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The Catholic Register.

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

VOL. I.—No. 9.

TORONTO, WEDNESDAY, MARCH 2, 1893.

PRICE 5 CENTS.

Register of the Week.

The debate on the Budget was kept up almost without interruption during the past week. About forty members have spoken, and the air has been charged with facts and figures with an occasional burst of something like eloquence, and at least one spicy encounter between Mr. Charlton and the Minister of Finance. On Wednesday Mr. Bellay, the new member for Chicoutimi, made his maiden speech in French, and Mr. Tarte also took occasion to express his views from his new seat on the Liberal benches.

Dr. Sproule, on the Government side, contended that during the years preceding 1878 the national debt was continually on the increase on account of deficiency of revenue and that in the National Policy they had found a means to balance the accounts. He descanted at length on the increased number of workmen under the new system, the benefit to farmers from the exclusion of American grain, and produced figures to show that in the number of workshops, and in the value of land and live stock the country had made great progress.

Mr. McMillan of Huron attacked the National Policy as responsible for the agricultural depression. He demanded in the interest of the consumer that the duties on corn and coal oil be removed. The action of the Finance Minister regarding coal oil was lopping away a very small twig when the condition of the trees demanded that whole branches should be cut away. He asked of the Government to give a clear statement of their policy as the Reformers had already done.

Dr. Bergin attacked the last speaker in particular and the Reform members in general for depreciating the position of the country. Having given vent to his opinion concerning them, he took up the cudgels against Mr. Edgar in defence of the cotton industry. He evidently possessed a thorough practical acquaintance with his subject, and managed to reduce Mr. Edgar's calculation of \$6,000,000 annual profit to the manufacturers to a more modest figure.

On Thursday, the speech of the evening was made by Mr. Charlton. He began with an arraignment of the policy of protection, claiming that it favored the few to the detriment of the many, that it is unreasonable, unequal, and unjust. He doubted the ability of the Government to cope with the question of tariff reform. Their policy was like an arch—take a stone out, and the whole fabric falls to ruin. He took up in a special manner Mr. Foster's intimation concerning the likelihood of restoring the export duties on logs. American lumbermen, he claimed, would willingly erect saw-mills in Canada if the policies of the

Dominion and Ontario Governments were sufficiently stable to guarantee permanency of conditions. He quoted figures from Government reports to show that Maine sends to Canada more logs than we export, and argued that if the proposed measure were passed the Government of the United States might be induced by their large lumbering interests to place retaliatory duties on Canadian lumber. An attack on the Government for their statements to the people before election concerning their relations with the authorities at Washington for closer commercial relations with the States aroused Mr. Foster and the Speaker had finally to interfere to calm the troubled waters.

Mr. Wilson of Lennox ridiculed Sir Richard Cartwright's assertion that the country could be managed with an annual expenditure of \$20,000,000. He denied that the United States was the best market for Canadian produce, as that country produces just the same commodities as Canada. Mr. McMullen claimed that an injustice was being done to the working classes for the benefit of refiners in keeping the duty on cheap brands of sugar. He summed up his argument in the position of farmers by saying that "the Canadian farmer under free trade could get 6 gallons of coal oil for a bushel of barley, while at present a bushel of barley will buy only 2½ gallons."

Mr. Ross and Mr. Boyd expressed their confidence that the Government would upon careful investigation arrange the duties to the full satisfaction of the community.

Mr. Davies, continuing the debate, discussed the N.P. as applied to the Maritime Provinces especially Prince Edward Island. He described the country as being in a state of devastation, having lost more by the exodus than Napoleon in all his wars. He attacked the duty on pig-iron, claiming that it piled up taxation without results. Taking up the question of reciprocity, he renewed Mr. Charlton's attack on the Government, and concluded his remarks with one of his forcible arraignments of the National Policy.

Mr. Cookburn in reply compared the condition of the Canadian farmers with those of New York State, much to the advantage of the former. He made light of the argument used by Mr. Davies concerning farm mortgages. His experience was that they did not necessarily indicate depression or poverty. True, the lands in Ontario had decreased in value 25 per cent, but that was in common with farm property all over the world, and the country as a whole was compensated by the progress of the North-West. Though the C. P. R. had cost the country millions of money, the

amounts which it had expended in the country last year were more than five times the interest on the outlay. He acknowledged that a feeling of disquiet existed throughout the country, but he felt that the Government would deal with the question to the best interests of the country as a whole.

On Saturday the House turned from the Debate to the voting of supplies. On voting an item for census expenses, the Liberals clamored for particulars regarding the many industrial establishments which the last census records, and which Government members have been quoting as evidence of the country's prosperity. They contended that the estimates are beyond all possibility unless every little shop was counted. The Government at first demurred on the ground that the census was taken by enumerators sworn not to divulge the private business concerns of the manufacturers, but the Premier at length promised to bring down reports concerning the nature of the manufactories, the number of hands, etc., without revealing the business standing of individuals.

Mr. Kenny brought up the question of a fast Canadian service with England, the present system being very unsatisfactory. He advocated the claims of Halifax to be the port of entry for the new line if established. Other members advocated the claims of Quebec, St. John, Louisburg and St. Andrew's. The Premier gave assurance that the Government had not lost sight of the importance of securing a fast mail service.

Ulster loyalty is at fever heat, and the Grand Orange Lodge of Belfast has sent out a violent manifesto against the Home Rule Bill. It demands either union with, or complete separation from Great Britain. Rumour hath it that the Orange societies in the North of Ireland are preparing for forcible resistance to a Home Rule Parliament should one be established. But such threats frighten none.

The bye-elections during the past week have resulted as follows: Lawson (Liberal) has been elected for Cirencester. This victory is very satisfactory to the Gladstonians as showing the sympathy of the agriculturists of the West of England for the Liberal policy. Allan, Liberal, won Gateshead when a vacancy had been caused by the elevation of Walter Henry James to the peerage. At Stockport the Conservatives held their own by the election of Mr. Whiteley. In Ireland the northern division of Meath which had become vacant through the unseating of Michael Davitt, was retained by a victory of the anti Parnellite, Mr. Gibney, over Pierce Mahoney. Mr. Hogan, anti-Parnellite, was elected without opposition for mid-Tipperary.

In an audience given to the Superior General of the Christian Brothers the Pope welcomed them most cordially. "Amongst all those whom I have canonized," said his Holiness to the Brothers, "he who holds our soul the most is your illustrious founder who lavished so much zeal upon the Christian education of youth at first in France and then, by means of France, in other countries. John Baptist De la Salle and Vincent de Paul two centuries ago created works which are really regenerative. We bless also from the depth of our heart all the Brothers of the Christian Schools, the benefactors of your establishments who uphold Christian teaching by their generosity and influence, and all the young people of your numerous and prosperous associations. But our heart wishes to extend this apostolic benediction beyond your congregation and the thousands whom you instruct. We wish all the nations amongst whom you extend your zeal to participate in it, but especially the land of generation which has given birth to you and your congregation."

A very interesting place in the Annals of Rome on Jan. 31st, was given to Cardinals Lox Vaughan. In welcoming these present Princes of the Church, the Rector, Mgr. O'Connell was also pleased to have present Mgr. Begin, coadjutor to the Cardinal of Quebec. This last speaking for his country, said that Canada was all the more pleased at the growth of Catholicity in the United States, because following the noble traditions of his mother country, France, so fruitful in missionaries, Canada had sent the first priests to the United States and continued to furnish them.

On Sunday, Jan. 29th, there took place the solemn ceremony of the beatification of the venerable servant of God, Gerard Maiella, lay Brother of the Redemptorists.

While the Italian Government is vigorously prosecuting its warfare against the bandits in Sicily, it is stubbornly obstructing all enquiry into the bank scandals at Rome. A Socialist Deputy in the Italian Chamber moved the appointment of a committee of seven to examine and report upon the relations of recent ministries to the banks of issue. Crispi supported the motion, as also did the Marchese di Rudini in a speech which is regarded as the finest effort of the session. Great cheering greeted his allusions to the Premier's disinclination to deny or to disprove the charges made against him that he has for ten years known of, and encouraged the misappropriation of the Roman Bank money to political bribery. But in spite of the lessons which patriotism should teach, the chamber rejected the motion by a vote of 197 to 92. Against only one deputy, Zerbi, has any step been taken. He is accused of having received more than half a million of francs from the Roman Bank for his action in the law on Banks. But 28 millions have disappeared. Where? What a happy country united Italy promises to be!

PASTORAL OF LAST LENT

— or —

His Grace the Archbishop of Toronto,

(Continued.)

DEVOTION TO THE SACRED HEART OF JESUS.

This also is a beautiful, solid and fruitful devotion, is worthy of all commendation to our people, and is eminently suited to meet the spiritual wants of our time. The words we published on this subject in a former pastoral instruction may, we trust, be cited here with profit and edification:

Let us for a moment dwell on the consideration of the devotion to the Sacred Heart of Jesus, which the holy Church so recommends to her children at this particular time, and we shall find that the object and end of this devotion are such as to appeal with a mighty power to the heart and conscience of every Christian; are such as to draw the soul as with the cords of Adam and the bands of love, to the foot of the cross and to its merciful and loving Saviour, who on that blessed rood purchased it with a great price and died a cruel death that we might have everlasting life.

The Sacred Heart of Jesus was always an object of devotion and adoration to the Church, for it is the God-Man and is deified by its hypostatic union with the Divinity. This devotion is the same in substance as that which is paid to the adorable person of Jesus Christ, whose Sacred Heart was the seat and centre of His ineffable love for us. Christ was very God and very Man. His human and divine natures were perfectly distinct, and yet were hypostatically united in the adorable person of our blessed Redeemer, the second Person of the most blessed Trinity. The divinity and humanity do not separately, but unitedly exist in the person of Christ, and neither the one nor the other exclusively exists in any part of His glorious person, the union of the two natures being a real, indissoluble and eternal union. This is the teaching of the Church on this subject, and it follows from it, that each part of our Lord's sacred body is equally worthy of adoration, from its personal union with the Divinity, but we are sometimes more powerfully moved by the contemplation of one part than that of another. In the language of mankind, the heart is said to be the seat of the affections. The soul operates principally upon the heart, and hence we ascribe to the heart the various affections and emotions of the soul. Hence it is, that God accommodating Himself to our human notions, commands us to love Him "with our whole hearts." The Heart of Jesus contains the fulness of the divine and human nature, in it "dwelleth all the fulness of the Godhead corporally." (Collos. ii. : 9.) It loved us from the first moment of the Incarnation, and will love us for evermore. Since the time it was pierced by the lance of the Roman soldier, it was an object of the deep vehement love of His children, and together with the blood and water there flowed with it the full tide of God's graces and mercies on the world. St. Augustine says, the side of Jesus was opened for him by the lance, and that he entered in and abode in the Sacred Heart as in a place of secure refuge. St. Bernard writes in sentiments of most tender devotion concerning the Heart of Jesus. St. Thomas of Aquin pictured that most loving heart as wounded for our sins, and pouring out through the opening its precious blood, to show the excess of His love, to inflame with His love the tepid hearts of His disciples. St. Bernardine of Siena speaks of this divine Heart as "a furnace of the most ardent love, capable of setting the whole world on fire." "O love!" cries out St. Francis of Sales, "O, sovereign love of the

Heart of Jesus! What heart can praise and bless Thee as Thou dost deserve? Let this adorable heart live forever in our hearts."

In adoring the Sacred Heart, we adore Jesus Himself, the figure of the Father's substance, and the splendour of His glory; we adore Him whom the angels and saints adore in Heaven, of whom, when coming into the world, it was said, "let all the angels of God adore Him." (Heb. i. : 6). We adore and love our dearest Redeemer, our God and our All, our first beginning and last end, Him, who for us men and for our salvation came down from Heaven and became man, who stooped into the abyss of our nothingness in assuming human nature, "emptied Himself," says St. Paul, "taking the form of a servant, being made in the likeness of man, and in habit found as a man; He humbled Himself, becoming obedient, even unto the death of the cross" (Phil. ii. 7 and 8). We adore that divine and loving Heart, every throb and beat of which were for our salvation and happiness, the Heart of Him who broke not the bruised reed, and the smoking flax did not extinguish, who was the friend of publicans and sinners. We adore that divine Heart, which still, in the sacrament of the altar, abides with us in the valley of tears to cheer our exile, to dry up the tears of our sorrow, to heal the wounded heart, to dart into our bosoms the flames of divine charity that glow and burn in it, and to cast on the cold, bleak earth, the fire of love which Christ came upon the earth to enkindle. Well may we cry out with the Church, "*O Felix culpa que talem ac tantum meruit habere Redemptorem.*" O, happy sin which deserved to have such and so great a Redeemer, whose Sacred Heart abides with us forever. "*O, mira circa nos tua pietatis dignatio.*" O, wonderful and ineffable condescension of the Sacred Heart of Jesus for us! What heart so cold as not to return it love for love, what bosom so dead to gratitude and to all the noble impulses of our nature as not to be forever loyal and true to it! If I forget thee, O Sacred Heart, let my right hand be forgotten, let my tongue cleave to my jaws, if I do not make thee the beginning of my joys and the barthen of my praise. "As the hart panteth after the fountains of waters, so panteth my soul after Thee, O God: my soul hath thirsted after the strong living God. I shall go over into the place of the wonderful tabernacle, even to the house of God" (Ps. xli), wherein the Heart of Jesus abides in the sacrament of His love. Such are the sentiments that must fill the soul, such the ardent desires and the vehement longings for Heaven and for God, that must inflame all who contemplate and adore the Sacred Heart of Jesus, and inspire hearts of men with the fire of divine charity. This devotion is also intended to make reparation to our Lord for the cold neglect and ingratitude with which He is treated in the blessed sacrament. But its principal aim is, to cause His love to be loved. The mission of Jesus Christ upon the earth, was to enkindle thereon the fire of divine love. I have come, said He, to cast fire on the earth, and what will I but that it be kindled (St. Luke, xii. : 49).

When our Blessed Lord came in the incarnation, he found the world steeped in corruption and enveloped in the thick night of paganism; it was a huge, lifeless carcass, with the coldness and pallor of spiritual death upon it. Everything therein was worshipped save the true God, and he was an outlaw in his own creation. Our divine Redeemer came, onkindled in far distant Galilee the fire of divine love, and behold, this fire flames and spreads from east to west, until it embraced the world in its divine flames; until it purged and purified the earth, and made it a new creation, in the words of Holy Writ "Renewed

the face of the earth." When the Sacred Heart began to beat and palpitate in the world, the idols fell shattered from their pedestals, the oracles became dumb, the multifarious errors of paganism disappeared like a wreck of stormy clouds before the rising sun, and regenerate man rose from the grave of spiritual death, and his heart was changed and warmed into a new life: "was not our heart burning within us whilst He spake in the way (Luke xxix : 82). The patrician and plebeian, the noble lady and lowly handmaid, the soldier and civilian, men and women of every state and social grade, leave all for the love of Christ because Christ first loved them, and died for their salvation. "The charity of Christ constrains us (says St. Paul), judging this, that if one died for all were dead, and Christ died for all, that they also who live may not live to themselves, but unto Him who died for them and rose again (II, v. : 14 and 15)."

But alas! the fervour and the love of God that distinguished the early Christians have disappeared; the charity of some has grown cold; tepidity and laxity flourish like rank noxious weeds, even in the Lord's vineyard; indifferentism has fallen like a blight upon the modern world, and Sirocco-like, has dried up the very springs of piety and virtue; the sacred truths of religion are questioned and assailed, Christian traditions are fast disappearing, and doubt and infidelity, like a wasting plague are spreading their ravages far and near; the thirst for gold, the idolatry of materialism, the vain effort to make a heaven of earth, the ignorance of an eternal world beyond the grave; those are the deplorable characteristics of the days upon which we have fallen. Who shall heal this wicked and adulterous generation. "*Quis mœabitur ejus?*"

For the remedy of these great evils our help and our hope lie in that wounded heart, whence salvation first streamed down with its own precious blood on mankind. It is our sheet anchor of hope in these unhappy times. When St. Gertrude was favored with a vision of St. John the Evangelist, and asked him why he had not revealed all the beatings of the heart of our Lord, since he had felt them all himself when leaning on His bosom, he replied, *that the full persuasive sweetness of the beatings of that Heart was reserved to be revealed at a later time, when the world should have grown old and sunk in tepidity, that it might be thus rekindled and awakened to the love of God!*

Oh, we must then turn to the Sacred Heart of Jesus, and implore it to cast its divine fire of love on the frozen earth once more, so that the winter of our desolation may pass away, and the spring time of holy hope and fervour may come back again; we must implore it to breathe the breath of life into the numberless souls that, Lazarus-like, lie asleep in the grave of sin, that they may arise to a life of grace and virtue; we must beseech it to banish from the children of the Church all spiritual sloth and unconcern in God's holy service, and in the all-important work of their salvation to inflame their hearts with divine love, to enliven their faith, to strengthen their hope, and to inflame their charity.

In order to propagate and perpetuate this great and beautiful devotion amongst the faithful, we earnestly exhort the Rev'd clergy to establish in their respective missions the "League of the Sacred Heart." This holy league of souls, banded together to promote the love of Jesus and the sanctification of souls cannot fail to be an abundant source of God's choicest gifts on each parish.

THE FORTY HOURS DEVOTION.

In this connection we wish to say a few words respecting the "Forty

Hours Devotion," which has prevailed in this diocese for several years past, and which we order to be held consecutively in all the churches of this city during the coming Lent. This devotion consists in the solemn exposition of the Blessed Sacrament for forty-eight hours. It is exposed during a solemn Mass of exposition, on the following day a High Mass is celebrated for peace, and on the closing day a solemn Mass is sung, at the end of which the devotion ceases and the Blessed Sacrament is replaced in the Tabernacle. After the first and last Mass a procession takes place through the church, the proper hymns are sung, the Litany of the Saints is chanted. Benediction of the Blessed Sacrament is given after the Mass of Deposition. During the devotion the altar is ablaze with numerous tapers, and is decorated with flowers. The object of this devotion is to give public worship and adoration to Jesus Christ in this great Sacrament, to stimulate devotion towards it, to quicken our faith, freshen and strengthen our hope and confidence in his adorable presence and to inflame our charity and rekindle in our souls and fan into holy flames the sacred fire of love towards our Eucharistic God. During it we pray for our spiritual and corporal necessities, we pray for the conversion of sinners, for the perseverance of the just, and the relief of the souls in purgatory. It is also intended to offer to God solemn acts of reparation for the sins of bad Christians in general, and in particular for the cold neglect of which so many lukewarm and bad Catholics are guilty towards our Lord in this Sacrament, also to atone for the profanations and unworthy communions of which many are guilty, and for the scoffs and insults offered to the Real Presence of our Lord by heretics and infidels. This devotion is enriched by many indulgences, and in particular by a plenary indulgence, that may be gained by all who, besides visiting the church where the Blessed Sacrament is exposed once in each of the three days and praying there according to the intentions of the Sovereign Pontiff, also go to confession and receive Holy Communion. We intend to hold this blessed devotion during Lent in all the churches of the city consecutively, and we hope the faithful will eagerly avail themselves of those days of abundant graces, mercies and blessings, that they will "Go, in their numbers, into His tabernacle, and adore in the place where His feet have stood." (Psalm xxxxi. : 1) that they will adore Him as the treasure of their souls, as the God of their hearts, and the God that will be their portion for ever, as their surest hope in life and death, and that they will offer Him their hearty tribute of reverence and love in atonement for the scoffs, revilings and blasphemies to which he is subject in this adorable Sacrament, at the hands of heretics and unbelievers. God grant that this may be so; and then this coming Lent will indeed be an acceptable time to God, and days of salvation to our faithful people.

