an hour's work. My weight was reduced from 180 to 160 pounds, and though I had consulted many first-class physicians and tried several advertised medicines I could get no relief.

"At this time my father-in-law told me to try Dr. Chase's Kidney-Liver Pills and said he knew they would cure me. I secured one box, and great was my surprise when I began to feel better after using only one box. I continued their use until I had taken about four boxes, which made me a sound man and I also regained my usual weight, 190 pounds. I cannot say too much in favor of Dr. Chase's Kidney-Liver Pills which have done so much for me. I have recommended them to a number of my friends and have never met with one case where they did not meet with good success. My daughter, Mrs. Charles Phillips, has also been cured of a severe stomach trouble by the use of these pills."

Dr. Chase's Kidney-Liver Pills.

There is no longer any question about the efficiency of Dr. Chase's Kidney-Liver Pills as a prompt, thorough and lasting cure for every form of kidney disease. Their combined action on the kidneys and liver enables them to cure chronic and complicated diseases which cannot be touched by ordinary kidney medicines. You can depend on Dr. Chase's Kidney-Liver Pills every time. One pill a dose. 25 cents a box, at all dealers or Edmondson, Bates & Co., Toronto.



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The Catholic Register

PUBLISHED EVERY THURSDAY BY THE CATHOLIC REGISTER PUBLISHING CO. PATRICK F. CRONIN, Business Manager and Editor.

Subscription rates: In City, including delivery, \$1.00 per annum; outside, \$1.25 per annum.

Approved and recommended by the Arch Bishop, Bishops and Clergy.

ADVERTISING RATES: Transient advertisements to cents a line. A liberal discount on contracts.

Telephone Main 480

THURSDAY, JAN. 30, 1902.

MANITOBA EDUCATION ACT.

Our article of last week upon the subject of Galician education in Manitoba has brought the general Catholic position once more before the minds of thousands of sympathizers in this part of the Dominion with our people in Winnipeg who are still suffering a heavy injustice.

The general tone of the Winnipeg City Hall meeting, a report of which we publish to-day, bodes no success for the efforts of malcontents to make new trouble for Catholics by raising a Galician issue and agitating for the withdrawal of the bilingual clause in the school agreement.

THE HALIFAX PROTEST.

The solemn protest of the Catholics of Halifax against the offensive declaration of the Sovereign is not without its note of natural impetuosity. At a time when the Imperial Government is ostentatiously solicitous about consulting Colonial opinion for continuing the war, a deaf ear is turned to the protest of the Colonies against the calumnies and insults under which Catholic subjects of the Sovereign hold citizenship in the British state.

"Two years ago we were told England was waging war on the Boers to vindicate the civil rights of Catholics. Let the Minister who made this assertion be well assured that no such resentment as exists in the minds of the millions of Catholics against the blasphemous declaration, was felt by Catholics against the Government of the Transvaal."

The significance of the Halifax protest last week was in the way in which it was made. When an Archbishop, an ex-Governor of the Province, a Speaker of the Senate of Canada, a Judge and other personages

of high rank feel obliged to have recourse to public demonstration in such a matter as this we must regard it as a truly remarkable sign of the times. The Government at Westminster may not regard it, of course. The Government at Westminster regards nothing else than its own ends. An even more vigorous protest on the part of the Catholics of Australia failed to arouse the interest of the folks in Downing street.

PROBLEMS OF SOUTH AFRICA

Lady Hely-Hutchinson, wife of the Governor of Natal, writing in The January Nineteenth Century from Government House, Cape Town, throws some interesting light upon the prospects of re-colonizing Dutch South Africa from British stock. Lady Hely-Hutchinson finds in the domestic problem encountered by British immigrants a condition which the Dutch overcame by their own large families and not by the employment of Kaffir labor.

CATHOLICS IN THE LEGISLATURE

Mr. Denis Murphy, a gentleman who represents the commerce and business of Ottawa, has been chosen by the Conservative Irish Catholics of the Capital as their candidate for the next Provincial elections. The character of the meeting may be judged from the names of those who attended, among whom were J. G. Kilt, W. Rogers, F. Kavanagh, D. Connell, W. J. Kennedy, E. J. Kelly, M. Lynch, A. D. Cleary, J. O'Hara, M. J. O'Connor, E. McGillicuddy, J. Brennan, W. Slattery, B. Slattery, A. J. C. Enright, J. Kennedy, W. J. Sims, Thos. McNeely, Capt. J. L. Murphy, J. W. Hughes, Jos. Kavanagh, P. O'Reilly, V. McCullough, R. S. Kelly, R. Gorman, C. Kelly, ex-Ald. M. Starrs, M. Kavanagh, D. Murphy, T. Whelan, W. McEvela, P. Burke, J. Kane, D. McMaster, T. Fitzgerald, D. O'Connor, Jr., R. J. Sims, Jos. Brown, J. Graham, P. Glavey, P. Kennedy, John O'Meara and M. J. O'Farrell.

A report has crept into the newspapers to the effect that some of the Irish Catholics of Ottawa are inclined to pass up their representative in the Local Legislature. We do not believe that a single Irish-Catholic Conservative would endorse such a view. The supporters of Mr. Murphy certainly do not belong to such a class. We have so few Irish-Catholics in the Local Legislature that our friends in the capital would not for a moment hear of decreasing the representation whether it is to be kept up by Liberals or Conservatives. It is a most important matter in the politics of the whole province that the Irish-Catholic principle of representation, so long sustained in Ottawa should be upheld. Liberals and Conservatives alike share in this conviction, and they will judge the local field accordingly. Whether the Irish-Catholic from Ottawa be Liberal or Conservative, the chief point to see to is that an Irish-Catholic is returned on polling day.

HOME RULE IN McGILL.

It does not follow that Irish Home Rule has fallen back among the subjects of academic debate because it was chosen by the undergraduates of

McGill last week for discussion by the Literary Society. The Montreal newspapers contain interesting reports of the debate. The affirmative speakers were Vernon L. Plant and Chauncey L. Adams, and on the negative side Milton Jack and J. Rabinovitz. The Montreal Star says: "After the appointed speakers had finished, the debate was open to the members of the society present. Many took the opportunity to give expression to their sentiments, and a spirited discussion was the result. The general consensus of opinion, however, seemed to be in favor of Home Rule, and on the president calling for a vote the debate was awarded the affirmative unanimously."

INTOLERABLE OFFICIOUSNESS.

The people of Toronto possibly consider themselves in a position to maintain a special police official known as a "Morality Inspector." But it is very doubtful that they sanction the exercise of an unlimited officiousness on the part of this inspector. Mr. Archibald, in the exercise of his fancy-free police duty, last week was guilty of an outrage which should have the effect of putting a bridle upon him. He invaded a respectable house without lawful right or legal warrant, and took into his charge a respectable young woman employed as a domestic. The girl was thrown into the cells with a half insane drunkard, and there her nervous system collapsed from shock. It is reported that the only suggestion made to the Inspector about this young woman was from a relative who considered that her family connection would be injured by the knowledge that she had gone into domestic service. She, however, was of full age to do as she pleased. If our loose-jointed police system provides no discipline for the officer who will perform high-handed acts of this kind, it is surely time that public opinion or an appeal to the courts once for all asserted the right of citizenship in Toronto.

