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The Catholic Register.

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

VOL. I.—No. 6.

TORONTO, THURSDAY, FEBRUARY 9, 1893.

PRICE 5 CENTS.

Register of the Week.

The Dominion Parliament is down to work with unwonted promptness and energy. Immediately after the address had been moved by Mr. McInerney in a very graceful maiden speech, and seconded in an equally elegant French one by Mr. Leclair, the Leader of the Opposition, the Hon. Mr. Laurier, moved an amendment. Feeling recovered after his indisposition, he made a vigorous attack upon the National Policy, and the Speech in general, not for what it did contain, but for what it did not contain. The principal ground of complaint was that it mentioned nothing about any change in the tariff. In conclusion he moved that the following should be added to the address. "We feel bound to represent to your Excellency that in the present condition of the people of Canada substantial reductions should be made in the taxes which press so heavily on the great bulk of the community, and we regret that in the speech graciously delivered from the throne your Excellency was not advised to hold out promises of reduction of the oppressive duties now imposed."

The Premier replied, and maintained that the Government, in taking the public records touching the industrial growth of the country, the increased exports and imports, the bank reports, had given a correct diagnosis of the state of the country. He rejected any blame with regard to wrecking and towing. The Government had been willing to extend to the United States all the privileges extended to any one else in our canals, but the point of difference had been as to the right of the United States to carry on wrecking operations in our canals. When the correspondence was brought down it would be found that the position was not harsh or unfriendly. As to the tariff, would be a mistake either to infer that there would be no changes in the tariff, or if so, that they should be made public so long beforehand.

The debate was continued by Sir Richard Cartwright, the Hon. Messrs. Foster and Mills, after which the question was put. The vote on Mr. Laurier's amendment gave the Government a majority of 50: Yeas, 53; nays, 103.

When, a couple of days after, Mr. Mulock brought in his motion that binder twine be relieved from being subject to duty, the Finance Minister deemed it unwise to take up isolated changes in the tariff until the whole question was laid before the House. Col. O'Brien, entering into the discussion, stated amongst other things that the Government "had read one hon. member out of the party because he was supposed to intend to say something against the N. P." Replying to this, Sir John Thompson said: "I

have simply one observation to make upon it, and it is that the Government had read no man out of the party. If any member who has given his support in the past is unable to continue that support, we regret it, but it is reserved to any member in that position to read himself out of the party. The Government has never done it in the past, and will never do it in the future."

On Thursday last the Ministry held a caucus, at which the Manitoba school question was discussed. Sir John Thompson stated that the great question for them to decide was whether the right of the Government to interfere should or should not be referred to the courts. To him it seemed better that the courts should first decide whether they had this right than for them to declare afterwards that they should or should not have interfered. After some animated discussion the Premier was supported upon the subject.

In the Senate, reference having been made to the Manitoba School question, Senator Bernier replied.

The Senator, Mr. Boulton, said that the school trouble in Manitoba could not be settled except in a constitutional way. That was true and just. Roman Catholics all over the Dominion did not claim privileges which were not constitutional. It was only a question of honest dealing and of an honest construing of the constitution. The Government should not take advantage of the ambiguity which existed in the minds of some people with regard to the Manitoba Act. Honesty is the best policy, was not only true, but a most constitutional maxim. Mr. Boulton had said that justice should be done. Justice in this case could not mean anything else than the restoration of the status the Roman Catholics had in Manitoba previous to the school legislation of the Manitoba Legislature in 1890. Mr. Bernier went on to say that he could not agree with Mr. Boulton in making any distinction between the Province of Manitoba as originally constituted and the portion added afterwards. Mr. Boulton seemed to be quite willing that justice should be done to the Roman Catholics living within the original limits of the province, but he contended that those living outside of such limits were not so entitled, because that portion of the territory was not brought under the operation of promises made to the minority or in the agreements entered into at the time of the entrance of the province into the Dominion. Mr. Bernier said he did not wish to enter into the discussion as to whether the added territory comes within the operation of the Manitoba Act or not. This much he would say, that it must come either within or without the Act. If within the Act, then the same justice which Mr. Boulton would extend to the old province should be extended also to the added territory. If, on the other hand, it did not come within the operation of the Manitoba Act then it must come within the operation of some other Act, and that could only be the British North America Act, which provided in distinct terms that in each case where any province of the Confederation should have established a system of Separate schools after the union, then there should be the right of appeal to the Governor-in-Council against any trespass on the rights of a minority in respect of such Separate schools, which was equivalent to saying that the province should be debarred of the power of doing away with such a system of Separate schools.

A petition has been presented from the Catholic Mutual Benevolent Association, applying for a Dominion charter of incorporation.

President Harrison considers that it would be no infraction of the

Washington Treaty if the Americans should stop, unload and carefully inspect every vehicle arriving at the American border with merchandise conveyed from one part of the United to another through Canada.

In the British House of Commons the other day the redoubtable Col. Saunderson, member for North Armagh, turned the tap of his habitually venomous language upon the Irish nationalists by speaking of the Gweedore tenants as assassins who were led by a murderous ruffian. This was taken as referring to Father McFadden. Loud protests accordingly were raised against his unparliamentary and unjust expression. But Col. Saunderson is nothing, if he is not insolent and persistent, he therefore repeated the insult and seemed to defy his enemies as well as the dignity of the House. The speaker vainly called for order. The Premier made a touching appeal to the Irish members to restrain, and concluded by expressing the assured hope that the member would refrain from calling a gentleman who was held in high respect by many, a murderous ruffian. But the Colonel was too gallant to yield even to Mr. Gladstone. He however accepted a modification suggested by Mr. Balfour, and continued his attack upon Home Rule. The great objection, in his eyes, was the establishment of a Roman Catholic ascendancy in Ireland. The Dublin Parliament would be a slave to the priesthood. Poor Saunderson! Had not he better come and join McCarthy and Col. O'Brien, or had they better join him?

Rumours are rife in Rome concerning the bank scandals. There is reason to believe that King Humbert spent 4,000,000 francs from his private fortune to redeem the notes of conspicuous politicians. It was reported in the chamber of deputies that Signor Tanlongo, Governor of the Bank of Rome, who is now in prison, had given evidence against several leading statesmen in Italy; that he had provided at least three premiers with money to be spent in the public services; and that most of these sums, which amounted to 5,000,000 francs, had been spent to strengthen the Government in the chambers.

Things cannot last long at that rate; and when we consider that the Jews control the banks, we can see the way Italy is drifting.

The General of the Jesuits has made a present to the Holy Father of 500,000 francs.

Leo XIII. was appointed Archbishop of Damietta Jan. 27, 1848. His actual consecration took place on the 19th of the following February. It is on the 19th of the present

month, therefore, that the most imposing of the jubilee celebrations will take place in the Eternal City.

The Archbishop of Westminster received in the English College at Rome the messenger from the Vatican informing him that His Holiness had that morning, Jan. 16th, raised him to the rank of Cardinal. After the ceremony his Eminence Cardinal Vaughan addressed the gathering, which consisted of many English and American Catholics and non-Catholics. "Two thoughts," he said, "occupy my mind on this solemn occasion and give to me in my weakness both courage and joy. The first is the thought of the singular devotion to St. Peter and his See which characterized my countrymen for a thousand years, until a miserable schism, born of lust and greed, broke up our peace and religious unity." To establish this thought his Eminence advanced much striking historical evidence, and concluded saying that by the 16th century nearly 1,200 cathedrals, colleges, churches and chapels bore dedication to St. Peter. The second thought was, that it is especially honourable and acceptable to stand by the side of Peter while his bark is tossed in a furious tempest a higher privilege than it ever could be to sit by his side while the sea is calm and no danger darkens the horizon. To be called into the councils of such a chief at a time when he is independent of all sovereigns, and is attacked from every side, is indeed an honor.

The public Consistory held on Jan. 19th was the largest creation of the present Holy Father's reign, though not of the century. Leo XII. created 80 new Cardinals at one Consistory.

On Saturday last the Conservatives in England captured Huddersfield, which had gone Liberal in 1885, 1886 and 1892. The contest was owing to the death of William Summers. Sir Joseph Crossland was elected by 7,068 votes to 7,033 for Woodhead, Liberal.

The United States Government, taking a leaf out of English regulations, has issued an order requiring that all Canadian cattle are to be quarantined and "subject to the same conditions and requirements as if they were imported into the United States from Great Britain or the Continent of Europe."

It is further ordered that all neat cattle imported from Canada must be entered at the port of Buffalo, N.Y., which is designated as a quarantine station.

As the order affects cattle and not sheep, it cannot harm the trade much. In 1891 cattle to the value of \$21,000 were shipped to the United States out of a total to all countries of \$7,748,000; and the trade in sheep to the United States amounting to \$1,078,000 out of a total of \$1,885,000.

PASTORAL OF LA T LENT

- or -

His Grace the Archbishop of Toronto.

JOHN WALSH, by the Grace of God and the appointment of the Holy See, Archbishop of Toronto

To the Clergy, Religious Communities and Faithful of the Archdiocese, Health and Benedictio in the Lord.

DEARLY BELOVED BROTHERS—the holy season of Lent, now at hand, is a time which the Church specially consecrates to works of penance and mortification, to the moral reformation and amendment of life, and to greater fervour in prayer and meditation on the great truths of religion. In this work-a-day world we are, like Martha, busy about many things and we give too little attention to the ONE THING NECESSARY. Yet this "one thing necessary" is the end and object of our existence here below, the purpose which God had in creating us, and which the Son of God had in redeeming us; and it should be the supreme and sovereign duty of our lives. We have been created for this end that we might know and serve God here, and afterwards love and enjoy Him in Heaven. Our immortal souls are exiles here; their home is with God, and their country is Heaven. We are, in the language of St. Peter, but strangers and pilgrims in this sad fallen world. We have not here a lasting city but look for one that is to come. Hence our Lord says to us, "Be not solicitous about what you shall eat, or what you shall drink, or wherewith you shall be clothed, for after all these things the heathens seek. Seek ye first the kingdom of God and His justice and all these things shall be added unto you." (Matthew vi. 31-33.)

Now the one great obstacle that blocks our way to the Kingdom of God is sin. This is the one intrinsic, essential evil that curses the world, that blights the beauties and mars the harmonies of God's creation. It is the enemy of God, the curse and ruin of man. It drove our first parents from Paradise, and excludes all who remain guilty of it from the Kingdom of Heaven.

Our Blessed Saviour Jesus Christ came down from heaven to redeem and save us from the guilt and curse of sin. By his sufferings and death he made superabundant atonement to the justice of God for the sins of men. He died that we might have eternal life. The slaves of Satan, he purchased us from the awful servitude, and gave in ransom for us a great price—even that of His most precious blood. One drop of that adorable blood would have been sufficient to redeem ten thousand guilty worlds, and yet He poured out the full tide of His life-blood, in expiation and atonement for human guilt. The divine Victim was offered on Calvary, but the blood of that victim overflowed the world in its saving tide, and washed the shores of all the ages. But our Blessed Saviour who redeemed us without our co-operation, will not save us without our co-operation. We are free agents, and the ways of life and death stretch out before us. We must, ourselves, prevented and assisted by divine grace, choose the way of life, if we would reach and enjoy life everlasting in heaven. Our loving Saviour has, in His divine mercy and goodness, placed within our reach the most powerful means of grace, which, if we employ, will enable us to work out our salvation and to reach one day God's blessed kingdom of infinite joys and everlasting happiness. These means of grace are chiefly prayer, the sacrifice of the Mass, and the Sacraments. These great institutions of Christ's infinite mercy and compassion are accessible to all—the gentle, the simple, the learned and the unlearned, the rich and the poor, the just and the sinful—they are within the reach of

all, and are for all the children of God who are still wayfarers here below.

Let us exhort you, therefore, dearly beloved brethren, to make use, at all times, but especially during the holy season of Lent, of those means of grace that God has so mercifully placed within your reach and at your disposal. "Behold now is the acceptable time, now are the days of salvation." (St. Paul, 2 Cor. vi. 2) "To day, if you hear the voice of God (and all will hear who care to listen) harden not your hearts." (Psalm xciv. 8). "Know you not," says St. Paul, "that the goodness of God leadeth you to penance." (Romans ii. 4). Let all the children of the Church, who are of the proper age, approach the sacred tribunal of penance, and receive the blessed Eucharist, within the Pascal time. Let them be more fervent in the performance of their Christian duties, in prayer, in attendance at the public devotions of the Church, in a word, let them be more earnest in the work of their salvation and sanctification.

Let us briefly call your attention to some of those institutions of divine grace and mercy which our loving Saviour has placed at our disposal and for our salvation and sanctification in His holy church.

THE HOLY SACRIFICE OF THE MASS.

The Holy Sacrifice of the Mass is the most sublime and august institution in our holy religion. It is the great central act of divine worship, by which we acknowledge God's supreme dominion over us and our total dependence on Him. It is a continuation of the sacrifice of Calvary, but offered up under a different mode. In it Jesus Christ is both priest and victim. Through it the precious blood, which speaketh better than Abel, pleads at the divine mercy seat for the remission of human guilt and the alleviation of human sorrows. In it, and through it, our Lord never ceases to make intercession for us. As creatures of God we owe Him four infinite debts which we, of ourselves, could never pay. We owe God infinite praise and adoration because of His infinite perfections, we owe Him infinite expiation because of our innumerable sins, infinite gratitude and thanksgiving because of His immeasurable mercies, and infinite petition, because of our endless necessities. Now the sacrifice of the Mass pays all these infinite debts superabundantly, as often as it is offered daily on the countless altars of Catholicity. It is (1) a sacrifice of worship; (2) of propitiation for the remission of sin; (3) of impetration or prayer for the obtaining of benefits, whether spiritual or temporal; and (4) of thanksgiving for benefits received. In the Old Law these four objects of sacrifice were all attained by the offering up of sacrifices of various kinds. But the sacrifice of the Mass as the Council of Trent teaches, "is that oblation which was prefigured by various types of sacrifices during the period of nature and of the law: inasmuch as it comprises all the good things signified by those sacrifices as being the consummation and perfection of them all!"

This holy sacrifice gives infinite honour and glory to God, it causes inexpressible joy to the angels and saints in heaven, brings down untold graces and blessings on men, it brings light, refreshment and peace to the souls in purgatory.

If all the prayers of loving hearts from the beginning of the world, and all the seraphic worship of the thrones and principalities in heaven, and the burning devotion and love of the Virgin Mother of God and the million voices of the universe, of all creatures in heaven and earth, and sea, were offered up in one universal and harmonious act of praise and adoration, they would not equal or even approach in value and efficiency the infinite worth of a single Mass. In consider-

ing it we may well exclaim with St. Paul, "O the depth of the riches of the wisdom and of the knowledge of God: How incomprehensible are his judgments and how unsearchable his ways." (Romans xi., 33). We should therefore have the greatest devotion, veneration and love for this adorable sacrifice, we should never fail to assist at it, piously and reverently, on all Sundays and holidays of obligation, we should try to hear it even on week days, especially during Advent and Lent, and should not forget to have it offered, as the occasion and our piety may require, for the eternal rest of the faithful departed.

(TO BE CONTINUED.)

A Famous Irish Jesuit.

The Rev. James Jones, S.J., died, on Jan. 14, at Loyola, whither he had gone to assist at the General Congregation of his Order. The deceased belonged to a family which has been given wholly to the church. He was born in Ireland, at Benada Abbey, in the year 1828. His elder brother like himself, entered the Society of Jesus, all his sisters became nuns, and the mansion and lands of Beada were devoted to the uses of religion. The seat of the family is now a convent of the Sisters of Charity. Father Jones entered Olongowes Wood College in 1843, where he distinguished himself as well in his studies as in boyish adventures which have left their mark in the college traditions. In 1843 he became a member of the Society of Jesus. His ecclesiastical studies were made in Rome and Palermo. Ordained priest, he was sent as missionary to the West Indies. For many years he fulfilled his priestly duties in Barbadoes, Jamaica, and Demerara. The hardships to which these labors exposed him undermined his health: henceforth he was hardly recognizable as the stalwart, athletic figure known to his school friends. On his return to England he was appointed Provincial of the English province of the Society. At the end of his term of office he became Professor of Theology at St. Neuno's College, North Wales; and this post he occupied till his appointment last September as one of the delegates sent from England to the Congregation which was to elect a successor to the lately deceased General of the Jesuits. As the Congregation closed, and his associates were dispersing to the quarters of the world whence they had come, an illness, which at first was regarded as of a trifling character, detained him in Loyola. After an interval of a few weeks the news of his death has come as a painful surprise to his friends. He had been selected as the English Assistant of the new General, but it was not permitted him to enter on the important duties of his office. His life's work was done. Those who have known him best can testify that, thus terminated, it was singularly full and singularly fruitful.

Father Rudolph F. Myer, of Milwaukee, one of the American delegates, had been chosen secretary to Father Jones. He may now succeed to the vacancy, but will have to be formally elected to the office.

San Francisco, Cal., U. S. A.—I have been a sufferer from dyspepsia for several years. Diamond Vera-Cura has effectually cured me. Considering it a duty to make known the fact, I take pleasure in adding my testimonial to the many that you will undoubtedly receive. Diamond Vera-Cura tablets are certainly the most convenient, clean, and, I might say, inviting form of medicine that I have ever known. Yours appreciatively,
E. F. BASSFERT.

At druggists or sent on receipt of price, 25 cents. Address E. A. Wilson, Toronto.

As already announced, Miss Maud Gonze has collected from French sympathizers with the released Gwedeora prisoners a sum of 400 francs, which has been transmitted to the Lord Mayor of Dublin. In accordance with her request the amount has been remitted in equal sums to Messrs. Wm. Coll, Connell McFee, Patrick Roarty, and Dominick Rodgers.

Madame Mere.

When Napoleon the First was at the height of his glory, it was by the simple, but still noble and suggestive title of Madame Mere that his mother was known. She was in some respects a singular woman, with original traits of character, which proved that she had a mind and will of her own. Many things have been written of her, but her career has never had so full justice done to it as in a book just published by Baron Larrey of the Institute of France. When the mother of Napoleon was very old and blind, the Baron saw her at the Rinuccini Palace at Rome, and she made on him such an ineffaceable impression that he determined to write her life. She died in 1836, but Larrey has been at work ever since, consulting all the memoirs of her time, collecting anecdotes which related to her, searching for her letters, of which by dint of great labor he has got together one hundred and fifty, interrogating the members of the imperial family, until he has produced two large volumes of more than 500 pages each.