The foregoing dearly Beloved Brethren are the instructions we have deemed it our duty to address to you at this time. Consider them well, dwell upon them, take them to heart, and make them intimate convictions, living forces in your souls, that will mould your lives and shape your actions in accordance with the requirements of divine law and the furtherance of your immortal destinies, for God's honor and glory, and the eternal salvation and happiness of your souls.

The Reverend Clergy are requested to read this pastoral letter to their people on each successive Sunday to its conclusion; and are expected to develop more fully each section of instruction it contains, explaining its teaching in detail, enforcing the duties that flow from that teaching, and pointing out the spiritual advantages

and fruits that must result from the faithful performance of these duties.

May the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus. (Phillipians iv. : 7).

Given from St. Michael's Palace, Toronto, under our hand and seal, and the signature of our Secretary, on this the 26th of February, (Feast of St. Mathias, Apostle,) A D., 1892.

JOHN WALSH,
Archbishop of Toronto.

By order of His Grace.

JAMES WALSH, Secretary,

The Irish Members.

Writing to the *New York Times* of the probable make up of certain portions of the Home Rule bill, Harold Frederick touches on the question of "What is to be done with the Irish members?" He shows how the subject was treated in the home rule struggle of 1886. How it had been decided that the Irish members should vote only at Dublin. Then when everyone seemed to be happy, Chamberlain, Hartington, Stead and others, discovered in the question a chance to make a fight. Everything else about the measure was all right, but "Britons would never, never, etc., permit their dearly beloved brethren to depart from Westminster. On this came the famous split in the party and the ultimate loss of home rule. The writer then continues as follows:

First of all, there was this bitter outcry, to which I have alluded, that to take the Irish members away from Westminster was to destroy the imperial character of Parliament. "Very well, then," Mr. Gladstone finally said, in effect, "since you feel so deeply on the subject, let them remain."

Then comes an equally embittered wail that it is a monstrous thing to propose that the Irish should settle all their own affairs at home in a Parliament by themselves, and then come over to London to vote on and decide the affairs of England, Scotland and Wales. Such injustice cannot be thought of for a moment. "Very well," Mr. Gladstone is baited into saying, in effect. "Perhaps, it could be arranged by dividing up the functions of Parliament and allowing the Irish members to vote only on imperial matters."

Now leap into the fray another band of antagonists, who shout that this is all nonsense; that it would be impossible to make any such distinction, that the power to turn out a ministry on imperial issues, when that ministry had a secure majority on all non-imperial issues, would be a ridiculously dangerous weapon to give to the Irish. "Very well," says Mr. Gladstone, "let us return, then, to the original plan of leaving them out altogether."

Here a new disturbance is kicked up by another section—this time in the interest of the Liberal party itself. It is pointed out that if the Irish party is subtracted, it is hardly possible for the Liberals of Wales, Scotland and two-sevenths of the English constituencies to secure a majority in Parliament against the solid Toryism of the rest of England. The fight would always be close, generally hopeless. Thus would end all chance of realizing the progressive land, church and tax reforms that Radicals now behold in sanguine dreams. No, the Irish must remain to help their British brethren secure these blessings, after their own desires have been gratified. "Very well," groans Mr. Gladstone, "let them stay, then."

So the interminable wrangle has gone on, and would continue for a generation if there were not the power somewhere to put a forcible stop to it. I have mentioned four of the principal grounds of argument—grounds, it may be said in passing, which are indiscriminately occupied in turn by the same people, triumphantly proving to-day what yesterday they demonstrated to be impossible—but there are twenty others to be used if needs be. To this

discussion the Irish have practically nothing. That of 1886—one tempered by a notion they would be better at Westminster. Per is less distinct than ago. It was based on the historic fact that to make a point of the Irish members for Mr. Parnell led more advanced and lists against Butt attacked, among other this particular one. Mr. Parnell had come to attach no importance to this fact, and now John Redmond's published *New Review* article shows even less interest in the thing. Both Irish factions practically say that it is a question for the English to settle on their own responsibility and in their own way.

It is understood that Mr. Gladstone intends to settle it—for the present—by leaving it alone. The best established reports about his home rule intentions are still guesswork, but there are reasons for believing that his plan is to say nothing about representation in the bill itself, and to burke discussion the subject by proposing in his speech that the matter stand over *in statu quo* for a year or so, until they see how the new relations between the kingdoms work, and have gained further insight into the whole great question of parliamentary readjustment. It is too much to hope that this device will shelve debate on the subject; many days of speeches and confused and violent misunderstanding will still be consecrated to it. But it seems likely that this is a course on which, after the talk is exhausted, it will be possible for the Liberal majority to unite with practical unanimity.

Persecution in Russia.

Fresh persecutions of the Catholics are announced from Russia. It is stated that an order has been issued that all the non-Orthodox railway employees in the Kingdom of Poland—and these, with the exception of a very few Evangelicals, are all Catholics—must, before January 1st, pass over to the Russian Church, or else be deprived of their situations. At Husley, in Podlachia, the Government has closed the Catholic church. This is nothing new in itself; but hitherto such acts have taken place only when at least a small "Orthodox" community has already existed in the place. Under these circumstances the Catholic church was simply confiscated, and such has been the fate of the majority of the churches in Podlachia. But at Husley there is not a single "Orthodox," nor even a Uniate Greek; the inhabitants are exclusively Latin Catholics. What the "Orthodox" Russians will do with the Church is a mystery. The Polish papers say that in these regions Catholic parishes often occupy from fifteen to twenty square miles, in districts where almost the entire population is Catholic.

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On the morning of January 18th, at the New Barracks, Limerick, Sergeant James Milne, of the 42d Regiment, ("Black Watch,") Provost Sergeant of the Garrison Military Police, committed suicide by cutting his throat.

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

The death is announced (on February 1st,) of Sir Augustine Fitzgerald, at his residence, Carrigoran, Newmarket-on-Fergus, after an attack of paralysis with which he was seized in Dublin, about six weeks ago, while on his way with Lady Fitzgerald to Riviera. Sir Augustine, who was born in 1809, was twice married, but leaves no issue. Some years ago a son and daughter of his were drowned.



TRADE MARK

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

\$200 IN CASH PRIZES

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

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

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

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

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

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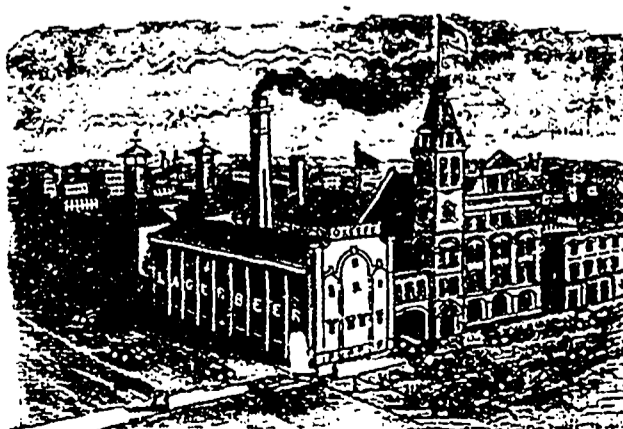
NEW INSURANCE, 1892 (WRITTEN), \$3,670,000

GAIN OVER 1891, - - - \$750,000.

Insurance at Risk, - \$22,565,000

GAIN FOR 1892, - - - \$2,000,000

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FORTY HOURS' DEVOTION.

Sermon by His Grace.

The above named devotions opened at St. Michael's Cathedral on Sunday morning last, at High Mass, which was sung by Vicar General McCann with Father Kelly as deacon and Mr. Carbery as sub-deacon. The sermon of His Grace Archbishop Walsh was an eloquent and powerful exhortation to the faithful to seize the opportunity of laying up for themselves spiritual treasures. His text was taken from St. Matthew's description of the Transfiguration of Christ. He said:

In the selection of this day's Gospel the Church brings us in spirit to Mount Tabor, gives us a glimpse of the divinity of Our Saviour, of the joys of Heaven. Our Lord had now been for more than thirty years on earth. He had hidden the glory of His divinity beneath the veil of human nature, had come to us in the form of a servant, as a guest, a pilgrim. He had now begun His mission as the teacher of mankind, as the promised Messiah, yet the world believed in Him not. And the time was coming that would test the faith, even of His Apostles. Therefore Christ prayed to His Heavenly Father to sanctify them in truth and to strengthen them. "I have given them Thy word and the world hath hated them because they are not of the world as I also am not of the world." And the, who had received a foretaste of the things of Heaven said "Lord it is good for us to be here." We are pleased with our lot, we are satisfied to remain here forever. The Church of God, at the beginning of this penitential season unveils this vision before our eyes to stimulate us to an imitation of that course which will lead to glory hereafter. Our Saviour was transfigured before the Apostles and His face did shine as the sun and His garments became white as snow. Even so the Church, in unveiling before us the transfigured Christ, wishes us to suffer with Him here that we may be glorified with Him hereafter in Heaven. It is in order to enable us to reach the joys of Heaven that we begin to day the devotion of the Forty Hours. This devotion consists in the solemn exposition of the Blessed Sacrament for forty hours, together with certain prescribed prayers and spiritual exercises. It is the most solemn devotion of the Church of God, for it is directed to the very person of Our Lord and Saviour Jesus Christ. He could not have given the earth a richer gift than He did in giving the Blessed Eucharist. St. Augustine tells us that even His infinite wisdom has no gift more precious, nor have His infinite riches anything richer. Of all His gifts of mercy there is none to be compared with this. Many a blessing rich in grace has He given us, but here is grace itself. Here, in the mystery in which Jesus is shrouded, the hand of Jesus is ever uplifted in benediction over the children of the Holy Catholic Church. He has given us means to prepare us for Heaven, but here is Heaven given to us before the time is come. There is nothing in Heaven more precious than the sacred humanity and uncreated divinity found in the Sacrament in which Jesus is. It is in this mystery that God exists, and pours out the treasures of His love. Such is the wondrous gift, the ineffable treasure that we possess in the Church of the living God, in having within it as its soul and life Jesus Christ present under sacramental veils. Our Lord promised this gift almost in the beginning of His public life. When the great crowd which followed Him were with us anything to eat. He made use of the five loaves to feed 5,000 hungry men. On a subsequent occasion, when crowds followed Him, hoping to profit by it in a similar way He taught them saying, "Your fathers did eat manna in the desert, they died. I am the living bread which came down from heaven. If any man eat of this bread he shall live forever. The bread which I will give is my flesh for the life of the world." Here was the mystery which the plummet line of human reason could never fathom. The Jews began to question the power of Jesus to do this. They were the first doubters, the predecessors of those who put the same questions today. The Jews said, "How can this man give us His flesh to eat?" Jesus did not argue. That is not His way, nor is it the way of His Church. Instead He said, "Amen, amen, I say unto you: unless you eat the flesh of the Son of man and drink His blood, you shall not have life in you. He that eateth of me in the Blessed Eucharist liveth also by me." Some of the disciples also began to doubt. They were touched with the sceptic spirit of the age. They could not understand this profound mystery of divine life. They therefore said, "It is a hard saying and who can hear it," and turning away they left Jesus. In like manner now, those who do not believe in the presence of Jesus Christ in the Blessed Eucharist leave Him and His cause and His Church behind them. Then Our Saviour, turning to the twelve said, "Will you also go away?" And Peter, the first Pope, in anticipation of the teaching authority of the Head of the Church, exclaimed, "Lord to whom shall we go? Thou hast the words of eternal life, and we have believed and have known that thou art Christ the Son of God." There is the faith of the Catholic Church. We base our undying faith on the imperishable word of God, as Peter did on that occa-

sion. We believe and know that Thou art Christ the Son of the living God, who hast come into our world. No further word was said of this divine mystery for many months to come. Jesus kept it treasured up in His sacred heart. Time passed on. Jesus talked, worked miracles, freed sinners, consoled the afflicted. At last the hour of the sacrifice had come, the last supper arrived. His heart was heavy with foreboding of the treason of Judas and the mockeries of His trial, and the undeserved indignities and jibes of an infuriated mob, and the injustice of law and the clamouring of the scribes; and such was the state of the minds of men that one might almost imagine it to have been the nineteenth century. Such was that evening, and yet it was at that moment that He bequeathed unto humanity His precious body and blood. Taking bread and wine into His blessed hands, He fulfilled the promises He had made and in words simple but all powerful, He said: "Take ye and eat; this is my body." And taking the chalice He gave thanks and gave to them saying: "Drink ye all of this, for this is my blood of the new testament which shall be shed for many for the remission of sins." The words of power are always simple. The words of creation were simple and yet they were omnipotent. Even so, these simple words of God. "This is my body," though simple, were omnipotent and creative. Jesus had come to stay amongst us in visible form and He leaves His bread to be our life and to bring forth joy to God. It may be said that all this was two thousand years ago and has no concern for us. The hour of those events is separated from us by thousands and thousands of miles and how can they reach us? Time and space can never destroy His truth. The Son of God battered down all these barriers with the words "Do this in commemoration of me." "I create you priests, I ordain you to this priesthood and I command you to do for all time that which I have done, to take bread and wine and change them into my body and blood." These words were at once a command and a prophecy, a command that has been obeyed and a prophecy that has been fulfilled. The priesthood is perpetual, imperishable and immortal. Its members perpetuate the Blessed Eucharist amongst us. From that day to this, the love and reverence of Catholic hearts have translated them into a music that elevates the mind and soul. In all ages and in all times, wherever men are to be saved and taught to worship God, there Catholic altars are raised and the sacrifice of the Mass is offered up. No other hands have ever consecrated the Blessed Eucharist than those of the priests of the Catholic Church. Others may have some semblance of this rite, but their pretensions are vain and empty as the husks of swine. Outside of the Catholic Church there is no power to change bread and wine into the body and blood of Christ. This is how Our Lord has annihilated space and time, and made perpetual and ever present that which was first consecrated in Jerusalem. In beautiful Cathedrals and in humble structures has the sacrifice been offered and has Jesus dwelt. I have myself had the honor of offering that sacrifice in the stately pile on the banks of the Tiber, the Cathedral of mankind, at the altar of St. Peter's shrine at Rome, which was lately thronged with 60,000 pilgrims, and I have also said Mass and held the body of Jesus in my hands in the log shanties of the backwoods of this Province. It is thus that Jesus has perpetuated the sacrifice. During this week our Lord will be exposed for forty hours in this Cathedral Church that you may pay Him the homage of your adoration. He is your God. He is really present there as He was on Calvary and on the mount where Peter proposed to erect the three tabernacles. Come and pay Him a tribute of love. You owe Him your heart's best affections. You owe Him an offering of reparation. This is a solemn duty for us. Many are the Catholics who pass by this church week after week and never come in, who neglect the duty they should be prompt to fulfill. How many there are who blaspheme and call this a Popish superstition. They say as did the Jews of old, "How can this man give us his flesh to eat?" As long as the world lasts, this objection will be raised by those who are not the friends of God or His Church. But we owe it as a duty to ourselves to come to the devotions during these days. Have we all the spiritual gifts we require? Have we ever needed God? Are our sins forgiven us yet? Let us remember that we are poor and miserable and needy before God. The gifts which Jesus has given us we should take advantage of. Wherever He went on earth He brought blessings, and should we not approach Him in this hour of grace and mercy? He will appease the troubles and sorrows of life if we only ask Him. Come to him all you that labor, all you that are heavy burdened, all you that are bound down by the weight of your great cares, come to Him and He will refresh you as He has always done in the past to the generations of men and as He will continue to do on the Catholic altar until the day of judgment. Let us, then, receive Him worthily, so that we may finally see Him in all the glory of His divinity, in all the splendour of His majesty and in all the beauty of His perfection.

Death and Funeral of Father Finan.

Want of space prevented us taking proper notice of this sad event—doubly sad by reason of the short illness which preceded the demise of one who was so well and favorably known amongst the clergy of the Diocese. On the 13th of February Father Finan said his last Mass, and before a week he had rendered his soul to God. For some time he used to complain of pain in the head, but nothing serious, until the Monday previous to his death, when the indications were that a tumor had formed upon the brain. He died on Sunday morning, Feb. 19th.

Andrew F. Finan was born on the 20th of September, 1834, in the County of Roscommon, Ireland. After the completion of his classical studies he came to Toronto and entered St. Michael's College. Here he made his philosophy and a portion of his theology which he finished in Montreal. He was ordained priest in St. Michael's Cathedral by the late Archbishop Lynch on November 21st, 1861; and was sent as assistant to Father Braire, then parish priest of Brook. His first parish was Pickering, over which he was placed upon the death of Father P. Cummins. During the last seven years he was chaplain, first at Sunnyside, and latterly at the House of Providence. Of a warm and affectionate nature he always had amongst those who knew him very sincere friends who will remember him with kindness and mourn his loss with sorrow.

The funeral took place on Tuesday morning, Feb. 21st. The Very Rev. Father McCann, V.G., sang the Mass; while Father Kelly acted as deacon, and Father Redden as sub-deacon, and Father Hand as master of ceremonies. His Grace the Archbishop assisted at the Mass, and imparted the last absolution. The following clergymen were also present: Very Rev. Dean Cassidy, Rev. Fathers Bergin, Brennan, C.S.B., Coyle, Cruise, Duffy, Frachon, C.S.B., Gallagher, Jeffcott, Keane, Krein, C.S.B., Lafontaine, Lamarcho, Murray, C.S.B., McBride, McPhillips, Rohleder, Teffy, C.S.B., Trayling, and J. Walsh.

Before the ceremony closed His Grace said a few words upon the deceased and the lessons which his death contained. Father Finan was a man whose warm heart had won him many friends amongst the laity, and especially the clergy, who will miss him greatly. The poor will also miss him, for his tender sympathy went out to them, and he was always prepared to serve them. The lesson which this death taught was that we should be always prepared, for we know not the day or the hour. His Grace concluded by expressing the hope that the death of all present might be precious in the sight of God; for blessed are they that die in the Lord.

Departure of Rev. Father McMahon.

Thursday, Feb. 16th, the eve of Father McMahon's departure from the parish of Brechin, was an occasion of which the parishioners took advantage to show their esteem for their beloved pastor, and their regret at his removal from their midst. Early in the day the Rev. Father visited the Separate School and addressed the pupils. Heartfelt sorrow was depicted on every countenance, showing that they will long remember the tender care bestowed upon them by Father McMahon. In the evening the parishioners assembled in the spacious hall of the presbytery and presented the Rev. Father with a well filled purse. The following address was also read:

To the Rev. P. McMahon.

REV. AND DEAR FATHER—We the parishioners of Brechin have learned with deepest regret that you are about to leave us. Yet, as you do so in obedience to the call of His Grace the Archbishop, we endeavour to fool resigned.

You have, by your energy and zeal, promoted greatly the cause of religion in this parish; and, by your generosity and amiability, endeared yourself to all with whom you came in contact.

We feel that your place in our affections will be hard to fill; that you will ever be held in fondest remembrance by us, who have been under your spiritual guidance for the last five years; and we humbly pray that your labors in the future may be blessed, and that God may grant you many happy years.

We ask you to kindly accept this purse, which is indeed but a small token of our love, esteem and reverence for you. We feel that it is but a small tribute to your worth to you who have always been to us a kind father, instructor and spiritual guide.

Signed on behalf of the congregation:—Jos. Barker, J. J. Bernard, P. McRae, Michael McGrath, Jno. Overend, Mark McConnell, Jno. McKerrill, A. J. O'Boyle, Patrick Mangan, Michael McLean, Jno. McGowan, Jos. McCorkell, Michael O'Donnell, Chas. Holmes, Thos. Murphy, John Malone, R. L. Gaughan.

Father McMahon replied as follows: My dear and esteemed friends, I hardly know how to begin to reply to your beautiful and flattering address. I feel, however, that every word in it is the exponent of your sincere attachment and deep-rooted affection for me, and I feel also that in your goodness

you have drawn a picture of what I should be rather than what I am.