CATHOLIC REPRESENTATION.

The newspapers are foreshadowing to elevation of Hon. David Mills to the Supreme Court bench. A Cabinet re-arrangement will be one result of this translation. In any adjustment that may take place a fairer representation of the English-speaking Catholics of the Dominion should be kept in view. Hon. Mr. Scott is one of the best of men in public life and in Catholic life. He, however, is but one member in a large Cabinet, and it is to the best interest of any Federal Government that may be in power to adhere to something like a definite representation of well-defined elements in the population of this Dominion without which the Government cannot be supposed to keep in touch with actual public opinion.

EDITORIAL NOTES.

According to the "Financial Reform Almanac," when the Tory Government came into power in England in 1895 the Budget was £28,000,000. Last year it was £177,000,000 and will go up into considerably higher figures this year.

At the Benedictine convent, East Bergholt, last week, Miss Mary Vaughan, elder daughter of Colonel and Mrs. Vaughan, and niece of His Eminence Cardinal Vaughan, made her final vows. The ceremony was performed by Cardinal Vaughan. This makes three out of Colonel Vaughan's family of five who have entered religious life, two of his sons being already priests.

The newspapers to-day announce that if Col. Lynch fails to land in England to submit his liberty to a London jury, he will be expelled from the House of Commons on the motion of Mr. Hallour, and Galway that returned him will be disfranchised. This is one way which a political party may adopt for punishing an Irish constituency that failed to return a Government officeholder.

Mr. Edmund H. Moore writes to The London Daily Mail to the effect that "he constantly sees it stated that Mr. Arthur Conan Doyle, M. D., is a Scotsman." "Now," writes Mr. Moore, "his father and his uncle, of Punch fame, were certainly Irish. His mother comes of a well-known family in County Waterford, in which county the fortress of Conar looks down upon the River Suir. A man," Mr. Moore goes on, "is not a horse

born in a stable, nor a Scotsman born in Scotland. Dr. Conan Doyle was educated, not only in Scotland, but also in England and Germany. How, even though he were to don the kilt, could such an amalgam make a Scotsman of Dr. Doyle?"

Who said there is not religious toleration in England? If you don't believe it read the following London despatch.

At Marlborough Street Police Court to-day, Mr. Horace Avory, K. C., on behalf of the Protestant Alliance, made an application against three prominent Jesuits, of Farm street, Berkeley square. He said, in view of the expulsion of the Jesuits from France, and their incursion into this country, his clients desired to test whether the statute known as the Catholic Relief Act passed in the reign of George IV, was still in force. Section 28 provided that all Jesuits then resident in the United Kingdom were to make a declaration before a Clerk of the Peace, whilst section 29 declared that any Jesuit who, after the commencement of the Act, came into the realm, was to be deemed guilty of a misdemeanor and liable to banishment. The magistrate said he would consider his decision.

The Globe, in a "scare" heading, tells its readers that the ire of Mr. Gilbert Parker was kindled by an Irishman at the dinner of the New York Press Club. Reading down The Globe report we can only find the name of Mr. Sulzer, a member of the Legislature, mentioned in the altercation with Mr. Parker. If Sulzer is Irish, Parker must be Portuguese. The American papers give a different version of Mr. Parker's misunderstanding with the New York Press Club. He had endeavored to be "funny," and had become unmannerly. The guests at the table had done their best to shield his bad taste and Mr. Sulzer, a good-natured Dutchman, had come to the rescue with Dutch good nature. If Sulzer had been an Irishman, he would probably have protected Parker by taking hold of the slack of his trousers and dropping him on the soup tureen to hide his discomfiture.

Dr. Harbottle, late of Burford, Ontario, now of the Central Prison, Toronto, was suspected of "pro-Boer tendencies," in the village where he practiced medicine. His life was endangered as a consequence. Others similarly suspected were placed in similar danger. Dr. Harbottle, from his cell in the Central Prison, writes a letter to The Globe describing the conditions of his village life.

"Many citizens armed themselves; some, two or three some nights, were fired, some by those doing evil, some by others protecting their homes. Some innocent pedestrians told me the shots came near them. Death or grievous injury to one or more appeared close at hand and imminent."

"My house, new three-story, valuable, barricaded with seven iron shutters of No. 30 galvanized iron, in one of which a big hole was knocked by a stone, with many windows beside the above protection double-screwed, through one of which screens a stone cut, and then knuckled the inner screen, with four windows boarded up, some single-screwed, and six others protected by No. 12 iron wire, one-inch diamond mesh, iron strengthened, there being over one dollar's worth of glass now in repair, disfigured with paint, ink, rotten eggs, etc., besides the damaged houses of others, is evidence. My house stoned late at night 21 times in less than eleven months, had twelve giant brickbats hung on the shop screens, and exploded nine different times lately, rendering my drug store dangerous to life at that time to be in; my daughter struck on the street at my front with a stone, our lives in danger from stones at night, my wife's health shattered; demanded the most sensible, feasible means of stopping the devilry."

One day Dr. Harbottle sallied forth from his fortress to go to the Post-office. A tormentor fell into the "goose step" with him, and on the way to the postoffice and returning the villagers enjoyed this exasperating exhibition of personal torment. Dr. Harbottle shot his shadow. He explains that the shot was fired to terrify and not to wound, though a slight wound was the result of it. Dr. Harbottle has received a year in the Central. Unless Ontario is permeated from end to end with the village meanness of Burford, there ought to be a potent declaration of sympathy with the man who lies in prison to-day a victim of rustic tyranny.

Catholics and Galician Education

The intelligent public opinion of the city of Winnipeg appears to have been brought to bear upon the question of Galician education in the West, at a public meeting held at the Winnipeg City Hall on Jan. 10. Among those present were: Revs. Dr. Patrick, Dr. Drummond, S. J., Dr. Bryce, Father Cherrier, A. Andrews, Father Kulavy, Venerable Archdeacon Fortin, D. D., Professor A. Stewart, Father Bourgeois, W. Whyte, assistant to the president of the C. P. R., R. J. Whitla, T. D. Deegan, Frank Russell, Thomas Gilroy, Rev. Professor Hart, Rev. C. W. Gordon, Rev. Dr. Reid, M. D., of Sifton, missionary to the Galicians, N. Bawlf, James Farquharson of Pilot Mound, and many others.

Father Cherrier wished to know under what principle the work of education would be carried on. He understood that there would be changes advocated in the School Act and that the Galicians would not be educated in their own tongue, as was provided by the agreement between the Federal and Provincial authorities. This clause was taken advantage of by the French and Germans, and if any movement was on foot to deprive the Galicians of this right he would strenuously object. They were a people who had just come to the country and ordinary teachers were totally unable to teach religion to their children, so that it was necessary to have teachers who could speak both languages, as was done in the Holy Ghost School, where English was taught half the day and Polish and German the remainder. There were 130 children there and many of them had lately been received at the Immaculate Conception School, where their ability was recognized. He felt that due respects should be held for the mother tongue of these children, who nevertheless were anxious to learn English. Hence he wished it to be understood that the Catholics would support the organization only on the condition that the dual language system provided by law should be maintained.