Napoleon said of his mother that she was made to govern a kingdom. It is quite likely that she would have been a very good and judicious queen, on condition that her kingdom was very small, for she had neither the taste nor the genius for great politics. Her true vocation was to govern a home, to manage a household, to keep order and peace in a family, to conciliate opposing interests, to stop quarrels, to soften wounds to self-love, to make everybody listen to reason. If Napoleon did not get from her his imagination, to her he owed his spirit of order, of discipline, and of government, which enabled him to put to rights a country disorganized by civil discord and anarchy, and to give it institutions which still exist.

In a moment of impatience and ill-humor, the Emperor said: "Madame Letizia is only a *bourgeoise*," and he understood her well. He would have liked her to change her manners, her language, and her sentiments in accordance with the change in her position. She, however, remained what she had always been; her fortunes had changed, but she changed not a whit. She preserved always her natural manner of speaking, and never modified her accent in the least. "A propos of Mamma," said the First Consul to his brothers, "Joseph ought to coax her not to call me *Napoliene* any more. Let her call me *Bouaparte*, not *Buonaparte*, that would be worse than *Napoliene*. Let her say the First Consul or the Consul. I should prefer the latter. But *Napoliene*, always *Napoliene*, that vexes me."—Translation from *Revue des Deux Mondes in Literary Digest*.

Education.

Education is often insufficient, owing to the absurd belief that to teach reading and writing is sufficient, and that we may rest satisfied with the good work we have performed. As well might we say that if we could but turn the river into our grounds, it would be a matter of perfect indifference whether we led it to the mill, or allowed it to inundate the corn-field. If we wish to regulate and rejoice in the effects of education, we must not only fill the mind, we must form the character; we must not give ideas, we must give habits; we must make education moral. When we invite men to exertion, and make easy to them the paths of ambition, we must give them at the same time good desires and great designs.

There is not a more dangerous class of disorders than those which affect the breathing organs. Nullify this danger with Dr. THOMAS' ELECTRIC OIL—a pulmonary acknowledged efficacy. It cures lameness and soreness when applied externally, as well as swollen neck and croup in the back; and, as an inward specific, possesses most substantial claims to public confidence.

To Christopher Columbus.

Irish Monthly.

What brief delight your days of triumph bore!
How long the years of labour and of pain
Kre you could compass quest athwart that main
Whose vague vast waste no prow had braved before?
What shame, when from your own discovered shores
You Spainward sailed enthralled in calliff's chain!
Yet, for that cup of woe you did thus drain,
What glory earth and heaven held in store!

True Christopher, the Christ you longed to bear
To half a world untutored by the Cross,
Your pattern shone, most frequent in the strife
Of want and direful pang, in Labor's glare
But once, hosannad once; His death, all loss
That seemed, is now for you, light, love and life.

Lewis DRUMMOND, S. J.

St. Boniface College, Oct. 12, 1892.

AMERICAN-ENGLISH MASONRY.

Is the Order Related to that of France and Italy?

The following article is copied from the Liverpool Catholic Times, and is, probably, from the pen of the able Father Nugent, the editor of that paper. It is addressed especially to Englishmen who would find fault with the Pope for his recent letters to the Italian Bishops and the Italian people in condemnation of Freemasonry as it exists in that country. As it is thought that the Masonry of America resembles that of England rather than that of Italy or France, the remarks of the English editor should be as applicable here as in England.

There has been a standing quarrel between the Holy See and the "Sect of the Freemasons" for a century and a-half. But whenever the Pope expresses himself as in the recent letter to the Catholics of Italy, Englishmen are amazed that he should break out into such strong language and heap up tremendous charges against a benevolent, unsectarian, and harmless society, which reckons among its members the highest in the land. What have these philanthropic Masons done to bring on their heads such a thunderstorm? Why can't the Pope let them alone? Surely they let him alone. If they relieve widows and orphans, wear aprons, and go through quaint ceremonies, how are these things a crime in the eyes of religion? Yet here is Leo XIII., whom the English newspapers call the most placid of Pontiffs, arraigning the Italian Freemasons as guilty of a war against morals, religion, society, and the supernatural; putting them under the strictest of bans; making them responsible for the calamities which have befallen the Roman Church; and all this as a matter of course, known to everybody—to politicians, priests, workmen, and even to charitable visiting ladies! It is a dense mystery to the British mind, which never did pretend to understand foreigners, but feels more than a little angry with Leo XIII. for his gratuitous quarrel with those who want merely to do good without distinction of creed or country.

But in the quarrel gratuitous? Cannot John Bull give the Pope credit for knowing his own business? And is John himself well read in the history of these innocent Freemasons? We fancy not. Could he say where they sprang up, what was their original design, how they have grown to their present dimensions, and in what manner they exercise their undoubted influence in the Press and Parliaments of Europe? About all this our humane friend knows little, and cares less. He believes in a fashion the tale of Hiram and Solomon's Temple and the other absurd stuff which makes the Golden Legend of the Lodges. But if you talk to him of "Naturalism" as a religion propagated in them, he will stare at you. What is "Naturalism"? he asks. Well, John, it is Secularism plus philanthropy; that is its definition. Yes; and "Secularism" what is that, he inquires, as though it were a new thing, not yet imported into Britain. One cannot help feeling sometimes that the French are in the right of it when they say that every

Englishman adds hypocrisy to his other vices. For Secularism on this side of the Channel is rampant, victorious in the Board schools, flourishing among artisans, intent under many names upon seizing the Government of tomorrow and shaping men's lives according to its detestable standard. Secularism believes neither in God nor Devil, Heaven nor Hell; it laughs at immortality and the judgment to come, its aim is enjoyment on this side of the grave; and when it calls itself humanitarian, the true meaning is that to all intents and purposes it would abolish God and His Revelation. We are weighing our words, and such is the account we must give of Secularism. But in England, the Secularists, though powerful as we have shown, are not fully organized; and their readiest instruments, the Dissenting bodies, do not suspect the work they are doing. In Italy, Secularism has been fully equipped and conscious this long while. It is the State within the State, and the anti-Christian, anti-Theistic, but most unmistakable of Churches which we know as Freemasonry. We do not propose to call Catholics into the witness-box on this subject. But Englishmen will find the clue which they invariably miss to the Pope's denunciations in half a dozen pages of Lessing, written more than a hundred years ago by one who penetrated into the secret of the lodges and was charmed with his discovery. Since then, the chronicles of all Europe may furnish a comment on his words. Freemasonry was invented, we believe, in the seventeenth century, but reached its acme in the eighteenth, when the widest revolt of modern times against Revelation and Catholicism was taking place. It began as a vague philanthropic Deism, and it has developed on the Continent into a fighting Atheism; and is now in France, Italy, and the countries under French influence, what the Holy Father calls it, an "abject Realism." If we desire to know its essence more profoundly, we must connect it with the great Jewish propaganda, extending over finance, politics, art and journalism, which has emerged for a moment into the light, thanks to the earthquake of Panama, but which prefers to work in darkness. We must not be understood as in any degree, however slight, recommending or defending the crusade against Semites as a people, which we view with shame and horror. But that Freemasonry has been, and still is, in close connection with Jewish Rationalism cannot be doubted. It is, therefore, essentially a war against Christian dogma and Catholic institutions—all of which, we repeat, Englishmen whether inside the lodges or gaping round their entrance, have not the remotest idea. They take no interest in Continental politics as a whole, and the literature which reflects these movements of thought, these currents of activity, is a dead letter to them. That Jews control the money market they know. That there is a Jewish influence at work in every European country, and that it may be Conservative, Socialist or Anarchic, but is always antichristian, they cannot realize. And how it should have created or sustained Freemasonry is beyond them to conjecture. Yet the proofs are patent in the history of Revolution during the last seventy years.

However they could applaud the Pope when denouncing Lassalle, Karl Marx, and Bakunin; for Englishmen detest socialism and anarchy. What they admire is philanthropic liberalism; and is Freemasonry, they ask again, anything else than this? Yes, Leo XIII. declares it is the enemy of the Church; it has captured the Government of Italy, and is the moving spirit which animates its legislation. These are facts. And what do they imply? Secularized public schools from which religion is banished; "civil," that is to say, atheistic marriages and funerals; toleration of

public vice; immense peculation in all ranks of officials; exclusion of Catholics from posts of influence and dignity; a severe putting-down of all religious manifestations as contrary to the peace of society; and vexatious and tyrannical laws, such as dictate the exorbitant taxes on ecclesiastical property, the conscription of clerics, the withholding of church revenues, and the shameful attacks on the freedom of the pulpit which are now a part of the Italian code. Years ago, religious orders were forcibly suppressed; and the Pope draws a just contrast between the "vows of obedience" at which Freemasons scoff, and their own blind and secret oaths, so long the instrument of terrorism and sometimes of crime, yet binding on the individual members of every cabinet that has governed Italy, and of multitudes both of electors and representatives. Again we say, a State within a State, and a militant Church.

Well may we exclaim, then, is there not a cause? When the public and private institutions of a country have fallen into such hands, when Parliament, press, and army; when charitable societies, schools, universities, and the national finances have been taken over and exploited (for that is the only word to describe it) by a minority whose aim is now declared to be the uprooting of the Catholic name, the destruction of the Papacy, and the worship of atheistic progress, can even stolid Britons suppose that the Father of Christendom will keep silence? They may point to the benevolent works of Freemasonry at home; but have they ever reckoned up its works abroad, or inquired into their nature? Not they; Italy is still to them the happy hunting-ground of political constitution mongering and missionary efforts. To Leo XIII. and the Catholic millions it cannot appear in the same light. All they ask—putting aside the Roman question, which we need not touch upon just now—is a like degree of freedom with that which we enjoy in the British Empire, and which has enabled our brethren in the United States to flourish so amazingly. On the principles of Liberal toleration, Italians have every right to such. If the Christian religion be God's truth, they have ten thousand times more right to it. Who is it that hinders this consummation? Who is their constant and their deadliest foe? Are they so infatuated, so utterly lost to reason, that they mistake for him a harmless philanthropist? By no manner of means. Their foe has made no secret of his designs. He says "Freedom is for Freemasons, not for Catholics." And in every department of State he acts accordingly. As a destructive agent, Secularism is without a parallel. When it has made of the school, the club, the newspaper, the voting-urn, of marriage, and even of funerals, mere "civil" institutions, evaporating from them the last aroma of religious influence, it will have fulfilled the mission it has deliberately set itself, and "conducted God across the frontier." If Leo XIII. did not cry aloud against so monstrous, yet so well-organized a system of iniquity, he would surely be the blindest of guides, instead of what he is—a beacon-light to this chaotic and storm-driven country.

"From religious to social ruin," the Holy Father warns us, "is a rapid transit." "The licence of error and vice," the luxury of classes, "enjoying at ease all the delights and pleasures of life," the lapse of numbers into their paganism; the awful corruption of literature, science and art, while "the people are oppressed and impoverished;" "precocious crime," public scandal, the increase of suicides—these are disquieting signs for the future. And more ominous than all, perhaps, is that "empire of modern States," with its centralized machinery, which in the hand of a clique or a fac-

tion, of purchased Deputies, and daring financiers, and Masonic Promoters such as we have beheld in Signor Crispi, has become a ubiquitous despotism as unjust as it is irresistible. Surely, the Pope is the champion of freedom in a Free State; Leo XIII., and not the Freemasons who have endeavored to make the Church into the mere telephono of the Minister of Public Worship, as a prolate to silencing it for ever. Yes, if Catholics desire freedom, they must organize. Though they be persecuted, still they must organize. Isolated, and as individuals, they will be devoured one by one, in a sort of stupid amazement and criminal apathy, by the Moloch whose ministers are the Jews, infidels, and atheists that control Freemasonry. The Holy Father has spoken—will Italian Catholics act?

SEVENTH ANNUAL REPORT OF THE

Temperance and General Life Assurance Co. of North America.

At a largely attended meeting of stockholders and policy-holders, held in the Company's offices on January 25, the following report was unanimously adopted.

Your Directors have pleasure in presenting their Seventh Annual Report and Financial Statement to this meeting, as they indicate continuous, steady growth in every feature of the Company's business which tends towards strength, stability and usefulness.

During the past year 1,575 applications for \$1,887,700 of insurance were considered. Of these, 1,345 for \$1,563,200 were accepted and policies issued, and 230 for \$324,500 were either declined or were awaiting further information before taking final action. The number actually declined was 186 for \$243,500. This may seem a large amount, but those having the special supervision of risks for acceptance have deemed it most important to maintain the high standard in this respect always aimed at by the Company.

Our insurance in force at the end of the year was \$4,513,176 under 3,474 policies on 3,250 lives, being an increase of \$474,905 of insurance, 474 policies and 440 lives over the previous year.

The classification of our risks was as follows: In the Temperance section there were 2,656 policies for \$3,246,825. In the General section there were 818 policies for \$1,296,351.

As compared with the figures of the previous year our gains of insurance in force were 537 risks for \$616,905 on the level premium plans, but we had a decrease of 63 risks for \$142,000 on the natural premium plans, the use of which we have not recently encouraged, so that while our net increase has not been so great as we might have desired, it has been of the most satisfactory character.

Our cash income for the year for premiums and interest was \$116,541.00, being an increase of \$19,705.11 over that of the previous year.

Our expenditure for all purposes except the payment of death claims was \$42,614.67, being an increase of only \$409.12, which must be regarded as exceedingly moderate.

Our assets for the protection of policy-holders were \$236,640.72 and our liabilities \$148,769.64, as shows by last year's report to the Government, and in this year's statement they are respectively \$277,334.45 and \$189,201.17.

Our death losses for the year were \$33,000 under 18 policies on 18 lives. This includes three losses for \$4,000 which had occurred prior to the close of 1891, but had not been reported to the Company.

Although the losses chargeable to the past year were somewhat higher than usual, owing to the accident of an unusual number of claims having occurred amongst those most largely insured by us, still both in number of losses and amount our experience was well within the tabular expectation.

The certificates of the Auditing Committee of the Board and the Company's Auditor attached to the Financial Statement are warrants for its correctness and for the correctness of our accounts.

By Section 9 of our Act of Incorporation all the Directors retire, but are eligible for re-election.

G. W. ROSS, H. SUTHERLAND,
President. Manager.

SUMMARY OF FINANCIAL STATEMENT.

Current Income (premiums and interest).....	\$116,122 64
Current Expenditure (general expenses, death claims and surrender values).....	80,507 99
Assets for Policy holders' Protection.....	277,334 45
Liabilities on Policy holders' Account.....	189,201 07
Surplus on Policy-holders' Account.....	88,133 38

ARCHDIOCESE OF TORONTO.

Musical Vespers at St. Basil's.

The congregation which assembled last Sunday night at St. Basil's church, St. Joseph street, to hear the musical vespers was one of the largest ever seen in the church. The whole musical programme was under the direction of Father Murray, while Mr. F. A. Mouro presided at the organ. The programme of music included the *Græza Vespers*, sung by the choir, the soloists being Mrs. J. D. Wood, Miss Amy Borthon, Mrs. Adair, Mr. J. D. Ward and Mr. F. A. Anglin. The benediction music, the solos in which were taken by Mr. J. F. Egan of Hill street; "Ave Maria" soloist Miss Kate Strong, with violin obligato by Mons. Richer; "O Salutaris," duet by Messrs. Kirk and Egan; "Tantum Ergo," soloists Mrs. Ward and Miss Adair. The collections were in aid of the choir fund.

Rev. Father McBrady preached an eloquent and powerful sermon on the validity of modern ideas. Every age, said he, has had its own portion of crime, its own portion of folly. The peculiarity of our own times is an excessive admiration of our own achievements and progress. Men now think that their own century has reached such an eminence that from the height to which the flood of ages has lifted them, they look down with scorn on the past. The Catholic faith finds little favor at their hands. It was a good thing in its day, still has its good points, but it is behind the times. The major portion of its dogmas must be modified or else make way for higher and more advanced forms of thought. This prevailing tone of modern society is one of the great dangers that threaten the faith, and it is against this danger he wished to warn them. There are three rules which we should lay down for ourselves to guide our conduct: never to make any concession in the substance of our faith, never to shrink from any legitimate conclusion of Catholic doctrine, and never to hesitate to speak the language of faith. The expression, "modern ideas," has a peculiar charm which lays hold of men's minds and masters them, but what does the phrase really mean? It would be, on most occasions, hard to tell. No definite action usually attaches to it, and it is used as a convenient though perhaps somewhat mysterious formula, so that when it is declared that Catholicism cannot be reconciled with modern ideas it shakes many Catholics and makes them think the altar of their faith is falling. Newspapers, served by apostates and enemies, often take advantage of this weakness on the part of Catholics and insidiously undermine their faith by talking learnedly about progress and the ideas of advanced thinkers. But, in fact, when we look closer at this expression we see that it does away altogether with faith. Modern thought would leave no religion except what each man's conscience makes for itself, no miracles but only the unchanging operations of natural law, no incarnation of the Son of God in the sense in which the doctrine is held by the Church. Men say that Christianity is entitled to respect for its glorious traditions in the past, but its day is done and it is now doomed to disappear. When they talk thus and endeavor to shake our faith in the idea of modern ideas the proper course is to repudiate them and their ideas because of this very incompatibility with the past. Take your stand on the Gospel and the teachings of the Church. Tertullian, the formidable apologist of Christianity in his day, refuses to allow a dissenter to discuss even the text of Scripture, holding that dissenters have no right to touch the heritage of the children of the household. Like him we should answer the unbeliever with the declaration that the dogmas we revere are the dogmas which the apostles derived from Jesus Christ, from Almighty God. Title more sacred than this there cannot be. Such language you have the right to address to every new sort of blasphemy. It is your right and it is your duty. Do not be led away with the idea that you are compelled to judge each error on its merits. Try this and you will find yourself burdened with a task, difficult and sometimes beyond your strength. Say to a new idea, I repudiate you simply because you are new. Truth, so far as it is truth, is antiquated. Every doctrine that is new is necessarily a falsehood and a folly. Is there a single Catholic in the land for whom such a trust is impossible? You maintain that which you believe after the condition in which you find it. The forms, too, of Catholicism are settled by the fathers and the unsurpassable for simplicity and it is the wish of the Church that speech should be respected, that should abstain from novelties of which might obscure the truth respect the dogmas which that find. Modern ideas, whatever they may please to think, can form no the treasure which the centuries have permitted, nor should we permit the tion of any alloy into the true gold our fathers have left us. Apart from assailants of Catholicity, there is in another class who are worshippers of a ter. Money, property, trade, industry are their gods and they give themselves

concerns except about stocks and railways. These men are the partisans of science falsely so-called, while we on the other hand are the depositaries of truth charged with the duty of proclaiming it through all time. The doctrines embodied in the creed are as true now as they were eighteen hundred years ago. "I believe in God," is the declaration of a Christian now as it was then, and there is still a trinity of the Father, the Son and the Holy Ghost. That Christ came on earth, that He was crucified, that He rose again, that He ascended into Heaven, these are historical truths, and there is nothing in all history that rests upon a stronger proof. Modern research can no more destroy the validity of this proof than it can controvert the existence of Caesar or of Alexander. History has robbed them in the garb of their own immutability. But, after all, these ideas are not really new. Of all the errors of our day there is hardly one that the Church has not met many times on her way through the world, and the haughtiest of our modern thinkers has an ancestry that reaches back to her nativity. Nothing is more strange than this introduction of old thoughts under a new guise. It would almost seem that the human mind is bound to revolve in an endless circle, and the modern Tyndall, in glorifying the latest results of science, was but repeating the ideas of Democritus and Epicurus. Such men as he are not the apostles of a new Evangel, they are merely the pillagers of the past. We Catholics prefer to draw from Jesus Christ rather than from any heretic of the olden time. It is the duty of the Church, not to belong to this or that century, but to oppose the errors of all centuries and to endeavor to correct them. The duties of her ministry cannot be reconciled with the caprices of men. Not all the things of this world will ever induce us to abandon the Lord and walk in darkness.