Five years have passed away since I came amongst you. You were then perfect strangers to me, and now on the eve of my departure it is a source of great gratification to me to know that I have made many sterling, and warm-hearted friends. Those five years of my ministry were happy and pleasant. They were happy and pleasant, because peace and good feeling existed between us; and peace and good feeling existed simply because each did what was necessary—you doing your duty as a faithful and loving flock by encouraging and assisting in everything that was undertaken for the good of the parish, and I endeavoring, to the best of my ability, to discharge the sacred obligations which I contracted in becoming your pastor.

You allude in your kind address to the temporal and spiritual progress made in the parish during my sojourn. Well, as I said on a previous occasion, whatever good may have been effected, I take no credit of it to myself, but must attribute it first to the goodness of God, who blessed my humble efforts, and next to your zeal, your generosity, and your hearty co-operation. After all this it would be affectionate on my part to say that I am not grieved to leave you, for I have learned to love and respect you.

I know that there are a great many in the parish who are sorry for my departure; be it my consolation to think that it is their very goodness that has made them grieve, and that the salt of their virtue will be the saving of the whole mass; also that wherever I go I shall have their prayers, as they shall share in mine.

I thought to have parted with you quietly, as parting scenes are never pleasant, and are long afterwards felt. But you had your money and your address before I suspected anything of the matter. The one could be returned; the other could not; so I thought I would gratify you by receiving both. Accept my heartfelt gratitude for this token of your esteem and attachment, as well as for the other acts of kindness received from you.

The beauties of our holy faith are manifested in every phase of life; but perhaps they never come more home to our hearts than at an hour like this, when the pastor is saying good-bye to his flock. You have shown your affection for me, and I who, though unable to show mine for you, still love and respect you as the fruits of five years' labor in the vineyard of Christ. All of us, in parting, feel that our grief has one pang the less from the thought that though a few miles of Canadian ground may separate us, and even though the separation may be for life, still we share in the communion of saints; though apart in body we can be united in spirit, asking God's blessing for one another through life, yes, and even beyond the grave. Do this for me, as I promise to do it for you.

May God bless you, and may He enrich you with His choicest gifts, is the sincere wish of my heart.

The "Western Canada"

Few of the financial institutions of Toronto have had greater success than the Western Canada Loan and Savings Company, of whose operations for 1892, we give a report in another column. President Allen, in his annual message, makes the pleasing announcement that the amount received by the Company from investors in its debentures during the year was \$400,936.82. The amount paid off was \$297,241.08, leaving a total at the end of the year of \$3,539,132.79. The amount of moneys placed on deposit with the Company is \$941,645.01, which, together with the debentures, makes a total entrusted to the Company of \$4,480,777.80. The profits for the year, over all expenses, amounted to \$189,295.89, of which \$152,175 was paid in dividends, and \$37,120.89 carried to contingent account—all of which proves that this old established Company is not only holding its own, but adding steadily to its valuable assets.

The Conference of Our Lady belonging to the parish of St. Michael's Cathedral will make a special appeal to the charity of the faithful next Sunday evening, when Rev. Father Hand, Pastor of St. Paul's, will preach.

The students of the above named Institution will hold their annual public entertainment on the evening of March the 17th. A very interesting play entitled "The White Horse of the Peppers" is to be presented.

On Friday last, St. Mathias' Day, His Grace the Archbishop conferred the four minor orders upon Mr. James C. Carbery in St. John's Chapel, adjoining the Cathedral. His Grace was assisted by Vicar-General McCann, Fathers Rohleder and La Fontaine.

The new Catholic Church at Phepston will be dedicated by His Grace the Archbishop on Tuesday, March 7th, at 10 30 a.m. Father Ryan, of St. Michael's Cathedral, Toronto, will preach the dedication sermon. A special train will leave Barrie at 8.30 a.m., arriving at Phepston about 9.40. Special rates have been secured from Orillia, Collingwood, Penetanguishene, and intermediate stations.

CAZOTTE'S PROPHECY.

A Souvenir of the French Revolution.

TRANSLATED FOR THE CATHOLIC REGISTER.

It perhaps may not be uninteresting, during this present century year, to recall some incidents connected with the "Prophecy of Cazotte," which prophecy, confirmed by La Harpe, who was present when it was uttered, seems entitled to our belief.

Cazotte, after an honest but somewhat adventurous life, fixed his abode in France, visiting frequently Paris, where his learning and his bright mind secured his admission to the society of philosophers and the learned of that day.

Arrested August 10th, 1792, with his daughter, Elizabeth, who was his secretary, on the charge of Royalism, he was brought to the prison of Abbaye. He was on the point of being killed during the massacre of the second and third of September, when the heroic Elizabeth threw herself before his would-be assassins, crying out, whilst she protected the old man with her own body: "You will reach my father's heart only when you have pierced mine." Before this touching picture the assassins lowered their swords; Cazotte and his daughter were carried in triumph to their own home, but they were not left there long. A second time Cazotte was arrested and condemned to death after an examination that lasted thirty hours, during which his courage never failed him one single instant.

The sentence was executed 26th September, 1792. Cazotte found means to obtain converse with a priest for an hour before his execution. Having asked for pen and paper, he wrote these words: "My wife, my children, weep not for me; do not forget me; but remember above all never to offend God." He gave this message to the executioner along with a lock of his hair, begging him to give it to his daughter as a pledge of his love. When on the scaffold, before baring his head for the executioner, he turned towards the crowd and exclaimed in a loud voice: "I die as I lived, faithful to my God and to my King."

The following is the strange conversation that he had with his friends in the beginning of the year 1788. It was called "The Prophecy of Cazotte," and was published by La Harpe himself, who was among the listeners.

It seems only yesterday, and yet it was in the beginning of 1788, when we were dining with one of our fellow-members of the Academy, a great lord as well as man of parts. The company was numerous and of every rank—courtiers, lawyers, academicians, etc. We had dined sumptuously as usual. At desert the wines of Malvoisie and Constance added to the gaiety of the guests, and greater freedom of speech was indulged in. Champfort had read to us from his impious and free-thinking stories. Then followed a storm of witticisms at the expense of religion. All praise was bestowed upon the revolution. Voltaire had brought about, and it was agreed that it was his principal title to fame. "He has given tone to his century, and is read in the workroom as well as in the drawing-room." We concluded that the revolution would not be much longer delayed; that it was absolutely certain that superstition and fanaticism must give way before philosophy; that we could calculate the probable time for the coming event. And who of us then present would live to see the reign of reason. The older ones complained they could not hope to see that day; the younger ones rejoiced that the future promised it to them, and congratulated the Academy on having prepared the great work—on having been the home, the centre, the leader of free thought.

One only of the guests had taken no part in the rejoicings, but had jested

quietly over our fine enthusiasm. This was Cazotte, amiable and eccentric, but unfortunately infatuated with the dreams of the Visionaries. He begins to speak, and in the most serious tone. "Gentlemen," he says, "be satisfied you will all see this grand and sublime Revolution you desire so much. You know I am somewhat of a prophet; I say again, you will see it." They answer him: "Need one be a great sorcerer for that?" "Well, perhaps one would need to be a little more for what remains to be told you. Do you know what will happen during this revolution, what will happen to every one of you here, and what will be the immediate consequence of the revolution, its well-proven effect, its thoroughly recognized results?" "Ah! let us see," said Condorcet, with a sinister empty laugh, "a philosopher is not displeased to meet with a prophet." "You, M. de Condorcet, you will die stretched on the stone floor of a dungeon, you will die of poison that you will take to cheat the executioner—of poison which the happiness of these times will force upon you to always carry about you."

There is great astonishment at first. Then they remember that good Cazotte dreams often wide-awake, and they laugh heartily.

"M. Cazotte, the story you tell is not pleasant. What has made you think of this dungeon, this poison, these executioners? What can all this have to do with philosophy and the reign of reason?" "Precisely what I am telling you; it is in the name of philosophy, of humanity, of liberty; it is under the reign of reason that you will end thus; and it will be indeed the reign of reason, for she will have her temples, and in all France there will be none but the temples of reason."

"By my faith," said Champfort, with a sarcastic smile, "you will not be one of the priests in those temples." "I hope not; but you, M. Champfort, who will be one of them, and a very worthy one, you will open your own veins in twenty-two places with a razor, and yet you will not die till some months after."

They look at one another and laugh again. "You, M. de Nicolai, on the scaffold; you, M. Bailly, on the scaffold; you, M. Vicq-a'Azur, will not open your veins yourself, but afterwards during an attack of the gout, you will have them opened six times in one day, and you will die in the night. You, M. de Malesherbes, on the scaffold."

"Ah! God be praised," said Roucher; it seems as if Monsieur has a grudge against the Academy; he has just made terrible havoc, and we thank heaven!" "You! you will die too on the scaffold." "Oh! it is a wage they cry out on every side; "he . . . sworn to exterminate all."

"No, it is not I who have sworn it." "Then we will be conquered by the Turks and the Tartars?" "Again, not at all. I have told you; you will be governed then by philosophy alone, by reason alone. Those who will treat you so will be all philosophers. Every moment in their mouth they will have the same phrases you used an hour ago; they will repeat your maxims; they will cite, like you, the words of Diderot and of Pucelle."

They whisper to one another: "You see he plays the fool, though he spoke most seriously. Do you not see that he jests, and you know how the marvelous always is a part of his jokes." "Yes," replied Champfort: "but his marvelous is not pleasant; it savors too much of the gallows. And when will all this happen?" "Six years will not have passed till what I have told you will be accomplished."

"Here are many miracles (and this time I spoke myself), and you give me no place in them." "You will be a miracle at least quite as extraordinary, you will then be a Christian."

A great outcry. "Oh!" replied Champfort, "I am reassured; if we

perish only when La Harpe will have become a Christian, we are immortal." "As for that," then said the Duchess de Grammont, "we are most fortunate, we women, to have nothing to do with revolutions. When I say nothing, it is not that we did not always intrigue a little in them, but it is the privilege of our sex that no one punishes us." "Your sex, Madame, will not protect you this time; in vain will you have held yourselves aloof; you will be treated just as men will be, without any difference whatever."

But what is this you are telling us, Monsieur Cazotte? It is the end of the world you are preaching to us?" "I know nothing of that, but what I do know is that you, Madame la Duchesse, will be led to the scaffold, you and many other ladies with you, in a cart, with your hands tied behind your back." "Ah! I hope that in that event, I would have at least a carriage draped in black." "No, madame, greater ladies than you will go like you in a cart with their hands tied, like you." "Greater ladies! What! Princesses of the blood?" "Even yet greater ladies."

Here a perceptible movement runs through the assembled company, and the countenance of the host becomes clouded. It was felt that the jesting was being carried too far. Mme. de Grammont, to dispel the cloud, did not insist on any further answer, but contented herself with saying, in her lightest manner: "You will see he will not leave me even a confessor." "No, Madame; you will have none, neither you nor anyone; the last victim who will have one, as a favor, will be—"

He waits a moment. "Ah, well! who is then the happy mortal who will enjoy this prerogative?" "It is the only one that will be left him, and this favored one will be the King of France."

The host rose brusquely, and every one with him. He advanced towards M. Cazotte, and said with a most impressive air: "My dear M. Cazotte, there is a limit to this doleful jesting; you are carrying it too far, even compromising the society you are in, as well as yourself." Cazotte answered nothing, and was about to withdraw, when Mme. de Grammont, who wished to escape the serious atmosphere and resume the former gaiety of manner, approached towards him: "Monsieur the prophet, you tell us all our good fortune; you say nothing of your own." He was for some time silent, with his eyes cast down. "Madame, have you read the siege of Jerusalem as told in Josephus?" "Of course, who has not read that? But speak as if I had not read it." "Well, Madame, during that siege a man walked seven successive days around the walls in sight of the besiegers and the besieged crying out unceasingly in loud and sinister accents: "Woe to Jerusalem," and the seventh day he cried out: "Woe to Jerusalem! Woe to myself! At that moment an enormous stone, thrown from one of the enemy's machines, struck him and shattered him to pieces." And after this answer Cazotte bowed and departed.

For headache, toothache and all other aches, St. Jacobs Oil has no equal.

The Liberal Lord Chancellor has appointed the following gentlemen to the Commission of the Peace for the city of Dublin.—Mr. Charles Lawlor, 21 and 22 Lower O'Connell street, and Mr. Gerald Mooney, Kingston, Drumcondra.

From the Far North.

In northern climates people are very subject to colds, but the natural remedy is also produced in the same climate. Dr. Wood's Norway Pine Syrup cures coughs, colds, hoarseness, asthma, bronchitis and all throat and lung troubles. Price 25c. and 50c.

Mr. John Conroy, fourth son of Patrick Conroy, Esq., Carrigan, Galway, has been sworn in a solicitor of the Supreme Court of Judicature in Ireland.



LOOK AT THE SIZE of the ordinary pill. Think of all the trouble and disturbance it causes you. Wouldn't you welcome something easier to take, and easier in its ways, if at the same time it did you more good? That is the case with Dr. Pierce's Pleasant Pellets. They're the smallest in size, the mildest in action, but the most thorough and far-reaching in results. They follow nature's methods, and they give help that lasts. Constipation, Indigestion, Bilious Attacks, Sick and Bilious Headaches, and all derangements of the liver, stomach and bowels are promptly relieved and permanently cured.

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MEDALISTS - CHURCH & SECULAR
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Sonnet.

NIAGARA IN WINTER.

I stood upon the ice-cream's glittering mound
Which Winter's hand had fashioned from thy spray
Built up defiant of the heaving way—
High from above with stupor's bounding
Came the great flood;—I felt, not heard, the sound
Deep thrilling thro' my soul, I dared not stay
The quivering mass no seemed to heave and sway
Threatening to engulf me in th' abyss profound.

I went beneath the cliff, and gazing stood:
Nature's great minister!—here the deafening din
Is stilled, gigantic shafts of stalactite
Uphold the lofty arch of frost-bound flood
Or from without surveyed, or from within
Man, awe-struck, owns God's all-creative might.

M. F. Howley,

Niagara Falls, Feb. 11, 1893.

Death of Monsignor Dillon.

The news has reached Ireland of the death of Monsignor Dillon, domestic prelate of the Pope, in the fifty-fourth year of his age. Monsignor Dillon was a native of Cork, where he received his classical education from the late Mr. John Gooding, a very erudite scholar, then advanced in years, who had been a Maynooth student many years before, had studied under Delahogue and Darro, and had been a class-fellow of Archbishop McHale, Bishop Denvir, and Dean O'Keefe. After pursuing the usual course of studies at All Hallows, where he did no discredit to a teacher who taught a good many distinguished ecclesiastics, he was ordained for the diocese of Sydney, where he spent several years, being stationed at Balmain. He was one of the directors of a new Catholic weekly newspaper, of which the late Archbishop Vaughan was chief proprietor. About eight or nine years ago, his health being much impaired by reason of his continuous labors, his physicians ordered his return to Europe. He came to Italy and took up his residence with the Irish Augustinian Fathers at San Pio. He was the author of the well-known work, "The Virgin Mother of Good Counsel." Leo XIII., recognizing his signal services, elected him to the rank of Monsignor and assistant at the Pontifical Throne. He was actively engaged in making arrangements for the Irish pilgrims to visit the miraculous shrine of Gennazzano when the summons of death came.—*Catholic Review.*

A Thieving Crow.

"The crow is the brainiest thing that wears feathers," asserted P. O. Flower, addressing the Mendacity club at the Laclede. "What he doesn't know is hardly worth finding out. You can fool any other bird with a scarecrow, but this black pirate of the air can tell a bundle of old clothes from a real live man as readily as a skilled naturalist can distinguish between a dude and a jodo. Some years ago I was conducting a dry goods and notion store at Nashville. I had a pet crow that was always hopping about the store. I was continually missing small articles from the notion counter, and as I was not familiar with the utter depravity of the crow tribe, I attributed the petty thefts to shoplifters. One day a \$100 bill disappeared from the cash desk, and I then hired a detective to watch the store. He was not long in spotting the thief.

"Mr. Crow flew away with a skein of silk thread and he was followed. He deposited it in a hollow oak tree in the rear of the building and came back for another haul. We cut the tree down and found it to contain more than a bushel basketful of notions of all kinds, filched from the counters, and in the lot was my \$100 bill. He was the most successful shoplifter I ever knew. We impaled a mock court, tried the offender and passed sentence of death upon him. But it was never executed. Whether he understood the sentence or simply realized that his occupation was gone I do not know, but with a loud croak he flew away, and we never saw him again."—*St. Louis Globe-Democrat.*

Bad Blood Cured.

GENTLEMEN—I have used your Burdock Blood Bitters for bad blood and find it, without exception, the best purifying tonic in use. A short time ago two very large and painful boils came on the back of my neck; B.B.B. completely drove them away. SAMUEL BLAIN, Toronto Junction.

Mr. Anthony D. O'Donnell, of Dungleo, has been sworn in a Justice of the Peace for the County Donegal.

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Last Appeal for Help.

London, Feb. 13.—The following address has been issued by Justin McCarthy and other Irish Nationalist leaders "To our kinsmen and to all friends of Ireland in the United States, Canada and Australia. We have reviewed the most crucial moment in the history of Ireland's long struggle for her rights. The premier of England, the leader of the government and of the party ruling the British empire, has brought in a home rule bill which forms as a whole a broad and solid and enduring plan of national self-government for Ireland. The bill offers to the Irish people a parliament practically free to deal with all of Ireland's local affairs, and an executive government responsible to that parliament, and, in addition, the Irish people have under the bill the right to share by a delegation of 30 members in the government of the empire. In this, as in many other respects, the settlement of 1833 places Ireland on a higher national plane than that of 1893. It increases her place in the governments of the world, and offers more solid guarantees of the honorable fulfilment of the great contract between her and Great Britain. The representatives of Ireland have accepted without hesitation the constitution proposed in the bill as a fitting consummation of the sacrifices and labors of the Irish race for so many centuries. They believe they can regard the enactment of the measure as a final and triumphant close to a long, bloody and sorrowful struggle. The enemies of Ireland do not yet, however, acknowledge that the end is close and assured, although they know that the bill is certain to pass the house of commons by an unbroken majority, and that any measure which secures a majority of the popular chamber is always ultimately enacted into law. They invoke the assistance of the house of lords in postponing a settlement. We cannot therefore disregard the possibility of a long and desperate campaign to defeat Mr. Gladstone's noble efforts and to wreck the Irish cause. Confronted by enemies venomous and unscrupulous and with boundless wealth, it is impossible for us to carry on even the short remnant of the struggle without the assistance of brethren and friends in all parts of the world. It is only from people of our own blood and from American and Australian sympathizers with our principles that we have asked or accepted assistance. We make an appeal to the same and friends more cordently on the morrow of the day when, by a vote unanimous and unchallenged, the house of commons had stamped upon the foul and calumnious charges made by the paymasters of Ploott that the independent Irish Nationalists had consented to become mercenaries of a British administration. In the struggle of the last fourteen years almost the dominant factor next to the courage and tenacity of our people at home has been financial assistance from our kindred and friends beyond the seas. Our nation, reduced to poverty by long centuries of misgovernment under a restricted franchise before that assistance came to her aid had not a voice, but that of enemies, in the house of commons. The tenants were represented by evicting landlords, their aspirations for religious liberty were represented by inveterate bigots, and the never extinguished demand for national self-government by either Tories or place-hunting Whigs. O'Connell's mighty movement for repeal broke down under the strain of this want of proper parliamentary representation of the demands of Ireland. For a quarter of a century after his death the constitutional movement slept the sleep of death while the Tories and Whigs in the house of commons found no remedy for a single one of the evils of their country, and accepted the rewards of perfidy and treason in well paid offices. In 1850 America and Australia threw themselves into the struggle. From that hour the parliamentary movement never really looked back. Aided by the generosity of our people and friends abroad the cause at home found honest, faithful, courageous representatives, not one of whom during all the stress of thirteen years accepted pay or place from the British government. These representatives fought and conquered coercion. They fought and conquered forgery. They broke successive hostile administrations, until at last they find themselves friends and allies of the greatest of British statesmen and the strongest of British parties. They ask now that they may be enabled from the same powerful and generous people to bring to consummation their labors and their principles. Borne by the generosity of their race through the long night, they ask now for the aid required for the brief interval that still stands between Ireland and her breaking day. Signed, Justin McCarthy, Edward Blake, Thomas Sexton, Michael Davitt, John Dillon, Timothy M. Healy, Wm. O'Brien, Arthur O'Connor, Thomas Power O'Connor."