Rev. Dr. Bryce said that the whole question was one of getting the Galicians to take the initiative in securing schools as petitions were necessary before schools could be had. The Premier had asked if the dual language system was to be maintained, though one or two had dropped the suggestion that an exception might be made in this case. His view, and he felt that of all, was that the schools should be carried under the law with dual languages. There was no intention of making any exception in the case of Galicians.

Rev. Professor Stewart said his opinion on assisting to start the movement was to extend the benefits of the present school system to colonies of foreigners. He said at the time we desired to bring in no side issues of religion, language or nationality. The Galicians had as much right as any Canadian to the benefits of the law. He agreed with nearly everything Mr. Cherrier had said and thought that there should be religious instruction in a language they could understand.

Thomas Gilroy felt that everyone would agree that the schools for Galicians should be carried on under the present law. He thought that the main argument had been conducted with a view to securing schools for the Galicians and little thought had been given to the religious or bilingual aspect of the case. It would be well to have a memorial sent to the Federal government commending it for its reported action in regard to giving Manitoba the control of its own school lands. The money should be given over entirely to the local government and Manitoba should have full control of its lands.

Dr. Drummond was the next speaker. He expressed himself as entirely in sympathy with most of the recent announcements in connection with the movement. He said:

"I would like to emphasize one fact. You cannot teach English well to a foreigner without speaking his own language. You cannot get a foreign settlement to learn English in a day or a year or sometimes in a generation. In the Galician settlements and many of the younger people already could speak English to a certain extent. They are doing the best they can, but the old people will not give up their native tongue and cannot easily learn anything else. Some persons, since this movement has been started, has mentioned the case of the United States, but I know a great deal about what is going on there. There is no sudden or violent change of language imposed on the foreigners coming there. I know of one county in Minnesota where the people are nearly all Germans, and almost everything is done in German. They know English, but they use German almost exclusively. It is a sort of small Germany in the middle of the state, and is known as one of the most loyal and law-abiding settlements in the country. They are certainly as good citizens as can be found anywhere, and they are retaining their own language. Another similar case is to be found in Louisiana, where many Acadians took refuge after being expelled from their country by the government. It was remarked in these settlements, where they kept the French language in general use and hardly speak English, the people are more loyal and the laws better kept than in almost any other part of the country. After the emancipation of the negro slaves there

was great difficulty in the south in keeping them in subjection, but in these French settlements this was done most thoroughly. These French people were found to be such good citizens, that they preserved law and order even in this element.

"We must therefore, not expect the Galicians to take up English immediately. The best way to teach them is to get some of their own people who are qualified. I know of two young ladies who have been in this country a couple of years and who speak English perfectly, who are engaged in teaching in one of the settlements. This is the sort of people we want.

"Then I would respectfully submit to my brethren, who do not hold the same creed that I do, it is a very serious thing to approach a people who are homogeneous in their belief by means of teachers, who would try to do away with certain religious ideas and customs. We must take the people as they are. Most of them are Ruthenians. The majority of them are separated from the Church of Rome and a large minority of them are united to that church, but both classes have almost exactly the same usages and believe in almost the same doctrines, such as the forgiveness of sins by priests, the 'Real Presence,' the invocation of the Blessed Virgin, etc. These are the creeds which you consider peculiar to the Roman Church, and the only difference is that the class that is separated from the Roman Church does not acknowledge the Pope. You see how careful you must be not to wound their susceptibilities.

"Take the case of the school of Father Kulavy. Out of the 125 pupils ten or fifteen formerly went to the public schools, but as soon as their own school was opened they started to go there. Your object, like mine, is to teach them as soon as possible. I therefore would say that we should take all means that would win them as readily and completely as possible."

Referring to Father Kulavy's school, Rev. A. Andrews said he had visited it and found two young ladies in charge who were thoroughly capable in their work, as was proved by the discipline were entertained by anyone against the Roman Catholic religion.

Rev. Dr. Bryce read the following motion, seconded by Rev. Dr. Reid: "That this meeting, representing the different portions of the community in Manitoba, earnestly concurs in the request of the Provincial Government to hand over the interest accruing from the sale of school lands to the Province for school purposes, especially for affording education to the foreigners of Manitoba."

Rev. Father Cherrier objected to this motion on the ground that the Roman Catholics did not consider the school question as settled and as long as the Catholics of Winnipeg were suffering an injustice such they were at present it would not be considered as settled. He did not wish to impede the efforts of the organization, but could not join in the work of trying to secure the ends aimed at. He therefore would not co-operate in the proposed motion and could not vote for it.

Rev. Dr. Bryce pointed out that it would be impossible to obtain Galician schools unless the money from the Dominion Government was obtained.

Rev. Mr. Farquharson, of Pilot Mound, upheld Father Cherrier in his contention that the Catholics were suffering an injustice in Manitoba. If the organization intended to deal with the school question generally he would co-operate.

Rev. Dr. Patrick pointed out that the vital point was that all should be unanimous in the demand for the handing over the school money to Manitoba.

This was supported by Rev. Prof. Hart, who said the Roman Catholics should also be unanimous on the question of getting the school money from Ottawa.

Rev. Dr. Reid said that the Archbishop of St. Boniface had acquiesced in the good intentions and efficacy of the organization in getting the school money.

Rev. A. Andrews hoped that something would be done soon to give the Catholics of Winnipeg justice and relieve them from the necessity of paying money to public schools and supporting their own schools at the same time. He hoped the broader school question would grow out of this agitation for Galician schools.

Rev. Dr. Bryce could not see that the question of the school money involved the Catholic school question, as the money would go to schools of all kinds - Catholic as well as Protestant.

Rev. Dr. Drummond suggested that a rider should be put in the motion saying that the Catholics voted for it only under the understanding that they did not recognize the school question as settled.

Rev. Father Cherrier objected to this and refused to consider the motion apart from the school question. T. D. Deegan pointed out that the Dominion Government was holding the school money until the Catholics were satisfied that the school question was settled and a request from the Catholics asking for this money would be taken as a sign that the Catholics were satisfied with the school law. Mr. Deegan then moved the following motion, seconded by Rev. Mr. Farquharson: "That a committee, composed of the chairman, the secretary, Rev. Dr. Patrick, Father Drummond, Father

Cherrier and the mover prepare a resolution to be submitted at a future meeting with power to act if unanimous."

Mr. Bawlf spoke in support of the motion, and Rev. Dr. Bryce having withdrawn his motion, Mr. Deegan's motion was put and carried unanimously, after which the meeting adjourned.

A REQUISITE FOR THE RANCHER

On the cattle ranges of the West, where men and stock are far from doctors and apothecaries, Dr. Thomas' Electric Oil is kept on hand by the intelligent as a ready-made medicine, not only for many human ills, but as a horse and cattle medicine of surpassing merit. A horse and cattle rancher will find matters greatly simplified by using this Oil.