Dean Bergin.

The following addresses were presented to Very Rev. Dean Bergin on the occasion of his departure from Barris for the parish of Leslieville:

LEAGUE OF THE SACRED HEART.

Rev. Dean Bergin.

VERY REV. DIRECTOR—When this terrible weight of sorrow that crushes our spirits and almost stills our hearts' beating by the suddenness with which it has come upon us? It is, dearest Father, that the golden spiritual chain that bound pastor and people has been broken, is transformed into a cross, under which we lie almost unable to say "Thy will be done."

You have been a most faithful Director to us, and an eloquent promoter in the interests of the Sacred Heart of Jesus. We believe, dear Father, that in reward for your fidelity, that that divine Heart, ever longing to spread its love and to be loved in return, has chosen you to extend this great devotion. Since, then, we profess to "prefer the glory of God before our own interests," we must not wish to deprive Him of your services where He wishes to use them. Most selfish, too, would we be to wish to deprive you of any of the blessings promised by Our Lord to those who are devoted to His divine Heart.

We promise you that, no matter where your field of labor may be, the members of the Society of the Sacred Heart of Jesus, and the members of the Sodality of Our Blessed Lady here, will daily invoke Heaven's choicest blessings on your undertakings.

The separation will only be in body. Our love and gratitude to you, we will place in the unchangeable Heart of God, to be purified and to last throughout the great eternity.

Signed on behalf of the League of the Sacred Heart: Carrie Beardsley, President; Mrs. Jane Moore, Treasurer; Teresa M. A. Stritch, Secretary; Ann Baxter, Mary Beardsley, Mary Stritch, Mrs. Sevigny, Mary Kearns, Annie Duffy, Alice McBeane, Mrs. Blain, Mrs. Mahony, Aggie Ryan, Ada Ryan, Mary Innis, Mrs. McDonald, Mrs. McLennan, Mrs. Mary Hamlin, Mrs. M. J. Hamlin, Mary McBride, Katie McGoey, Marie Carpenter, Mary McKinnon, Lillie Firth.

On behalf of the Sodality of the Blessed Virgin: Carrie Beardsley, Pref. ; Mary Cashin, 1st asst.; Mary Beardsley, 2nd asst.; Mary McBride, Sec'y.-Treasurer.

FROM THE CONGREGATION

To the P...

taught us to venerate, may long spare you to fill the duties of your sacred office in the vineyard of our Lord.

Signed on behalf of the congregation: A. W. Beardsley, John Rogers, Martin Scully, James P. McBride, James Geary, M. Quinlan, Geo. Tolon, Michael Murphy, James Duffy, Patrick Dunn, F. McKernan, P. J. Moore, Alex. McCarthy, E. Kingsley, T. B. Moran, Wm. Gullfoyle, Peter Kearns, C. Hinds, T. Carpenter, J. Archer, Jas. S. McGuirk, J. P. Tobin, Wm. Moore, T. F. O'Mara, John Clayton, J. E. O'Connell, E. Sevigny, Pascal Jarvis, John Quinlan, Patricia O'Connell, Michael Cronin, Michael Byrne, William Gallagher, M. A. Flaherty, Frank McGuirk, J. McKeown, M. Hedgcock, Jas. A. Haskett, Timothy O'Connell, M. Shanoy, Alf Shanoy, John Healy, John Coffey, N. Ball, J. Barry, J. Broonan, Robert Moran, Joseph Marris, Joe Devine, M. Stretch, Sr., A. Cassin, John McBride, Joseph McBride, C. McBride, Peter Moran, Michael Maloney, John Nally, M. J. Hamlin, James Graham, John Helfernan, Michael Skahal, Allan Gunn, Reginald McDonald, Napoleon Marrier, Jas. McBride, Vespra; George Cameron, Michael McBride, Vespra; James Boudelle, Chas. McBride, Vespra; John Spearin, Michael Moore, Patrick McGoey, Louis Wells, Joe Barry, Joe O'Brien, Jas. McBride, Vespra; John Hanly, Richard Coady, Joe Quirk, Chris. Moore, Jas. Farrell, Alex. Burns, Mathew Woodcock, N. J. Burns, W. Burns, J. Wells, C. O'Brien, T. J. Hicky, E. Firth, Thos. P. Shouldice, D. C. Houlihan, Thos. Stone, Jas. Malloy, Aug. Quinlan, J. Broderick, S. B. Hinds, Richard O'Donnell, Ambrose Hinds, Patrick Moran, R. Crossland, Geo. Haskett, Harris Haskett, David Haskett, Charles Clarke, Napoleon St. Onge, J. N. Harps, M. J. Quinlan, Daniel Quinlan, Hugh McKinnon, J. W. Brennan, Alex. Woods, Wm. Quinlan, James Marris, John Murphy.

St. Michael's Bazaar.

The bazaar in aid of the building fund of St. Michael's cathedral was opened Tuesday evening the 31st ult., by Mayor Fleming, assisted by a brilliant company of clergy and laity. The building at 235 Yonge street, in which the affair is being held, is well adapted to the purpose, affording large space and good light. In his opening address the mayor, after expressing the pleasure he felt at being present among so many friends, touched on the laudable character of the work which the bazaar was intended to assist. He excused himself from speaking at length by saying that the gentlemen present had not come to speak but to spend the contents of the well-lined purses which he hoped they had brought with them. In concluding he trusted the bazaar would be an unqualified success, and he felt satisfied that it would be so after a beginning so auspicious. After the mayor's address two tableaux, performed in capital style, "Gates Ajar" and "The Nations," were given by the little ladies of St. Michael's school. It was a large and admiring gathering which witnessed these performances, and subsequently thronged the halls and corridors of the building, and invested their superfluous coins in the handsome and useful articles which the ladies in charge of the booths offered for sale. The whole building was arranged and ornamented in the most tasteful manner. There were five booths and two dining rooms. The beautiful fancy table in the main hall, which was cumbered with rare articles of ladies' work, books, albums, etc., and which, by the color of its hangings, was styled the yellow table, was presided over by Mrs. M. McConnell, Mrs. Doran, Mrs. Lowe and Miss McLaughlin. The candy table, at which the purest and most tempting confectionery was offered for sale, was under the care of the Misses Duggan, Miss Moran, Miss O'Leary and Mrs. Sullivan. At the pink and green table, which proved a great attraction, Miss Gallagher, Miss Donnelly and Miss Lynch presided. At the Sodality table was seen a beautiful drawing of Archbishop Walsh, the work of one of the sisters in a city convent. The picture was the admiration of all who beheld it. At the gift table, where young gentlemen were invited, and accepted in large numbers the invitation to purchase gifts for their friends, Miss Webber, Miss Winterberry, Miss Carron and Miss O'...

CATHOLIC NEWS.

United States.

The Vatican has chosen Cardinal Gibbons to be delegate to the Catholic Congress to be held at Chicago in September.

Rev. John F. Gaffney, S. J., who has been assigned to the House of Refuge, Randall's Island, New York, finds 600 Catholic children there, but the bigoted managers of the institution still evade the intent of the "Freedom of Worship Bill" passed by the last Legislature only one hour on Sunday is allowed for hearing the confessions of this number.

Cardinal Gibbons, Mgr. McColgan, V. G., Rev. J. R. Slattery, rector of the Epiphany Apostolic College, in Baltimore, are among the incorporators of an "Institute of Mission Helpers." The corporation is for the purpose of educational, moral, scientific, social, religious and charitable work among the negro race.

The permanent site for the Catholic Summer School of America is chosen. For some time past negotiations have been pending for the purchase of the Armstrong farm on Lake Champlain about two miles south of Plattsburgh, by the Catholic Summer School. The land, comprising in all about 450 acres, has finally been secured, the price paid being \$10,000. The deeds were turned over to the trustees of the school on Jan. 28.

Right Rev. Joseph Dwenger, Bishop of Fort Wayne, Indiana, died at his residence at a quarter past nine o'clock January 29th, of heart disease, from which he had suffered for several years. Two years ago he spent several months in Mexico and returned very much improved, but by no means well, nor had he at any time since been able to transact much business. The Bishop realized his condition and talked freely of his affairs, and when death came it was so quiet that he seemed to gently drop to sleep.

During the twenty-five years which have elapsed since the second Plenary Council of Baltimore the archdiocese of New York has contributed to Peter's Peace over \$500,000. While the needs of the Holy Father continue it will joyfully and generously continue to make amends for the revenues of which he has been unjustly despoiled by sacrilegious robbery. Five years ago, when the Holy Father celebrated his sacerdotal jubilee, the faithful of this diocese had the privilege and honor of offering him the sum of \$42,000.

Archbishop Corrigan is actively at work organizing a trades school in conjunction with the Catholic Orphan Asylum. The sum of \$60,000 was left for that purpose by the late Mr. Poland, and with this a school building has been begun that will cost \$130,000. It is intended to spend \$50,000 to equip the school with facilities for teaching carpentering, plumbing, bricklaying, plastering, stone-cutting and painting. John D. Crimmins has offered to endow one department, and has already subscribed \$5,000 for that purpose promising any balance that may be needed when the department is begun.

Archbishop Ireland dedicated recently at St. Paul, with great pomp and ceremony, the new church of St. Peter Claver for the special use of colored Catholics. The church is a very pretty edifice and cost \$5,000. The congregation of colored Catholics was organized five years ago with a membership of seven. It now counts several hundred, nearly all converts to the faith and bids fair to increase very rapidly in the future. The Rev. E. Cusey is the pastor. The Archbishop in his discourse denounced in strong words the social ostracism from which the colored people suffer, declaring it contrary to humanity, to the Christian religion, and to the spirit of the American republic. The Catholic Church, he said, is opposed by her principles and her race color.

During the past year or two there has been much discussion in some of the New York papers about working-girls' clubs—their advantages or their disadvantages, their usefulness or the contrary. Now that there are several of them fairly organized and in good working order...

HENRY VIII.

As Seen from State Papers.

With praiseworthy regularity Mr. Gardner continues to publish the volumes of the Monumental Calendar of Letters and Papers, Foreign and Domestic, of the reign of Henry VIII. Like its immediate predecessors, the last annual instalment merely catalogues the documents of little more than six months, namely, the first half of the year 1538, but the mass of material to be dealt with is clearly so enormous that it is not wonderful that the work of arranging, indexing and epitomizing cannot be done with greater rapidity nor compressed within narrower limits. Anxious as we all are that the historical papers of so deeply important and interesting a period should be made accessible to all as quickly as may be, it is perhaps as well that the nature of the case renders it impossible to push forward the work with greater rapidity. The delay between each instalment is far an advantage that it gives time to the student to consider well the bearing of the documents calendared in the volume on the verdict which posterity will be called upon to pronounce finally upon the character and doings of one who, to put it mildly, was perhaps the most extraordinary monarch who ever sat upon this or any other throne. As the complicated story of this reign becomes clearer with each successive volume, assisted as the reader is by Mr. Gardner's calm and judicial summary of the documents, as facts get marshalled into order and doubtful documents got dated, we feel sure that few can be so blinded by their admiration for the King, who established the Royal Headship of the English Church, as not to mark the shadows deepening upon the picture of the real Henry. Gradually but surely as the work of sorting and arranging progresses, the founder of the present English State religion is being divested of the glory with which the imagination of enthusiastic reformers had clothed him, and his standing revealed by his own State Papers in all the blackness of his real character. Deceitful in his dealings and unrestrained in his selfishness, is the man we are compelled to recognize in the portrait, the main features of which are now complete. At the beginning of 1538 Henry was in a more secure position than he had been twelve months previously. The various risings against his tyranny and in defence of the old religion had failed, and the North had been punished by his heavy hand without a thought of mercy. The country was at least quiet, although there is ample evidence of concealed popular disaffection at the royal doings, and in particular at the rejection by Henry's *sic volo sic jubeo* of Papal Supremacy, and at the novel assumption of ecclesiastical jurisdiction by the Crown. Abroad the dispensations granted by royal license for the Lent of this year caused great amusement. "The King of England," said Francis I., "gives dispensations like his Holiness, and I believe will soon want to sing Mass." It is, of course, in the ecclesiastical affairs of the period, covered by the volume of the Calendar, that we are chiefly interested or concerned, and as the drama of the suppression of the English monastic houses unfolds, there is ample material for our consideration.

The Royal Commissioners were early afield this year, visiting, "defaming," and generally harassing the unfortunate inmates of the religious houses into disaffection or surrender. There can be no doubt, whatever, that from the outset, in spite of the many declarations of Henry and his officials to the contrary, the entire suppression of the Monastic Order had been determined upon. For legal possession of the monasteries and their estates even

the King had need of some kind of surrender, and the royal agents were instructed to try by all means in their power to get the religious "willingly to consent and agree" to their own corporate extinction. Should their gentle persuasion fail to induce the hapless monks and nuns thus to satisfy the King, or, as the instructions issued for the guidance of the Commissioners put it, "if they shall find any of the said houses and convents, so appointed to be dissolved, so wilful and obstinate that they will in no wise submit themselves, in that case" they are to use force to take possession of the lands and valuables and to punish "such obstinate and wilful" resistance to the royal pleasure.

As was natural, report was soon busy as to the ultimate intentions of the Crown, and the appearance of the notorious Dr. Layton, who was accompanied by Southwell, one of the officers of the new Court of Augmentation, in the East of England, set men's tongues going as to the imminent fate of the monastic establishments. It was even said openly in Cambridge shire that such large and important houses as Ely and Bury had been marked out for destruction. "Which bruit to stop and to satisfy the people," "I went with expedition to the abbeys and priories, calling unto me all such gentlemen and honest men as were nigh inhabitants there." To them Dr. Layton declared that "in this they utterly slandered the King," and commanded the abbots to "set in the stocks" all who spread such reports if they were "knaves," and to report them to the Council if they were gentlemen. "Still," writes Mr. Gardiner, "in spite of Dr. Layton's denial, in spite even of the King's own denial, conveyed to some monasteries by Cromwell, it is impossible not to suspect that the complete suppression of monastic houses had been resolved on. For there is no break in the process from first to last—for two whole years it was quite continuous. And who, even at the first, could be quite deceived—what Abbo's or priors could be quite reassured—after hearing of different surrenders already accomplished, by being informed that they were altogether voluntary? Who would be so simple as to much store by the assurance that the king would not have received these houses if overtures had not been made to him for their acceptance" (p. 6). The general scramble for the possession of the religious houses had commenced, and it was well enough understood by the court favorites. "Item to remember Launde for my part thereof"—the note set down by Thomas Cromwell at this period—"I have been a fair sample of the thoughts passing through the minds of many men at the time."

The best blessing a faithful servant could send to Lord Leslie, then at Calais, was that he might obtain a fair share of the plunder. "The abbeys go down as fast as conveniently they may, and be surrendered into the King's hand," he writes, "I pray God send you one among them to your part." It is impossible to do more than call attention to this important volume, which contains the summary of historical papers of the deepest interest, including those dealing with the Rood of Boxley, the Holy Blood of Halles, the persecution of the Abbot of Woburn, and Blessed John Forrest, as well as many documents regarding the suppression of the Orders of Friars. We cannot, however, conclude without calling attention to a passage in Mr. Gardner's preface which deserves consideration, as helping us to understand the conditions of men's minds at the time. "Nothing but the attentive perusal of such original documents," he writes, "will enable us to realize at this day how incredible it seemed to men of that generation that an old system was passing away completely, never to be recalled, that Papal supremacy had

received a death-blow—that the desecrated fanes and ruined buildings so long held in reverence, were never to be devoted again to their ancient uses. Yet even now, while the piety of the age was shocked and men wondered if parish churches were to be pulled down next, they were told that there was to be no general suppression. Free surrenders, of course, there had been in some cases, and attainders there had been also, but men were asked to believe that there was no intention at all of upsetting the whole monastic system." Under the circumstances, then, we need not wonder if men became confused, and looking at the troubles as the result of a temporary phase in Henry's mind, thought by bending to the royal will for a time to avert possibly graver dangers to the Catholic faith.—*London Tablet.*



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NORTH AMERICAN LIFE ASSURANCE COMPANY.

The annual meeting of this company was held at its Head Office, Toronto, on Thursday, January 20th, 1893, and was largely attended by policy-holders, directors, guarantors and principal representatives of the company.

John L. Blaikie, Esq., president, was appointed chairman and William McCabe secretary, when the following report was submitted.

Report.

In submitting the twelfth annual report of the company's business for the year ended December 31st, 1892, the directors have much pleasure in again congratulating the policy-holders and guarantors upon the ample proofs it affords of solid progress and continued prosperity.