People with delicate stomachs find Ayer's Sarsaparilla agreeable to the taste, and therefore, prefer it as a blood-purifier to any other. This is one reason for its great popularity as a spring and family medicine. Safe, certain, and palatable.

TELL THE DEAF.—Mr. J. F. Kellock, Druggist, Perth, writes: "A customer of mine having been cured of deafness by the use of DR. THOMAS' ELECTRIC OIL, wrote to Ireland, telling his friends there of the cure. In consequence I received an order to send half a dozen by express to Wexford, Ireland; this week."

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THURSDAY, MARCH 2, 1893.

Calendar for the Week.

- Mar. 2.—St. Simplicius, Pope and Confessor.
3.—The Winding Sheet of Our Lord.
4.—St. Lucius, Pope and Martyr.
5.—Sunday, third of Lent.
6.—Ferial Office.
7.—St. Thomas of Aquin, Confessor Doctor.
8.—St. John of God, Confessor.

Canadians to the Rescue.

For the sake of Ireland's sacred cause, for the sake of suffering humanity, for the sake of our own name and honour as Canadians, enjoying all the blessings of Home Rule, and sympathizing with every national effort for freedom, it is very much to be hoped that, within a few weeks, a general and generous response will be given in this city and all over Canada to the "Appeal for funds" cabled to us last week from the Nationalist chiefs, and set forth in such glowing terms of encouragement and hopefulness as to leave no man, with a drop of Irish blood in his veins, an excuse for withholding his mite or tightening his purse strings. The happy dawn of a new era of National life for Ireland, so long wished for, so long and so persistently fought for, has at last risen "to dapple with rosy fingers" the holy hill-tops once blessed by St. Patrick and consecrated by the prayers and martyrdom of Saints.

Self-government for the Emerald Isle—self-government for Ireland with every possible advantage of worship and education, and a fair participation in municipal honours and emoluments freely granted to all communities—Home Rule, in fine, in the true and full sense of its meaning, is what we Canadians are called upon to secure for Ireland, by every honorable means available: by our sympathies expressed in the press, and at public meetings; but especially and above all, by our generous contributions, collected in every parish, and in every hamlet; and drafted to the "men in the gap," who have, in toils and in prisons, borne the heats and the burden of Ireland's griefs, in proof of their sincerity and ardent longing for their country's regeneration. "Confronted by enemies venomous and unscrupulous and with boundless wealth, it is impossible for us to carry on even the short remnant of the struggle, without the assistance of brethren and friends in all parts of the world." Such are some of the burning words addressed to us by the Nationalist chiefs in their humble and urgent "appeal for funds."

Since the opening of the present session of Parliament every word uttered, almost every move made in the House of Lords and Commons by the enemies of our country's happiness has proved beyond doubt the truth of the assertion, that the Balfours, Salisburys and Churchills are both "ven-

omous and unscrupulous." Their appeals to the ignorant fanaticism of the lowest orders, both in England and Ireland, have shown how venomous they can be; and their charges of Gladstone's tampering with criminals and encouraging assassination prove conclusively what "unscrupulous" villainy they have at command in their determination to perpetuate coercion acts, and continue on for another century at least, periodical famines and never ending heart burnings in Ireland. But the wealth is theirs, and their motto is "that gold and iron are the two hinges of war." Any amount of iron may be purchased for gold; and unfortunately, not only iron, but treason and treachery are purchasable commodities—and with all three at their disposal unscrupulous enemies are most to be dreaded.

The appeal for funds declares to us "that for a quarter of a century—since O'Connell's days—constitutional movement slept the sleep of death, while Irish Tories and Whigs in the House of Commons found no remedy for a single one of the evils of their country, and accepted the rewards of perfidy and treason in well-paid offices." In 1830 America and Australia threw themselves into the struggle. From that hour the Parliamentary movement never looked back. Aided by the generosity of our people and friends abroad, the cause found honest, faithful, courageous representatives, not one of whom, during all the stress of thirteen years, accepted pay or places from the British Government." We may add, what the "appeal" in modesty conceals, that for the last thirteen years Ireland's representatives suffered tortures in British dungeons, and that the victims of Balfour's atrocity who had to endure the felon's garb and the plank had were the unpurchasable friends of the people, who now call on us for aid in their last desperate struggle to free their country, once and for all time, from the iron grasp of a foreign tyranny and malignant despotism scarcely ever paralleled in ancient or modern history.

Let meetings be held in every town and parish in this province—let able speakers, whether Catholic or Protestant, be invited to rouse the feelings of all men of kindly disposition who are anxious for peace on earth, good will to all, and freedom of Home Rule to every nation under the sun. Let all be appealed to, that they may open their purse strings and send on their tokens of sympathy with Ireland in this her hour of need. When Ireland's day of freedom has reached its zenith, and her future peace and prosperity is once for all secured, it will be a proud boast for every son of Ireland in this Dominion to be able to say: "Thank God, when Ireland was sore in need I had the courage and the manliness to do my whole duty."

"The Victoria Warder."

Man is a hopeful creature, and frequently builds a very large structure upon a very narrow foundation, within whose chambers he nurses his schemes, his desires and his ambitions. One great object of hope to the fervent ignorant Protestant is the overthrow of Roman Catholicism. Ministers prophesy it from their calumnious pulpits. Brazen Amazons in the shameless language of their more shameless soul harangue its imagined iniquities from platforms, while crowds

of unblushing women dishonor their sex by listening to the foul and defiling tirade. And all the time these poor people are looking for the immediate downfall of the Church under the fire of their poisoned shafts. The latest example, and one most filled with hope, is the *Victoria Warder* of Lindsay, which, in its issue of the 10th instant, congratulates itself that a *Revolution goes on from Romanism*. Like all the rest, the *Warder* builds his pyramid upside down. Relying upon two or three isolated cases, which are not reliable, and which are, as usual, unfairly stated, this hopeful *Warder* sees millions "withdrawn from clerical control and no longer members of the Roman Catholic Church." The capitals are ours; for, in the buoyancy of his hopes and exuberance of his Protestant spirits, he forgets civility. How far his hopes go may be judged from the following paragraph of the article in question:—

Well, if Romanism could be remodelled from within and become a reformed church, abjure all its tyrannies, superstitions and practices untrue to mankind, it would be entitled to respect as a Protestant organization."

The first case or type of "the millions in Canada and the United States" is that of "a priest who was formerly in charge at Vroomanton in Ontario county," who "bade adieu to Romanism and adopted the Protestant faith. He is now, we are informed, in charge of a large congregation in Pennsylvania." This is a calumny on the priests of Toronto. We deny it and we challenge the *Warder* to give the name.

The second case is given thus:

"A few weeks ago Rev. Dr. Snell of Baltimore, Maryland, secretary to the Roman Catholic College there, one of the leading clergymen of the United States, severed his connection with Romanism. His views are very independent.

The *Warder* is considerably mixed in this type. The name and the abandonment of the Church are the only correct points in the paragraph; unless we take in the last sentence, for the man Snell is so independent that he is said to have gone into the new sect of Theosophy. He is not a reverend, he was never secretary to a Roman Catholic College at Baltimore, and was not a clergyman at all, much less a leading one. He was a convert from Protestantism to Catholicism, sacrificed his conscience and Christianity for some woman, and was reported to have set up views of his own. They generally do under such circumstances. The Church is stronger without such characters. It never holds out worldly inducements for men to enter the fold; and while it regrets to see any untrue to its teaching and their own conscience, it has nothing to lose by their departure.

Concerning the young men "who have, since leaving this country, withdrawn from clerical control, and who are no longer members of the Roman Catholic Church," we have little to say, as we think there is no truth in it. The members "of the ablest and best families" of Victoria County are like all others of that class, true to their faith and their honor wherever their circumstances may lead them. That is not the class that falls away. But to reason from a few cases to millions is in thorough keeping with

the hopes of bigots and the logic of Protestants.

The *Warder* hazards the statement, which he should have explained, "That Rome, dreading the entire dissolution of her old dogmatic institution, is playing the liberal role." Now there is nothing Rome dreads less than the dissolution of her dogma—not one jot or one tittle shall pass away. But what does the *Warder* mean by playing the liberal role? Protestant wise-aces are always very profound when they come to speak of Rome—they know all about its policy, its past troubles and its future fears: in fact, what they do not know is not worth knowing. The *Warder*, who keeps one eye upon crumbling Rome and the other upon favored Protestantism, looks to the speedy dissolution of the former, and expects that we Catholics are all becoming Protestants. This is the result which he reasons from Dr. McGlynn's case, who, he says, "has been restored to the Church without retracting or apologizing for one word of his liberal utterances." This is not true. Mgr. Satolli did place conditions, and Dr. McGlynn accepted them. What these were the *Warder* can easily find out, as they were published in several of the Catholic newspapers of the United States; and he should have examined the case more thoroughly before he made the wholesale statement, that no retraction or apology has been made.

What other concessions are being made we know not—they seem to dwell only in the fertile imagination of the *Warder's* hopeful soul. But at the rate at which the dissolution of Rome is going on at present, even according to the *Warder's* computation, it will take centuries even to get a splinter off the old rock. That any man can build a hope upon such a narrow basis, that any man can build a hope upon the moral weaknesses of his fellow creatures, and that any man can build a hope upon the false foundation of calumny's rumors, says little for his mental or moral calibre. If we were the *Warder's* teacher we would pay special attention to his manners, for he is rude; to the untruthful bent of his mind, for he is not careful about his statements; and to the correction of his judgment, for he reasons badly.

Catholic France Still Lives.

It would be a great mistake to maintain that France is half infidel because the Ministers of State, for the time being, are Freemasons; or because a large number of the Deputies, or parliamentary representatives, are not practical Catholics. That Catholicity still occupies a large place in the minds and affections of the majority of the French people was sufficiently proved in the late vote on the Budget of Public Worship at the time of the great French Revolution, which occurred exactly one hundred years ago, all the Church property—glebe lands, monastic estates, bishoprics, &c., &c., to the value of several millions, was seized upon by the Government and converted to secular uses. Napoleon I. drew up a concordat with Pope Pius VII., in virtue of which

compensation would be made to the Church by an annual Government allowance for the support of the clergy. Among other items of National expense, the Budget of Public Worship must be voted on every year in the Commons, or Chamber of Deputies.

Two weeks ago, in spite of determined opposition on the part of the Socialists (the extreme left wing) the Budget of Public Worship was carried by large majorities—304 against 195, and 809 against 192. It was again moved by the Free Thinkers that those bishoprics that were not specially mentioned in the first concordat, or that have since been erected, should not receive any apportionment from the Government. This motion was again voted down by a large majority. An amendment to increase the credit for churches was passed by 287 against 205. Evidently, whatever may be advanced to the contrary, the bishops and priests in France have the immense majority on their side. It must be confessed also that the majority is increasing day by day.

The French people may be carried away at times by the excitement of political changes in their mode of government; and periods of repression under a firm and oppressive monarchy are followed by proportionate periods of license and godlessness; but the heart of the French Nation is sound at the bottom, and Christian faith has a very strong if not ineradicable hold on the people's instincts, intellects, manners and customs. Knowing them in the light of history and long experience, we can never despair of seeing

"La Grande Nation" rise up from the abject position she now holds under Jewish control, and vindicate her name and ancient prestige of "Eldest Son of the Church."

It is jeeringly said of French Catholics that only women and girls are seen around the altars; and that while the Ministers of State are planning laws of expulsion against Jesuits and other teaching orders, the wives of the same Ministers are assembled in ladies' aid societies, embroidering vestments and altar linens for the churches. There is much truth in the allegation; "next he laughs best who laughs last." Those ladies, with tender hearts all aflame with love for God and holy Church, must exercise a most powerful influence with their husbands, and the children, boys and girls, whose education and training is entirely in their hands. Were the French ladies unchristian in their mode of life—were they not attached to their priests, and constant in their devotions—were they indifferent about religion, and given up to worldly dissipation, then indeed might we tremble for the future of what was, at one time, the most brilliant and most powerful Catholic Nation in Christendom.

But while it is admitted that the women fill the churches, and surround the altars, and venerate their priests and bishops—while training their children by word and example, to practices of piety and charity we have no fear for the future, the glorious future of the Nation that produced a Genevieve and St. Louis, a St. Thomas Aquinas—Bernard and Vincent de Paul.

The Pope's Jubilee.

The following is a brief telegraphic account of the Pope's Jubilee. It is dated from Rome on Sunday, the 10th:

At daybreak the pealing of church bells announced the celebration of the Pope's episcopal jubilee. By four o'clock thousands of pilgrims, tourists, and citizens were crowded before the doors of St. Peter's. At five o'clock two battalions of infantry, in full uniform, were drawn up before the cathedral so as to be ready to help the 200 or more gendarmes in preserving order. The crowd swelled steadily but remained quiet despite the tremendous pressure caused by some 5,000 ticket holders in their hopeless struggle to get near the doors.

At six o'clock the cathedral doors were opened, and the crowd swept in. Within half an hour the great building was packed to the steps. Thirty thousand pilgrims and 25,000 or 30,000 Catholics from this city gained admission. No fewer than 40,000 persons, many of them ticketholders, were turned away by the military, who cleared the spaces around the building so as to prevent disorder when the service closed. The Pope entered the cathedral at 9.45 o'clock, pale, but smiling, and in apparently somewhat better health than usual. The cathedral rang with tumultuous cheering as the Pope was borne toward the altar. His Holiness officiated at the special jubilee Mass, intoning the opening words of the *Te Deum*, and giving his blessing in a clear, penetrating voice. The Mass lasted until 10.45, but apparently did not fatigue His Holiness. He remained in the cathedral forty-five minutes after the celebration, and then proceeded to his apartments. The crowds dispersed slowly. At noon most of them had gone, and a quarter of an hour later the military withdrew.

This afternoon the Irish pilgrims attended service in the Church of St. Sylvester, and were blessed by Cardinal Logue. The English pilgrims at St. George's received the blessing from Cardinal Vaughan. The weather has been magnificent all day.

This evening St. Peter's and all the other churches, all the convents, and hundreds of private houses are illuminated. The streets are thronged, and the square in front of St. Peter's is almost impassable.

Mrs. Sheppard.

"Round about the cauldron go;
In the poison'd entrails throw.
Toad, that under cold gray stone
Days and nights has thirty-one
Swelter'd venom sleeping got,
Boil thou first! the charmed pot."
—MACBETH.

When the history of religion comes to be written, Protestantism in Toronto will figure to great disadvantage. Any cause which glories in, and encourages, the zeal of such characters as the above-named must indeed be far lost to self-respect. Still more lost to self-respect is the cause which receives with pleasure the tales—many of them false—of human weakness, and plants its garden with the weeds which have been thrown away by those with whom such parties were first associated. Yet Toronto has always a warm welcome, a generous charity, and a childlike confidence for all of this class—Widdows, Fulton, Edith O'Gorman, Slattery, and last, but by no means least, Mrs. Sheppard. What a galaxy of virtue! What an array of apostles!

"From all such devils good Lord deliver us."
—Taming of the Shrew.

Regardless for truth, with no reputation to lose, with no modesty to shame them into decency, these creatures go about feeding the morbid curiosity of shameless bigotry. And too many are found ready to drink in these drafts of filthy language poisoned with falsehood, impurity and hatred. Let any one of them advertise a lecture for ladies only, as did this woman Sheppard lately in Toronto, and crowds of well dressed women throng to hear her. Why "for women" only? Are they afraid that their brothers and husbands will hear the awful tales? Have the ears of the sterner sex become more delicate than those

of women? No; but as *Kit* very nicely put it in the *Mail*, "They went merely to gratify a low curiosity, a morbid love for revolting, indecent things; and, I suppose, when they came out, they looked upon every Roman Catholic woman they know as an immoral, bad woman. These things make us delightfully tolerant and charitable, don't they? And they have such a refining influence, haven't they?"

Mrs. Sheppard, a self acknowledged thief; Edith O'Gorman, a drunkard; Fulton, a liar; Widdows, a beast; Slattery, an unfrocked clergyman—this is the travelling company who have for years been rousing the weak-kneed Protestants of this country, and have decried the iniquities of our priests and nuns. We do not mind what they say of us, although they say hard, cruel things; but we are pained when we hear of neighbors going in crowds to listen to such people, and then coming out and looking askance, as if calumny had done its deadly work. We are pleased and grateful that the Toronto daily press has treated this latest religious gossip monger with the silent contempt which her doubtful antecedents, her foul tongue, and her unblushing cupidity deserve. Truly the cause that uses such material must excite pity as well as contempt.

Mr. Blake's Speech.

We give in this issue of the REGISTER a full report of Mr. Blake's speech in reply to Mr. Chamberlain, and we are pleased to see that the gifted Irish Canadian has at once placed himself in the front rank of the orators of the English Parliament. The following is one of many flattering comments on the speech:

Hon. Edward Blake's first speech in the house of Commons on Friday night was a distinct success. He spoke for an hour and a half, impromptu, in reply to Mr. Chamberlain, forcibly dealing with point after point raised by the latter, and holding the close attention of a full house. While he considered that the bill amply secured the supremacy of the Imperial parliament, Mr. Blake said he objected to the suspension of the land question for three years. The Irish parliament, he thought, ought to be empowered to deal at once with the land problem. Much enthusiasm was shown when the speech was finished, both Liberals and Irish members cheering loudly, the latter standing and waving their hats. Mr. Blake was warmly complimented by a distinguished member of the cabinet, who is said to have declared the speech one of the best ever heard within the walls of parliament. The Liberal press is unanimous in his praise. The *Daily News* says the brilliant speech created a profound impression. The *Chronicle* says the oration was as fine as any the house of commons has ever heard. The *Westminster Gazette* remarks that it was a bold thing for Mr. Blake to attempt an impromptu reply to Mr. Chamberlain, gives him high praise and says he acquitted himself very well. The *Times* thinks Mr. Blake is evidently going to be run as the big man of the Nationalist party. The *St. James' Gazette* sneeringly describes the cheering as artificial and as that of a hired clique.

Essex County Lodge.

It is a right and proper thing for every lodge of a society to pass resolutions. The more they pass the more zeal they show; and any lodge that does not do so from time to time is failing in its duty. It is also the proper thing for Orange lodges to pass resolutions on questions Catholic. The sphere of their existence is limited to that class of resolutions. If we Catholics did exactly what they want

of us there would be no reason for an Orange lodge. But because we do not, then they feel that they must meet and pass resolutions. Until the P. P. A. was organized a short time ago they had a monopoly in this work. Now, however, that there is a new and, we suppose, fervent society devoting its energies to Catholics, whose initials are P. P. A., we may expect many thorough going resolutions. But we doubt very much if any that they will ever pass will be more thorough going, more diabolically wicked in their intention or more childishly imbecile in their effect than the following, which were passed last week at Leamington by the Essex County Orange Lodge:

It seems idle mockery to attempt to placate a people who acknowledge such a monster of iniquity as their head and master, and the height of suicidal folly to invest them with all the rights of citizenship with Protestants, and in a Protestant land. It is simply inviting destruction of our state, our freedom and our lives, as soon and as fast as those enemies dare proceed.