ST. JOSEPH'S COURT O. O. F.

The gathering of this and other courts of the city to witness the installation of officers, was one of the largest in the history of the court and indicative of the interest being taken in the Catholic Order of Foresters in Toronto. The event of the evening was the ovation tendered the Chief Ranger, Dr. L. V. McBrady, as he was escorted to the chair by Bro. J. W. Moylan and P. Langley, who acted as assistants to the installing officer, Bro. J. J. Neander. The inaugural address of the Chief Ranger was unusually interesting, and was very attentively listened to. In the course of his remarks he pointed to the necessity of the members attending the meetings regularly, thereby showing a keenness in the transacting of the business of the Court. St. Joseph's Court had now reached, both numerically and financially, a very prominent position amongst the courts of the Order in Canada, and he sincerely hoped they would give him their earnest support in trying to make the banner court of the Order. He also urged upon them to be punctual, so that the meetings would be concluded in time to enable them to have a little social entertainment, which would induce all to attend regularly. In conclusion, he thanked them for the honor conferred upon him, and assured them that no man in the Order would be more willing to advance their interests, fraternally and otherwise, than L. V. McBrady (loud applause.)

A very pleasing feature of the evening was the presentation, by the Good of the Order committee, on behalf of the Court, of a handsome amethyst ring to the retiring Chief Ranger, Bro. Jos. Gibbons.

Bro. J. W. Moylan, in making the presentation, assured Bro. Gibbons that the members appreciated the work he had done during the year; they felt that their success was due largely to the businesslike manner in which he had conducted the affairs of the Court, and they hoped he would continue to exercise the same watchfulness in the future that had distinguished him in the past. (Applaud.)

Bro. Gibbons was visibly affected by the kind words expressed, and said he was conscious he did not deserve all the good things that had been said about him, but he certainly would endeavor to merit their confidence, and hoped that success and progress would always be the lot of St. Joseph's, Leslieville. The references to "ringing in" such a pleasant surprise on him. (Applause.)

At the conclusion of the meeting refreshments in the form of tea, coffee, etc., were served, after which the members were treated to a most enjoyable impromptu concert. Bro. M. A. McGaw was appointed correspondent for the Court.

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Catholics of Canada Enter Solemn Protest

(Continued from page 1.) That it was instituted and ordained by our Saviour who commanded His apostles to continue it in commemoration of Him and of that great event which brought redemption to mankind.

How then can we sit patiently and hear it spoken of in the language of this declaration "as superstitious and idolatrous." We would be false to our faith, false to God, and cowardly in the eyes of God and man if we did.

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If all this does not prove sufficient then England should ask forgiveness, and her friends should pray "that her heart may be turned to justice."

The resolution submitted by Sir Malachi Daly was then put to vote and unanimously adopted:

THE SECOND RESOLUTION. Hon. Senator Power, Speaker of the Senate, rose to move the second resolution, which was as follows:

"Resolved, That as the religious belief of Catholics does not diminish their loyalty nor restrain them from shedding their blood in the cause of the Empire, they protest against and resent the singling out of any article of their faith for special rejection or condemnation by the Sovereign, and respectfully ask that this unnecessary and offensive reference be entirely blotted out from the aforesaid Declaration.

"And, further, that the resolutions and proceedings of this meeting be transmitted by the chairman to the Right Honorable the Secretary of State for the Colonies." This declaration, said the Senator, was not at first required of the Sovereign. It is found in the test act passed in 1673, and was by that act required to be made by all persons holding any office or place of trust, civil or military.

The parliamentary test was imposed in 1673 and provided that no peer or member of the House of Commons should sit or vote without taking the oaths of allegiance and supremacy and taking the same declaration. Between these two acts there has been the agitation over the alleged revelations of Titus Oates in 1689, after the dethroning of James II., the bill of right was passed by which for the first time the declaration was required to be made by the Sovereign. This act was confirmed by the act of settlement passed in the year 1701, and intended to exclude Catholic members of the royal family from the succession.

One can understand how in 1689 and in 1701, when the adherents of the Stuarts were very numerous; when the SPIRIT OF RELIGIOUS INTOLERANCE

was exceedingly strong, and when Louis XIV, who had revoked the edict of Nantes, threatened to dominate western Europe, zealous Protestants should deem it advisable that the monarch of the time should at his accession be required to do more than declare himself a member of the church as by law established, but times have altered. The test oath and declaration have been abolished, so far as regards office holders and members of the two Houses of Parliament; and the offensive declaration is retained only as regards the Sovereign. As to him, it is altogether unnecessary. The statute law requires that he shall be a member of the Church of England, and in his coronation oath he swears to maintain that church. If thought desirable, he might be obliged to declare at his accession that he is a member of that church and will continue to be so, but there is no reasonable excuse at the present time — if there ever was — for accompanying that declaration with language most offensive and insulting to millions of his loyal subjects. It does not require any argument or evidence to show that the RELIGIOUS BELIEF OF CATHOLICS

does not lessen their loyalty, which has been most effectively shown at all periods of English history since reformation. He might, however, be permitted to cite a few out of many instances where this truth has been illustrated. Lord Howard of Effingham, who commanded the English fleet which met and defeated the Spanish Armada, was a Catholic. The Duke of Wellington bore testimony in the House of Lords to the bravery and loyalty of the Catholic troops who served under him. The experiences of the Crimean war and Indian mutiny was the same; nor was that of Egypt and the Sudan, where our former fellow-citizen, Father Prindle, won the badge of the distinguished service order, different. In South Africa, the various battlefields, from Talam Hill, where the Catholic commander lost his life, have been reddened by the blood of Catholic officers and soldiers; and we all know how deeply her late Majesty Queen Victoria was impressed by the bravery of her Irish — or Catholic troops. It may not be amiss in this connection to call attention to the fact that the Catholic Duke of Norfolk, the first nobleman in the empire, gave up the position of postmaster-general and went to South Africa as a captain of a squadron of Yeomanry. Catholic Canadians have NOT BEEN BEHIND THEIR BROTHERS

of the old country. The important and decisive victory of Chateauguay in the war of 1812, was won by force under Lieutenant-Colonel De Solobery, composed almost altogether of French Canadians. The loyalty of men like Sir George Cartier and Sir Wilfrid Laurier, there can be no serious question, and it was Sir Etienne Tache who said that the last shot fired in Canada on behalf of British connections would be fired by a French Canadian. During the present war Father O'Leary and Father Sinnett have showed themselves not unworthy to take their places beside Father — now Bishop Brindle. In these days of toleration it seems a monstrous thing that just when a liberal and enlightened king, as King Edward undoubtedly is, ascended the throne, and when his brave Catholic soldiers were shedding their blood for him in South Africa, he should be

constrained, by an enactment more than 200 years old, to go out of his way to revile the doctrines of their religion. How would our PRESBYTERIAN AND BAPTIST FRIENDS

feel if predestination and the withholding of baptism from children were denounced and held up to scorn at such a time? What would be thought were even Mahometanism singled out for such treatment?