The North American Life and the Dominion generally met with an irreparable loss on the 17th of April last in the death of the Honorable Alexander Mackenzie, Ex-Prime Minister of Canada, our much esteemed president, who occupied that position from the commencement of the company, rendering it great and valuable assistance by his sound and able counsel and close attention to its affairs, while his name, known and respected throughout the whole Dominion as a synonym for honesty, inspired confidence in the company over which he so ably presided.

Mr. John L. Blaikie, who had occupied the vice-presidency from the company's organization, was unanimously elected president, and the Hon. G. W. Allan and J. K. Kerr, Q.C., vice-presidents.

New policies have been issued amounting to \$2,401,200, being in excess of the previous year; the cash income amounted to \$440,474.40, being an increase of \$43,960.30; the accumulated funds now stand at \$1,421,981.80, the year's profit being the handsome sum of \$26,635.89.

The sum paid under the company's policies, as surpluses, matured endowments, claims, etc., amounted in the year to \$116,436.73. For the security of its policy-holders the company's assets are \$1,421,981.80, in addition to its un-called Guarantee Fund of \$240,000; and its Reserve Fund now amounts to \$1,115,846.84.

A reference to the accompanying statements of receipts and disbursements and the balance sheet for the year show the excellent financial position of the company, and the following table furnishes the strongest evidence of the rapid and solid progress made during the past five years, especially in the relatively large net surplus that has been accumulated on the benefit of the company's policy-holders.

	Assets.	Percentage.	Insurance in force.	Percentage.	Net surplus.	Percentage.
Dec. 31, 1892.	\$ 1,421,981 80		\$ 12,163,089		\$ 26,635 80	
Dec. 31, 1887.	542,318 99		0,974,590		54,895 94	
Increase	879,662 81	102	5,078,099	74	171,739 86	318

The excellent and productive character of the company's investment is shown by the small amount of overdue interest and the favorable rate secured on its invested assets.

One of the best tests an intending insurer can apply in selecting a company is the relative yearly percentage of surplus made upon its mean assets. In this important particular the North American Life compares favorably with its chief competitors, and excels most of them.

During the year another series of the company's investment policies matured, and the results proved entirely satisfactory to the holders.

The allocation of surplus to the Tontine Investment Policies maturing in 1893 was approved as made by the company's consulting actuary.

The books of the company were closed promptly on the last day of the year, and as heretofore, the full Government report was then completed and mailed that evening to the Superintendent of Insurance at Ottawa.

The auditor made a complete audit of the company's affairs monthly, and at the close of the year verified the cash on hand and in bank, and examined each mortgage and every other security held by the company. The auditing committee made a minute audit quarterly.

The services of the company's staff of officers, inspectors and agents again deserve commendation.

JOHN L. BLAIKIE, President.

G. W. ALLAN, J. K. KERR, Q.C. } Vice-Presidents.

Summary of financial statement and balance sheet for the year ending December 31st, 1892:

Cash income	\$ 440,474 40
Expenditure (including death claims, endowments, profits and all payments to policy-holders)	216,326 25
Assets	1,421,981 80
Reserve Fund	1,115,846 00
Net surplus for policy-holders	226,635 89

Audited and found correct.

JAMES CARLYLE, M.D., Auditor.
WM. MCCABE, Managing Director.

To the Directors of the North American Life Assurance Co.:

GENTLEMEN,—Herewith please find list showing surplus that can properly be apportioned to each Tontine Investment Policy maturing in 1893, which surplus, added to the guaranteed reserve value, constitute the total cash value in each case; exceeding, as it does, the present estimated surplus that would accrue to policies of similar kind and equal amounts, the result of this dividend cannot but be exceedingly satisfactory to those persistent policy-holders who are entitled to enjoy it. As to the accuracy of Tontine surplus estimates, and the probability of realizing them, it is a very great satisfaction to me personally, not only to be able to certify to these results, but also to put upon record that the surplus-earning power of your company fully warrants and justifies them. I can say unhesitatingly that the condition of your business and your exceptionally large surplus fund are ample justification for the declaration of even such a very satisfactory dividend as this is sure to be.

In this connection permit me to remind you that in former reports my careful examinations of the general character of your business impelled me to predict that it would prove to be very profitable and that you were peculiarly fortunate in having so large a proportion of your business upon plans that, for their surplus-contributing power, are excelled by none other. It is gratifying to me to find how marked has been the verification of this prediction. Assuming that the general distribution of your business will follow the plans now most in favor, notably, the 20-Year Investment Plan, I may with equal certainty predict that you will continue for many years in the future to attain equally happy results. So far as your capacity for future surplus-earning is concerned, I am quite satisfied that you have a more than reasonable expectation of reaching the estimates you have published, and therefore yours must be—in the popular sense of the phrase—a policy-holders' company.

A continuation of your exceptionally careful management will effect a result that will be felt for many years to come; a result not only contributory to surplus, but to the essential requirement of undoubted safety. Your steady gain in business in force keeps pace with a desirable degree of conservatism. You could certainly write more new business to-day, but you evidently limit it to an amount that prudence and economy of management suggest can be obtained at not too great a cost, and this in spite of the too great cost that so many of the companies are paying. Excessive competition forces up the price of business to an absurd extent, and I am pleased to see that you limit your requirements to what you can obtain at a fairly reasonable cost.

WM. T. STANDEN, Consulting Actuary.

Mr. John L. Blaikie, the president, in moving the adoption of the report, said: Gentlemen—This is the twelfth annual meeting of this company, and everything connected with the balance sheet and statement submitted for your approval affords cause for congratulation; nevertheless a feeling of sadness comes over us as we recall the proceedings connected with our meeting a year ago, when our late greatly esteemed and honored president, the Honorable Alexander Mackenzie, was in the chair, and when a resolution was passed with great enthusiasm congratulating him on having on that very day attained the seventieth anniversary of his birth. The hope was very fervently expressed that Mr. Mackenzie might be spared for many years and be able to preside at our annual meetings, but an All-Wise Providence decreed otherwise, as he was stricken down soon after our meeting, and died in the month of April, mourned and lamented not only by sorrowing relatives and personal friends, but by the people of Canada, all political parties uniting in bearing willing testimony to the noble characteristics of the departed statesman, whose unswerving integrity, devotion to truth, love for and loyalty to Canada, will ever assure his name being held in admiration and loving memory.

Your Directors conferred great honor upon me in electing me president as successor to our lamented friend. Referring to the report and balance sheet now submitted for your approval and adoption, I may say that it cannot be otherwise than satisfactory to note progress in everything that goes to the building up of a truly successful life insurance company.

When a shrewd business man makes up his mind to insure his life, and proceeds to consider the claims and relative merits of rival companies, to what ought he have principal regard? Surely the problem such an one has to solve is—"which company can do best for its policy-holders?" Now it is by no means follows that the largest, or the oldest company, or one with many more millions of assets than another, can do the best for its policy-holders. I have before me a statement showing the percentage of surplus earned to mean assets for the year ended 31st December, 1891, based upon the last Government returns. It is extremely interesting.

Take first four of the large United States companies doing business in Canada. They are as follows:

Mutual Life	2.66	Equitable Life	3.78
New York Life	1.10	Edina	2.18

Then take four prominent Canadian companies, and what do we find their percentage of surplus earned for that year to be?

Ontario Mutual	4.19	Confederation Life	3.02
Sun Life	2.05	North American	5.98

Thus you see that the percentage of surplus earned to mean assets for 1891, out of which alone all returns and dividends to policy-holders must come, is in the case of the North American Life more than double that of any of the four United States companies; and very much greater than that of the Canadian companies named.

Nothing can be clearer than that the company making and accumulating the largest percentage of surplus is the one that will give the largest returns and best investment results to its policy-holders. Tried by this test I am proud to say the North American Life stands in the very front rank. A wise and provident investment of the funds of a life insurance company is a most important factor in adding to the surplus, and in this respect our company has been remarkably fortunate, the average rate of interest upon its investments being as high as any, and considerably higher than that of most companies, as will be readily seen by the following figures, compiled by The Insurance and Finance Chronicle of Montreal, from the last Government returns. The average rate of interest earned on their assets by the companies named below was as follows:

Company.	Rate per cent. Earned.	Rank.
North American Life	8.11	1
Ontario Mutual Life	5.98	2
London Life	5.81	3
Sun Life	5.74	4
Canada Life	5.51	5
Confederation Life	5.32	6
Edina Life	5.24	7
Confederation Life	5.19	8
Ontario Life of N.Y.	5.06	9
Equitable Life	4.83	10
New York Life	4.79	11
Temperance and General	4.73	12
London and Lancashire	4.63	13
Manufacturers' Life	4.67	14
British Empire	4.55	15
Standard Life	4.27	16

Some features in the report of our eminent consulting actuary, Mr. W. T. Standen of New York, are entitled to special notice: "That the surplus to be apportioned to each Tontine policy maturing in 1893 does not fall short of, but on the contrary exceeds the estimates in use by the company." Referring to Tontine surplus estimates and the possibility of realizing them, Mr. Standen states "that the surplus earning power of the North American Life is such as to fully warrant the expectation of doing equally well in the future for those who are fortunate enough to be policy-holders in the company."

The death losses during the year, you will notice, considerably exceed those of 1891, but still the amount is largely within the expectation. The medical director's report furnishes much interesting information connected with this department, and I take pleasure in bearing testimony (which daily observation enables me to do) to Dr. Thorburn's able and unwearied labors in the interests of the Company.

It is extremely gratifying that so many of our active agents are present with us to-day. To these gentlemen we are deeply indebted for their zeal and diligence in the past, and we confidently look for their continued and energetic efforts in the future.

The Company, as you know, offer various kinds of attractive policies, suited to the different circumstances of all classes, which should make it an easy one for which to secure new business. To the agents I venture to say that in the North American Life you represent a Company that the report before you proves conclusively can do better for its policy-holders than most companies, that pays its losses promptly, and that deals honorably and liberally with all.

I cannot conclude my remarks without referring to the last clause of the report, where the services of the company's staff of officers, inspectors and agents are acknowledged.

These services deserve more than a bare acknowledgment; they are entitled to our most hearty thanks and warmest commendation for their constant attention to the interests of the Company.

Mr. J. K. Kerr, Q.C., vice-president, said: Owing to the unavoidable absence of Senator Allan I have been asked to second the adoption of the report. I heartily endorse all that has been said by the president. I think I am only speaking the sentiments of those here to-day and all interested in the company when I congratulate the gentleman who so ably presides over its affairs at the present time. His high personal character is well known to all and his thorough knowledge of the affairs of the company, coupled with his long and successful financial experience, point him out as one eminently qualified to preside over its affairs, and one whose connection with the company will prove of very great advantage to it.

As to the reports that have been laid before you the president has dwelt fully on them. The statistics which he has read, the able report which has been presented by the medical director and the very strong commendation used by so eminent a man as Mr. Standen as to the business done here is far better testimony than I could give you as to the manner in which the affairs of the company are being conducted and the splendid success that has been attained.

As one who took the first steps in the forming of the company it is a great satisfaction to me to hear his observations of the solid standing the company has reached, and it is a matter of great satisfaction to note that all the testimony which has been borne proves that the company's affairs have been well and successfully managed; it is also very pleasing to note the successful efforts of the medical staff, the agents and representatives of the company throughout the whole Dominion.

I feel that we can congratulate ourselves that the North American Life Assurance Company is a national institution, and that it has taken such a very proud place with other companies, and that it is not only more for the purposes of profit, but that it is one for the advantages of those who become connected with it as policy-holders; and that is the chief thing that is looked to for support.

There is one branch in connection with the company that has reason to complain that there is no profit from this institution. This is the legal department. It will doubtless be pleasing to those here to know that the company is averse to contesting claims that come in. The policy of the company has been to avoid litigation. The only thing that I have had to do in this connection has been with a claim of so little merit in it

that we were sustained on every ground by the Court of Appeal. I do know, as solicitor, that everything has been done and is being done in the general interests of the policy-holders.

Hon. S. C. Biggs, Q.C.: This is the first opportunity I have had of attending an annual meeting of the company, although I have been one of its policy-holders for some years. I want to say, before I move the vote of thanks which I hold in my hand, that I was induced, while living in Winnipeg, to become a policy-holder in this company, not because of the largeness of its surplus or of its assets, but because of the high character of the men who composed its directorate. I know many of them not only as honorable men but as good, sound, financial business men, and I knew that they would not associate with themselves, directors, men that were not qualified to fill the position, and hence I took a policy in the earlier days of this company, and I want now to express the satisfaction I have had in holding that policy all these years. When work is well and ably done it is only right and proper that, as occasion offers, we should bear witness of the fact, not only of the good that is done ourselves but in the hope that others hearing our testimony may be benefited in like manner. No one should rise to-day to move a vote of thanks, which I am going to move, without the feelings of the deepest regret that the report which we have heard has announced that which we already knew but had to announce, the death of our late President. To all those in Canada, I care not what his nationality, his politics, or his creed, but one voice can be given forth in reference to the deceased, who was a man of the highest character and a man who took the greatest interest in the early beginnings of this company. To-day the North American is an established fact, insofar as its present and future prospect is concerned.

There is one other thing I would like to say in moving this motion (I say this for the benefit of the agents). I have policies in two of the largest companies, and none of them have given me more or as much satisfaction as the policy for a large amount which I have held for so many years in this company.

Dr. Thorburn, the medical director, said that in his department every care and vigilance were exercised in seeing that none but duly qualified medical men were allowed to examine for the company. To this fact, apart from the careful oversight of the applications here, he attributed largely the favorable mortality experience of the company.

In submitting a table of the company's mortality experience for the past twelve years, he pointed out that the result was exceedingly favorable when compared with all other companies doing business in Canada.

Dr. Carlyle, the auditor, said that auditing the company's affairs was a pleasure, as its business was conducted in a concise, exact and comprehensive manner, and everything was open to his view and nothing withheld. He was, therefore, able to certify as to the absolute correctness of the company's report, and knew that each item in the assets was the property of the company.

Dr. H. L. Cook, one of the company's head office inspectors, said his great success for the company was largely due to its unexcelled financial position and the attractive plans of insurance, notably that of the compound investment plan, which plan he found gave the insured more actual advantages than any other plan of insurance that he had met with in his many years of insurance experience.

Dr. C. Ault, manager for the Province of Quebec, said it was a pleasure to him to learn that the company's work for the past year was the most successful in its history. In his province the company's business was steadily growing, and he felt confident that with the splendid statement and excellent plans of insurance he had to offer intending insurers, the result for this year would certainly show a large increase over that of the past.

Mr. W. J. Fair, inspector at Kingston, said that in his district the company stood second to none, and with the comparisons given as to the surplus made by the company, showing its superiority over the large American companies in that respect, he certainly thought the agents of this company should be able to secure business that often went into foreign companies through insurers not understanding the great advantages offered by the North American and two or three other leading Canadian companies, over the foreign companies.

Mr. W. Hamilton, inspector, Toronto, said he could confirm the remarks made by all the other representatives of the company. Personally he found, after twelve years' experience with the company, that each year it grew stronger, was better appreciated by the public and certainly much easier to secure business for. As one of considerable experience he could say that in every particular, whether financially or in plans, they could compare favorably with any of their competitors.

He was glad to learn that the new business for January was far in advance of the whole of the first month last year, which was encouraging information for the field staff.

The usual votes of thanks were passed, and at a subsequent meeting of the newly-elected Directors, Mr. John L. Blaikie was unanimously re-elected President, and H. G. W. Allan and Mr. J. K. Kerr, Q.C., Vice-Presidents.

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

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THURSDAY, FEBRUARY 9, 1893.

Calendar for the Week.

Feb. 9—S. Zozimus, Pope and Confessor.
10—S. Scholastica, Virgin.
11—Apparition of Our Lady of Lourdes.
12—Quinquagesima Sunday.
13—S. Gregory II., Pope and Confessor.
14—S. Agatha, Pope and Confessor.
15—Ash-Wednesday.

Rules for Lent in the Archdiocese.

1st. All days of Lent Sundays excepted, are fasting days.

2nd. By a special dispensation from the Holy See, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.

3rd. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz. —Children under seven years; and from fasting, persons under twenty-one; and from either or both, those who, on account of ill-health, advanced age, hard labor, or some other legitimate cause, cannot observe the law.

Lard may be used in preparing fasting food during the season of Lent, as also in all days of abstinence throughout the year, by those who cannot easily procure butter.

The season within which all who have attained the proper age are obliged to make the Paschal Communion commences on Ash-Wednesday and terminates on Trinity Sunday.

Notice.

We would feel grateful to the pastors of various parishes if they would communicate any items of news which would be of interest to their people and the public in general.

Lent is near at hand, and there will be many religious exercises well worthy of notice. By calling our attention to the services in good time we shall do our utmost to keep our readers informed upon what is being done in the Churches, especially those of the Archdiocese.

Philosophical Talks.

The esteemed editor of THE CATHOLIC REGISTER has kindly taken us under the protecting wings of his editorial We, and has asked us to talk in print to his thousands of intelligent and attentive listeners. We appreciate the honor, and are proud of the audience.

Our first talk will be introductory: not so much an introduction of ourself as of our subject. Two great authorities on the art of good talking, Cicero and St. Thomas, tell us, that the first thing requisite for a good talker is, to know what he is going to talk about before he begins. And the second is, to be quite sure that his hearers know what he has talked about when he has done. And these two experienced teachers add that a correct definition of terms, and a complete division of the subject, helps much to this twofold and very desirable end.

We are going to talk philosophy, about almost everything; but our first talk will be something about philosophy. Every one knows that philosophy means the love of wisdom, and though the number of fools is infinite, everyone wishes to be wise; so we are all philosophers, all lovers of wisdom. Wisdom is the knowledge

of things in, and through their highest and noblest causes.

There are four kinds of causes; efficient, material, formal and final. The efficient cause is that which makes a thing; the material cause is that of which a thing is made; the formal cause is the idea or type in the mind of the maker, which is seen in the thing he makes; the final cause is the end the worker intends.

The sculptor is the efficient cause of the statue; the marble is the material cause; the idea in the artist's mind, expressed in the marble, and making it the statue of a man, or a lion, is the formal cause; pleasure, or profit, or glory is the final cause.

In the order of causes, the efficient first cause is the highest; the material cause is the lowest; the formal and final come in between.