That, whilst peaceful and law-abiding aliens are, by our laws, deprived of the right to hold office and exercise the franchise, yet the plotting and turbulent priesthood of Rome, with all their adherents, lay and clerical, are invested with the full rights of citizenship, and are openly abusing those rights to dominate and destroy us; that this glaring inconsistency in our alien laws should be removed by disqualifying all aliens, both spiritual and natural born, from holding office and exercising the franchise; and by providing such oaths of allegiance and office as shall effectually exclude all disloyal persons from interference with the rights of loyal subjects and the Protestant destiny of this British country.

That it is because of these special favors, granted by our laws, that the enemies of our Protestant state and country are enabled to make their assaults upon the rights of Her Majesty's subjects in Quebec, Manitoba, the North-west and elsewhere; and we respectfully request the Dominion Parliament to immediately alter and amend all such laws, so that only loyal subjects shall be empowered to take any part in the Government of the country, in holding any office, and in exercising the rights of franchise; and that no subject of the Pope of Rome be permitted to change his allegiance and become a subject of the Queen etc., under the most stringent regulations to secure honest and sincere allegiance and service.

Now, there is a model Orange lodge. There is nothing milk and water about those resolutions. The men of blue from Essex are no weak-kneed, sky blue fellows. As long as they hold the border county the Yankees need not look this way: British allegiance and united (?) Protestantism are safe. We do not mind their resolutions, but when they call us aliens we fling back the insult in their teeth. This part of the old machine is rusty and squeaks. It needs oiling, and we commend it to the more watchful care of the Grand Master.

Concert in Aid of St. Paul's Church.

The annual concert for the benefit of St. Paul's church, Power st., will take place this year on the evening of the 13th March, instead of the 17th, as in former years. Father Hand very wisely changed the date of the parish entertainment in order that the national societies may have St. Patrick's night all to themselves. They will no doubt appreciate the thoughtfulness of the good pastor of St. Paul's, and turn out in large numbers on the night of the 13th. An array of first class talent has been secured for the occasion. Mr. Thomas O'Hagan, the Catholic poet and *librettist* of the Dominion, will be present and render his lecture on Longfellow. He will give selections from the poets in his customary electionary excellence. A bumper house will no doubt greet Mr. O'Hagan on the occasion of his reappearance on a Toronto platform. The entertainment will be under the auspices of St. Paul's Literary Society, who are working indefatigably for a brilliant night in their hall, Power street.

LEO THE THIRTEENTH.

The Light of the Age.

The following is a summary of a very eloquent sermon on Leo XIII., preached by the Rev. Father Ryan, in St. Michael's Cathedral on Feb. 19th, when special musical Vespers were sung in honor of the Holy Father's Jubilee:

Taking his text from Isaiah 60, 3: "The nations shall walk in thy light, and King's in the brightness of thy rising. Thy sons shall come from afar, and thy daughters shall rise up beside thee and call thee blessed." The Rev. lecturer said in substance:

To-day the nations of the civilized world turn their thoughts towards Rome. Not the Rome of the Cæsars, the Ciceros, and the Senecas; not the Rome of the Colosseum, the Forum or the Quærinæ; not the Rome of literature, science and art. But, to Rome, the city of the soul, the See of Peter, the seat of Christianity, the centre of Christian civilization; and there the thoughts of the nations group and gather around the *Lumen in celo*. Leo XIII., the Light of the Age.

One of the hopeful signs of an age is its honest admiration of real greatness. The world believes in what it sees, and in Leo it sees only the man. In the man indeed it sees much to admire—nobility of birth, brilliant talents, vast and varied learning. It has praise for the poet, philosopher, philanthropist, statesman; and high approval for the man of progress, of liberal views and modern ideas. The children of the Church too see and admire Leo the man, but they believe in Leo the Priest and Pontiff, and it is as Priest and Pontiff that Leo is the Light of the Age.

The danger that now threatens Catholic faith, is the specious and subtle persecution of praise. The praise is often, no doubt, well meant; but, the popular priest, and the liberal large-minded Pontiff, in the world's idea, is not what Catholic's mean by the minister of God, and the Vicar of Christ. The Catholic Church has a divine standard of greatness and this is the way she speaks her praise: *Eccæ sacerdos magnus*. Behold my great priest. The Church has also a divine test of merit, and this is how she puts it: *Qui in idibus suis placuit Deo*, man is great according to the measure in which his acts please God. The Priest is a man from the people and for the people, but he is not of the people; he is not elected by the people or appointed by the prince; he is called by God and ordained by Him to offer sacrifice and administer sacraments. The Bishop is a perfect priest; the episcopate is the plenitude of the priesthood. The priest has divine power over the Real Body of Christ in sacrifice and sacrament. The Bishop has power over the mystic Body of Christ, the Catholic Church. The Bishop's power is in and over his own diocese. The Pope is Bishop in every diocese and Supreme Pontiff over all. The Pope rules by right divine and speaks to the world, to princes and people, with the authority of God. Leo XIII. is the Light of the Age, not because he is a poet, or a philosopher, or a theologian, or a statesman; but because he is the Vicar of Christ, the vicegerent of God upon earth. His philosophy, theology and statesmanship, and even his poetry and literary taste and culture, may help him to enlighten the age; but what the age needs is the light of divine truth and the strength of divine authority. Only a Pope could speak to the nations as Leo did soon after his elevation to the Chair of Peter. "It was this apostolic See," he says, "which collected and built up the nations of ancient society, fallen asunder; it was the Apostolic See in whose friendly beacon light shone forth the

civilization of the Christian ages; it was the anchor of salvation that held the bark of humanity amid all the fearful storms that assailed it. And as it was in the past so should it be in the present. We address ourselves to sovereigns and to those who are supreme rulers and implore them in the august name of the Most High God not to reject at this dreadful time the aid offered them by the Church." And Leo goes on to give this aid in his luminous Encyclical on the Christian constitution of States. He shows rulers that all power is from God, given only for good, and given with a responsibility to duty to be used with justice, generosity and mercy. It was said of two great French orators, that one was the king of preachers; the other the preacher of kings. Leo XIII. is both. As Bishop of Perugia he earned the titles of Road-maker and Peace-maker. These titles he preserves as supreme Pontiff. By the light of his grand Christian principles he has made a way for the nations to walk safely on in the march of progress. And by the light of his divine authority he has taken Kings and classes and capitalists by the hand, and led them down to the ranks of the people to join in peaceful harmony with the sons of honest toil. Verily Leo XIII. is a man of the age. He who sits in the chair of Peter groweth not old. There are no gray hairs in the head of Juda, whose youth is renewed like the eagles, whose feet are like the feet of harts and underneath the everlasting arms. He is great among the greatest; a ruler of rulers, a master of men. He is no recluse, no solitary student, no dreamer about the past, no projector of the visionary. If ever there was a man on earth who had an eye for the time, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been facts, and whose commands prophecies, that man has been, and is Leo XIII. the Light of the Age, the great High Priest of the living God.

Religious Reception.

Loretto Abbey, Wallington Place, was on Feb. 21st the scene of a deeply interesting and solemn ceremony when nine young ladies were received by his Grace the Archbishop into the Institute of the Blessed Virgin, better known as the Sisterhood of Loretto. The young ladies who were received were Miss Rose Dunn of Chicago, who in religion took the name of Sister Mary Aquinas; Miss Ellen McAuliffe of London, Sister Mary Lauretta; Miss Agnes Shannon of London, Sister Mary Emanuella; Miss Lucy Nolan of Guelph, Sister Mary Estella; Miss Margaret Kavanagh of Hamilton, Sister Mary Anita; Miss Anna McGrath of Grand Rapids, Sister Mary Cyprian; Miss Alvina Opel, Sister Mary Germana; Miss Bridget O'Brien of Ottawa, Sister Mary Rodemta; Miss Mary Allen, Sister Mary Corona.

Immediately after the reception Miss White of Toronto, in religion Sister Mary Colombiers, made her profession by taking the usual religious vows. His Grace thereupon addressed a few words to all present, regretting that he had to hurry away to the funeral of one of the priests of the Diocese, Father Finan. Both events taught the inconsistency of time; Father Finan, who a few days before had said Mass, was now to have the funeral Mass said for him. And these good young ladies by giving up the world and choosing the better part were preparing for eternity.

The Rev. Father Dunn of Chicago and brother of Miss Dunn, who was one of the young ladies received, said the holy Mass upon the occasion. There was also present in the sanctuary from Chicago, Rev. Father D. Riordan, a near relative of Miss Dunn, brother of the Most Rev. Archbishop Riordan of San Francisco. Father Ryan of St. Michael's Cathedral, preached an eloquent and appropriate sermon. The other priests present were Fathers Walsh, Tooley, Brady of Hamilton, Burke of Oakville, McBride. The rendering of the hymn of profession: "Go ye forth, O Zion's daughters," deserves special mention.

SKETCHES.—This is unhappily an age of skepticism, but there is one point upon which persons acquainted with the subject agree, namely, that Dr. THOMAS, ECLER'S OIL, is a medicine which can be relied upon to cure a cough, remove pain, heal sores of various kinds, and benefit any inflamed portion of the body to which it is applied.

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TORONTO POSTAL GUIDE. During the month of February, 1893, mails close and are due as follows:

	CLOSE	DUE
	a.m. p.m.	a.m. p.m.
G. T. R. East	6.15 7.45	7.15 10.20
O. and Q. Railway	8.00 8.00	8.10 9.10
G. T. R. West	7.30 9.25	12.40pm 7.40
N. and N. W.	7.20 4.10	10.15 8.10
T. G. and B.	6.50 4.30	10.45 8.50
Midland	7.00 8.35	12.30pm 9.30
C. V. R.	6.30 4.00	11.15 9.55
G. W. R.	a.m. p.m.	a.m. p.m.
	12.00 9.00	2.00 4.00
	2.00	7.80
	6.15 4.00	10.30 8.20
	10.00	
U. S. N. Y.	6.15 12.00	9.00 5.45
	4.00 10.30	11.00
U. S. West States	10.00	
	6.15 10.00	9.00 7.20
	13.00 n.	

English mails close on Mondays and Saturdays at 10 P.M., and on Thursdays at 7.15 and 10 P.M. The following are the dates of English mails for February: 2, 4, 6, 9, 11, 13, 15, 18, 20, 23, 25, 27.

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

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CHAS. CLUTHE
Surgical Machinist, 124 King St. W., Toronto.

Worse than a Crime.

By Eleanor C. Donnelly.

Thro' sudden passion a man may fall,
May sin in a sensual way—
But a true repentance can right it all,
His tears may wash it away.

C. M. B. A.

(OFFICIAL.)

Office of the Grand President of the Grand
Council C. M. B. A. of Canada.

The following is the full list of Deputies
at present under commission for the Province
of Quebec:

GRAND DEPUTIES.

M. P. Hackett, M. P. P., Stanstead;
Charles Hebert, Three Rivers; for the Province
of Quebec; J. E. Mercier, Quebec, for the
Archdiocese of Quebec; and T. J. Finn
for Montreal.

DISTRICT DEPUTIES.

P. J. Montreuil, Lewis, for the Counties of
Montmagny, L'Islet, Kamouraska, Temistocuta,
Rimouski, Bonaventure and Gaspé.

A. E. Demers, Lauzon, for Dorchester and
Lotbinière.

Wilfrid Camirand, Nicolet, for Megantic,
Nicolet, Arthabaska and Yamaska.

Charles Bedard, Richmond, for Richmond,
Drummond, Wolfe and Beauce.

J. A. Phelan, M. D., Waterloo, for Shefford,
Brome, Iperville, St. Johns and Missisquoi.

H. A. Beaugard, St. Hyacinthe, for St.
Hyacinthe.

H. A. Trudeau, St. Laurent, for Jacques
Cartier.

G. B. Lamarche, St. Vincent de Paul, for
Laval, Terrebonne and L'Assomption.

J. B. A. Richard, Joliette, for Joliette.

A. H. Spedding, St. Jean Baptiste, Montreal,
for Vaudreuil and Soulanges.

Fesley, for the Diocese of Valleyfield and
Counties of Laprairie and Chambly.

M. Galvin, Kenfrow, Ont., for Pontiac and
Ottawa.

provinces of Quebec constitute a majority of
the whole membership in the province;
therefore; in order that we may feel justified
in fully recognizing such new grand council,
we request all the members of the C. M. B.
A. who are resident in our diocese to certify
to us whether they desire to remain affili-
ated with the supreme council of the associa-
tion through a grand council in Quebec; or
on the contrary, to become fully affiliated
with the grand council of Canada by sur-
rendering to said grand council their sup-
reme council certificates. And further, we
request that such certificates showing the
names and parishes of each member shall,
as soon as possible, be made to us by the
supreme recorder under seal of the supreme
council, and until such certifications shall
have been received we decline to interfere in
favor of either party." In consequence of
this statement, and to put the new grand
council of Quebec on a proper footing, the
supreme trustees passed this resolution:—
" In view of the complications which have
arisen in the province of Quebec on account
of the conflict of territory or jurisdiction be-
tween the grand council of Canada and
the grand council of Quebec, and pending
the determination of the question which
council has a majority of the membership in
said province of Quebec, it is resolved that
the organization of said grand council of
Quebec be and the same is hereby recognized
by the supreme council, but the charter of
the council of Quebec be withheld until the
determination of said question of majority."

Membership Report of the Grand Council
of the Catholic Mutual Benefit Association
of Canada for the year ending Dec
31st 1892:

Number of members on the rolls
Dec. 31, 1891..... 7,219
Number of members expelled
during 1892..... 209
Number of members resigned dur-
ing 1892..... 22
Number of members died during
1892..... 61
Number of members transferred
to other Grand Councils..... 63

NEW BRANCHES.

Seventy new Branches were instituted
during the year as follows:
Branch 170, Elgin, Ontario, Jan. 18,
1892.
Branch 171, St. Laurent, Quebec, Feb. 6,
1892.
Branch 172, Collingwood, Ontario, Feb. 9,
1892.
Branch 173, Bello River, Ontario, Feb. 22,
1892.
Branch 174, St. Brigitte des Saules,
Quebec, Mar. 23, 1892.
Branch 175, Kinkora, Ontario, April 25
1892.
Branch 176, Ottawa, Ontario, May 18,
1892.
Branch 177, Newcastle, New Brunswick,
June 9, 1892.
Branch 178, Memramcook, New Brunsw-
wick, July 14, 1892.
Branch 179, Fox Creek, New Brunswick,
July 15, 1892.
Branch 180, Yarmouth, Nova Scotia,
July 22, 1892.
Branch 181, Hespeler, Ontario, Aug. 24,
1892.
Branch 182, Wolfe Island, Ontario, Oct.
11, 1892.
Branch 183, Snyder, Ontario, Oct. 22,
1892.
Branch 184, Fairville, New Brunswick,
Nov. 2, 1892.
Branch 185, Caraquet, New Brunswick,
Nov. 9 1892.
Branch 186, Victoriaville, Quebec, Nov.
27, 1892.
Branch 187, Sturgeon Falls, Ontario,
Dec. 9, 1892.
Branch 188, Carleton Place, Ontario,
Dec. 21, 1892.
Branch 189, Sydney, C. B., Nova Scotia,
Dec. 27, 1892.

SAMUEL K. BROWN,
Grand Sec. C. M. B. A.

A new branch was organized at Montreal,
Que., on Wednesday, the 5th instant, under
the jurisdiction of the Grand Council of Can-
ada, by Brother J. E. H. Howison, organizer
and assistant secretary of that Council.

The following is the list of the officers
elected for the ensuing year: Chancellor,
pro temp., J. H. Gariepy, President, Chas.
A. Larivière; 1st. Vice-Pres., L. O. Boivin;
2nd Vice-Pres., L. D. A. Renaud; Cotret;
Rec.-Sec., Aug. St. Germain; Asst.-Rec.
Sec., J. A. Grenier; Financial Sec., L. D.
E. Mayer; Treasurer, J. N. Lorange; Mar-
shal, L. A. Lortie; Guard, J. R. Robitaille;
Trustees for one year, J. E. Gariepy and

J. E. Gervais; Trustees for two years, J.
A. Grenier, Aug. St. Germain and T. Dol-
lalo. Meetings first and second Friday of
each month, at No. 7, Claude Street.

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Constructive, as they
supply in a condensed
form the substances
actually needed to en-
rich the blood, curing
all diseases coming
from Poor and Wat-
ery Blood, or from
VITATED HUMORS in
the Blood, and also
Invigorate and Build
up the Blood and
System, when broken
down by overwork,
mental worry, disease,
excesses and indiscre-
tions. They have a
SPECIFIC ACTION on
the SEXUAL SYSTEM of
both men and women,
restoring lost vigor
and correcting all
IMPURELITIES and
IRRREGULARITIES.

EVERY MAN Who finds his mental fac-
ulties dull or falling, or
his physical powers flagging, should take these
PILLS. They will restore his lost energies, both
physical and mental.
EVERY WOMAN They cure all sup-
pressions and irregularities, which inevitably
entail sickness when neglected.
YOUNG MEN They will cure the re-
sults of youthful bad habits, and strengthen the
system.
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HON. EDWARD BLAKE.

His First Speech in the Imperial Parliament.

A Brilliant and Effective Effort.