To what is this unfortunate and apparently inexplicable condition of things to be attributed? Largely to the belief of the conservatism—the reluctance to part with forms, which no longer have any meaning, and to the inability to put himself in his neighbor's place which seem to characterize the average Englishmen. The cause is not to be found in any deliberate hostility on the part of the governing classes to Catholics or their religion. The government appoints Catholic chaplains for the army and navy and pays them for inculcating doctrines which the King's declaration denounces as superstitious and idolatrous. Numbers of Catholics are appointed as governors, judges and generals. To mention only a few of our own day. Lord Russell of Killowen, the late Lord Chief Justice of England, was an exemplary and outspoken Catholic. In the same class fall Lord Cromer, who is practically viceroy of Egypt, Sir Dominick Daly, the distinguished father of a distinguished son, and General Sir William Butler. Under no flag do the church and Catholics enjoy more fair play and freedom than under that of England. This declaration is

AN ABSURD ANACHRONISM, for which there is no shadow of reason or excuse, and which is in direct contradiction to the liberal and enlightened spirit of toleration which usually characterizes the British Government in the practical administration of public affairs. If it were taken very seriously, it would probably have been swept away long since. It comes forward only on the rare occasions when a new sovereign ascends the throne; but it should not come forward at all, and out of due regard to the feelings of twelve millions of loyal Catholic subjects of the King, should be forthwith abolished.

The objection has been taken that this matter is one as to which advice and opinions from without the United Kingdom will not be welcome in England and one in which we have no right to interfere. The answer is plain and simple, the King of England is also King of Canada, and there are over two millions of Catholics in Canada, to whom the language of this declaration is as offensive as it is to those of Great Britain and Ireland. Besides this, Canada, in common with the other great colonies, just now stands well with the Imperial Government and Parliament, and action taken in Canada is likely to attract attention and to carry weight. It may be said, too, that the commonsense of Canada spoke for the whole people in the protest which they made against this declaration last session, and that any further action is uncalled for. The first statement is true, but the second is not. Every public meeting which speaks its mind on the subject helps to strengthen the parliamentary protest. The province of Nova Scotia had always been

NOTED FOR ITS TOLERANCE and distinguished itself by allowing Catholics to sit in the legislature years before they were permitted to do so in England, and it seems appropriate that from its capital should proceed an energetic demand for the abolition of this offensive survival of a by-gone age of intolerance and mutual misunderstanding.

Looking at all the circumstances of the case, it seems desirable that the opinion of this meeting should be communicated to Mr. Chamberlain, who is not only Secretary of State for the Colonies, but one of the most influential members of the imperial administration.

WILLIAM CHISHOLM, M.L.C., in rising to second the resolution moved by Hon. Senator Power, expressed his regret that in this twentieth century it should be necessary for Catholics throughout the British Empire to complain of and to have to protest against certain words contained in the accession oath of their Sovereign because they are unjust and offensive to them. The oath is not made stronger nor more effective to protect the Protestant succession of the Sovereign by having in it those unnecessary words which are so offensive to Catholics, because they are a stigma on the faith and religion of Catholics throughout the world—a religion which is nearly two thousand years old; a religion that has seen the rise and fall of many empires, and is to-day as vigorous and as youthful as it has been during the past nineteen hundred years. Catholics have always been as LOYAL TO THEIR SOVEREIGN

as any other portion of the subjects of the sovereign, and in many instances they have done more than any others in discovering, civilizing and developing many parts of the British Empire. Catholic missionaries have gone forth to every part of the known world to civilize and to christianize the savage and the heathen and they have not confined their labors to any part of the globe. They have traversed the principal parts of the great divisions of the earth's surface, Europe, Asia, Africa, America and Oceania, as is shown by the names of the places where those missionaries labored. Take, for instance, the large conti-

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ment of America, from the Atlantic to the Pacific ocean, and from the Northern part of the British Dominion to Cape Horn in South America, and one can trace the routes of those missionaries by the names of the PLACES IN WHICH THEY LABORED.

Take Newfoundland, the different provinces of Canada, many of the states of the neighboring republic, such as Florida, Louisiana, Texas, California, and several other states and the greater part of South America, where you will find places called by Catholic names, showing that Catholic missionaries were the pioneers to civilize and to christianize the savages of this vast country, and to prepare the land for the peaceful occupation of its present inhabitants. All this has been done, not by the sword, but by the Gospel, through the arduous and self-sacrificing toil of Catholic missionaries without fee or reward, and all this was done by men who professed the same faith that Catholics of the present day profess.

If those holy men were able to accomplish such wonders, as we know they did accomplish, by the religion and faith they professed, and which Catholics throughout the world profess, it could not be, and it cannot be, what the words in the oath asserts it to be: IDOLATROUS AND SUPERSTITIOUS.

A religion that has always animated and sustained men to undergo such privations and hardships for their fellowmen should not be called idolatrous and superstitious. Those words in the accession oath which are so offensive to Catholics throughout the British Empire were inserted nearly four hundred years ago, and have remained there during that time. But Catholics have the satisfaction of knowing that they are not now believed by a great many of the descendants of those who first framed the oath, as evidenced by the large number of churches in England and in other English speaking countries which have introduced the sacraments and sacrifice. Catholics have at all times and in every age built institutions for the education of the people to make them good living and loyal subjects of their Sovereign.

Catholics have readily and freely given up their lives in defence of their country at the call of their Sovereign, and they have always been loyal to their Sovereign, because their religion teaches them to be so. Consequently they feel that it is AN INJUSTICE TO THEM

that they should be singled out of all the subjects of their Sovereign throughout the British Empire to have their religion maligned and misrepresented without having any reason or justification or necessity for doing so. Therefore it should appear reasonable to Christians of all denominations, the propriety of having the words in the accession oath complained of by Catholics removed, as they do not make the oath more binding with than without those words, and thereby place the Catholic subjects of the Sovereign in the same position as all other Christian subjects of the Sovereign are placed in, as no distinction is made when Catholics are called upon with their fellow-subjects to protect their country, and to sacrifice their lives, if necessary, in the defence thereof. From all these considerations it appears to the Catholics of the British Empire to be very unjust to them to have their faith maligned and misrepresented as it is in the coronation oath of their Sovereign, and they trust that those in authority will see the propriety of having those words so offensive to them removed. The resolution was then submitted to the meeting and unanimously adopted.

A VOTE OF THANKS. Hon. Senator Power moved a vote of thanks to Archbishop O'Brien for his able conduct in the chair and for the action he had taken in initiating the movement which led up to the excellent meeting now about to close. Judge Meagher seconded the mo-

ST. MARY'S C. L. & A. A. At the last regular meeting of the President, Mr. C. J. Reid, acted as chairman. The St. Aloysius Club, under the direction of Rev. Father O'Leary, were present in good strength and debated the question, "Resolved, That the Treaty of Paris was in the best interests of Canada." Those taking part were Messrs. Murray, Coughlin, Landreville and Pennell. The subject was most interesting and the ability displayed by the junior members was somewhat of a revelation. An essay by Mr. Fed. O'Connor, on the "Life of Daniel O'Connell," was possessed of considerable literary merit, and was much appreciated. The debate was thrown open to the meeting, after which addresses were made by Bro. Patrick and Rev. Father Fraser and Rev. Father O'Leary. The use of the rooms for one evening each week has been extended to the St. Aloysius Club. On Tuesday evening next, Feb. 4th, the first debate of the Inter-Catholic Club Debating Union series will be held in the rooms of the association. The subject is: "Resolved, That Departmental Stores are Detrimental to the Community." This debate is between St. Mary's C. L. & A. A. and St. Joseph's, Leslieville. The referees are Rev. Dr. Teely, Mr. F. A. Anglin and Ald. Wm. Burns. It is expected that every member will be present on this occasion.