Mental philosophy contemplates the formal cause; natural and physical philosophy considers the material cause; moral philosophy treats of the efficient and final cause. Mental philosophy is the science of thought and truth; natural philosophy is the science of material things; moral philosophy is the science of human acts, the acts that make a man what he is. Mental philosophy is the poetry of human thought; moral philosophy is the eloquence of human action; natural philosophy or physical science should be the music of nature's laws under the touch of the Master's hand. We shall have something to say about all these philosophies; but the chief subject of our talks shall be moral philosophy, the science of human acts, otherwise called, Ethics. A human act is an act which befits man's rational nature and makes towards his destined end. A human act is voluntary and free; it proceeds from the will with a knowledge of the end; and so proceeds, that under the same antecedent circumstance, it might not have proceeded. The folly of "Free Thought" says, man may do as he likes; the philosophy of right reason says, man should do as he ought. This "ought" is the subject of ethics. Human action may be personal, or social, or civil, or political, and so we have the ethics of the heart, of the home, of the city, of the State, with all their various rights and duties, as well as their derelictions and wrongs. We shall philosophize, and moralize, about all these things. The bill of fare is long and varied, and perhaps rather dry. Let our listeners have patience and hope; the wine list will come in our next. Meantime the guests may amuse themselves by going over the bill of fare again.

The P. P. A.

These three letters might stand for a great many things. They might very appropriately stand for Publishers' Printing Association, or Provincial Political Association, and so on. None of these would give surprise or afford matter for comment; but that they should stand for what they really do is what is unexpected—nay more, it is uncalled for and unjust. They stand for Protestant Protective Association, a secret organization whose object is to protect Protestants against Catholics socially and

politically. The members bind themselves never to vote for a Catholic, or any one having Catholic tendencies, and they will not support those who are willing to give any position to a Catholic. This we say ought to be most unexpected, and is most uncalled for. What are the facts? In a Province where Protestants are to Catholics more than four to one we have a secret, oath-bound Society whose object is to protect this overwhelming majority against a small yet unoffending minority. Well, certainly we Catholics must be a terrible people, or else the members of the P. P. A. must be very cowardly and foolish that a Society must be formed bent on uniting four-fifths of the population against the remaining fifth. What have our people done that neighbors band together against us? If Sir Oliver Mowat were handing the Province over to the Pope for a jubilee present it could not be worse. And with Sir Oliver Mowat at the Provincial helm, and Brother Wallace to control Sir John Thompson, our Protestant neighbors might rest easy. But when we consider that the majority have more than their share of what is going, when the minority are peaceful and seek no quarrel, what excuse is there for such a Society? We read of an old Athenian who voted for the expulsion of Aristides from the State on the ground that he was tired of hearing him called the Just. No doubt the name of Catholic is wearisome to many, and produces, during election times, a similar effect, particularly upon the members of the P. P. A. They would, however, do well to remember that they will not ostracise us quite so easily as did the Athenian, by simply writing the name of Aristides upon a shell.

With the P. P. A. it is not a question of measures, or patriotism. They do not ask whether a candidate will fill the position well or not. The only question with them is whether the man is a Catholic. If he is, away with him, away with him. Is there any soft spot in his heart for Catholics? If so, down with him. The country to the dogs, Catholics to the devil, and up with P. P. A. This is the motto of the new Provincial Patriotic *alias* Protestant Protective Association.

Although we might well protest, both as citizens and as Catholics, against an association which is secret in its methods, unjust and unpatriotic in its aims and purposes, still we withhold our indignation. Such methods as oath-bound societies serve no patriotic cause, and never built up any country's greatness yet. Such aims are always doomed to fail. And this latest child of bigotry, this bastard offspring of American Know-Nothingism, will meet the same fate as all others of that ilk—it will perish amidst the contempt and hatred of all lovers of justice and charity in this free land, but not perhaps without bitterness, hard feeling and some suffering for justice sake.

Miss Gwendoline Caldwell, the Catholic heiress who contributed \$300,000 to the Catholic University, is now convalescing from her recent dangerous illness. It was thought that she would be a cripple for life, but her physicians now believe her recovery will be thorough, though slow.

The Anti-Home Rule Craze.

We often read and hear of a certain state of mind that borders on insanity, and that it is caused by one's giving way to intense feelings of hatred or of blind and chronic prejudice. Fracophobia is the expression generally used to designate unreasoning opposition to everything French; many Germans and not a few Englishmen are thus affected. Dislike and disapproval of everything English is quite common in France, also in certain portions of Ireland and America; it amounts sometimes to a diseased state of the mind, and is known by the technical appellation of Anglo-phobia.

There are certain public characters among our contemporaneous writers and public speakers who seem to act invariably, at least, before their audiences, as though they were under the concentrated influences of two genera of political Bacilli. Professor Goldwin Smith can never speak rationally of Ireland or the Catholic Church. He may present his views on all other subjects not only with elegance of diction, and polish of oratory, but even with a good exhibition of argument, specious however it may be. But when Home Rule for Ireland or toleration for Catholics becomes the subject of demonstration or debate, good-bye to all argument, fairness or commonsense.

A very fair sample of this species of insanity was exemplified last week at the opening sessions of the British House of Commons. The members were scarcely seated, after the reply to the Queen's address had been moved and seconded, when Lord Salisbury made a furious and savage attack on the Government of Mr. Gladstone, saying "that its chief object had been during the past six months to get the support of a class of men, whom hitherto no politicians in England had tried to conciliate." And again—he continued: "The key-note of the Irish policy of the Government was to get the support of criminal classes." It is scarcely credible that a statesman of Lord Salisbury's historical name and standing could commit himself thus publicly to such a violent and discourteous attitude before the thousands, eye the millions, of respectable and self-respecting voters who supported Mr. Gladstone at the last general elections. If there were certain classes of men in England or Ireland, "whom no Government in England had tried to conciliate," so much the worse for the Government. Why should not all classes be legislated for? Why should a few privileged beings claim any Government's attention to the exclusion of all the rest? A wise monarch or a prudent legislator, should make provisions and establish laws, not for a few, but for all classes, rich and poor, good and bad.

The reproach levelled at Mr. Gladstone is admission on the part of Lord Salisbury of his own unwise legislation and tyrannical mismanagement.

It would be no easy task for the noble Lord, we fancy, to lay hands on the criminal classes; and separate them, as we are told, in the last great day, the goats shall be separated from the sheep.

Would the noble Lord include among the criminal classes all the dis-

reputable people, whether noble or plebeian, who figure every week in the Divorce courts? Or does he mean simply the labouring masses both in England and Ireland who all support Mr. Gladstone's Government? Why should they be branded as criminal? Does the noble Lord Salisbury include among the criminal classes the Bishops and priests and best men in Ireland who to a man have given Mr. Gladstone's Government their hearty and undivided support?

Evidently, on the question of Home Rule for Ireland, Lord Salisbury must have gone clean mad. Political insanity is the only possible explanation for such unbecoming, not to say, unstatesman-like and outrageous language, on the part of a dignified Leader of a great Party.

Sentence after sentence, as the Noble Lord proceeded in his speech, only helped to confirm the opinion that he was not in his right senses.

"The prerogative of the Crown," his Lordship said, "had been used to shield murderers and release dynamiters." "All the acts of the Government caused the impression that they were much more in sympathy with the criminals than desirous of vindicating the law." Lord Salisbury should be the last man to complain of acts such as occurred, time again, under his and Mr. Balfour's regime—when removable magistrates, without any knowledge of law, subsidized peolers, and drunken emergency men, established in Ireland a reign of terror—when crimes acts and coercion acts held in suspense all constitutional law; and when, as in the July elections, only those who defended themselves against mob violence were arrested by the police. Neither should Mitchelstown be forgotten, where innocent men were shot down in the streets and brutally murdered by Mr. Balfour's constabulary; who, during his and Lord Salisbury's reign, seemed always more anxious to promote strife and both shield and commit crime than to keep the peace or "vindicate the law."

Another exemplification of Political Insanity occurred in the House of Commons on the evening of last Thursday, an account of which will be found on our first page. Mr. Sanderson and Lord Salisbury are evidently suffering from "Political insanity," and they are not the only ones of Ireland's enemies who are just now seized with the rabies of frenzied disappointment and madness. The old saying of Pagan Romans is true enough: "Whom the gods wish to destroy, they first make mad."

Education.

The battle of education has ever waxed warm along the whole English speaking line. In the United States it has never yet been a political contest—it is the case of a majority grasping all, recognizing no rights of religion, and insisting that a conscientious minority should bear the double burden of supporting both systems. In one or other of the Canadian Provinces, it has been a burning question for forty years. Bishops devoted their energies and time to guard its interests from their watch towers; political parties found that it was ever the

banner of the front rank—they must carry it to victory, or not expect for themselves the glory of triumph. In Ireland the Government never solved the difficulty with any degree of satisfaction. In England, although not so keen, the contest has been continually maintained, principally through the Board Schools striving to infringe upon the Voluntary Schools. Thus in the various portions of the English speaking world Catholics have, according to their circumstances, striven for the great principle of religious education.

Hard as this battle is, rendered harder by the selfish, persistent efforts of our opponents, still it must not be thought that Catholicism is weary of it, or that the faithful children of the Church are ready for a compromise. The only circumstance under which attendance at public schools is allowed, is when faith or morals are not exposed to danger. And all that Catholics ever asked was that they might, as far as possible, safeguard these. The State has less to do with method and more with results; less to trouble itself how the child has acquired its instruction and more to know what instruction it has acquired. But for the State to determine for the individual how and where he shall be educated seems most inconsistent with freedom. Why all children are forced to go to a particular class of school; why work will not be recognized unless done in a particular workshop seems incompatible with the government of a free people. Yet such is the position of the United States. It is also at present the legitimized mode in Manitoba, requiring all the costly machinery of the law to be put in motion before even the prospect of a change can appear. Whether this change will be effected will soon be known. The question was argued a few days ago with great ability before the Committee appointed by the Privy Council. A brief resume of the argument given was published in our issue of last week. We are not reviewing it here. We are now dealing with principles which existed long before the State undertook the education of its citizens, and which will still have force long after the State will have abandoned its work as unsatisfactory in its results, or will at least have limited its functions to its proper sphere. These principles of education are based upon man's nature and destiny. Where these are kept in view, where religion leads and points the way, and the conscience of the subject is respected, there will peace reign, the heart as well as the mind will be educated, and morality and religion will produce their fruit in the individual, the family and in society. Any system of education, any State action which interferes with this inalienable right and sacred duty of parents will always be a galling yoke. It is, therefore, no wonder that we cherish what our people won with such hard struggling, and that we feel keenly the taking away of the Catholic schools from Manitoba, or watch with anxiety the battle of education wherever it is fought.

The Very Rev. Pere Martin, the newly elected General of the Jesuits, has issued from London an instruction to his American brethren to refrain from discussion or interfering with the educational question in the United States.

Hawaii.

For some few years past the Sandwich or Hawaiian Islands, situated about 2,100 miles from San Francisco, have been in a state of revolution. But about a month ago when the Queen, Liliuokalani, strove to abrogate the constitution by urging upon the cabinet to disfranchise all foreigners, a Committee of Public Safety deposed her Majesty. They thereupon formed a Provisional government, and took immediate steps to enter upon annexation with the United States. When it is remembered that a large amount of the foreign capital invested in the production of sugar in the Islands was American, this new political move will cause no great surprise. It would cause more if it were consummated. What advantage a very distant territory would afford a country like the United States is hard to see. In time of peace it makes no difference; but in time of war it would be a great source of weakness, more particularly to a country with a very extensive coast to defend. But it is alleged that the revolution was necessary to protect American interests and forestall similar proceedings on the part of the Britishers. They are Anglo-Saxons, all of them—and they never entered a country yet in which they did not make trouble. The fact is that, owing to the McKinley Bill, the staple product, sugar, found no market. To remedy this the planters wished to place Hawaii as a favored nation with the United States. The outcome is a republic on a small scale, recognized at Honolulu, the capital, by all the foreign representatives except Great Britain.

That the little tempest will soon subside, that the revolution of a few sugar planters will not disturb the peaceful feelings of two great nations, needs no questioning. Although these Islands derive a certain importance from being the halfway house between England and Australia, the United States and China, Peru and England, by this fact they merely call for the necessity of them being kept neutral, and no more.

Temporal and Spiritual Difficulties

The English Church is never without its anomalies. Here, while several of its Toronto clergymen were vainly striving to unite all the sects, one of the congregations, St. Augustine's, seceded in a body and joined the Reformed Episcopalians. This church was built as a mission chapel attached to St. Bartholomew's, under the control of whose rector the affairs of the church were directed. Dissensions arose; subscriptions fell away; the rector was too ritualistic. He had lighted candles on the altar, and actually had boys in surplice. Mr. Taylor, the minister in question, was requested to give up his claim and allow them to call in another clergyman. Mr. T. declined and was sustained by the bishop. This prevented any other Anglican clergyman being called in. No one could occupy the pulpit against the pastor's wish. But the people had got the bit in their mouth, and it would require a stronger hand than that of an Anglican priest or bishop to check them. They held

services for themselves until a short time ago, when they made overtures to the Reformed Episcopal denomination. But all this while temporal difficulties had been crowding upon this self-willed congregation. A mortgage of \$17,000 upon a \$20,000 building is not very encouraging, for the mortgagor nor very edifying for those who allowed it to rest so long on their church and the interest to accumulate. Yet this was the unfortunate state of affairs at St. Augustine's, and may have had a great deal to do with the spiritual scruples.

Whether the new refuge which this congregation has sought will lift the mortgage and relieve their weary soul hath not yet appeared. They have gone over to those who do not seem to believe in orders or visible unity or sacramental grace. What they do believe in is their own self-will and private opinion. Turn which way we will the sects are ever clogging to themselves broken customs; but it is a lame excuse to dig one because there is a mortgage on the old pasture.

Miss Mary Keegan.

In a very interesting article, *Dona-hoe's Magazine*, for February, sketches the lives of many distinguished Catholic actresses. It is our great pleasure to add to the number the name of a Canadian young lady, Miss Keegan, who, if she has not already attained distinction, is certainly displaying in London, England, talent which has won warm praise, and is indicative of more brilliant success in the near future. Miss Keegan is a niece of the late Judge Sherwood. The *Morning Advertiser* of London, England, in its issue of December 28rd, writes: "Miss Mary Keegan, who took the part of Polly Fletcher (in *The Lost Paradise*) at a short notice through Miss Mil-lard's indisposition, acquitted herself in a most charming manner." The *Pall-Mall Gazette* says: "Her success in the character, undertaken at short notice, was remarkable, and she'd give her a sound position."

Book Notices.

"Moments before the Tabernacle," by Rev. M. Russell, S. J.

To write a good book of devotion on the Blessed Sacrament is a most difficult task. There is no place or time when books are of so little real use as when we are before the Tabernacle. The heart does not speak with the tongue of the intellect; it has a language of its own. Adoration, love, gratitude are its hymns of praise, and silent humility its breathing prayer. What author has ever fully expressed these, or the other untold thoughts which sin-laden souls have spoken to the Master in the home of His delights, the house of His love? We do not think that Father Russell has fully expressed them, or written as good a book upon this subject as might be expected from the title. Many of the thoughts are very pious; all are beautiful, and couched in language and style most charming, but we miss the simplicity of St. Francis of Sales and the fervour of St. Alphonsus. The anecdotes related here and there, and which lead up to the central ideas of the "Moments" are frequently more distracting than inspiring. But while we say this we deem it just also to say that has great merit both in a literary and a spiritual point of view. Many a soul, with this little volume in hand, will leave the Real Presence feeling the better that it was written, blessing the author for the riches of his mind and heart.

The *Messenger of the Sacred Heart* for February comes to hand with a photogravure copy of Borgognone's fresco of the Presentation in the Temple for its frontispiece. The articles on our Lady of Kevelaer and the Iconography of the Apostles are interesting, instructive and well illustrated. The general intention for the members of the League of the Sacred Heart for this month is Love of our holy Church. After explaining the nature of this love, the *Messenger* calls upon the members to pray that all men, unbelievers as well as believers, "may recognize the great glory of the Church, and may love the Body of Christ, because it binds all men in a holy fellowship with one another, and in a divine fellowship under God the Father with Jesus Christ His Son."

A Legend of St. Bridgid.

Magdalen Rock in the Lamp.

Saint Bridgid stood amid the Kine
A fair child-saint, and round her grew
The cowslip and thecelandine,
The daisy white and harebell blue;
And while in the morning pail and pan
The white milk frothed, a boggar train,
With hungry eyes and features wan,
Passed slowly o'er the sunlit plain.

Soft pity in her heart awoke,
To one and all a draught she gave,
To one and all kind words she spoke,
Tears filled her eyes, so clear yet grave.
But soon on emptied pail and pan
Her mother gazed in sudden wrath,
And then upon the beggar clau
That stood upon the sunlit path

When by and by the white milk foamed
In every milking pan and pail,
And whereso'er the beggars roamed
In awe they told the wondrous tale.
And still from Foyle to Bantry's shore,
By Liffey banks or Shannon's tide,
Do waried hearts the aid implore
Of "Ireland's Mary," good St. Bride.

IRRELIGIOUS EDUCATION.

A Protestant Clergyman on the Subject.