The following report of Mr. Blake's speech is taken from The Times: Mr. Blake, referring to the speech made in this debate by the leader of the opposition, said that the right hon. gentleman argued that there was a good case against the policy of home rule because Ireland had for some time been tranquil and uncoerced. But what was the true reason of Ireland's comparative tranquillity? It was the prospect held out to her people that there would soon be an end of the system of government under which they had groaned for many years. (Cheers.) A happy consummation, thanks to the unabated zeal and unflinching fervor of the right hon. gentleman at the head of the government, in the Irish cause, was now, he believed, in sight. If, however, the expectations of the Irish people should be balked; if all the difficulties which the present measure was intended to solve were to remain unsolved, he did not say it as a threat—hope, turned to despair, might produce results absolutely fearful to contemplate. (Cheers.) It was a singular thing that whatever scheme of home rule might be proposed it always turned out to be impracticable in the view of the right hon. gentleman, the member for West Birmingham. (Yet the right hon. gentleman was he believed, one of the oldest home rulers in Great Britain. (Laughter and "Hear, hear.") As long ago as 1874 the right hon. gentleman announced that he approved of the home rule movement, and that he was of opinion that the Irish had a right to govern themselves and manage their own affairs. (Ministerial cheers.) The right hon. gentleman added that to concede home rule would be an advantage to both countries, for the Irish would be satisfied, and the legislature here would move at an accelerated pace without the Irish members. At present, the right hon. gentleman said, the legislature only travelled by parliamentary train, and that was not quick enough for him. (Hear, hear.) At what a snail's pace did the right hon. gentleman's present train travel? Then, in 1881 the right hon. gentleman pointed out that the Irish question was no new problem—that every generation in turn for 400 years had had to deal with it, that each generation had bequeathed it unsettled to its successor, and that the removal of the English garrison at any time would have been the signal for an uprising of the people. The problem to which the right hon. gentleman referred in 1881 was less grave now in consequence of the arrangements made by the Liberal party in 1886, but it would certainly recur in an intensified form if those arrangements should fall of execution. (Hear, hear.) The right hon. gentleman's great objection to the proposal made in 1886 was the non-inclusion of the Irish members, and he had pointed out how much their retention meant, and also consequences, politically of the utmost gravity, as flowing from that state of things. He agreed with the right hon. gentleman: his belief had always been that the

RETENTION OF THE IRISH MEMBERS

was a most proper element in the adjustment of the question. He regretted that the right hon. gentleman now found that retention so difficult as to be impossible. (Cheers.) Before the Liberal-Unionist party had assumed its present attitude of impotence in this matter—(cheers)—and while yet the right hon. gentleman felt, with some remainder of the traditions of Liberalism (hear, hear)—that the Irish question did not require constructive legislation for its solution, he had put out a profuse programme, which contained many of the most important elements of the present measure. It provided that the Irish members should be retained for Imperial purposes in the Imperial parliament. (Loud cheers.) It also provided for the minority, so far as religion and education were concerned, those guarantees which the bill of 1886 contained; and it declared that, not merely upon reason and theory, but also from practical experience in the working of the constitutions of other countries, those guarantees had been found ample and adequate for the purpose. (Hear, hear.) But now the right hon. gentleman, finding that many of his suggestions had been adopted in the bill, declared that they were absolutely useless and impracticable. (Hear, hear.) The right hon. gentleman had asked whether the bill preserved the Imperial unity, and whether the central authority would have full control of the forces for offence or defence. His answer was "Yes"; for the present measure was designed to prevent the recurrence or continuance of those very feelings to which the right hon. gentleman had alluded when he stated that the result of the solemn compact and treaty of perpetual peace between Great Britain and Ireland would produce the feeling that England's difficulty was Ireland's opportunity. But the right hon. gentleman forgot that his own statement was that that had been the feeling of Ireland for the last 400 years. (Cheers.) The bill offered a prospect, and even a certainty, of putting an end to that state of feeling. (Hear, hear.) There was force in the contention of the right hon. gentleman that the geographical sit-

uation of Ireland was a bar to separation, and that that barrier would prejudice the interests of Ireland. He thanked God, however, that it was possible to reconcile the interests of Ireland, as they had now been learned by the great masses of her people, with the

CONTINUITY OF THE UNION.

for all purposes of offence and defence, of managing our colonies and dependencies, of trade and trade policy and relations. With regard to the trade between the two countries, he believed that, serious as would be the loss to England, the loss to Ireland would be infinitely greater. The difficulties which William Pitt at the time of the debate on the union had pointed out as difficulties to be guarded against by means of the union were the very ones which were involved in the series of subjects reserved to the Imperial parliament. (Cheers.) If the plan of local administration of local affairs combined with a central organization for common and Imperial purposes had been widely known at that time, and if it had not been discredited by the circumstances under which it had been adopted by the United States, that solution would have been adequate to accomplish every purpose for which William Pitt suggested the necessity. (Hear, hear.) The union in its incorporate form had been tried and had lamentably failed. (Hear, hear.) It was necessary that the Irish should have a domestic legislature, and it was not proposed that the act of union should be repealed, for it would continue in full force for all proper and legitimate purposes by the free consent of the Irish people. (Hear, hear.) There was one portion of the speech of the right hon. gentleman which had sounded to him more like the speech of a Fenian head centre, and that was when the right hon. gentleman pointed out that the present measure would not satisfy the legitimate aspirations of the Irish people. He said that the Irish parliament would have no control over foreign policy, no power to send ambassadors; that they were restrained from setting up an established religion and from interfering with education, customs and trade. The Irish members accepted the provisions which were borrowed from the constitution of the United States to safeguard these rights, not because they thought those rights would be violated, for he believed that the Irish majority would never as the minority had done, in the dead and evil times, use their rights to do wrong, but as practical men they accepted them without any feeling of degradation or humiliation, as regarding what they considered the immutable principles of civil and religious freedom. (Cheers.) It was important from two aspects—it would soothe the apprehensions of those who were really nervous as to the new constitution, and it would have practical application to attempts to transgress either the letter or the spirit of the provisions. Such attempts would furnish a plain excuse for the intervention of the Imperial power. The right hon. gentleman suggested that the measure would be sowing the seed of future demands. What had been the position of this bill for many years? What had been the constant effort in Ireland? The house was actually asked to believe that an arrangement agreed to by the Irish people as satisfactory, and removing the great cause of complaint which had existed up to the present time, was only sowing the seed of future demands! (Cheers.) The right hon. gentleman asked what guarantee there was that the bill would be

ACCEPTED AS A SETTLEMENT.

It was true that a phrase might be culled from the utterances of a distinguished man now departed to the effect that the bill of 1886 was only acceptable pro tanto; but the record of that man's action and speech, as the unquestionable and unchallenged representative of the Irish race in Ireland and beyond the seas, was the record to which attention should be paid—(cheers)—and that was a record of absolute, unhesitating and unequivocal acceptance of the bill of 1886 as a final settlement. (Hear, hear.) The difficulties and delay which had arisen had furnished absolutely satisfactory tests and confirmation of this view. The question had been before the Irish people for seven years, and there had been an unhappy difficulty in Ireland eminently calculated to produce dissatisfaction, if it could be evoked, with the moderation of the Irish demands. He would point to the general acceptance by the Irish all over the world of the present bill as the best and most satisfactory proof of the finality of that acceptance, on the hypothesis that the statements of the prime minister were effectually embodied in the bill. (Cheers.) The right hon. gentleman urged that in the case of a struggle with America or France, Ireland would be on the side of America or France. But more so or less than now? (Loud cheers.) It was impossible to get absolute securities in respect of the future of countries; but as far as reason could give a ground for security there was the absolute assurance that the co-union of things as it was before 1886 was infinitely less advantageous to this country in the emergency suggested than it would be after the present bill had passed. (Cheers.) Then the right hon. gentleman suggested financial difficulties, and put the case of the Irish parliament refusing the collection of taxes. The Irish revenue was mainly to consist of excise, and the not too liberal provisions of the prime minister would

have to be strenuously exercised to get any revenue at all. But the raising of Imperial revenue for Imperial purposes was a different thing. Whatever was essential for the exercise of the taxing power of the common parliament in which Irishmen were properly represented, ought to be given, and no doubt would be given, in the bill. (Hear, hear.) The right hon. gentleman further suggested that volunteers and armed forces might be raised in Ireland. The whole of the suggestions were most baseless and fantastic. (Cheers.) They meant that concord, contentment and peace between the two countries were to produce a last state of affairs worse than that which the very reverse of those conditions had produced. (Cheers.) During all this time the power to place troops in Ireland and to blockade her ports remained. The only thing that was changed was that the bare idea of the necessity for such action vanished for ever. (Cheers.) On the subject of the supremacy of the Imperial parliament, the house had the right hon. gentleman's own record. The right hon. gentleman had repeatedly declared that the continued representation of the Irish people in the Imperial parliament did effectively produce that supremacy which he now questioned. That was the right hon. gentleman's ground for voting against the bill of 1886, and now, when Irish representation was conceded, the supremacy withered to nothing before the right hon. gentleman's eyes. (Hear, hear.) Did the right hon. gentleman wish to keep up Dublin castle and the bureaucratic control of Ireland, which no man had more effectively denounced than he? (Cheers.) The right hon. gentleman suggested the case of the Irish parliament initiating

LAND LEGISLATION

of which the British parliament did not approve, and urged that there would be no power to check such legislation. Apart from the land, Ireland was in crime abnormally low among the countries of the world. The main lines for the solution of the land problem had now been laid down, and the machinery was ready to hand. It was a gigantic business of detail only now. When the Irish legislature obtained control of the land with securities—for he was no separatist and no confessor, and would take no one's property without just compensation—the Irish legislature would find no occasion for a plan of campaign, and, if such a movement were started, the legislature, being responsible for peace, order and good government, would know how to deal with it. (Hear, hear.) The right hon. gentleman suggested that large salaries might be paid to ecclesiastics for services not rendered, so as to constitute a practical ecclesiastical endowment. He should regard any such plan as an unworthy artifice to evade the spirit of the law, deserving of the contempt of every honest man, and meriting the stern and speedy intervention of Imperial authority. Under the existing conditions provision was made, without remonstrance from any party, by which those most competent to deal with certain hospitals were appointed to the posts. Was that an iniquitous endowment of religion? (Cheers.) The right hon. gentleman remarked that the supremacy of parliament was "reverently noticed in the preamble. It was not necessary to notice it anywhere. It was unquestioned, and it had been admitted by the right hon. gentleman himself that by the retention of the Irish members that supremacy was an indisputable fact. (Cheers.) He did not object to the repetition of indisputable facts in an act of parliament; he did not object to truisms in an act of parliament—because he wished they were always contained in an act of parliament. There was not a man in that house but believed and knew that this act of parliament would leave the supremacy of the Imperial parliament intact in all its parts. (Hear, hear.) But the supremacy of the Imperial parliament would be used only under conditions in which the obvious intent of the act meant that it should be used. If the right hon. gentleman suggested that the supremacy of the Imperial parliament was to be used in the way of constant, continuous operative review and reconsideration of Irish legislation and administration, the last state of Ireland would be worse than the first. (Cheers and counter-cheers.) It would be better in that case that Irishmen should not be called upon to carry out a sham system of self-government, free from the responsibility which attached to and could not be divested from substantial power. Nor did the right hon. gentleman himself in days gone by think otherwise, because he had said that the practical control of the Irish people over Irish affairs was an aspiration which he assented to as a reasonable end to be attained. (Hear, hear.) Then as to the veto of the crown, the normal action as to the bills presented to the Irish parliament for their assent would be the same as in the Imperial parliament. The viceroy, as representing the Queen, would act upon the advice of the cabinet. The viceroy would occupy a dual position. He would act ordinarily upon the advice of the cabinet, but he was also an Imperial officer, and express power was in fact reserved to him to give instructions with regard to any particular bill, and in case of those instructions being received he would act ministerially on behalf of the Imperial parliament. The right hon. gentleman said that that would involve the resignation of the Irish ministers. He thought not; he thought that it would plant them more firmly in their offices of the power was wisely used. (Hear, hear.) They would not be called upon to resign for an

act for which they were not responsible. The policy of both Imperial ministers and of the Imperial parliament ought to be one of non-interference, save in cases where the spirit and letter of the act under which the Irish legislature was created was violated. (Hear, hear.) With regard to the protection of minorities, he could say that the rights of the minorities were as dear to Irishmen as they were to Englishmen. (Hear, hear, and cries of "Oh.") The right hon. gentleman had made some suggestions with regard to

CONCURRENT LEGISLATION.

Of course, the Imperial parliament, having power to carry out concurrent legislation, would have the power to give effect to that legislation, although it was obvious that any step of that kind would be a serious one. The right hon. gentleman offered no guarantee to the hon. member for Waterford that the powers for the protection of the Irish minorities would be used. But Irishmen did not ask for guarantees. They depended upon their own honor and good faith, and upon their determination to carry out the conditions of this compact on their part. He believed that the letter and the spirit of this act of parliament would be served by the Irish parliament, and all that Irishmen asked was that, whilst they observed that letter and spirit, the Imperial parliament would observe them also. (Hear, hear.) If the Irish legislature violated that letter and that spirit, the Imperial parliament would have the moral right and actual power to interfere and to redress. The right hon. gentleman suggested that the interference of 60 Irish members would make things difficult in the Imperial parliament if that power was put into action. But what would 103 Irish representatives in that Imperial parliament do? (Hear, hear.) To hear the right hon. gentleman speak it would be supposed that there was no Irish question in existence—that there was no Irish representatives to interfere with the Newcastle programme or with proposals for the settlement of the Irish land question. Let hon. members look at the situation—look at what they had suffered during the last few years. How many ministries had been made and unmade by the Irish members against the will of the other divisions of the United Kingdom? (Cheers and counter-cheers.) Let them ask themselves, what was the position to-day? What made this ministry? What could unmake it? (Cheers and counter-cheers.) But hon. members talked as if all this did not exist. (Hear, hear.) The Irish members, voting on Imperial, on English, on Scotch and on Irish questions, had forced upon successive ministries the conviction that they must consider what was the best policy they could adopt for Ireland. The result of the action of the Irish representatives had made the position of the Imperial ministries intolerable; they had found their path obstructed, and had found no peace nor ease. (Hear, hear.) This bill put forward a plan for reducing the numbers of the Irish members, and for

REDUCING THEIR POWER FOR MISCHIEF.

for abstracting from them the power to interfere with all local legislation for England, Scotland and Wales, and more than all, for removing the cause for which members dealing with those concerns otherwise than upon their merits. (Hear, hear.) Difficulties there possibly might be in the way of attaining the end in view, and no doubt the proposals of the bill might involve logical inconsistencies, but the English people had never yet been intimidated by logical inconsistency from adopting great and beneficial changes in their constitution when they had in view the redressing of evils or the conferring of benefits upon the community. (Hear, hear.) He believed that under the new plan the dual parliament would have the same opportunities of discharging its Imperial duties that it now had. It was true that the Irish members would be subject to some inconvenience in having to come here to take their part in the work of the Imperial parliament. It was an inconvenience to them, but not to hon. gentlemen opposite, whom he would ask to allow them to bear that inconvenience. (Laughter and cheers.) The right hon. gentleman the member for West Birmingham had pointed out that there would be no relief under the proposed bill, but he had now indicated that there would, on the contrary, be every relief. If they would not take home rule in form, they would hereafter have to take it in substance, for, ultimately, English legislation would come to be specially dealt with by Englishmen, Scotch legislation by Scotchmen and Welsh legislation by Welshmen. It would be found in practice that certain other adjustments would furnish good practical solutions of the enormous mass of theoretical objections put forward by the opponents of the home rule scheme. It was urged that the parliamentary system under the new plan was so work only by corruption, but had the right hon. gentleman and his friends never before heard of Irish grants? (Cheers.) Why, what had been the course adopted by this country towards Ireland for years past? They had been trying to placate her with sopas. With regard to the protection of minorities, he rejoiced to know that there was in the minds of the Liberal party a trust which was well founded in the honesty and good faith and equity of the great majority of the Irish people. He rejoiced to think that the restrictions were not proposed in a form and with allusions which would make them degrading to, and would render them difficult of acceptance by, the Irish people. The Liberal party said that they reposed confidence in Irishmen; that confidence

would not be abused. The government said to them: Agree to the insertion in this bill of provisions which are, after all, only the recorded declarations of the true principles of liberty; which are inconsistent with the exercise of tyranny by a majority over the minority, and which recognize the

SACRED RIGHTS OF INDIVIDUALS
They therefore freely agreed to the insertion of those safeguards. He regarded this as a great advance, and hon. members, having recorded certain principles of civil and religious liberty as fit and proper to be applied to Ireland, might some day feel themselves able to apply those principles to themselves. (Loud cheers.) He would not argue with the right hon. gentleman the question of minorities, in reference to religion and education, because the principles to be adopted received the imprimatur of the right hon. gentleman himself in a printed plan. He would set the right hon. gentleman in print against the right hon. gentleman in speech. The right hon. gentleman had also referred to the land question and to the restrictive periods in reference to other matters. What would happen if this bill were not to pass? They would have these questions with them not for three years, but for all time. (Loud cheers.) The bill also suggested machinery for compensation. The member for West Birmingham thought that the second chamber which was to be constituted was no use, and said that he would like to vote against it: but the second chamber to be now constituted was very much better than the one proposed in the former bill. The present measure recognized the principle of election, though the franchise was, in its case, necessarily of a restricted character, seeing the duties which that chamber would be called upon to perform. It was, in fact, designed to give reasonable

PROTECTION TO THE MINORITY
in Ireland; and it afforded two opportunities, each of the greatest value—first, full debate and discussion by an elected body; and, secondly, by preventing the popular chamber from insisting absolutely upon any measure by giving it a joint vote. Thus it did not oppose an absolute bar to the settled will of the people of Ireland, if it did he confessed it would be absolutely intolerable. The bill would afford ample opportunity for parliament and this country to consider any particular matter, and afforded full security against rash, hasty, or ill-considered legislation. The right hon. gentleman had spoken of Ulster. He had never been able to understand the deep interest that English people took in Ulster. ("Oh.") He would tell them why he said this. If there were a part of Ireland which would be able to take care of itself in the Dublin parliament that part was Ulster. Whether it was on account of the numbers of its population, or by reason of its intelligence, its education, its property, or its enterprise, Ulster was absolutely capable of taking care of itself (cheers)—not by those violent institutions and rebellious methods which had been heard of as existing there, but by taking part and lot with the rest of its fellow-countrymen in the deliberations of its own assembly, and by uniting in an effort to make Ireland what she ought to be. (Cheers.) Ireland did not demand separation, but the leader of the opposition, having lost his power to coerce, thought fit to exercise his power to taunt Irish members, and found no more generous name for their country than an "arbitrarily selected area," telling them that that arbitrarily selected area had no better right or claim to demand home rule than a fragment of one of her own provinces. The right hon. gentleman ignored the immutable decrees of Providence, which had given to Ireland a boundary the most distinct and marked that could be conceived—the streak of inviolate sea. (Hear, hear.) He ignored the history of an ancient kingdom and passed by the treachery and corruption by which she had been cheated out of her rights. (Hear, hear.) But that country, no arbitrarily selected area, was one country after all, and one country would remain, and he believed Protestant Ulster would scorn the suggestion that she should part her fortunes from the remainder of the island. (Nationalist cheers.) The whole policy of the right hon. gentleman was based upon a most pessimistic view, but he himself believed in a better future for Ireland. (Nationalist cheers.) Let them not deny in action the possibility of the supplications which they made at the commencement of their deliberations, that Almighty God would be graciously pleased to guide their counsels, and to unite together all persons in these realms in true Christian love and charity. Let them now and henceforward bend their energies in that direction, and he believed that towards that result the first and most vital step would be to turn this bill into law. (At the call of Mr. W. O'Brien, the whole of the Nationalist members rose in their places and cheered the hon. member when he resumed his seat.)

A Valuable Hint.

When you are attacked by cough or cold do not delay but commence at once to use Haggard's Pectoral Balsam. This old stand and remedy removes all irritation, loosens the phlegm, and heals the mucous surfaces, curing coughs and colds of all kinds.

On August 19th of this year Cardinal Gibbons will celebrate his silver episcopal jubilee. His Eminence was consecrated in the Baltimore Cathedral, August 16, 1868, together with Rt. Rev. Dr. Becker, Bishop of Savannah, Ga., by the late Archbishop Spalding.

WESTERN ASSURANCE CO.

The Annual Meeting of the Shareholders of the above Company was held at its offices at Toronto, on Wednesday, 22nd February, 1893. Mr. A. M. Smith, President, occupied the chair, and Mr. J. J. Kenney, Managing Director, was appointed to act as Secretary to the meeting. The Secretary read the following

FORTY-SECOND ANNUAL REPORT.

The Directors have pleasure in submitting to the Shareholders their Report on the business of the Company for the year ending 31st December last, together with accounts relating thereto.

The increase in premium income, which was anticipated on causes referred to in the last Annual Report, has been fully realized; the total premium receipts of the Company (after deducting the amount paid for re-insurance) having reached the sum of \$2,266,283.59.

It must be a matter of general regret that statistics compiled in relation to fires in Canada and the United States show that the total fire waste on this continent in 1892, as in the preceding year, was considerably in excess of what has, in the past, been the average amount of such destruction. Among the serious losses of the year may be mentioned a conflagration of considerable magnitude at Milwaukee, Wis., and one involving a loss of some \$15,000,000 at St. John's, N.B. In this latter disaster, however, this Company was not involved, it having been deemed inadvisable to establish an agency in Newfoundland. During the closing months of the season of inland navigation there were also some exceptionally heavy losses to lake shipping, which materially reduced the profit of that branch of the business.

Taking into account, therefore, the fact that these unfavorable experiences have made the year a trying one generally to companies engaged in Fire and Marine underwriting, your Directors feel that the results of the business of 1892 to the "Western" must be eminently satisfactory to the Shareholders. These results may be briefly summarized as follows:

The profit balance on the year's transactions is \$221,456.78. Two half-yearly dividends, at the rate of 10 per cent. per annum, have been paid, and \$190,000 has been carried to the reserve fund, which now amounts to \$1,090,000. The amount estimated as to run off or re-insure existing risks is \$735,772.97; and, after deducting this from the total surplus funds of the Company, a net surplus remains over capital and all liabilities of \$356,281.03.