KNIGHTS OF ST. JOHN. At the last meeting of St. Patrick's Commandery No. 212, Knights of St. John, the following officers were installed by Grand President J. P. McCarthy for the year 1902: President—Bro. J. J. Nightingale. First Vice-President—Bro. M. Garvin. Second Vice-President—Bro. P. Gannon. Recording Secretary—Jos. Keiz. Financial Secretary—Bro. M. J. Healey. Treasurer—Bro. W. Byron. Messenger—Bro. M. J. Griffin. Sergeant-at-Arms—Bro. J. Neville. Physician—Dr. Guinane. Trustees—W. Gilmour, M. J. Garvin, R. Walsh, P. J. Gannon, M. Griffin.

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THE OPINION OF AN ADVERTISER. Dear Sir—It gives me much pleasure to state that the advertisement which I have in The Catholic Register has well paid me. As a rule I find it difficult to tell from which source trade comes through advertising, but on several occasions I know good patrons have come to me through your paper.

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RIHOLD, the maiden knowing well  
The hidden Godhead that doth dwell  
In Him, her infant son;  
And with her infant see her bring  
The Saviour, the Lamb offering  
For Christ, the Holy One.

SECOND MONTH 28 DAYS February THE HOLY FAMILY

Calendar for February 1902 showing days of the month, feast days (e.g., Ignatius, Martyr; Quinquagesima Sunday), and moon phases.

Indulgence Prayer An Indulgence of 25 days to all those who shall devoutly invoke the most holy name of Jesus.

THE FREE LOVER, Sweet is the sweet, May Weather Trees go airy and bright; Winged with the gold-green feather, Veiled in the deep-sea light.

When Love's A-field (Sarah Orne Jewett in McClure's)

There was a cheerful noise within the house that mid-winter day, but Mary Ann Dunn looked up innocently from her ironing as her pretty younger sister opened the door and came in.

Mary Ann's two babies were playing with a puppy, and the three young creatures seemed to cover the whole floor. There was a door open behind them into a comfortable bedroom, and a bright, clean oilcloth on the floor of the kitchen, there was a gay little clacking clock on the high chimney shelf above the stove, with a pair of shining lamps.

"Well, there now!" she exclaimed with an almost ostentatious air of hospitality. "How 're ye the day, Ellen? I was, after wishing you here a minute ago; how come you out?"

"I'm loafing for the afternoon," said the guest disconsolately. "There was something stopped with the machine—I wish fast enough I was out altogether, I'll never get learnt, anyway; my mind ain't on it."

Ellen," said the visitor, who was still standing, and turned now to show an interest in the three playmates. "Well, I'll go lay me hat in on the bed; they might be picking off all me feathers, if our backs 'ould be turned."

"No, no give it here to me, that Henry'd be on the bed after it aiter than any place," exclaimed Mary Ann anxiously. "Give me your jacket too, an' I'll put them here, see, on the hook behind the door. Sit down wit' yourself by the stove an' rest a while till we talk a bit. What's all the news?"

"I'd rather be doing something," protested Ellen. "Well, I've me ironing most done," answered Mary Ann, "an' I'll be thinking what I'd best do next. Fair, I've enough of it. Henry, there, ain't got a whole frock nor a decent petticoat to put on. He's the torment, anyway."

"The smiling Henry toddled over to his young aunt, and made an attempt at familiar speech. "Tis sweeties he do be asking for," explained the intelligent mother. "No more sweeties, 'll he get the day, I can tell him!"

"Did you get nice sweeties the day, darlin'?" asked Ellen with ready sympathy as she lifted the solid, unwilling little shape to her lap, whence he promptly slipped to the floor again, to stand facing her at a safe distance, and began a second series of perfectly unintelligible remarks.

"Pity for you, you 'ont learn to talk like a Christian, a great man of a child like you!" scoffed his mother with assumed severity. "See how well your aunty can't get the sense of a word you say! 'Tis of the nice grocer man he been talking, that niver comes inside the door 'less there's a sweetie in his pocket for Henry. Well, then, you should have the pride to talk like other folks, as I'm always advising you."

this minute. Only last night he come home wit' a suit o' clothes for Henry there, that was a good three sizes too big. I'm all put back wit me iron; I had to go carry 'em back to the store this morning soon as me dishes was done."

"Tis better than the stingy kind," sighed Ellen. "Ain't you downhearted to-day? — loafs ain't good for you," said Mary Ann as she came briskly to the stove for a hot iron and stood for a moment holding it near her cheek.

"Whisper now, what kind of a b'y was Danny, John's next brother, the one that they kept at home on the land? John has great talk of him bein' so smart; but he's far too foolish about his own folks, we all know. "Oh, he's the lovely b'y; he's twice as handsome as John—I ain't sayin' but John's good-looking too," responded Ellen with a lively blush.

"Oh, I think very often o' poor Danny," she added softly. "We parted very angry, too, wit' each other. Ellen grow rosier still, and the tears shone in her pretty eyes and were wiped away, and they came back again at once. "Twas all me own fault," she managed to say.

"Well, there's no harm done," Mary Ann insisted kindly. "There's smart b'ys enough to be choosing — pretty wit' you last Sunday." "He's a great lout, so he is," said Ellen with sudden fury. "I turned down a street to get rid of his company. Great omadoun!"

"An' Phil Carroll's a good fellow that come away from Mass wit' you on the Sunday before. Oh, there's little birds tells me everything; an' all the b'ys said you was the prettiest girl on the floor last Saturday's dance a week ago."

But Ellen would not be cheered. "Tis aisy taking, then, she answered gloomily. "Tis all their fools has to talk about, is other people and what they does."

"John says his brother Dan's got his eye on some girl now, I don't know who it was told him." "Oh, 'tis that tall Desmond girl at home, that lived on this side of the road behind Donnelly's. She always wanted him," said Ellen after a strange little pause, but the color all left her bright cheeks. Mary Ann did not look around, but seemed more than usually intent on her ironing work.

"She had money, too, hadn't she?" Mary Ann persisted. "Folks said it of her; 'twas from an old aunt in Dublin that she got named after. Some said it was forty pounds — there was conversation about nothing else an' I coming away."