Once more the question of religious education has been brought before public thought; this time by the very valuable and vigorous discussion on the subject which took place in the Presbyterian Synod. This is a subject whose supreme importance justifies its repeated discussion. If, as many think, the neglect, total or partial, of religious teaching in our schools is a source of gravest menace to the well-being of the nation, then we cannot bear too much of this question. If one cry won't arrest the man walking towards the precipice, then we cry again, and again, and again, till he sees his danger and turns his steps in a safer direction. Now, it is the purpose of this article to show, not from a priori reasoning, but from the unanswerable logic of accomplished fact that a purely secular basis for teaching in our public schools is a source of the very gravest possible danger to the well-being of society; that it inflicts a deep and abiding injury on the rising generation, in whose hands the destinies of the nation are to rest, and that it tends to defeat the very ends which the nation has in view in making education a matter of public care. If it is true, and we think that few will deny it, if it is true that it is the duty of the state to encourage every influence which directly promotes and secures obedience to its laws, and if history and experience and the general consent of the thoughtful observer all agree that religion, or, in other words, a belief in a personal God, standing behind the moral law, and giving to it the concrete and definite authority which an abstract conception can never produce, that religion is the strongest of all possible inducements to the individual to obey the laws of the state; if this is all true, then surely the neglect of religion must tend to make education fail in its purpose and as a national safeguard. Further, if the moral life of a people far more than its intellectual or material life, determines for good or ill its ultimate destiny; and we have either misread history or not read it at all, if we have not learnt this much; if this is true, then surely it is mere fatuous folly to develop the intellectual and physical life of the child, and so far as the work of the state goes, to leave the moral life of the child untouched. From such a sowing what harvest can we expect to reap save the upgrowth of a stified or stunted moral sense, the inevitable prelude of national disaster and decay? It seems to us the merest nonsense, for Secularists, whether Atheists, Agnostics or Christian, to talk about relegating the religio-moral education of the rising generation to the Sunday school. What does the state as such know about the Sunday school? And

what right has it to devolve its own responsibility upon a purely voluntary and irresponsible institution? And again, if as a national necessity the moral training of the young has any importance at all, surely it is negligence little short of criminal to leave this to be attended to in one hour a week out of the thirty hours of a child's school life, and while the professional teaching power of the nation is devoted to intellectual training to the zealous but undisciplined amateurs. If it be said that this should be taught in the home then we say—yes, it should be, but is it? In the busy life of a large proportion of our people, can we, with even the slightest confidence, hope or expect that regular moral and religious training will be given to our young people? Does the merchant or mechanic after a long worrying, wearying day in his office or workshop, does he feel very ready or fit to go to work at teaching his children; and does the worn out hard pressed mother of the family get either time or energy to give regular teaching to her children? We might say mothers ought to make time; quite true; but we must look at facts not as they ought to be but as they are. And as things are constituted in our modern life, the fact is that if morals based upon religion are not taught in our day schools where alone the full machinery for education is to be found, they will either not be taught all or will be taught very partially and imperfectly.

And this neglect of religious moral teaching not only may be expected to produce evil consequences, it has produced them. In Australia secularism is the prevailing influence in education; in the principal parts of Australia, the instruction is purely secular. And what do we find the state of things there, level in its growth with secularism? A well known Australian bears this testimony:

"One of the worst features of Australian life is the want of respect shown by children for their parents and elders. In Australia this disobedience to parents has developed into a general tendency on the part of the rising generation to set at defiance all lawfully constituted authority, which is called Larrikinism, and threatens, if not checked in time, to weaken the foundations of all social order."

And again it is a well known and acknowledged fact that side by side with secular teaching there has gone in Australia an enormous and alarming increase of infidelity; this fact no doubt will not much move the agnostic, but it may have some meaning for his Christian ally. Secular education cannot be neutral; to ignore God in the larger part of the child's life tends at least to drive Him out of the child's life altogether. On the infidel tendency of secular teaching I wish to quote the wise words of a speaker at a recent meeting in England.

He said: "The injunction of silence on religious subjects during the hours of school is in itself a positive measure; positive, that is, in its hostility to faith. Moreover, that in junction assumes a doubly hostile form when moral instruction is retained in the curriculum after religion has been banished. When morality is set forth; when the principles of conduct are expounded; when the clue that is to guide the pupil's steps through life, is put into his hands without any allusion to the ordinance and providence of a Divine governor and Father, and then, indisputably, the propagation of Atheism has begun. Such disassociation of conduct from the Divine sanction denies by all implication the existence of God at the point of his most vital contact with the soul. The secular school therefore can never be neutral in the

matter of religion. "He that is not with me is against me."

And what has been the result of this effort to teach morals without religion? Let us go to France for our answer. In '82 a purely secular system was introduced. religion was banished utterly from the public schools. In '89 a report was presented to the Minister of Education by a commissioner whose whole tendency and view predisposed him to find a favorable result for the experiment, and yet we find him saying, as the outcome of this enquiry: "The religious sentiment is inseparable from morality, and moral teaching cannot effectively be given without its aid."

Commenting on his report the *Revue de Deux Mondes*, by no means a religious journal, says: "The report, in terms that are sometimes startling, reveals the fact that with religious instruction, all teaching of morality has disappeared; almost everywhere moral education is either dying out or altogether non-existent."

And this decay of moral teaching the French are beginning to appreciate in its true bearings and effects. When secularism was first introduced into the school system, the Protestants welcomed the change as a deliverance from clerical influence. It was said that their Sunday schools would do all the religio-moral teaching required. But what is the fact? The Protestants have discovered that in many cases the state discouragement of religion has resulted in a very definite decrease in the attendance at their Sunday schools. And so convinced are they that a training which depends for its success on continuous habit cannot be affected at intervals or character formed in the space of an hour a week, that the editor of the leading Protestant journal in France recently wrote as follows: "We are all agreed that the results of that measure (secularization of the schools) are deplorable."

And what of the results of Secularization, as far as it has gone in England? I shall simply quote the words of one of the ablest and best informed non-Conformist clergymen in England. The Rev. Hugh Price Hughes on a recent occasion publicly declared: "I do not hesitate to state that the most awful mistake the religious non-Conformists made was when they accepted a secular platform for national education; and we learn on the same authority that, as a matter of fact, to-day all the great non-Conformist bodies of England have now by an express vote at their assemblies, repudiated the secular system altogether."

In view of all these circumstances, in view of its acknowledged results whenever it has been tried; in view of the inevitable downward tendency of its influence on the young, in view of the dishonor that it does to the glory of God; in view of the destruction that must be wrought by it to the highest moral sense of the nation; in view of all this, let everyone who cares for the best interests of youth, everyone who loves the nation and would see its future built upon sure foundations, let everyone who honors God more than political party, and the name of his Maker more than the apparent expediency of the passing hour, let every true Christian citizen set his face like a flint, and declare by word and deed, that this army shall not come to pass, that secularism shall not become the basis of our teaching; and the name of God and the sanction of His divine laws driven forth from our schools. - *St. John's College Magazine*.

1892, "The Cream of the Havana Crop."
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A Thief Disarmed.

A pious lady of Montpellier, called Alexandrina, had a praiseworthy custom of never refusing an alms to a poor person. The reputation that she had in this respect brought a great number to her door, and although she had only a limited means, derived from a small business, she always found a way to assist those who came. One day she and her servant went across a wood to go to a neighboring village where one of her friends lived. Suddenly an armed man jumped out of the bushes, seized the bridle of her ass, and said in a threatening tone: "Your purse or your life." The good lady, without being frightened for herself, was moved at the sight of the wretched man, and looking at him kindly: "Ah! my friend," she said, in a touching tone, "you must be reduced to a state of great distress when you are determined to do an act that would draw down God's vengeance on you, and expose yourself to the rigor of human justice. I would wish very much to relieve you, but alas! I have only eighteen francs that I took for my journey. I give them to you with all my heart; there they are—take them." While she was speaking thus to him, the robber looked at her steadily, and, thinking he recognized her, before taking the money he wished to make sure he was not deceived. He asked her, therefore, her name, where she lived, and what was her avocation. When she had answered all these questions: "Unhappy being that I am!" cried he, throwing himself on his knees at the feet of the traveller. "I never asked you for alms that you did not at once give it to me. You have never ceased during many years to do me good, and to day I was on the point of doing you harm. Ah! believe me dear lady, I did not recognize you, or I would not have stopped you, for though I have proved myself a thief, I am not a monster. Keep your money. Continue your journey and fear nothing. I will even serve as your escort till you leave the wood; and if any one should attack you, I will defend you at the risk of my life."

Hearing this language from the lips of a thief, Madame Alexandrina was still more touched at the wretched state of the man. She made him see his danger, and showed him the religious and honorable motives that should make him give it up. She again offered him the eighteen francs, but knowing that she required them for her journey he would not take them, and it was after a great struggle that she made him accept nine. This shows that charity gains a victory over the fiercest hearts, and in doing good we save ourselves from many evils.—*St. Joseph's Magazine.*

We Have all Seen Them.

- People who are proud of their humility.
- People who talk all the time and never say much.
- People who never say much and yet speak volumes.
- People who say a great deal and do very little.
- People who say little and do a great deal.
- People who look like giants and behave like grasshoppers.
- People who look like grasshoppers and behave like giants.
- People who have good clothes, but very ragged morals.
- People who have an idea they are religious mainly because they feel bad.
- People who wouldn't kill a chicken with a hatchet, but who try their best to kill their neighbors with their tongues.—*Ram's Horn.*

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The tenants on the Richfield estate have signified their intention of requesting Mr. Adair, the receiver, to petition the Court of Chancery for a further reduction on their rents, in consequence of the agricultural depression and the very small prices obtainable for stock.

THIRTY YEARS.

Johnston, N. B., March 11, 1889.

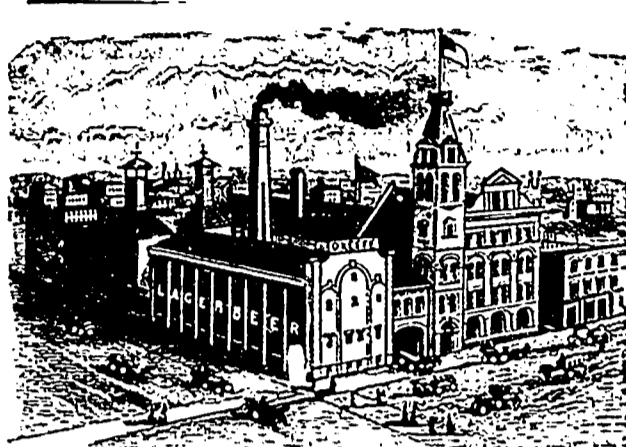
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A Story of a Bishop.

The following story is told about Bishop Kain:

One of the priests located in the most mountainous part of West Virginia was sadly in need of some sort of conveyance or animal with which to reach the remote parts of his parish. He was industrious and worthy of anything that could be given him, so the Bishop made him the seasonable present of a fine horse. To commemorate the circumstance the young priest named the animal after the donor, and thereafter "saddle the Bishop," "feed the Bishop," and "water the Bishop" became familiar phrases about the parochial residence. Some time after the children of the parish were ready for confirmation, and a day was fixed for this important event. The priest, who was the soul of hospitality, invited the principal official persons in the district to meet the Bishop at dinner after the ceremony. It was a sweltering day in midsummer, and just as the distinguished company sat down to dinner the door opened slowly and the priest's groom put his head in the room and whispered:

"Might I have a word with your reverence?"

"Oh, not now, Michael," said the priest with some show of annoyance. "Don't you see I am engaged with the Bishop?"

As the faithful servant showed no signs of departing, the priest said:

"Come to me after dinner."

"It will be too late then, your reverence," was the reply.

The Bishop, who had heard most of the dialogue, considerably suggested that Michael should be heard on the spot.

"Well, Michael," said the priest, "what is it?"

"It's an awful hot day, your reverence," answered Michael, "and I was thinking whether I oughtn't to throw a bucket of water on 'the Bishop.'"

Amazement followed consternation and then came explanations that caused a general laugh, in which the Bishop heartily joined.

Guizot on the Temporal Power.

Various writers, notably one in the *Contemporary Review*, have climbed out upon their metaphorical roofs and sounded an alarm. Pope Leo XIII. they aver, is abandoning the cause of the weak as a diplomatic measure, and catering to the strong, in order to gain temporal power—all of which, they conclude, means war with a large W. In connection with this slander it is interesting to quote the opinion of Guizot, whose anti-Catholic views can not be questioned. "I hope God will spare my life," he says, "long enough to see the confusion of the destroyers of the temporal sovereignty of the Pope." If such direful results as these alarmists predict as the consequence when the Holy Father shall have his own again, are really imminent, Guizot was not the wise judge that posterity has called him. These prophets of gory foreboding may "hang up their dreams," and go about their ordinary business. Leo XIII. is a follower of the Prince of Peace—*Ave Maria.*

A LIFE SAVED—Mr. James Bryson, Cameron, states: "I was confined to my bed with inflammation of the lungs, and was given up by the physicians. A neighbor advised me to try Dr. THOMAS' ELECTRIC OIL, stating that his wife had used it for a throat trouble with the best results. Acting on his advice, I procured the medicine, and less than a half bottle cured me; I certainly believe it saved my life. It was with reluctance that I consented to a trial, as I was reduced to such a state that I doubted the power of any remedy to do me any good."

At a meeting of the merchants and traders in Newry, it was resolved to run a steamer between Newry and Dublin, in consequence of the increased rates of the Great Northern Railway Company.

RAMONA.

A Story.

By HELEN JACKSON.

CHAPTER V.

The room in which Father Salvierdorra always slept when at the Senora Moreno's house was the south east corner room. It had a window to the south and one to the east. When the first glow of dawn came in the sky, this eastern window was lit up as by fire. The Father was always on watch for it, having usually been at prayer for hours. As the first ray reached the window, he would throw the casement wide open, and standing there with bared head, strike up the melody of the sunrise hymn sung in all devout Mexican families. It was a beautiful custom not yet wholly abandoned. At the first dawn of light, the oldest member of the family arose, and began singing some hymn familiar to the household. It was the duty of each person hearing it to immediately rise, or at least sit up in bed, and join in the singing. In a few moments the whole family would be singing, and the joyous sounds pouring out from the house like the music of the birds in the fields at dawn. The hymns were usually invocations to the Virgin, or to the saint of the day, and the melodies were sweet and simple.

On this morning there was another watcher for the dawn besides Father Salvierdorra. It was Alessandro, who had been restlessly wandering about since midnight, and had finally seated himself under the willow-trees by the brook, at the spot where he had seen Ramona the evening before. He recollected this custom of the sunrise hymn when he and his band were at the Senora's the last year, and he had chanced then to learn that the Father slept in the south-east room. From the spot where he sat he could see the south window of this room. He could also see the low eastern horizon, at which a faint luminous line already showed. The sky was like amber; a few stars still shone faintly in the zenith. There was not a sound. It was one of those rare moments in which one can without difficulty realize the noiseless spinning of the earth through space. Alessandro knew nothing of this; he could not have been made to believe that the earth was moving. He thought the sun was coming up apace, and the earth was standing still—a belief just as grand, just as thrilling, so far as all that goes, as the other; men worshipped the sun long before they found out that it stood still. Not the most reverent astronomer, with the mathematics of the heavens at his tongue's end, could have had more delight in the wondrous phenomenon of the dawn, than did this simple minded unlearned man.

His eyes wandered from the horizon line of slowly increasing light to the windows of the house, yet dark and still. "Which window is hers? Will she open it when the song begins?" he thought. "Is it on this side of the house? Who can she be? She was not here last year. Saw the saints ever so beautiful a creature!"

At last came the full red ray across the meadow. Alessandro sprang to his feet. In the next second Father Salvierdorra flung up his south window, and leaning out, his cowl thrown off, his thin gray locks streaming back, began in a feeble but not unmelodious voice to sing:

"O beautiful Queen,
Princess of Heaven."

Before he had finished the second line, a half-dozen voices had joined in—the Senora, from her room at the west end of the veranda, beyond the flowers, Felipe, from the adjoining room; Ramona, from hers, the next;

and Margarita and other of the maids already astir in the wings of the house.

As the volume of melody swelled, the canaries waked, and the finches and the linnets in the veranda roof. The tiles of this roof were laid on bundles of tule reeds, in which the linnets delighted to build their nests. The roof was alive with them—scores and scores, nay hundreds, tame as chickens; their tiny shrill twitter was like the tuning of myriads of violins.

"Singers at dawn
From the heavens above
People all regions;
Gladly we too sing."

continued the hymn, the birds corroborating the stanza. Then men's voices joined in—Juan and Luigo, and a dozen more, walking slowly up from the sheepfolds. The hymn was a favorite one, known to all.

"Come, O sinners,
Come, and we will sing
Tender hymns
To our refuge."

was the chorus, repeated after each of the five verses of the hymn.

Alessandro also knew the hymn well. His father, Chief Pablo, had been the leader of the choir at the San Luis Rey Mission in the last years of its splendour, and had brought away with him much of the old choir music. Some of the books had been written by his own hand, on parchment. He not only sang well, but was a good player on the violin. There was not at any of the Missions so fine a band of performers on stringed instruments as at San Luis Rey. Father Peyri was passionately fond of music, and spared no pains in training all of the neophytes under his charge who showed any special talent in that direction. Chief Pablo, after the breaking up of the Mission, had settled at Temecula, with a small band of his Indians, and endeavoured, so far as was in his power, to keep up the old religious services. The music in the little chapel of the Temecula Indians was a surprise to all who heard it.

Alessandro had inherited his father's love and talent for music, and knew all the old Mission music by heart. This hymn to the

"Beautiful Queen,
Princess of Heaven."

was one of his special favorites; and, as he heard verse after verse, he could not forbear striking in.

At the first notes of this rich new voice, Ramona's voice ceased in surprise; and, throwing up her window, she leaned out, eagerly looking in all directions to see who it could be. Alessandro saw her, and sang no more.

"What could it have been? Did I dream it?" thought Ramona, drew in her head, and began to sing again.

With the next stanza of the chorus the same rich barytone notes. They seemed to float in under all the rest, and bear them along, as a great wave bears a boat. Ramona had never heard such a voice. Felipe had a good tenor, and she liked to sing with him, or to hear him; but this—this was from another world, this sound. Ramona felt every note of it penetrating her consciousness with a subtle thrill like pain. When the hymn ended, she listened eagerly, hoping Father Salvierdorra would strike up a second hymn, as he often did; but he did not this morning; there was too much to be done; every body was in a hurry to be at work; windows shut, doors opened; the sounds of voices from all directions, ordering, questioning, answering, began to be heard. The sun rose, and let a flood of work-a-day light on the whole place.

Margarita ran and unlocked the chapel door, putting up a heartfelt thanksgiving to St. Francis and the Senorita, as she saw the snowy altar-cloth in its place, looking, from that distance at least, as good as new.

The Indians and the shepherds, and labourers of all sorts, were coming towards the chapel. The Senora, with her best black silk handkerchief bound tight around her forehead, the ends

hanging down each side of her face, making her look like an Assyrian priestess, was descending the veranda steps, Felipe at her side; and Father Salvierdorra had already entered the chapel before Ramona appeared, or Alessandro stirred from his vantage-post of observation at the willows.

When Ramona came out from the door she bore in her hands a high silver urn filled with ferns. She had been for many days gathering and hoarding these. They were hard to find, growing only in one place in a rocky canon several miles away.