The Directors regret to have to record the loss during the year of one of their number, in the death of Mr. A. T. Fulton, who for the past nine years had been a valued member of the Board. The vacancy thus caused was filled by the election of Mr. G. R. R. Cockburn, M.P.

In closing this report the Directors desire to express their appreciation of the efficient services of the Officers and Agents of the Company during the past year.

STATEMENT OF BUSINESS FOR THE YEAR ENDING DECEMBER 31st, 1892.

REVENUE ACCOUNT.	
Fire premiums	\$1,865,351.75
Marine premiums	691,709.25
	\$2,557,061.01
Less re-assurance	290,777.42
	\$2,266,283.59
Interest account	47,029.67
	\$2,313,313.26
FIRE LOSSES, INCLUDING AN APPROPRIATION FOR ALL LOSSES REPORTED TO DEC. 31, 1892.	
Marine losses, including an appropriation for all losses reported to Dec. 31, 1892	\$1,007,503.47
General expenses, agents' commission and all other charges	377,623.16
Balance to profit and loss	707,230.55
	\$2,112,357.18
PROFIT AND LOSS ACCOUNT.	
Dividend No. 62	\$ 26,701.33
Dividend No. 63	29,847.46
Carried to reserve fund	190,000.00
Balance	5,054.95
	\$ 251,603.74
Balance from last year	\$ 4,181.36
Premium on new stock	2,963.10
Profit for the year	251,456.78
	\$ 251,603.74
LIABILITIES.	
Capital stock, paid up	\$ 1,000,000.00
Losses under adjustment	213,558.57
Dividend payable January 9th, 1893	29,847.56
Reserve fund	\$ 1,090,000.00
Balance profit and loss	5,054.95
	\$ 2,338,460.48
ASSETS.	
United States and State bonds	\$ 442,860.00
Dominion of Canada stock	245,000.75
Bank, Loan Company, and other stocks	201,777.60
Company's building	65,000.00
Debentures	225,710.85
Cash on hand and on deposit	222,139.05
Bills receivable	17,110.41
Mortgages	15,434.83
Re-insurances	35,081.22
Interest due and accrued	8,720.40
Agents' balances and other accounts	359,970.12
	\$ 1,883,460.48

A. M. SMITH, President.
J. J. KENNEY, Managing Director.
Western Assurance Offices,
Toronto, Feb. 11th, 1893.

AUDITORS' REPORT.
To the President and Directors of the Western Assurance Company:

GENTLEMEN—We hereby certify that we have audited the books of the Company for the year ended 31st December, 1892, and have examined the vouchers and securities in connection therewith, and find the same carefully kept, correct, and properly set forth in the above statement.

R. R. CATHKON,
JOHN M. MARTIN, F.C.A.,
Auditors.

Toronto, Feb. 11, 1893.

In moving the adoption of the report, the President said:

When addressing the last annual meeting of Shareholders, I referred to the withdrawal from business of a number of Fire Insurance Companies in Canada and the United States during the preceding year; and I predicted that, as a consequence of this, as well as from advances in rates that were being effected in many quarters, companies remaining in the field and offering to the public undoubted security in the form of large capital and assets might during the year 1892 look for a considerably increased volume of business.

These predictions as the accounts now presented to you show, have been fulfilled in the case of the "Western." A net premium income of upwards of two and a quarter million dollars is something of which we may well feel proud, demonstrating as it does, not only the popularity of the Company, but the energy and zeal of its representatives throughout the extensive field of its operations. But in Fire Insurance, as in most other matters, quantity must be regarded as a secondary consideration to quality, and the handsome balance which is shown on the credit side of the revenue account at the close of a year which has been, generally speaking, anything but a favorable one to Fire Insurance Companies, demonstrates, better than any words of mine could do, that sound judgment and care are exercised by the manager, officers, and agents of the Company in the selection of risks and the supervision of its business; in fact the report which you have just heard read, with its accompanying accounts, presents so clear and at the same time what I think must be considered so satisfactory an exhibit of the past year's transactions, that I need do no more, in moving its adoption, than commend the figures to your careful consideration.

Before resuming my seat, however, I may perhaps be allowed, in view of this being the twenty-seventh anniversary of my election as a director, and the tenth annual meeting at which I have had the honor of filling the President's chair, to refer briefly to the past history of the company. In looking over the annual statements which we have submitted to the Shareholders for the twenty years from 1873 to 1892 inclusive, I find that our total income during that period has been \$25,845,756, and our expenditure for losses and expenses, \$23,937,470. Out of the profit balance that remained we have paid in dividends \$1,015,000 and carried nearly \$900,000 to our reserve fund.

It must be remembered, however, that some individual years of those twenty, which as a whole show such favorable results, were unprofitable ones, and this must impress upon us the wisdom, or rather the necessity, in such a business as ours, of increasing our reserve fund in favorable years, so that regular dividends may be maintained in less fortunate seasons. I might also point out that during the twenty years ending 31st December last, to which I have referred, our Shareholders have received an average return of twelve per cent. per annum upon their paid-up capital. This capital in 1873 was \$200,000, and since that date we have, from time to time, as the increase in our business seemed to call for it, made additions to it, until we have reached our present position with \$600,000 paid up, while our stock stands on the share list at a premium of seventy per cent. so much for the past; and now a word as to the future. As you have been advised by circular, the Directors think that the time has come when in regard to its paid-up capital, as well as in other respects, the "Western" should take its stand among the "millionaire" companies of the country. The business has now attained such proportions that we think—basing our judgment upon the past experience of the Company—that we may safely assume the responsibility of earning and continuing to pay satisfactory dividends to Shareholders upon the increased capital. If the resolutions are adopted which are to be submitted to you to-day, to complete the issue of the capital which is provided for by the Company's charter, namely \$2,000,000—fifty per cent. of which will be paid up, thus giving us a cash Capital of One Million Dollars—this action, we feel confident, will materially aid us, and those who are to come after us, in maintaining the position of the "Western" in the front rank of the companies doing business on this continent.

The President then referred to the relations which had been recently established between the "Western" and the British America Assurance Company, and explained at some length the advantages which might be looked for from these two Toronto companies working in harmony, particularly in the

management and supervision of their business at the more distant Agencies.

Mr. George A. Cox, Vice-President, in seconding the adoption of the report, said: I am glad to have the opportunity, Mr. President, to second the adoption of a report that must, I am sure, be eminently satisfactory to the Shareholders. I also desire to extend to yourself and to the Shareholders my congratulations upon the magnificent record that you have given us, showing the result of the Company's business for the last twenty years. An average annual dividend of over twelve per cent. for twenty consecutive years, notwithstanding the vicissitudes and serious conflagrations that have overtaken the Company during that long period, is certainly very reassuring; but to return to the statement under consideration, it is more gratifying to be able to meet our Shareholders with such an exhibit as has been made here to-day, when it is evident from the reports published thus far that many Fire Insurance Companies in Canada and the United States as well as in other parts of the world, have found the year of 1892 an unprofitable one.

In comparing the figures of this report with those presented a year ago, it is encouraging to find that the ratio of losses to premiums is considerably lower in 1892 than it was in 1891, and it is perhaps still more important to observe that while, as a result of the largely increased business, the aggregate amount paid for general expenses is in excess of similar charges in the preceding year, the actual percentage of expenses to premium income is 1.37 per cent below that of 1891. This saving in itself is equal to a profit of some \$31,000.

In regard to the proposed increase in the capital of the Company, I heartily concur in all that the President has said as to the advisability of taking the final step to bring our capital up to the authorized amount. It may be said that our present assets are quite large enough to command public confidence, but there are few, if any, companies to-day doing the amount of business which the "Western" transacts on a smaller cash capital than \$1,000,000. In reference to the price at which it is proposed to allot the new stock to Shareholders, I would point out that taking into account the present low rate of interest obtainable on investments, and bearing in mind that the Directors desire to maintain the present rate of dividend, 140 must be considered a favorite price to Shareholders. This new issue of stock, besides increasing the cash capital by \$400,000, will, it must be born in mind, add a further \$169,000 to the surplus funds of the Company.

The Vice-President also fully endorsed the views expressed by the President as to the advantages likely to accrue from the connections which have been established between this Company and the British America Assurance Company.

The report having been unanimously adopted, it was moved by Mr. W. B. McMurrich, seconded by Mr. Robt. Thompson, and carried, that a cordial vote of thanks be passed to the President and board of Directors for their services and attention to the interests of the Company during the past year.

Messrs. J. E. Robertson and J. K. Niven having been appointed scrutineers, the election of Directors for the ensuing year was proceeded with, which resulted in the unanimous re-election of the old Board, viz: Messrs. A. M. Smith, Geo. A. Cox, Hon. S. C. Wood, Robert Beaty, G. R. R. Cockburn, M. P., George McMurrich, H. N. Baird, W. R. Brock, and J. J. Kenney.

At the close of the Annual Meeting the question of increasing the capital stock of the Company to \$2,000,000, was submitted (as required by the Company's charter) to a special meeting of the shareholders and unanimously approved; the new stock (\$500,000) to be issued at a premium of \$5 per share (forty per cent on the amount called up), and allotted to Shareholders in the proportion of two shares to every three held by them on 15th March next, and payable in five equal instalments of \$5.00 per share each on the 1st days of April, June, August, October and December, 1893, respectively.

At a meeting of the Board of Directors held subsequently Mr. A. M. Smith was re-elected President and Mr. George A. Cox Vice-President for the ensuing year.

A. P. A. In School Affairs.

Stephen F. Derry has sued the board of education, of Saginaw, Mich., claiming \$700 for the present school year. Mr. Derry was engaged June 16, to teach in the ungraded school. At a meeting of the board held June 29, the school was abolished and the contract with Mr. Derry was rescinded in consequence. Interest in the case arises from the claim that the A. P. A. organization having control of the board, took this means of getting rid of Mr. Derry, who is a Catholic.

A man named Leahy died near Dingle a few days ago, at the extraordinary age of 105 years.

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RAMONA.

A Story.

By HELEN JACKSON.

CHAPTER VII.—(CONTINUED.)

On the second evening, the first after the shearers had left, Alessandro, seeing Ramona in the veranda, went to the foot of the steps, and said, "Senorita, would Senor Felipe like to have me play on the violin to him to-night?"

"Why, whose violin have you got?" exclaimed Ramona, astonished.

"My own, Senorita."

"Your own! I thought you said you did not bring it."

"Yes, Senorita, that is true; but I sent for it last night, and it is here."

"Sent to Temecula and back all ready!" cried Ramona.

"Yes, Senorita. Our ponies are swift and strong. They can go a hundred miles in a day, and not suffer. It was Jose brought it, and he is at the Ortega's by this time."

Ramona's eyes glistened. "I wish I could have thank'd him," she said. "You should have let me know. He ought to have been paid for going."

"I paid him, Senorita; he went for me," said Alessandro, with a shade of wounded pride in the tone, which Ramona should have perceived, but did not, and went on hurting the lover's heart still more.

"But it was for us that you sent for it, Alessandro; the Senora would rather pay the messenger herself."

"It is paid, Senorita. It is nothing. If the Senor Felipe wishes to hear the violin, I will play;" and Alessandro walked slowly away.

Ramona gazed after him. For the first time she looked at him with no thought of his being an Indian—a thought there had surely been no need of her having, since his skin was not a shade darker than Felipe's; but so strong was the race feeling that never till that moment had she forgotten it.

"What a superb head, and what a walk!" she thought. Then, looking more observantly, she said: "He walks as if he were offended. He did not like my offering to pay for the messenger. He wanted to do it for dear Felipe. I will tell Felipe, and we will give him some present when he goes away."

"Isn't he splendid, Senorita?" came in a light laughing tone from Margarita's lips close to her ear, in the fond freedom of their relation. "Isn't he splendid? And, oh, Senorita, you can't think how he dances! Last year I danced with him every night; he has wings on his feet, for all he is tall and big."

There was a coquettish consciousness in the girl's tone that was suddenly, for some unexplained reason, exceedingly displeasing to Ramona. Drawing herself away, she spoke to Margarita in a tone she had never before in her life used. "It is not fitting to speak like that about young men. The Senora would be displeased if she heard you," she said, and walked swiftly away, leaving poor Margarita as astounded as if she had got a box on the ear.

She looked after Ramona's retreating figure, then after Alessandro's. She had heard them talking together just before she came up. Thoroughly bewildered and puzzled, she stood motionless for several seconds, reflecting; then, shaking her head, she ran away, trying to dismiss the harsh speech from her mind. "Alessandro must have vexed the Senorita," she thought, "to make her speak like that to me." But the incident was not so easily dismissed from Margarita's thoughts. Many times in the day it recurred to her, still a bewilderment and a puzzle, as far from solution as ever. It was as tiny seed, whose name she did not

dream of; but it was dropped in soil where it would grow some day—forcing-house soil, and a bitter seed; and when it blossomed, Ramona would have an enemy.

All unconscious, equally of Margarita's heart and her own, Ramona proceeded to Felipe's room. Felipe was sleeping, the Senora sitting by his side, as she had sat for days and nights—her dark face looking thinner and more drawn each day, her hair looking even whiter, if that could be, and her voice growing hollow from faintness and sorrow.

"Dear Senora," whispered Ramona, "do go out for a few moments while he sleeps, and let me watch—just on the walk in front of the veranda. The sun is still lying there, bright and warm. You will be ill if you do not have air."

The Senora shook her head. "My place is here," she answered, speaking in a dry, hard tone. Sympathy was hateful to the Senora Moreno: she wished neither to give it nor take it. "I shall not leave him. I do not need the air."

Ramona had a cloth-of-gold rose in her hand. The veranda eaves were now shaded with them, hanging down like a thick fringe of golden tassels. It was the rose Felipe loved best. Stooping, she laid it on the bed, near Felipe's head. "He will like to see it when he wakes," she said.

The Senora seized it, and flung it far out in the room. "Take it away! Flowers are poison when one is ill," she said, coldly. "Have I never told you that?"

"No, Senora," replied Ramona, meekly; and she glanced involuntarily at the saucer of musk which the Senora kept on the table close to Felipe's pillow.

"Musk is different," said the Senora, seeing the glance. "Musk is a medicine; it revives."

Ramona knew, but she would have never dared to say that Felipe hated musk. Many times he had said to her how he hated the odour; but his mother was so fond of it that it must always be that the veranda and the house would be full of it. Ramona hated it, too. At times it made her faint, with a deadly faintness. But neither she nor Felipe would have confessed as much to the Senora; and if they had she would have thought it all a fancy.

"Shall I stay?" asked Ramona, gently.

"As you please," replied the Senora. The simple presence of Ramona irked her now with a feeling she did not pretend to analyse, and would have been terrified at if she had. She would not have dared to say to herself, in plain words: "Why is that girl well and strong, and my Felipe lying here like to die? If Felipe dies I cannot bear the sight of her. What is she, to be preserved of the saints!"

But that, or something like it, was what she felt whenever Ramona entered the room: still more, whenever she assisted in ministering to Felipe. If it had been possible, the Senora would have had no hands but her own do ought for her boy. Even tears from Ramona sometimes irritated her. What does she know about loving Felipe! He is nothing to her!" thought the Senora, strangely mistaken, strangely blind, strangely forgetting how feeble is the tie of blood in the veins by the side of love in the heart.

If into this fiery soul of the Senora's could have been dropped one second's knowledge of the relative position she and Ramona already occupied in Felipe's heart, she would, on the spot, have either died herself or have slain Ramona, one or the other. But no such knowledge was possible, no such idea could have found entrance into the Senora's mind. A revelation from heaven of it could hardly have reached even her ears—so impenetrable are

the veils which, fortunately for us all, are forever held by viewless hands between us and the nearest and closest of our daily companions.

At twilight of this day Felipe was restless and feverish again. He had dozed at intervals all day long, but had had no refreshing sleep.

"Send for Alessandro," he said. "Let him come and sing to me."

"He has his violin now; he can play, if you would like that better," said Ramona; and she related what Alessandro had told her of the messenger's having ridden to Temecula and back in a night and half a day to bring it.

"I wanted to pay the man," she said; "I know of course your mother would wish to reward him. But I fancy Alessandro was offended. He answered me shortly that it was paid, and it was nothing."

"You couldn't have offended him more," said Felipe. "What a pity! He is as proud as Lucifer himself, that Alessandro. You know his father has always been the head of their band; in fact he has authority over several bands; General, they call it now, since they got the title from the Americans; they used to call it Chief, and until Father Peyri left San Luis Rey, Pablo was in charge of all the sheep, and general steward and paymaster. Father Peyri trusted him with everything; I've heard he would leave boxes full of uncounted gold in Pablo's charge to pay off the Indians. Pablo reads and writes, and is very well off; he has as many sheep as we have, I fancy!"

"What!" exclaimed Ramona, astonished. "They all look as if they were poor."

"Oh, well, so they are," replied Felipe, "compared with us; but one reason is, they share everything with each other. Old Pablo feeds and supports half his village, they say. So long as he has anything he will never see one of his Indians hungry."

"How generous!" warmly exclaimed Ramona; "I think they are better than we are, Felipe!"

"I think so too," said Felipe. "That's what I have always said. The Indians are the most generous people in the world. Of course they have learned it partly from us; but they were very much so when the Fathers first came here. You ask Father Salviererra some day. He has read all Father Junipero's and Father Crospi's diaries, and he says it is wonderful how the wild savages gave food to every one who came."

"Felipe! you are talking too much," said the Senora's voice, in the doorway; and as she spoke she looked reproachfully at Ramona. If she had said in words, "See how unfit you are to be trusted with Felipe. No wonder I do not leave the room except when I must!" her meaning could not have been plainer. Ramona felt it keenly, and not without some misgiving that it was deserved.

"Oh, dear Felipe, has it hurt you?" she said timidly; and to the Senora, "Indeed, Senora, he has been speaking but a very few moments, very low."

"Go call Alessandro, Ramona, will you?" said Felipe. "Tell him to bring his violin. I think I will go to sleep if he plays."

A long search Ramona had for Alessandro. Everybody had seen him a few minutes ago, but nobody knew where he was now. Kitchens, sheep-folds, vineyards, orchards, Juan Can's bedchamber—Ramona searched them all in vain. At last standing at the foot of the veranda steps, and looking down the garden, she thought she saw figures moving under the willows by the washing-stones.

"Can he be there?" she said. "What can he be doing there? Who is it with him?" And she walked down the path, calling, "Alessandro! Alessandro!"

At the first sound Alessandro sprang from the side of his companion, and

almost before the second syllables had been said was standing face to face with Ramona.

"Here I am, Senorita. Does Senor Felipe want me? I have my violin here. I thought perhaps he would like to have me play to him in the twilight."

"Yes," replied Ramona, "he wishes to hear you. I have been looking everywhere for you." As she spoke, she was half unconsciously peering beyond into the dusk, to see whose figure it was, slowly moving by the brook.

Nothing escaped Alessandro's notice where Ramona was concerned. "It is Margarita," he said instantly. "Does the Senorita want her? Shall I run and call her?"

"No," said Ramona, again displeased; "no, I was not looking for her. What is she doing there?"

"She is washing," replied Alessandro, innocently.

"Washing at this time of day!" thought Ramona, severely. "A mere pretext, I shall watch Margarita. The Senora would never allow this sort of thing." And as she walked back to the house by Alessandro's side, she meditated whether or not she would herself speak to Margarita on the subject in the morning.