Ellen spoke slowly as if with much effort. "What came between you and Danny, then, if you liked him?" asked Mary Ann with the authority and directness of an older sister, and a married woman. "Twas me own foolishness; there ain't a day but I says it," answered Ellen mournfully. "I never thought of any one but poor Danny, an' I never was satisfied till I'd find some way to tease him. He'd then honest eyes like John's, that'd be lookin' at you all the time like an old dog, and he'd take every word a girl said wit' the truth, an' I wint too far wit' tellin' him he'd no wish for any one but the Desmond girl since she got her money."

ly what troubles had been between us. But this time he'd no whistle left, an' they told me he was seen a good deal up to Desmond's, an' all that. Sometimes I'm glad I came away, an' sometimes me heart's broke that I was ever such a fool. He'd never speak to me again any way, but I don't blame 'im ayther."

Ellen had come out to the point where she couldn't do without the help of a much fumbled little handkerchief. "He didn't come with all the neighbors to say good-by to me, an' I was lookin' for him to come an' stop me from it, an' I pretendin' to be full of laugh and very gay-hearted, so nobody carry him a word, an' I thought the first month I was here I'd be getting a letter from him every day, or a word in somebody's letter to wish me luck; two or three times I sent word to him with the rest, wishing him happiness and not making any joke at all."

"You were the big fool," pronounced Mary Ann coldly, as she tried another iron with her wetter finger; "I've got no word meself but that for yez." She tried to look harshly at poor Ellen, who still sat crying. "Coom now, Ellen, don't feel too bad, don't cry Ellen, dear. This is the last iron, an' then we'll sit down an' make Henry his two little petticoats when I've done me last pieces here, an' I'll make the tay early for the two of us. You'd better think of some o' the other b'ys, now that's all past." But Ellen only cried the more.

"Tis plain enough now he don't care very much for any one," said Mary Ann with cold decision. There was a sudden noise in the room beyond, as if somebody protested at the last remark. "Run quick for me, Ellen," exclaimed Mary Ann, "tis the little dog in there tipping everything over."

Ellen ran, and Henry toddled after her, and the innocent puppy after him. There was a shriek of joy and the sudden appearance of a big hearty young man with bright curly hair and a wistful face. Danny had been waiting all the time, a suffering captive in the inner room.

"She saw you coming," humbly explained the lover to his happy Ellen, a minute later. "Twas Mary Ann seen you coming on the street, sure, when I was just getting me directions how I'd find you. An' she said if I'd come out before she'd give me 'ave, she'd have me heart's blood. I thought every six minute she'd break the news for us. Sure I worked iver since to get the money for me passage. Don't mind me harkin' to all the poor little sorrows, darlin'; sure 'tis meself only loves you the more. Don't mind me for stayin' in the room."

"Ah-h!" said Ellen, returning to her old sports as soon as she could speak, "twas just like a stupid man. Sure, I'd been out o' me cage like a wild blackbird the minute I got sound o' your voice. Any way, I've got the lovely pinance after me confession."

And Elleneen hid her face again in the rough frieze coat, which still carried a home-like fragrance of turk-smoke, though mixed with the duller and more recent odors of tobacco and the salt sea.

"\$2.50 SENT FREE The Well-Known Specialist, Franklin Miles, M. D., L. L. B., will send \$2.50 Worth of His Complete Treatment Free to our Readers."

There never was a better opportunity for persons suffering from diseases of the heart, nerves, liver, stomach or dropsy to test, free, a well-tried and Complete Treatment for these disorders. Dr. Miles is known to be a leading specialist in these diseases, and his liberal offer, is certainly worthy of serious consideration by every afflicted reader.

A "MIRACLE" EXPLAINED. (From Light.) The mention of almsgiving recalls a somewhat ludicrous story of modern date, where a most inopportune miracle was wrought Father Bridaine was always poor, for the simple reason that he gave everything he had away. One night he asked for a night's lodging of the curate of a village through which he passed, and the worthy man, having only one bed, shared it with him. At daybreak Father Bridaine rose, according to custom, and went to say prayers at the neighboring church. Returning from his sacred duty, he met a beggar, who asked an alms. "Alas, my friend, I have nothing!" said the good priest, mechanically putting his hand into his breeches pocket, where, to his astonishment, he found something hard wrapped up in a paper, which he knew he had not left there. He hastily opened the paper, and seeing four crowns in it, cried out that it was a miracle! He gave the money to the beggar, and hastened into church to return thanks to God. The curate soon after arrived there, and Father Bridaine related the miracle with the greatestunction. The curate turned pale, put his hand in his pocket, and in an instant perceived that Father Bridaine had taken the wrong pair of breeches. He had performed a miracle with the curate's money.

A GOOD GERMAN LAW. "They do some things better," says The New Zealand Tablet, "in the German Fatherland. There is, for instance, a law which gives to a slandered corporate body the natural right to enjoy by a calumniated individual to institute proceedings against its traducer. This law has imparted to religious newspapers in the Fatherland, in their references to the Catholic Church, a measure of self-restraint and decency that forms a striking contrast to the reckless violence of the lower or muck-rake order of journalism that satisfies the appetite of large classes of professing Christians in English-speaking countries. Some of these push coarse attacks on the Catholic Church and Catholic institutions with the volume of four-and-twenty fog-horns, and with a disregard for truth and decency that would shock the sensibilities of a respectable Hottentot. The editors of those organs of Ananias have the cunning to keep clear of actions at law, and, with this object in view, are careful not to fix upon individuals the stigma which they are permitted, by an unsatisfactory libel code, to apply indiscriminately to a whole body."

CONVERSIONS AMONG MINISTERS. (From The Missionary.) The annals of conversions have been remarkable during the past month for the number of Episcopalian ministers who have come home to the Church of their forefathers. Philadelphia leads with the reception of Rev. Alvah W. Doran. In England Rev. Frederick George Lee, D.D., founder of the Order of Corporate Reunion, has been received at the Brompton Oratory by Rev. Digby Best. Father Lynch, of Roanoke, Virginia, has accepted the submission of a Presbyterian minister. There is another minister, a reformed Episcopalian, together with his wife and five children, under instruction in New York. We may add to this list J. J. Keyes, of Millford, a son of a minister, and Mrs. Duffaloctotauer, the wife of one. This is a goodly number for one month. It is an indication, however of the large crowd that is facing Rome, and it is only a question of time when they will come.

THE VIOLIN PLAYER. (From "Poems" by May Austin.) He plays as the passers hurry In the pulse of the early day Plays! — as the children scamper In heedlessness on their way. Plays! as the swift hours carry The heart of the day along, With his weary form on the curbstone And the soul of his youth in his song.

What do they know of his playing? A merry or mournful air! But ah! what memories are swaying His heart as he fiddles there, There are scenes of early childhood, A mother beside the door! A bird that trills from the wild-wood, Himself — a child once more!

CONSUMPTION CURED. An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using Sent by mail; by addressing, with stamp, naming this paper, W. A. Noyes, 847-Powers' Block, Rochester, N. Y.

As all afflicted readers may have adapted to their case, free, we would advise them to send for it at once. Address, Dr. Franklin Miles, 201-209 State Street, Chicago, U. S. A. Mention this paper.

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CHILDREN'S CORNER

THE CHILDREN. Thy Kingdom come! Yea, bid it come, O, blessed Jesus, holiest One!

The Child was in the midst thereof, O, blessed Jesus, holiest One! The centre and the fount of love

Wherever on earth shall be A child, a woman, and a man, Imagining that sweet Trinity

Establish there Thy kingdom! Yea, And o'er that Trinity of love Send down, as in Thy appointed day,

BLUE EYES. The little boy we might not keep Had such great eyes of heaven, such eyes:

Such eyes of wonder opened wide On the strange world; he drank his fill,

While other babies slept and cried, O wonder, wondering still.

What is it that he sees? We said, And followed in the wonders track

O are you wondering, wondering still? For now you see such wondrous things,

Such angels by the field and rill, With wondrous head and wings.

O are you wondering, wondering yet, At the kind breast you lie upon

Our little boy with wondering eyes, I wonder will they wonder still,

TALES OF DERRING-DO (Century Magazine.) Let us watch Hook and Ladder 21

The woman was holding a little dog in her arms, and it looked as if she was going to jump.

The woman was holding a little dog in her arms, and it looked as if she was going to jump.

Such a thing is never done, for the swaying of that ten-ton mass might easily upset the truck;

As they drew along the curb, Fireman McDermott sprang up the slowly rising ladder,

Five stories is what it did reach, and then McDermott, standing on the top round,

Then he reached in and dragged out the unconscious woman and lowered her to others,

The crowd watched anxiously, and the little fireman lean back over the fire escape,

THE AERIAL ACROBAT. Come now to another occasion when I spent two profitable hours

Almax to this act—St. Belmo leap and swing of forty feet

audience; springing head first circle of knives and fire

lets his body pass, then suspended trapez that

breaks away at his touch and circles him in a long sweep, then leaping again, feet first,

I was surprised to find the hero of this perilous feat rather the reverse of athletic in appearance.

Yet I judge it would fare ill with any one who tried to impose upon him as an invalid.

Over that spare form and hard, tireless muscles, and for years to come St. Belmo feels equal to leaping this

Most people, I suppose, in watching this act would imagine the knives to be of wood and tinseel,

And fifteen of these, with points turned inward, form the heart through which this gaunt yet rather genial gymnast shoots his way.

Had he ever struck the knives when leaping through? Yes, again and again. He had torn his clothes to tatters on them,

He could leap through them, eyes shut, as surely as a man puts a spoon in his mouth without striking his teeth.

He shook his head. "I never see the bar where it must be, and leap for that place. If it isn't there, why—"

Think of a calling that requires a man to steer perpetually, by the closest fraction of a shave,

And then consider what marvelous precision must be in these bodies and minds of ours when a man can face such a hazard for years and never come to grief.

THE WILD BEAST TAMER. "Point about Rajah was that he'd killed one of my keepers a couple of weeks before.

"Between you and me, this keeper wasn't the first man Rajah had killed, and I don't care much for the job.

"On the morning of the performance I decided to have a rehearsal, and called on a few picked men to help me. I knew by the way he had killed his keeper that Rajah would go at my head if he attacked me at all,

"Then I drove him into the arena and began, while the others looked on anxiously. It's queer, sir, but that tiger went through his tricks as nice as you please,

"Soon as I was satisfied I drove him across the bridge and down the runway toward his den I came about a dozen feet behind him, carrying a long wooden shield,

"There I stationed a keeper, with orders to close it as soon as Rajah was inside; but Rajah went in so silently that the keeper didn't know it,

"It seemed a little thing, but it nearly cost me my life; for when I came up Rajah's head was right back of the open door,

"Well, they got at me finally. I guess that mask saved my life. But I didn't take Rajah into the ring that evening, and Rajah won't be seen in the ring any more.

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FOOD FOR A YEAR. This represents a fair ration for one man for one year.

But some people eat and eat and yet grow thinner. This means a defective digestion and unsuitable food.

A Crushing Rejoinder Living Church, Chicago, Dec. 28, 1901. We learn with unspeakable regret that one of the Philadelphia clergy,

How futile are the causes usually assigned for such a perversion! Despair at heresy with the Anglican Communion? But the whole Catholic Church, and especially Rome,

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she is perfidious (and if it had not been for her unmistakable voice I might have clung to my mistaken belief that I was a true priest),

Will you, then, let me say that none of the "causes" usually assigned led to my change of position. As you express them I do not see how a person would dare make the step and support it with any such reasons.

So then, briefly, that I may assure your readers that I am still worthy of the sorrow and regret you accord to honest conviction, the reasons by which I was led to the Fold of Peter were:

(1) I could find no via media between the positions, the claims of the Pope made in the Vatican Council de fide upon the allegiance of all Christians are true, or the Pope is anti-Christ, for he has successfully overthrown what is said to be Our Lord's original plan of church government.

(2) If the Holy Roman Church alone is not the one true witness left by Jesus upon earth, there is none, for the English Establishment let the Good Tidings sleep for at least 200 years and forgot it had "priests" who could be moved by this neglect to deny their orders.

(3) The "Schism-but-better-times-ahead" theory which I have seen grow out of the Branch theory root was too much of an intellectual hypothesis for meeting unpleasant facts to sustain a doubtful soul.

(4) Lastly, somehow and some way, which neither books nor "the tongues of men or of angels" teach, but only the Spirit of God, I saw where private judgment and reason had masqueraded in my heart as faith.

Trusting that you will find space for this statement, from which I have tried to eliminate controversy, as showing that I deserve the more charitable surmise of the two you make, because I have struggled with the light I have to fulfill the Saviour's prayer that "they all may be one,"

ALVAH W. DORAN, The Living Church, Milwaukee, January 6, 1902. Dear Sir—Your favor of 1st instant is at hand, but I do not feel that we can give space to you to discuss the matter in The Living Church. Very truly yours,

NEARLY STARVED TO DEATH A Nova Scotia Lady has a Terrible Experience—For Nine Long Years It Lasted.

Mrs. James Bradley, of Smith's Cove, Digby Co., N. S., relates a most interesting story of starvation and suffering which she has been called on to endure for last nine years.

She had dyspepsia and was treated by all the best doctors within her reach but without receiving any benefit, indeed without securing even the slightest relief from the pain and distress which tortured her.

Her only escape from the pain of Dyspepsia was found in a starvation system of dieting which reduced her bodily strength till she was as weak as a child. She says:

"No tongue can tell what I have suffered. I cannot describe it. I had to starve myself, and had given up all hope of ever having anything to help me."

She saw an advertisement of Dodd's Dyspepsia Tablets and commenced a treatment of this remedy with the result that she was relieved almost immediately. Encouraged by this she continued till she had used nearly six boxes. She is completely cured and says:

"I am thankful to be able to say that I am altogether cured. I can eat anything I fancy without the slightest fear of distress or pain afterwards, and can sleep comfortably, something I never expected to be able to do again in this world. It was a wonderful cure, and I advise all who suffer as I did to use Dodd's Dyspepsia Tablets for they are the best remedy ever discovered in the world. I wish I could tell every Dyspeptic sufferer what Dodd's Dyspepsia Tablets have done for me."

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