As she stepped from the veranda to the ground, Alessandro walked slowly up the garden-walk, facing her. She met his eyes, and, without knowing why, thought, "That must be the Indian who sang." As she turned to the right and entered the chapel, Alessandro followed her hurriedly, and knelt on the stones close to the chapel door. He would be near when she came out. As he looked in at the door he saw her glide up the aisle, place the ferns on the reading desk, and then kneel down by Felipe in front of the altar. Felipe turned towards her, smiling slightly, with a look as of secret intelligence.

"Ah, Senor Felipe has married. She is his wife," thought Alessandro, and a strange pain seized him. He did not analyse it; hardly knew what it meant. He was only twenty-one. He had not thought much about women. He was a distant cold boy, his own people of the Temecula village said. It had come, they believed, of learning to read, and was always bad. Chief Pablo had not done his son any good by trying to make him like white men. If the Fathers could have stayed, and the life of the Mission have gone on, why, Alessandro could have had work to do for the Fathers, as his Father had before him. Pablo had been Father Peyri's right-hand man at the Mission; had kept all the accounts about the cattle; paid the wages; handled thousands of dollars of gold every month. But that was "in the time of the king;" it was very different now. The Americans would not let an Indian do anything but plough and sow and herd cattle. A man need not read and write to do that.

Even Pablo sometimes doubted whether he had done wisely in teaching Alessandro all he knew himself. Pablo was, for one of his race, wise and far-seeing. He perceived the danger threatening his people on all sides. Father Peyri, before he left the country, had said to him: "Pablo, your people will be driven like sheep to the slaughter, unless you keep them together. Knit firm bonds between them; band them into pueblos; make them work; and above all, keep peace with the whites. It is your only chance."

Most strenuously Pablo had striven to obey Father Peyri's directions. He had set his people the example of constant industry, working steadily in his fields and caring well for his herds. He had built a chapel in his little village, and kept up forms of religious service there. Whenever there were troubles with the whites, or rumours of them, he went from house to house, urging, persuading, commanding his people to keep the peace. At one time when there was an insurrection of some of the Indian tribes farther south, and for a few days it looked as if there would be a general Indian war, he removed the greater part of his band, men, women, and children, driving their flocks and herds with them, to Los Angeles, and camped there for several days, that they might be identified with the whites in case hostilities became serious.

But his labours did not receive the reward that they deserved. With every day that the intercourse between his people and the whites increased he saw the whites gaining, his people surely losing ground, and his anxieties deep-

ened. The Mexican owner of the Temecula valley, a friend of Father Peyri's, and a good friend also of Pablo's, had returned to Mexico in disgust with the state of affairs in California, and was reported to be lying at the point of death. This man's promise to Pablo, that he and his people should always live in the valley undisturbed, was all the title Pablo had to the village lands. In the days when the promise was given it was all that was necessary. The lines marking off the Indians' lands were surveyed, and put on the map of the estate. No Mexican proprietor ever broke faith with an Indian family or village thus placed on his lands.

But Pablo had heard rumours, which greatly disquieted him, that such pledges and surveyed lines as these were coming to be held as of no value, not binding on purchasers of grants. He was intelligent enough to see that if that were so, he and his people were ruined. All these perplexities and fears he confided to Alessandro; long anxious hours the father and son spent together, walking back and forth in the village, or sitting in front of their little abode house, discussing what could be done. There was always the same ending to the discussion—a long sigh, and, "We must wait, we can do nothing."

No wonder Alessandro seemed, to the more ignorant and thoughtless young men and women of this village, a cold and distant lad. He was made old before his time. He was carrying in his heart burdens of which they knew nothing. So long as the wheat-fields came up well, and there was no drought, and the horses and sheep had good pasture in plenty on the hills, the Temecula people could be merry, go day by day to their easy work, play games at sunset, and sleep sound all night. But Alessandro and his father looked beyond. And this was the one great reason why Alessandro had not yet thought about women in way of love; this, and also the fact that even the little education he had received was sufficient to raise a slight barrier, of which he was unconsciously aware, between him and the maidens of the village. If a quick warm fancy for any one of them ever stirred in his veins, he found himself soon, he knew not how, cured of it. For a dance or a game, or a friendly chat, for the trips into the mountains after acorns, or to the marshes for grasses and reeds, he was their good comrade, and they were his; but never had the desire to take one of them for his wife entered into Alessandro's mind. The vista of the future, for him, was filled full by thoughts which left no room for love's dreaming; one purpose and one fear filled it—the purpose to be his father's worthy successor, for Pablo was old now, and very feeble; the fear that exile and ruin were in store for them all.

It was of these things he had been thinking as he walked alone, in advance of his men, on the previous night, when he first saw Ramona kneeling at the brook. Between that moment and the present it seemed to Alessandro that some strange miracle must have happened to him. The purposes and the fears had alike gone. A face replaced them; a vague wonder, pain, joy, he knew not what, filled him so to overflowing that he was bewildered. If he had been what the world calls a civilised man he would have known instantly, and would have been capable of weighing, analysing, and reflecting on his sensations at leisure. But he was not a civilised man; he had to bring to bear on his present situation only simple, primitive, uneducated instincts and impulses. If Ramona had been a maiden of his own people or race he would have drawn near to her as quickly as iron to the magnet. But now, if he had gone so far as to even think of her in such a way, she would have been, to his view,

as far removed from him as was the morning star beneath whose radiance he had that morning watched, hoping for sight of her at her window. He did not, however, go so far as to thus think of her. Even that would have been impossible. He only knelt on the stones outside the chapel door, mechanically repeating the prayers with the rest, waiting for her to reappear. He had no doubt, now, that she was Senor Felipe's wife; all the same he wished to kneel there till she came out, that he might see her face again. His vista of purpose, fear, hope, had narrowed now down to that—just one more sight of her. Ever so civilised, he could hardly have worshipped a woman better. The mass seemed to him endlessly long. Until near the last, he forgot to sing; then, in the closing of the final hymn, he suddenly remembered, and the clear, deep-toned voice pealed out, as before, like the undertone of a great sea-wave, sweeping along.

Ramona heard the first note, and felt again the same thrill. She was as much a musician born as Alessandro himself. As she rose from her knees, she whispered to Felipe: "Felipe, do find out which one of the Indians it is has that superb voice. I never heard anything like it."

"Oh, that is Alessandro," replied Felipe, "old Pablo's son. He is a splendid fellow. Don't you recollect his singing two years ago?"

"I was not here," replied Ramona; "you forget."

"Ah, yes, so you were away; I had forgotten," said Felipe. "Well, he was here. They made him captain of the shearing band, though he was only twenty, and he managed the men splendidly. They saved nearly all their money to carry home, and I never knew them to do such a thing before. Father Salvierderra was here, which might have had something to do with it; but I think it was quite as much Alessandro. He plays the violin beautifully. I hope he has brought it along. He plays the old San Luis Rey music. His father was bandmaster there."

Ramona's eyes kindled with pleasure. "Does your mother like it, to have him play?" she asked.

Felipe nodded. "We'll have him up on the veranda to-night," he said.

While this whispered colloquy was going on the chapel had emptied, the Indians and Mexicans all hurrying out to set about the day's work. Alessandro lingered at the doorway as long as he dared, till he was sharply called by Juan Canita, looking back: "What are you gaping at there, you Alessandro! Hurry, now, and get your men to work. After waiting till near mid-summer for this shearing we'll make as quick work of it as we can. Have you got your best shearers here?"

"Ay, that I have," answered Alessandro, "not a man of them but can shear his hundred in a day. There is not such a band as ours in all San Diego County; and we don't turn out the sheep all bleeding, either; 'you'll see scarce a scratch on their sides.'"

"Humph!" retorted Juan Canito. "Tis a poor shearer, indeed, that draws blood to speak of. I've sheared many a thousand sheep in my day and never a red stain on the shears. But the Mexicans have always been famed for good shearers."

Juan's invidious emphasis on the word "Mexican" did not escape Alessandro. "And we Indians also," he answered, good-naturedly, betraying no annoyance; "but as for these Americans, I saw one at work the other day, that man Lomax, who has settled near Temecula, and upon my faith, Juan Can, I thought it was a slaughter-pen, and not a shearing. The poor beasts limped off with the blood running."

Juan did not see his way clear at the moment to any fitting rejoinder to this easy assumption, on Alessandro's part, of the equal superiority of Indians and Mexicans in the sheep-shearing

art; so, much vexed, with another "Humph!" he walked away; walked away so fast that he lost the sight of a smile on Alessandro's face, which would have vexed him still further.

At the sheep-shearing sheds and pens all was stir and bustle. The shearing shed was a huge caricature of a summer house—a long, narrow structure, sixty feet long by twenty or thirty wide, all roof and pillars; no walls; the supports, slender rough posts, as far apart as was safe, for the upholding of the roof, which was of rough planks loosely laid from beam to beam. On three sides of this were the sheep-pens, filled with sheep and lambs.

A few rods away stood the booths in which the shearers' food was to be cooked and the shearers fed. These were mere temporary affairs, roofed only by willow boughs with the leaves left on. Near these, the Indians had already arranged their camp; a hut or two of green boughs had been built, but for the most part they would sleep rolled up in their blankets on the ground. There was a brisk wind, and the gay-coloured wings of the windmill blew furiously round and round, pumping out into the tank below a stream of water so swift and strong that, as the men crowded around, whetting and sharpening their knives, they got well splattered, and had much merriment pushing and elbowing each other into the spray.

A high four-posted frame stood close to the shed; in this, swung from the four corners, hung one of the great sacking bags in which the fleeces were to be packed. A big pile of these bags lay on the ground at the foot of the posts. Juan Can eyed them with a chuckle. "We'll fill more than those before night, Senor Felipe," he said. He was in his element, Juan Can, at shearing times. Then came his reward for the somewhat monotonous and stupid year's work. The world held no better feast for his eyes, than the sight of a long row of big bales of fleece, tied, stamped with the Moreno brand, ready to be drawn away to the mills. "Now, there is something substantial," he thought; "no chance of wool going amiss in market!"

(TO BE CONTINUED)

AT DEATH'S DOOR—DYSPEPSIA CONQUERED—A GREAT MEDICAL TRIUMPH.—GENTLEMEN.—My medical adviser and others told me that I could not possibly live when I commenced to use Northrop & Lyman's VEGETABLE DISCOVERY for Dyspepsia. My case was one of the worst of its kind. For three years I could not eat meat and my weight decreased from 219 to 119 lbs. All the food I took for thirteen months previous to taking the VEGETABLE DISCOVERY consisted of milk. I am now entirely cured and have regained my usual weight, can eat anything with a keen relish and feel like a new man. I have sold over thirty dozen VEGETABLE DISCOVERY since it cured me, as I am well known, and people in this section know how low I was, and thought I could not possibly be cured. They are eager to try this grand medicine. It certainly saved my life, as I never expected to recover when I first commenced using it. I am not exaggerating anything, but glad to be able to contribute this testimonial, and trust it may be the means of convincing others of its merit as a certain cure for Dyspepsia.

Signed, JEAN VALCOURT, Wotton, P.Q. General Merchant.

Head-Constable MacMecamin, Clontarf, has been appointed to the charge of John street, station, Limerick, to fill the vacancy created by the resignation of Head-Constable Phelan.

The landlords of one or two large properties in West Clare have been taking the preliminary proceedings for carrying out evictions in that district. With this view, notices under the "Eviction made easy" clauses have been issued against several tenants, and have been prominently posted in the club houses in the rural districts. The ejections were obtained over three months ago, and now, at the worst period of the year for the tenants, the dreadful prospect of the workhouse or the roadside is to be offered them.

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Tears on Thy Sacred Face,
My God,
Long sorrow told by tears!
A wreath of torture crowns at last
The agony of years.
Thy glory dimmed, Thy beauty fled,
Thy tender touching grace
Beams on us now no longer here,
O sacred, suffering Face.

Unclose Thy weary eyes,
My God;
Bow down Thy weary head;
Over the souls that prostrate lie,
Thy precious Blood be shed,
O royal flood! O golden flood!
Of faith, of hope, of grace!
Bless Thou the hearts and eyes that seek
Thy Sacred, Suffering Face.
—To the Holy Face of Christ.

THE SOCIAL CONDITIONS OF LABOR.

By Dr. Gould.

The most important article in the magazines this month is Dr. Gould's on "The Social Conditions of Labour," in the *Contemporary*. Dr. Gould is the able American Professor who has devoted the last three years to the study of the social conditions of the Old World for the information of the Department of Labour at Washington. Seated at Paris with several assistants, he has had unrivalled opportunities for putting his finger on the pulse of the industrial world, and in this invaluable paper of his he has laid the foundations of a new science, or at any rate of a new way of looking at the whole social-economic question. In this paper, which is crammed full of statistics, he has embodied the results of his examination of the actual budgets of living collected from thousands of working men in America, and hundreds in Europe. He takes certain groups of industries, such as mining, iron-working, steel-making, and subjects those who are employed in these industries to a close analysis. He takes the family as the unit, and first of all endeavours to point out what is the normal size of family in England, America, Belgium, and Germany. Then he inquires into the size of the house in which the family makes its home. The next point is the total earnings of the family, carefully distinguishing between the earnings of the husband and the rest of the income. Having ascertained how much comes in as the income of the family, he proceeds to analyse it under the heads of rent, food, clothing, books and newspapers, alcoholic drinks, tobacco, and other expenditure, showing what surplus remains after the surplus has been spent.

In the coal mining industry in Europe the proportion of persons buying books and newspapers is 12 per cent. higher than that amount in the United States, although the average sum per head spent by the American miner is six shillings a year higher than that of Europe. It is also notable as indicative of the superior sobriety of the American miner that only 60 per cent. use alcohol, while 83 per cent. of the European miners are as yet innocent of a temperance pledge. The proportion among steel workers is much lower, being only 38 per cent. in America and 53 per cent. in Europe. The lowest average in tobacco is obtained by the steel workers of Europe; only 51 per cent. are said to use it, while 89 per cent. of the European coal miners smoke, or snuff, or chew.

The size of the average family in Europe is higher than that in America, but the difference in the number of members of the family is not so great, except with the bar-iron and steel workers, as might be expected. As a rule the total of a husband's earnings only average from 74 to 89 per cent. of the total earnings of a family.

WANTED A NORMAL SOCIAL STANDARD!

What Dr. Gould is after is an attempt to draw up what he considers to be a just social standard. The first condition of a true economic basis for

society is that the earnings of the husband alone should be sufficient to support the family. The desertion by mothers of the home for the factory is, in his opinion, a fundamental factor of modern social discontent. Yet it is only in two cases, those of the bar-iron and steel manufactures in the United States, that the family can be supported without the addition of the earnings of the wife or the children. The second element upon which Dr. Gould insists is that the family must have sufficient food. Here the American has the advantage of the European. The price of bread is lowest in England, lower even than in America; but the family of the American is better nourished than that of a worker in any other country. But if the American spends more on food, he spends less on drink. In Europe the publican received three fifths as much as the landlord, and if the European worker would become teetotal he could add two more rooms to his home.

THE REACTION AGAINST THRIFT.

The American, Dr. Gould thinks, does not save as much, and he is not sorry for it. Dr. Gould's paper is notable indeed as giving expression to the first distinct protest against the doctrine that thrift is one of the greatest of the virtues. He thinks that the practice of saving may sometimes prevent the civilization of the toiler, and is therefore morally and industriously bad. One of the most intelligent manufacturers, says Dr. Gould, that he ever met, told me a few years ago that he would only be too glad to pay higher wages to his work-people if they would only spend their money instead of hoarding it, for the ministering to new wants begets others. For a working man to save to any considerable extent he must build up his surplus at the expense of some of his children.

THE RESULT OF AMERICAN LIFE.

When Dr. Gould comes to compare the statistics which he has collected concerning the foreign working man at home and the foreign working man in America, he is rather startled to discover that the average working man of American birth in the classified trades earns less than the Briton or the German. When the Briton goes to America he increases his family, lives in a bigger house for which he pays much more rent, eats more food, spends much more on his clothes, but spends almost the same amount on books and newspapers, though he cuts down his expenditure on drink from 5 per cent. of his income to 3-6, and his expenditure on tobacco from 2-6 per cent. to 1-7. The greatest change in the consumption of alcohol takes place when the Frenchman goes from France to America. In France he spends 1-8 per cent. of his income on alcohol, whereas in America he only spends 6 per cent. The home-bred American only spends 2-9 per cent.

The average income of a family in Europe in the selected industries is £94 a year, whilst in the United States it is £124. The average saving is £6 11s. 6d. in Europe against £13 5s. in America. Dr. Gould mentions a curious fact when he analyses Britons into English, Scotch, Welsh, and Irish. At home, measured by their earnings and their standard of living, the Scotch are the first, the English ranking second, the Welsh third, and the Irish last. In America, the Scotchman keeps the lead, but the second place is taken by the Irishman, the third by the Welsh, while the Englishman comes last.

CHEAP LABOR COSTS MOST.

I have not space to follow Dr. Gould into his analysis of the relation between the earnings of the working man, the labor cost, and the total cost of production, but I note that he is quite satisfied that higher daily wages in America do not mean a corresponding enhancement of labour cost to the manufacturer. This is not due to the more perfect mechanical agencies in America,

for in the establishments selected for comparison the appliances in England were quite as good as those in the United States. The real explanation he believes to be that greater physical force will be the result of superior nourishment, and the combination of superior intelligence and skill makes the working man in America more efficient. In other words, the higher the standard of living on the part of the workman, the better the output, and the greater the benefit to the employer. Thus we arrive at the conclusion that, instead of the race being to the cheapest, it is likely to be to the dearest, for it seems to be an economic law, that good feeding and high wages pay in the long run. In Dr. Gould's words, "Instead of a Ricardian regime, where the wages of labour become barely sufficient to permit the sustenance of health and the reproduction of kind, it looks as if the world's industrial supremacy would pass to those who earn the most and live the best." So we are not going to be eaten up by the Chinese after all.

There is an article in the *Fortnightly*, by David F. Schloss, which may be read with profit in connection with Dr. Gould's report. Mr. Schloss's conclusion is practically the same as Dr. Gould's—that if you want to cheapen commodities you must increase the wages of those who make them. Mr. Schloss says:

It must be clear that the true line of deliverance for our English industries, hard-pressed as these industries unquestionably are by foreign competition, is to be found in the augmentation rather than in the diminution of the wages of English labour. Of all conceivable ways of combating foreign competition, the lowering of the English wage-standard would be the very worst.—*Review of Reviews*.