Margarita, in the meantime, was also having her season of reflections, not the pleasantest. As she soused her aprons up and down in the water, she said to herself: "I may as well finish them now I am here. How provoking! I've no more than got a word with him, than she must come, calling him away. And he lies as if he were shot on an arrow at the first word. I'd like to know what's come over the man, to be so different. If I could ever get a good half hour with him alone I'd soon find out. Oh, but his eyes go through me, through and through me! I know he's an Indian, but what do I care for that. He's a million times handsomer than Senor Felipe. And Juan Jose said the other day he'd make a much better head shepherd than old Juan Can, if Senor Felipe'd only see it; and why shouldn't he get to see it, if Alessandro's here all summer?" And before the aprons were done Margarita had a fine air castle up: herself and Alessandro married, a nice little house, children playing in the sunshine below the artichoke patch, she herself still working for the Senora. "And the Senorita will perhaps marry Senor Felipe," she added, her thoughts moving more hesitatingly. "He worships the ground she walks on. Anybody with quarter of a blind eye can see that; but maybe the Senora would not let him. Anyhow, Senor Felipe is sure to have a wife, and so and so." It was an innocent, girlish castle, built of sweet and natural longings, for which no maiden, high or low, need blush; but its foundations were laid in sand, on which would presently beat such winds and floods as poor little Margarita never dreamed of.

The next day Margarita and Ramona both went about their day's business with a secret purpose in their hearts. Margarita had made up her mind that before night she would, by fair means or foul, have a good long talk with Alessandro. "He was fond enough of me last year, I know," she said to herself, recalling some of the dances and the goodnight leave-takings at that time. "It's because he is so put upon by everybody now. What with Juan Can in one bed sending for him to prate to him about the sheep, and Senor Felipe in another sending for him to fiddle him to sleep, and all the care of the sheep, it's a wonder he's not out of his mind altogether. But I'll find a chance, or make one, before this day's sun sets. If I can once get a half hour with him, I'm not afraid after that; I know the way it is with men!" said the confident Margarita, who, truth being told, it must be admitted did indeed know a great deal about the

way it is with men, and could be safely backed, in a fair field with a fair start against any girl of her age and station in the country. So much for Margarita's purpose at the outset of a day destined to be an eventful one in her life.

Ramona's purpose was no less clear. She had decided, after some reflection, that she would not speak to the Senora about Margarita's having been under the willows with Alessandro in the previous evening, but would watch her carefully and see whether there were any further signs of her attempting to have a clandestine interview with him.

This course she adopted, she thought chiefly because of her affection for Margarita and her unwillingness to expose her to the Senora's displeasure, which would be great and terrible to bear. She was also aware of an unwillingness to bring anything to light which would reflect ever so lightly upon Alessandro in the Senora's estimation.

"And he is not really to blame," thought Ramona, "if a girl follows him about and makes free with him. She must have seen him at the willows, and gone down there on purpose to meet him, making a pretext of the washing. For she never in this world would have gone to wash in the dark, as he must have known, if he were not a fool. He is not the sort of person it seems to me to be fooling with maids. He seems as full of grave thought as Father Salvierderra. If I see anything amiss in Margarita to day I shall speak to her myself, kindly but firmly, and tell her to conduct herself more discreetly."

Then, as the other maiden's had done, Ramona's thoughts, being concentrated on Alessandro, altered a little from their first key, and grew softer and more imaginative, strangely enough taking some of the phrases, as it were, out of the other maiden's mouth.

"I never saw such eyes as Alessandro has, she said. 'I wonder any girl should make free with him. Even I myself, when he fixes his eyes on me, feel a constraint. There is something in them like the eyes of a saint, so solemn, yet so mild. I am sure he is very good.'"

And so the day opened; and if there were abroad in the valley that day a demon of mischief, let loose to tangle the skeins of human affairs, things could not have fallen out better for his purpose than they did; for it was not yet ten o'clock of the morning when Ramona, sitting at her embroidery in the veranda, half hid behind the vines, saw Alessandro going with his pruning-knife in his hand towards the artichoke patch at the east of the garden, and joining the almond orchard. "I wonder what he is going to do there," she thought. "He can't be going to cut willows;" and her eyes followed him till he disappeared among the trees.

Ramona was not the only one who saw this. Margarita, looking from the east window of Father Salvierderra's room, saw the same thing. "New's my chance!" she said; and throwing a white rosette coquettishly over her head, she slipped around the corner of the house. She ran swiftly in the direction in which Alessandro had gone. The sound of her steps reached Ramona, who, lifting her eyes, took in the whole situation at a glance. There was no possible duty, no possible message, which would take Margarita there. Ramona's cheeks blazed with a disproportionate indignation. But she bethought herself, "Ah, the Senora may have sent her to call Alessandro!" She rose, went to the door of Felipe's room, and looked in. The Senora was sitting in the chair by Felipe's bed, with her eyes closed. Felipe was dozing. The Senora opened her eyes, and looked inquiringly at Ramona.

"Do you know where Margarita is?" said Ramona.

"In Father Salvierderra's room, or else in the kitchen, helping Marda,"

replied the Senora, in a whisper. "I told her to help Marda with the peppers this morning."

Ramona nodded, returned to the veranda, and sat down to decide on her course of action. Then she rose again, and going to Father Salvierderra's room, looked in. The room was still in disorder. Margarita had left her work there unfinished. The color deepened on Ramona's cheeks. It was strange how accurately she divined each process of the incident. "She saw him from this window," said Ramona, "and has run after him. It is shameful. I will go and call her back, and let her see that I saw it all. It is high time that this was stopped."

But once back in the veranda, Ramona halted and seated herself in her chair again. The idea of seeming to say was revolting to her.

"I will wait here till she comes back," she said, and took up her embroidery. But she could not work. As the minutes went slowly by she sat with her eyes fixed on the almond orchard where first Alessandro and then Margarita had disappeared. At last she could bear it no longer. It seemed to her already a very long time. It was not in reality very long—a half hour or so, perhaps; but it was long enough for Margarita to have made great headway, as she thought, in her talk with Alessandro, and for things to have reached just the worst possible crisis at which they could have been surprised, when Ramona suddenly appeared at the orchard gate, saying, in a stern tone, "Margarita, you are wanted in the house!" At a bad crisis, indeed, for everybody concerned. The picture which Ramona had seen as she reached the gate was this: Alessandro, standing with his back against the fence, his right hand hanging listlessly down, with the pruning knife in it, his left hand in the hand of Margarita, who stood close to him, looking up in his face with a half-saucy, half-loving expression. What made bad matters worse was, that, at the first sight of Ramona, Alessandro snatched his hand from Margarita's and tried to draw farther off from her, looking at her with an expression which, even in her anger, Ramona could not help seeing was one of disgust and repulsion. And if Ramona saw it, how much more did Margarita! Saw it, felt it, as only a woman repulsed in presence of another woman can see and feel. The whole thing was over in the twinkling of an eye; the telling it takes double, treble the time of the happening. Before Alessandro was fairly aware what had befallen, Ramona and Margarita were disappearing from view under the garden trellis—Ramona walking in advance, stately, silent, and Margarita following, sulky, abject in her gate, but with a raging whirlwind in her heart.

(TO BE CONTINUED.)

A MAN MADE HAPPY.—GENTLEMEN—For five years I had been a great sufferer with Dyspepsia; the pain in the pit of my stomach was almost unbearable and life only seemed a drag to me. When I would go to sleep I would have horrible dreams, and my life became very miserable, as there was no rest neither day nor night. But with the use of only two bottles of Northrop & Lyman's VEGETABLE DISCOVERY this unhappy state has all been changed and I am a well man. I can assure you, my case was a bad one, and I send you this that it may be the means of convincing others of the wonderful curative qualities possessed by this medicine, that are specially adapted for the cure of Dyspepsia. A lady customer of mine had the Dyspepsia very bad; she could scarcely eat anything, and was troubled with pains similar to those I suffered with; and she cured herself with two bottles of Northrop & Lyman's VEGETABLE DISCOVERY. I wish you success with your medicine, as I am fully convinced that it will do all you claim for it. Signod, MELVILLE B. MARSH, Abercorn, P. Q. General Merchant.

With much regret we record the death of Mrs. Griffin, the esteemed wife of Mr. P. D. Griffin, T. C., the Square, Listowel, which occurred somewhat suddenly on January 27, at her residence, the cause of death being an acute attack of paralysis.

AYER'S CHERRY PECTORAL

The Best Cough Cure

Is the best remedy for colds, coughs, bronchitis, sore throat, la grippe, pneumonia, hoarseness, or other derangements of the vocal organs, throat, and lungs. Its record covers half a century and is gathered from all quarters of the globe. It is the favorite preparation with singers, actors, preachers, teachers, and public speakers. It soothes the inflamed membrane, promotes expectoration, and strengthens the voice. Taken at the first symptoms of consumption, it checks further progress of the disease, and even in the later stages, it eases coughing and induces rest. By reason of its great strength, it is the most economical medicine of the kind to be found anywhere in the world.

For Colds
Coughs
Bronchitis
Consumption

"We have been dealing in Ayer's Medicines for years, and have always found them to give the very best satisfaction. One of our customers, a lady, was afflicted for a long time with chronic bronchitis. In the summer of 1889, after having used various remedies without benefit, she tried Ayer's Cherry Pectoral, and almost immediately she was relieved, and in a short time, cured."—R. S. Webster & Co., Udon, Ont.

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ALES AND BROWN STOUTS,
Brewed from the finest Malt and best Bavarian
brand of Hops. They are highly recom-
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their purity and strengthening
qualities.
Awarded the Highest Prizes at the International
Exhibition, Philadelphia, for Purity of Flavor and
General Excellence of Quality. Honorable Mention,
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THE DEAF HEAR SOUND DISC
WHEN THE DEAFNESS IS CAUSED BY
SCARLET FEVER, COLDS,
MEASLES, CATARRH, &c
BY THE USE OF THE INVISIBLE
SOUND DISC
It is guaranteed to help a large
percentage of cases than all similar de-
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drum plates are in the ear. Perfectly in-
visible. For sale by all leading musical
instrument stores.
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OPIUM Morphine Habit Cured in 10
to 30 days. No pay till cured.
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CATHOLIC NEWS.

The New Home states that the true figures for Chicago are: Churches in the city, 100; Catholics in the city, 450,000.

The Right Rev. M. F. Burke, Bishop of Cheyenne, who resigned his See, has been transferred to that of St. Joseph's, Mo.

The archbishops and bishops of Brazil have issued a joint letter, emphatic in its tone, in favor of the restoration of the temporal sovereignty of the Holy See.

One of the results of a mission held in St. Anthony's, New York, during the past three weeks and conducted by the Jesuit Fathers: ten converts were received into the Church.

Mr. George Parsons Lathrap is engaged on a work, the title of which is to be "Annals of the Visitation Order in the United States." It will be published during the present year.

The next Congress will have more Catholic members in both houses than has yet been known in American history. Senators White of California and Murphy of New York will take their seats March 4.

Bishop Keane of the Catholic University of Washington says the affairs of that institution are in splendid shape. The course of divinity is well established, and the courses of philosophy, letters and sciences will be open to the laity in 1894.

Chicago was made a diocese by Pope Gregory XVI., in 1843. At that time it contained but one small frame church. The Catholic religion has increased in the diocese at the rate of two new churches each year for the last fifty years.

Bishop Dwenger died possessed of less than five hundred dollars' worth of personal estate. "I desire," said the good bishop in his will, "no expensive funeral, nor costly casket, no flowers, nor shall my poor body be buried in any costly vestments."

The bronze group in memory of Father Drumgoole which has been on exhibition in Philadelphia and Chicago has returned to New York. It will be erected in front of the chapel of St. Ann and St. Joachim at Mt. Loretto, Staten Island, next month.

The local Catholic societies of St. Joseph's, Mo., have set an example which may be well followed by many similar societies in other cities. They have erected a handsome building at a cost of \$70,000. One of its features is a large auditorium suitable for entertainments and capable of seating 1,300 persons.

The next conference of the Archbishops of the United States will be held September, 1893, in Chicago. The Catholic Congress convenes there in September, about the 17th, and a week later the convention of Archbishops will be held at Archbishop Feehan's residence. This will enable the Archbishops to attend both with convenience.

The will of the late Peter Schoenhofen, the Chicago millionaire, has been probated. He made charitable bequests to the amount of \$75,000. Among the bequests to Catholic institutions were the following: Alexian Brothers' Hospital \$10,000, Guardian Angel Orphan Asylum \$3,000; Little Sisters of the Poor \$3,000, and Epheta School for the Deaf \$3,000.

The total amount subscribed last year by the Catholics of the United States for missionary work among the Negroes and Indians was \$66,668,09. The colored population of the South, according to the report for 1890, was 6,935,166. Of these only a little more than 140,000 are Catholics. Of an Indian population of 285,730, 49,434 belong to the Catholic church.

Cardinal Gibbons, in his speech delivered at the banquet of the Catholic Club of Philadelphia on Monday 12 inst., sounded the keynote of the Catholic contention. We do not want any union of the Church and State. "For my part," said he, "I believe that the relations between Church and State are as close and cordial as we should desire. All we ask is a fair field and no favor."

The Catholics of Devon in England have lost the oldest priest of their communion and the Provost of their Cathedral by the death, on Saturday last, of the Right Rev. Mgr. Brindle, Provost of Plymouth Cathedral, and Domestic prelate to the Pope. The venerable prelate was born at Brindle, near Preston, on January 13th, 1813, and was educated at Ampleforth, and then at Prior Park, where he was ordained priest in 1840.

At the New York Cathedral Sunday week were distributed little cards on which was inscribed a pledge to abstain from intoxicating drink during Lent in remembrance of the sacred thirst and agony of Christ. There was also a prayer for the suppression of intemperance which if said every night together with one Our Father and three Hail Marys would gain for the person repeating it a plenary indulgence once a month.

A Cure for Dyspepsia.

Dyspepsia is a prolific cause of such diseases as bad blood, constipation, headache and liver complaint. Burdock Blood Bitters is guaranteed to cure or relieve dyspepsia if used according to directions. Thousands have tested it with best results.



A NATURAL REMEDY FOR

Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebriety, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon the nerve centers, allaying all irritabilities, and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.

FREE A Valuable Book on Nervous Diseases and a sample bottle to any address. Poor patients also get the medicine free.

This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1874 and is now under his direction by the

KOENIG MED. CO., Chicago, Ill.

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A PERFECT CURE FOR COUGHS AND COLDS

Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obsolete coughs which resist other remedies yield promptly to this pleasant glycyrrhizic syrup.

PRICE 25c. AND 50c. PER BOTTLE. SOLD BY ALL DRUGGISTS.

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When you want a nice article, when you want a good, reliable article, come to 182-184 Yonge street. We don't say it; the public say it for us. We only repeat what they say. But we endorse the saying. Where will you find a choicer stock? Take Stanley Cloths, over one hundred patterns, choice new designs, at close prices.

New Dress Goods opening up.

New Mantles and Capes opening up.

New Millinery opening up.

DRESSMAKING.

Our Miss Gregor has returned after a two week's rest prepared to exhibit the Latest Styles and execute orders promptly and satisfactorily. The wise ones leave their orders early and avoid the later rush. A hint—Easter is early this year.

To Guide the Mariner.

The lighthouses of the world are in round numbers 6,000, with about 250 lightships. Of these lights Europe has 3,309; North America, 1,329; Asia, 476; Oceania, 319; Africa, 219; South America, 169; and West Indies 106. The most famous lighthouse of which history gives any record was the lighthouse of Pharos, on the eastern end of the island of that name in the bay of Alexandria. It was begun by Ptolemy Soter and was finished by his successor, Philadelphus. It is said to have been 400 feet high and to have cost 800 talents, equivalent to \$1,240,000.

"I've tried all sorts of blood-purifiers," said an old lady to a "cutter," "and you can't persuade me that any other Sarsaparilla is as good as Ayer's." There's where she had him. She knew that Ayer's was the best—and she did he, but it paid him better to sell a cheaper brand.

The thirtieth annual report of the Catholic Protectors makes interesting reading. The total number of children received at the institution during the past year was 3,204. The average cost for the maintenance of each individual for the year was \$119 25. The Protectory is only allowed \$110 for this purpose, so that quite a deficit would ensue were it not for the work that is done by the boys and girls in the various trades' departments.

For Sprains and Bruises.

No other remedy cures sprains, bruises, cuts, wounds, chilblains, sore throat, rheumatism, etc., so promptly as Hagyard's Yellow Oil. It is an old standard remedy that has given perfect satisfaction for 30 years.

None No More.

Watson's cough drops will give positive and instant relief to those suffering from colds, hoarseness, sore throat, etc., and are invaluable to orators and vocalists. R. & T. W. stamped on each drop. Try them.

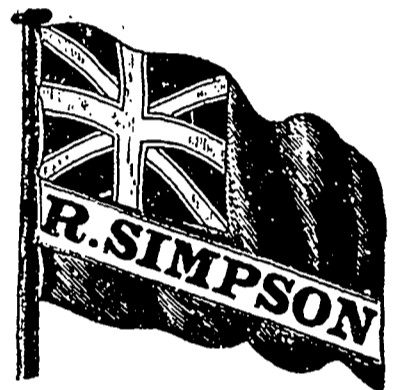
THE MARKETS.

TORONTO, March 1, 1893.

Wheat, fall, per bush.....	\$0 67	0 68
Wheat, red, per bush.....	0 67	0 60
Wheat, spring, per bush....	0 62	0 63
Wheat, goose, per bush....	0 58	0 60
Barley, per bush.....	0 40	0 46
Oats, per bush.....	0 35	0 36
Peas, per bush.....	0 60	0 61
Dressed hogs, per 100 lbs....	8 00	8 25
Chickens, per pair.....	0 55	0 65
Butter, per lb.....	0 22	0 24
Eggs, new laid, per dozen....	0 27	0 28
Beets, per bag.....	0 00	0 75
Turnips, per bag.....	0 30	0 40
Cabbage, now, per doz.....	0 40	0 00
Calery, per doz.....	0 60	0 00
Onions, per bag.....	0 90	1 00
Lettuce, per doz.....	0 40	0 00
Patley, per doz.....	0 15	0 20
Radishes, per doz.....	1 00	0 00
Carrots, per bag.....	0 00	0 50
Potatoes, per bag.....	0 90	1 00
Apples, per bb.....	1 00	2 30
Hay, timothy.....	8 00	10 00
Straw, sheaf.....	8 00	9 00

LIVE STOCK MARKETS.

TORONTO, Feb. 25.—About 14 loads were received, and 16 or 17 more loads were snowed up in different directions. There was no change except in hogs, and these were weaker on the inferior grades; for the best hogs \$7 was paid, but rough and small sold at from \$6 to \$6.25 per cwt.



South-West Corner Yonge and Queen

WERE this an ordinary winter most everyone would be thinking of lighter footwear, but the one who has thoughts of keeping other than well shod these days takes his life in his own hands. Keep your feet dry by wearing solid, comfortable footwear. Scan the special values which follow:

- Ladies' Walking Boots, Gait, button, \$2, were \$3.50 and \$4.
- Ladies' Felt Congress Boots, 50c, worth \$1.
- Boys' B. B. Boots, sewed, whole fox, \$1.25.
- Misses' Polished Buffs, button, 75c.
- Men's Pile-dressed Boots, \$2.50.
- Men's Dongola Boots, \$2.50.
- Men's Solid Leather Boots, \$1.
- Men's English Waukenphasts, \$2.
- Ladies' Dongolas, tipped, \$1.85.
- Ladies' Dongolas, gypsy cut, button, \$2.
- Ladies' Dongolas, plain, \$1.75.
- Misses' Polished Calf Boots, 90c, were \$1.25.
- Ladies' Gaiters, 40c.
- Ladies' Dongolas, button, tip, \$1.25.
- Ladies' Rep Slippers, 30c.
- Ladies' Cloth Slippers, 25c.
- Ladies' Tweed Slippers, 20c.
- Child's Dongola Button Boots, 65c.
- Ladies' Am. Rubbers, 15c.

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