On Slander and Detraction.

There is one circumstance attending the sin of slander which renders it peculiarly injurious—the difficulty of calculating the ill effects produced by it. When once you have uttered the words of slander, it is no longer in your power to stop their progress; they travel from one to another into general circulation. "Behold," says the Apostle, "What a great fire a little spark kindleth!" How many are the griefs caused by false or exaggerated reports! how many the peace of families be destroyed by them! The discord and quarrels in neighbourhoods may frequently be traced to the malignant source. The misrepresentations of detraction have even caused friends to arm themselves against one another, and murder has been the consequence. Many are the individuals who owe their ruin to the thoughtless and ill-natured discourse of their neighbours.

Figure to yourself that you may be the cause of these calamities, and what must be your feelings of remorse! Many persons are the cause of them. Check, then, early, your inclination to evil-speaking, and slander, lest you may have to reproach yourself with the most bitter reflections on the misery you have caused.

With pure, vigorous blood coursing through the veins and animating every fibre of the body, cold weather is not only endurable but pleasant and agreeable. No other blood medicine is so certain in its results as Ayer's Sarsaparilla. What it does for others it will do for you.

Mr. James C. Bell, solicitor, died at his residence, The Mall, Armagh, on February 7th, after a long illness. The deceased was originally a barrister, but became a solicitor, and practiced with great success in Dungannon and Armagh.

We also regret to announce the death of Mrs. Garvey, wife of Mr. John Garvey, of Johnstown, which sad event took place on January 10th. The deceased was a lady whose many good qualities were highly appreciated by a wide circle of friends. Mrs. Garvey was only 37 years of age, and leaves five young children to mourn her loss.

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Why shouldst thou fill to-day with sorrow
About to-morrow,
My heart?
One watches all with care most true;
Doubt not that He will give thee, too,
Thy part.

Only be steadfast; never waver,
Nor seek earth's favor,
But rest;

Thou knowest what God wills must be
For all his creatures, so for thee.
The best.

ST. LAWRENCE O'TOOLE.

Lecture of Rev. E. B. Brady.

The following lecture was delivered, recently, by the Rev. Edward B. Brady, C. S. P., at the rooms of the Gaelic Society, New York, as one of the regular course arranged by the Historical Section of the Society. The Rev. lecturer said:—

LADIES AND GENTLEMEN—The periods of the introduction of Christianity into Ireland, of the invasion of the Danes, of the Norman Invasion, and of the introduction of Protestantism, are all salient points in Irish history. Great wars, troubles, and sorrows were connected with these periods, and darkness was upon the land of Erin. With each of these events the name of a great ecclesiastic is intimately associated. The name of St. Patrick, Apostle of Ireland, and first Bishop of Armagh, is associated with the conversion of Ireland to Christianity; the name of Malachi, also Bishop of Armagh, is associated with the resurrection of Ireland from the ruin brought about by the invasion of the Danes; the name of St. Lawrence O'Toole, Archbishop of Dublin, is intimately associated with the Norman invasion of Ireland; and the name of Oliver Plunkett is closely connected with the period that witnessed the introduction of Protestantism.

The subject of my address this evening is one of these celebrated ecclesiastics; and, after St. Patrick himself it seems to me, there is none who should awaken so much gratitude and such a fond remembrance in the Irish heart as St. Lawrence O'Toole. His very name is a sweet sound in the Celtic ear. His intense devotion to his native land awakens patriotism in every Irish heart. St. Lawrence O'Toole occupies the foreground of a great historical picture, which every true artist loves to contemplate—a picture with the lakes and mountains of Glendalough in the background, with the Norman knights and mail-clad warriors in the foreground, and poor distracted Erin at its side. Such is the vision that presents itself as we recall the life of St. Lawrence O'Toole. He played a most important part in one of the most momentous periods in the history of the country. We need only fill in the outlines of this picture with some touches of national and local coloring, and we have St. Lawrence O'Toole as he appeared to his countrymen in the latter part of the 12th century. The first pictures of St. Lawrence O'Toole in Irish history is characteristic of the times in which he lived. When only a boy of ten years of age, he first appears before us on the pages of his story; we find him to be a hostage for his father's fealty in the hands of Diarmuid McMurrough, King of Leinster. He was treated more like a prisoner and a slave, at this tender age, than like what a hostage in those days was supposed to be; and his father, in order to relieve him from further suffering, placed him in the hands of the Church, and put him under the protection of the Abbott of Glendalough, in the great sanctuary of St. Kevin; and he adopted there a monastic life. His progress in learning and in virtue was so great, that at the age of 25 he was elected to the high position of Abbot of the famous monastic institution of Glendalough.

He ruled with such wisdom and success, that when, a few years later, the See of Dublin became vacant, they could find none more fit for the Metropolitan See, than the Abbot of Glendalough. So, he was nominated Archbishop of Dublin, in one of the most trying periods in the history of the capital. He was forced to leave the seclusion of picturesque Glendalough, to battle with the world; for the lot of an Archbishop was one of suffering and sorrow. The political and social state of Ireland was most deplorable. The authority of the Ard-Righ, or High King, was rarely heeded; every petty king was at liberty to make war on his neighbours; there was no national unity, no stability, no sense of country or of common cause, and it seemed as if the internal dissensions of the country were enough to destroy its prospects without any foreign invasion. I am not one of those who want to emphasize the dark shadows on the pages of Irish history; and while I insist upon it, as everybody must, that the condition of Ireland was sad in the extreme, yet it was no worse than that of many other countries. We find, in the "Annals of the Four Masters," that there was such a continual repetition of assaults, murders, and assassinations, as to give the idea that scarcely a man in Ireland died a natural death at this period. Yet it was no worse than the state of England during the Heptarchy, or, later, during the "Wars of the Roses;" not more than that of France, or that of Germany in the "Thirty Years War"; but, the condition of Ireland was bad enough, the Lord knows.

In the midst of this strife and bloodshed, St. Lawrence O'Toole was called to assume the authority of Archbishop of Dublin, and found himself in the centre of all the national politics and social life of his time. His first effort after becoming Archbishop, was to get the princes and chieftains of Erin to unite for their common country and a common cause. He labored at this continually, but his success was only partial. The recognition of Roderick O'Conor as Ard-Righ, seemed to end the struggle for the sovereignty; but the others still kept up their feuds. This was the state of things when Diarmuid McMurrough profaned the home of the Prince of Breffni, and kindled the flame that was to destroy Ireland. He carried off the wife of O'Rourke; all Ireland, in indignation at his perfidy, waged war upon McMurrough, and banished him from the kingdom. McMurrough, to avenge himself, induced Strongbow, Earl of Pembroke to invade Ireland. The invitation was willingly accepted, and they landed in Wexford, in 1169. Diarmuid McMurrough, the Judas of his country, gave his daughter in marriage to Strongbow, and made him his heir. Strongbow asserted his right to the throne of Leinster, seized Ossory, and advanced towards towards Dublin. It was then that St. Lawrence O'Toole sought to implant in the other Irish Kings a national spirit, and tried to rally the Irish forces to make a bold defence of his primal city against the Anglo-Normans. In this his success was not complete. There was too much disunion, too much want of cohesion, too little sense of organization among the clansmen, to meet an enemy so well commanded and led as were the Norman hosts. Strongbow captured Dublin, and went to butcher its inhabitants. Then St. Lawrence O'Toole came out, cross in hand, and by his power and his presence stopped the ruthless hands of Strongbow and his soldiers, and saved a portion, at least, of his flock from destruction. Though Dublin was captured, and his own Cathedral church was in the hands of the invaders, the Archbishop was not discouraged. He made every effort to bring the warring chieftains to peace,

and to induce them to recognize that they had a common cause and a common country to fight for; and through his exertions another Irish army was raised, and advanced to re-capture Dublin. The Norman hosts advanced to meet them. Here again superior discipline won, and the Norman armies finally got possession of the east coast of Ireland. Henceforth St. Lawrence O'Toole could do nothing, except to make appeals to Strongbow for his suffering people. Little heed was paid to the Archbishop's remonstrances; and he finally decided that he must bring their case before the King of England. He went to England on a mission of peace, hoping to extract some concessions for the people. Henry II., who was on the throne, and who had instigated the murder of Thomas a Becket, was not likely to give a kind reception to the Irish Bishop. He received him with coldness and disdain and refused to make any concessions to the Irish people. This mission nearly proved fatal. We are told that when St. Lawrence O'Toole was ascending the steps of the altar to celebrate Mass, at the shrine of St. Thomas, a ruffian struck him a fearful blow, and felled him to the ground. It was this incident, no doubt, that made the "Annals of the Four Masters" make the statement that St. Lawrence was a martyr.

After his return from this mission to England, he was summoned to Rome, to take part in the General Council of Lateran. The Irish Archbishop by his learning, wisdom, and devotion, won the admiration of the Prelates, and of the Pope himself, who took him into his confidence and showed him every expression of his regard and sympathy.

On his return from Rome, after a long absence, St. Lawrence found his people in all the miseries that were entailed by a state of war and famine. He sold everything in his possession for the relief of the poor, and often gathered in the little ones whom he tended with his own hands. He became as renowned for his charity as he had been for his patriotism. The condition of things became so deplorable, that St. Lawrence made up his mind to seek redress once more from the King of England. When he reached England, he found that the King was on the eve of starting for Normandy, and St. Lawrence, in his zeal and devotion to the cause of his country, followed the King across to Normandy. Henry II. at length relented, when he saw the love and devotion of the Bishop, and at last received him, and granted nearly every concession that he asked for. After his return he succeeded in concluding a peace between Roderic and the other Irish princes; and for a season, at least, the country was comparatively tranquil.

But this was the last service St. Lawrence was destined to perform for his country. He was seized with a fatal illness. He felt the hand of death upon him, and in order to prepare to meet his summons, he went to the Abbey of Eu, and there prepared his soul to meet his God. The annals of that Abbey tell us how the great Irish Archbishop spent the last days of his life. When he had received the last Sacraments, it was suggested to him that he should make his will. "Will!" said he; "do you ask me to make a will? I thank God I have not a penny in the world to give to anybody."

Everything that he ever had he gave to the poor: he had nothing but the cross that he wore on his breast. The next day, the 4th of November, 1180, St. Lawrence died; died far away from the land he loved and served so well. Thus one of the noblest and truest sons of his race found his resting-place. In life and in death he loved his native land. The sanctity of St. Lawrence was not

passed unheeded, for he was canonized and placed on the altars of the Universal Church.

Such, in brief, is the sketch of the life and labors of St. Lawrence O'Toole. He was certainly one of the greatest patriots the Irish race has ever had; and he was also one of the greatest Saints. His name stands in the front rank in Irish history. We find in him all the noblest qualities of man—great charity, patriotism, and intense devotion to every interest of his native land. And though Ireland may have had as true and devoted defenders as St. Lawrence, I may say with certainty that Ireland never had a holier champion than the Archbishop of Dublin; though for the matter of that, I may say that all the great saints of Ireland were ardent patriots. St. Patrick at once identified himself with the nation, and espoused its cause before the world; St. Columbanus was the most intense Irishman on record; and the picture of St. Columkille, in the island of Iona, looking across the sea to the Island of his birth and of his love, and longing once more to tread the shores of his motherland, is one of the most touching in the whole history of our country. And St. Columbanus, when he knew he never would set foot on those shores, sighed, if it were possible, to have his bones laid to rest in the native land he loved. His disciple, St. Gall—and, for the matter of that, all the Irish monks and missionaries who were living as "Exiles of Erin," were the first men who felt the bitterness of living in a strange land.

Had the Irish taken the advice of St. Lawrence, the Normans would never have obtained a footing in Ireland. But they continued their feuds; and ruin and disaster were the consequences. How many failures will it take to teach the Irish people that there is strength only in union, and by union only can they hope to secure victory? Every enemy of the Irish people, from Strongbow to Salisbury, has followed the one policy of "divide and conquer;" and the foolish sons of Erin allowed themselves to be divided—and defeated. But though the dissensions of men may postpone for a time the final triumph of right, the national spirit of Ireland still lives, and lives with a purpose, and that purpose shall be realized as inevitably as the march of time—as inevitably as the will of the Eternal God.

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Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Billiousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

For Sale by all Dealers.

T. MILBURN & CO., Proprietors, Toronto.

Ancient Order of Hibernians.

A very successful meeting of Div. No. 1, A. O. H., was held in Temperance Hall on Feb. 5th, at which ten members were initiated and four applications received.

THE ADDRESS.

SIR.—Your Brothers, and their name is legion, cannot permit you to retire from office without a direct Expression of their esteem and regard.

Br. McLean, although taken by surprise, made a very suitable reply.

The following resolution was passed at the regular meeting of Div. No. 1, A. O. H., held on the 5th instant:

Whereas we, the members of Div. No. 1, A. O. H., having heard with sincere regret of the death of the beloved child of our esteemed brother, P. Nolan:

Be it resolved, that we render to Bro. Nolan and wife, our heartfelt sympathy in the sad affliction that it has pleased Almighty God to visit them with, and pray that He will give them the grace to bow with humble submission to His Holy will.

Be it further resolved that a copy of this resolution be sent to the bereaved parents spread on the minute book and forwarded to THE CATHOLIC REGISTER and the Catholic Record for publication.

F. McKeague, Rec. Sec'y.

North American Life.

The attention of our readers is specially directed to the annual report of the North American Life Assurance Company, which appears on another page of this issue.

THE MARKETS.

TORONTO, February 8, 1893.

Table with 3 columns: Commodity, Price per unit, and another price column. Includes items like Wheat, Barley, Oats, Peas, Dressed hogs, Chickens, Butter, Eggs, Parsley, Asparagus, Radishes, Carrots, Potatoes, Beets, Apples, Hay, and Straw.

LIVE STOCK MARKETS.

TORONTO, Feb. 7.—There was a very good market at the Western cattle yards this morning, and all things considered business was fairly brisk.

CATTLE.—Prices for the best ranged from 3 1/2 to 4c per pound; a few picked lots were sold at 4 1/2c, but this was in no sense a representative price.

from 3 1/2 to 3 3/4 was about the average, and inferior brought from 2 1/2 to 3c.

SHEEP AND LAMBS.—We had 287 here, just about enough for the demand; if anything lambs were a little weaker, but were still quotable at from \$3.50 to \$5.25 each.

CALVES.—Less than one dozen came in, mostly very poor specimens, anything like good calves will sell at good prices, as there is much enquiry.

HOGS.—Only 113 were here, and they were caught up at once at strong but unchanged quotations.



A Happy Orphan.

In our orphan asylum here there is a 15-year-old child that had been suffering for years from nervousness to such an extent that she oftentimes in the night got up, and with fear depicted on every feature and in a delirious condition, would seek protection among the older people from an imaginary pursuer and could only with great difficulty be again put to bed.

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

KOENIG MED. CO., Chicago, Ill. Sold by Druggists at \$1 per Bottle. 6 for \$5. Large Size \$1.75. 6 Bottles for \$10.



South-West Corner Yonge and Queen

Stars are not seen by Sunshine.

THE genuine bargains of this store's Special Sale are as sunshine to shoppers, and so clear and distinct that everyone may see them.

You've not often seen as large a line of flannelettes, nor as remarkable in value.

- Flannelettes, 6, 8 1/2, 10, 12 1/2; special line at 10c, original price 12 1/2c. Gingham Shirtings, 6 1/2, 9, 10, 11 1/2, 12 1/2c. Tickings, 10, 12 1/2, 15, 20, 25c; special line at 15c, extra heavy cloth, worth 20c. Canton Flannels, 6 1/2, 8 1/2, 10, 12 1/2, 15, 17 1/2, 20c. White and Cream Saxony Flannel, all widths, from 20c to \$1. Special line 36 in. Cream Saxony, 55c, worth 80c. Elder Down Flannels in checks, beautiful colorings, suitable for children's cloaks, worth 85c, for 50c. Grey Flannels, full range, 15, 20, 25, 30, 35c; light and dark shades; plain and twill.

All our furs are broken in price, badly, while assortment is little broken yet. Besides, remember, furs are not bought for one season only.

- Black Coney Capes, \$5, \$5.50. Am. Opossum Capes, \$8. Grey and Blue Opossum, \$10. Russia Sable Capes, \$15. Alaska Sable Capes, \$30. Black Coney Storm Collar, \$2.50. Black Coney Muffs, \$1.50. Grey and Blue Opossum Collars, \$3. Grey and Blue Opossum Muffs, \$2.50. Russian Sable Collars, \$8. Russian Sable Muffs, \$5. Alaska Sable Collars, \$10, \$11.75. Alaska Sable Muffs, \$8.50. Children's Grey Lamb sets, \$7.75. Fur Trimmings to match. Seal toe Muffs, \$1.50. Seallette Collars, \$2.50.

R. SIMPSON,

S. W. corner Yonge and Queen streets, Toronto. Entrance Queen St. TORONTO. Store Nos. 174, 176, 178 Yonge street, 1 and 3 Queen street West.

J. SUTCLIFFE & SONS.

182-184 DRY GOODS, YONGE ST. 123 CLOTHING, KING ST. E.

ACCOMPLISHING OUR AIM.

Concentration of Energy and Capital.

A GRAND FORWARD STEP.

We have leased the building on Queen street running back to the rear of our Yonge street store, and propose about 1st March moving our King street clothing and furnishing stock to it.

IN THE MEANTIME, to reduce our stock and save expense of moving, we will sell Clothing and Furnishings at reduced prices from now until 1st March.

A. McARTHUR, Jr.

COAL AND WOOD.

BEST HARD AND SOFT COAL

At Lowest Prices.

Wood Cut and Split by Steam Machinery delivered to all parts of the city.

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Full Classical, Scientific, and Commercial Courses.

Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition, \$150 per year. Day pupils \$28.00. For further particulars, apply to

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R. H. LEAR & Co's.

19 & 21 RICHMOND ST. WEST.

Without a doubt the time to buy.

The Bennett Furnishing Co., of London Ont. make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts.

We have for years past been favoured with contracts from members of the clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution.

GRATEFUL-COMFORTING. EPPS'S COCOA

BREAKFAST-SUPPER. "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition and by a careful application of the fine properties of well selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills."