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# The Catholic Register.

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

VOL. III.—No. 7.

TORONTO, THURSDAY, FEBRUARY 14, 1895.

PRICE 5 CENTS.

## HON. WM. HARTY.

Commissioner of Public Works

An event which goes very far to prove that the old prejudices against Catholics are wearing off more and more, and that their right to a full share in the conduct of our political institutions is more and more liberally conceded, was the election the other day of Hon. Wm. Harty in the City of Kingston. The contest, like the



one which preceded it, was made bitter by those who sought to make Mr. Harty suffer because of his religion. Happily the good sense of the community prevailed and Mr. Harty who enjoys a very exceptional degree of personal popularity was returned by a handsome majority.

Mr. Harty has been a very successful business man. He has been connected with a number of large enterprises in each of which he added to his reputation as a capable administrator of affairs.

It was the widespread recognition of his ability as a successful administrator combined with his many personal attributes which ensure popularity, that marked Mr. Harty as one who could, if he chose, take a leading part in any sphere of public usefulness. When the late Hon. C. F. Fraser became so weakened in health as to be unable longer to carry on the vast work entailed upon him by his department, Mr. Harty was by common admission looked upon as his successor. After Mr. Fraser's retirement from the office of Commissioner of Public Works for the Province of Ontario Mr. Harty was taken into the cabinet and took up the duties of that office.

It will be no light undertaking, indeed, to live up to the high record for capacity, firmness and integrity, attained by Mr. Fraser; but difficult as it may be, the ever altering circumstances will find in Mr. Harty a man whose probity of character and alertness of intellect will meet the high expectations of his friends, more especially of those Catholics of whom he is, in a special sense, the representative.

## JUSTIN MCCARTHY.

Appeals to the Irish People

Justin McCarthy, M. P., chairman of the Irish Parliamentary party issued, on the eve of the new parliamentary session, the appended appeal to the Irish people:

The session which is about to open will be one of decisive influence upon the future of the Irish cause. One of its first tasks will be to amend Mr. Gladstone's Irish land legislation in many vital particulars in which the purpose of the Act of 1881 have been frustrated by means of legal subtleties and partisan administrations. Overburdened as the Irish farmers are by rent fixed upon their own improvements, by seasons of failure and low prices in almost every article of their stock and produce, and by the ruinous and constantly increasing pressure of foreign competition, immediate legislative relief is a matter of life and death to the Irish agricultural population. Inasmuch as the necessity for the promised Land Bill presses with equal urgency on the Protestant farmers of Ulster, it is unlikely that the House of Lords will venture to withhold the relief which they denied last session to the evicted tenants of the South. Both the necessity and the opportunity for a measure founded on the report of Mr. Morley's committee are therefore, matters of paramount interest to the Irish people. The approaching session will also probably be the last before the appeal to the country. On its work and history will depend to a large extent the result of that appeal. If the Home Rule Government, with its slender majority, is to be enabled to put down Unionist obstruction and make its appeal to the country, under the most favourable circumstances, against the present iniquitous powers of the House of Lords, the daily, nightly, and almost hourly attendance of the Irish party in its full strength at Westminster will be more than ever the first condition of the triumph of the Irish cause at the general election. That we may be able to ensure this unremitting attendance, it becomes necessary for me, in the name of the Irish party, to make an earnest appeal to our fellow-countrymen, whose battle we are fighting, in whose confidence alone lies our influence and strength, and to whose generosity we have never looked in vain for the sustenance of an independent and vigilant Irish representation in face of the power and wealth arrayed against us.

I make that appeal in circumstances of urgency, and with the fullest confidence that the generosity and wise patriotism which has impelled the Irish people so often before to give an example to all the democracies of the world in political self-support, will also impel them to rise to the demands of the present eventful crisis in the history of Ireland.

The position of our kindred in America and Australia, in times of deep industrial depression, does not permit us to hope for any considerable or adequate assistance from them at the present moment.

In addition to the maintenance of the party in undiminished strength at Westminster throughout the session it will be necessary for us to undertake an active and costly political propaganda all over Great Britain if we are

to combat effectively the misrepresentation with which an organization of unlimited financial resources is inundating the British constituencies in view of the general election. For all these reasons, then—to ensure the passing of the Land Act that will make an adequate reduction of the rental of Ireland, to again press forward the bill for re-establishing the evicted tenants in their homes, and to prepare the way for a speedy appeal to the country under circumstances that will offer the best hope of stripping the House of Lords of that veto which now alone stands between us and the establishment of an Irish parliament and a domestic Government of Ireland—I appeal with confidence to our fellow-countrymen at this momentous time to furnish us with the means of sustaining a party whose only ambition at Westminster is to secure happiness and self-government for our people, and upon whose continued unity and incessant energy it depends whether we shall in our day see the end of the dreary and heart-breaking story of Ireland's sufferings and wrongs.

JUSTIN MCCARTHY.

### Church and State.

Rev. Dr. Augustine F. Hewitt, Superior General of the Paulist Fathers, in the next issue of the Catholic World will answer the critics of the late encyclical of Pope Leo XIII. He will say: "We do not cherish any absurd wish that the United States, or any single State, should establish the Catholic religion. There is none so insane as to conspire and plot to bring about the realization of such an impossible scheme. It is true that the Pope says that the Church would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authorities."

"Such a state of religious unity and harmony we must, of course regard as desirable, but it is only ideal, and there is no practical utility in speculations upon the happy effects it might produce. "We have no doubt that it would be the greatest possible blessing to the nation, even in temporal and worldly sense, if all or a majority of its citizens were to embrace the Catholic religion and live according to its precepts and rules. It is our duty and our right to strive for this end; but only by argument, persuasion, example and moral means.

"Our greatest jurists have declared that this is a Christian country. Sunday is recognized and its observance protected by law. Thanksgiving and fast days are proclaimed by authority. Chaplains are appointed in Legislatures, in the army and navy. Colleges under control of ecclesiastics and institutes of charity have been liberally aided, and among these have been some institutions under the direction of Catholic authorities. There is nothing in this policy which is un-American. It would be contrary to the spirit and letter of our laws to favor one denomination above others.

"It is un-American for the State to ally itself with the sect of the secularists, and to discriminate against religious societies as co-workers in the cause of religion and morality. This is not the legitimate separation of State from Church, but hostility of State against Church."

## IRELAND.

Sexton, Dillon and Healy on Current Topics

### A Hopeful Outlook

In a recent speech at Listowel, Kerry, Thomas Sexton delivered a speech of some length in reply to an address of confidence in himself and the Irish Parliamentary Party. After referring in terms of regret to the failure of the potato crop, Mr. Sexton pointed to the great decrease in crime Kerry and continuing said:

The Coercionists used to point to Kerry as being a black spot on the map of Ireland. They can make that claim no longer, and believe me, that the contrast between the state of Ireland under coercion in the last administration and the admirable spirit of moderation and self control in which the people of Ireland are waiting the performance of the pledges of the Liberal party, will be a lesson of inestimable value to the Irish cause when the final appeal upon Home Rule is made to the electors of Great Britain and Ireland. Another fact in the general situation is that the Irish party, your representatives, while waiting for Home Rule, have been able to give indispensable assistance to reforms required in Great Britain within the last two years. The Irish members by incessant attendance in the House of Commons have given help, and in my judgment indispensable help, to give the people of every district and in every parish of England and of Scotland the care of their own affairs. We have given to the people of London the control of their local boards. We have given to Great Britain a reform in her system of finance, by which a great part of the public burdens is transferred to capital and fortune instead of being from the wages of the laboring population. We shall certainly prove Wales in the coming session that we are willing and eager to give religious equality to her people, and when the next election comes we shall be in a stronger position than we were at the last election, for we can appeal not only to the justice of our cause, but to the sense of gratitude due to us for the service we have rendered.

### CONFIDENCE IN THE LIBERAL GOVERNMENT.

I see no reason for any want of confidence or of hope. The Liberal Government are standing to their guns; the Liberal Government are solid for Home Rule. So long as the Liberals adhere to the policy of Home Rule, so long as they press it forward as circumstances allow, and there are circumstances to be considered and obstacles to be overcome, the support of Ireland is their due upon the basis of the compact, and I am here to submit to you that it is the duty of the Irish party to continue to carry out that compact, and if ever it should come to pass that a change of policy were to come to be a matter of consideration, it will be the duty of every Irish member, before any such change be made, to come to his constituents and to obtain their opinion, and to seek their sanction, and it will be the duty of all Irish members to take the judgment of the people of Ireland in National Convention.

As to the policy of the government in not forcing the Home Rule issue last year, Mr. Sexton said:—

If the bill had been sent up a second time, of course the Lords would have repeated their excuses that it had not been submitted to the country, and they would have said again that the bill had not been sufficiently discussed, because the Tory party would have obstructed it more successfully in the second session even than in the first, having the training of the first session as a matter of advantage. The Lords would have repeated their former pretexts, the bill would have been thrown out again, and the session would have been wasted; no British reforms would have been carried, the British electors would have been discontented, a section of the Liberal party would have been chilled, the unity of that party would have been injured, and the Home Rule cause to a great and indefinite degree would have been weaker than it is to-day. A wise course was pursued, and I am of opinion that, even if the Government had simply gone to the country at the next election asking the people to reaffirm the Home Rule Bill and not presenting a resolution against the Lords, that would be an unsafe course; because even if there were at the next election a majority for Home Rule the Lords, who are never at a loss for good excuses or bad excuses as the case may be, would have said: "It is true this bill was submitted to the country, it is true you have a majority, but when you went to the country you submitted to the people other measures as well as this, but they wanted the other measures; they did not want this bill, and you are not entitled to conclude a majority on other measures as being a majority on the Home Rule Bill." No, but a clear and decisive course has been taken, for the Government have now resolved not only to go to the country again upon the Home Rule Bill within a very limited time to ask the people to declare once more that the principle affirmed in 1893 shall now be carried into effect, but they are going to the country with a resolution of the House of Commons declaring that the power of the House of Lords shall not again be used to defeat the will of the people, neither upon Home Rule for Ireland or upon any other measure.

#### IRELAND, THE TENANTS AND THE LORDS.

The question of the House of Lords, and I think, fellow-countrymen, you are very indifferent whether there is a House of Lords or not so long as the power to do wrong to Ireland is taken away from them, but there may be many Englishmen who would not be ready to abolish the House of Lords, the English having a taste for ancient law-makers, but would yet be willing to curb their power to defeat the will of the people; and, therefore, I think, from the practical point of view that in order to obtain a majority sufficient to teach the House of Lords that the will of the people must prevail, the Government have adopted the most judicious course in resolving to go to the country upon the question that when the Commons, the representative Chamber, pass any bill, and adhere to the bill, that—though the Lords may suggest amendments—that that bill shall pass into law in the form affirmed by the Commons. I believe that the most judicious course has been taken, and regarding the whole situation with what experience I have, I say that, considering the circumstances, and weighing all the obstacles, the Liberal party, upon the question of Home Rule, have proceeded with all the diligence, with all the good faith, with all the energy that circumstances rendered possible, and that they proceeded in the mode most likely to secure the earliest and most sure success. Before I conclude, I wish to say that the Liberals have done something more than proceed upon the Home Rule question. They appointed the Evicted Tenants' Commission, and in the second of their two sessions,

having dealt with the financial business of the year, and with that affecting the whole of Great Britain and Ireland, they passed through the House of Commons the Evicted Tenants' Bill—not a perfect bill. Few bills are perfect, and I think the character of perfection could hardly be attributed to any British bill for Ireland, but at any rate it was a bill, even as it stood, which would have settled nine-tenths of the evicted tenants' question at once, and the rest of it in a little time. The Lords threw out the bill. The Government are no more to blame for the act of the Lords on that bill than they are for the act of the Lords upon the greater and more important measure. The Government have declared the Evicted Tenants' Bill to be urgent—to be necessary in the interests of the government of Ireland, and that being so, it will be their duty again at the earliest practicable date to challenge the judgment of the Lords upon it. The Government have done more—they have appointed a committee to examine the whole Irish land question.

That bill will be brought before the House of Commons in the forthcoming session. I believe it will be found that it will be swept through the House of Commons by a majority sufficient to persuade the Lords, especially under the pressure of the impending general election, that the wisest course for them will be, with all possible speed, to pass that bill into law.

#### ONLY ONE CLOUD IN THE IRISH SKY.

There is only one dark cloud in our sky, only one danger threatens. We hear murmurings and threatenings of dissension that every Irishman will take to his heart. The force of our motto is that "Unity is strength." We are told in letters and speeches that Ireland will be asked to return a majority to support one man or his policy or his views. I will name no man. I will not attribute to any man an unpatriotic intention; but I will say, and especially after recent experiences, I do not believe that Ireland ever will return a majority to support any man or the views or the policy of any man. Ireland believes that there is safety in a multitude of counsellors. Ireland will adhere to the course through which her cause has been advanced through many difficulties and through many trials. I will not at the present stage attribute to any one the intention to do anything against the interest of the country, but if it were possible that the representatives of the people who have been faithful to their mandate, faithful in the House of Commons, faithful to the country, should be attacked and threatened with expulsion from public life because they have sustained the chairman of the party, the committee of the party and the party itself, then I say that the country, so far from sustaining any attack, such an attack could not fail to recoil upon any one who would make it. I trust, therefore, that public opinion will declare itself with no uncertain sound, that the people will indicate their determination that the constituencies shall freely return in consultation with the Irish party the best men that they can find; that these men, each acting upon his conscience and independent judgment, shall determine the questions that come before them in their Irish party; that these questions when they are determined, the judgment shall be accepted by every man of that party and that the party in future, as in its most glorious times in the past, shall go forward as a united party. Fellow-countrymen, we are in the last and most critical stage, one advance beyond which brings us the point of ultimate victory. If the Irish representatives fail to conceive and to perform the great duty

that lies upon them, if the Irish people fail to impose that duty upon them by the legitimate force of public opinion, then I say that cause, even at the point of victory, may sink, and may possibly sink beyond the reach of recovery for many a day. But if the Irish party, I as hope, and as I believe and as I expect, stand together, and inspired by the unity of an ancient and of a determined people stand together in all emergencies remembering that the things on which they are united are vast and great compared to the trifle as to which they may differ, remembering that they are struggling for the most supreme rights, for the most sacred interests of a people, then I believe you will soon obtain the sovereign cure for all the ills of Ireland—the right to make her own laws, and the right to have her own laws administered and her own resources applied with native care and native skill to the peace and welfare of the people.

#### HEALY AND DILLON.

Messrs. Healy and Dillon spoke at Meagherafelt. After pointing with satisfaction to the fact that many Orangemen of Ulster were adopting the land views which a few years ago were condemned as treason Mr. Healy made a stirring appeal for support:

We are entering on the final time of struggle on the Home Rule question. We have in office a Government that, I believe in my heart, means honestly and fairly by Ireland. (Cheers.) You have in office a Chief Secretary who—not only criticises him more than I do—means, I believe, honestly and fairly and squarely and uprightly by the Irish people (cheers), and while I criticise the moderation of his administration I firmly believe that the farmers of Ireland will not be disappointed in this Land Bill that he is going to introduce for you (cheers), and further I believe that they will not be disappointed in the energy and determination with which he will push the Bill through the House of Commons. (Cheers.) Accordingly we must here in Ulster especially, strengthen his hands, and give the Bill of which he will be in charge that momentum and steam that will carry it safely through Parliament, and when that work is finished we shall come before you again and ask you to return us once more to Parliament, and send humbugs like Lea about their business. (Cheers.) Before that day comes there will be a revision of the voters' list in South Derry. Your votes are now the weapons with which you must work for your country. Do not grudge a little time given in the revision courts, though it may be harvest time. (Cheers.) Many a night your members have to spend in the House of Commons in your service, so do not grudge spending a few hours at the revision for the sake of the old land. (Cheers.) You have not been disappointed in the work that has been done for you in the last fifteen years. There is not a man in the crowd who cannot lay his hand on his heart and say that: "The work that has been done in the last fifteen years has made me a better and happier man." (Cheers.) Is there a man who can say that the work has been thrown away or lost? (Cries of "No, no.")

DON'T, THEN, BECOME SELFISH, don't forget your neighbour, don't forget the evicted tenants. (Cheers.) You may be masters of your own holdings, but don't forget the wounded soldiers who fought for you and won the battle. (Cheers.) Push on, standing brother with brother, farmer with farmer, laborer with laborer, and before long, with the help of God, this county of Derry, this province of Ulster, will throw in its lot and unite in the grand army of nationality that will bring this long struggle of centuries to a glorious and magnificent termination. (Prolonged cheering.)

Mr. John Dillon, who next addressed the meeting, in the course of a lengthy speech spoke as follows:

Proud am I indeed to think that Derry, this old historic county, a county which will for ever remain illustrious in the annals of Irish patriotism, if for no other reason than because it gave birth to John Mitchell—(loud cheers)—proud am I from the platform to be in a position to say to-day that I have read with pride and gratification and a sense of renewed strength the resolutions passed by every branch of the Federation in this division, of confidence in the Irish Party. (Loud cheers.) That party does enjoy the confidence of the people of South Derry. (Cheers.) Without that confidence it would be idle for us or for any Irish Party to pretend to you that we could cross the sea and fight your battle effectually in the House of Commons. (Cheers, and cries of "You have our confidence.") Gentlemen, I believe that never in the history of a people has there existed a more purely Democratic party than the Irish party. (Hear, hear.) We are the creation of the people. We owe every element of strength which we have possessed to the people of this country. We display it when we first came into existence and drove out of the representation of the country what I have been blamed for calling "the so-called respectables" (loud cheers), and I say it will be an evil day for the Irish people when they go back to the so-called respectables. (Hear, hear.) In a happy day for Ireland you decided to return a Democratic party (cheers), a party who depended for their existence from week to week and from day to day on your confidence and on the assurance of your support. (A Voice—"You have it," cheers.) Never in the history of a people, in my judgment, has there been a party so truly in touch with the workingmen of a country as this Irish Party has been in touch with you. (Cheers.) For it is the literal fact that all that we have done for Ireland—and I claim we have done for our country such as no party ever did for any country—(cheers)—we have been enabled to do solely and only by the knowledge which was planted in the minds of the people of England that at our backs was a united people who had in us the utmost confidence. (Cheers.) That condition of affairs entails upon the people a responsibility, a serious and great responsibility, which they cannot cast off. The Irish Party have discharged their duty, although, perhaps, I ought not to say what I am going to say, being a member of that party myself, but I claim that we have discharged our duty to you; and as we are a Democratic party, and as we are faithful to you, so then YOUR DUTY IS TO BE FAITHFUL TO US. (Cheers.) To do nothing and to say nothing which can strike down our arms or weaken them in the fight which we will have to wage for you in the Parliament of England.

Mr. John Pinkerton, M.P., who was received with great cheering, said he was proud to be there that day at the great National demonstration. When they had John Dillon and Tim Healy standing side by side (cheers), fighting the cause of the Irish party, they might be certain of success (cheers) There was not an Orangeman in Ulster who was not more indebted to Mr. Dillon and Mr. Healy than to all the Colonel Saunders that ever lived. (Cheers.)

The best Pills.—Mr. Wm. Vandervoort, Sidney Crossing, Ont., writes: "We have been using Parrot's Pills, and find them by far the best Pills we ever used." For Delicate and Debilitated Constitutions these Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tonic and vigor.

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## MAYNOOTH.

The Centenary of the Irish College.

In the last week of the month of June, 1895, the national college of Maynooth will celebrate the centenary of its foundation. For a hundred years of divine favor and protection the bishops, clergy and laity of Ireland, united as they have ever been in the holy bonds of faith, will offer to God the homage of their gratitude and invoke at the same time His all-powerful aid for another century of struggle in His service.

Throughout the greater part of the eighteenth century the penal laws were enforced with the utmost rigor all over Ireland. The Catholic clergy were exclusively educated abroad. They came regularly from their churches and colleges on the Continent to encounter slavery or death in their native land. In order to minister to the spiritual wants of their afflicted countrymen they were obliged to assume all sorts of disguises, from the uniform of the soldier and the robe of the physician to the frieze of the peasant and the rags of the mendicant. In the midst of barren moors, in the dark recesses of woods, hidden in caverns or wandering from house to house through wild mountain glens, they pursued their sacred mission. In spite of every device for their destruction they succeeded in baffling their enemies and in maintaining schools for the instruction of Catholic children. Their success was so manifest that in the early part of the century the statute of William III. was frequently enforced against them. This gentle enactment decreed that "if any person whatsoever of the Popish religion should publicly teach school or instruct youth in learning he should be fined £20 and imprisoned without bail or mainprize." And further to prevent the possibility of Irish Catholics getting any sort of instruction whatever, it was enacted "that if any one should go or send another into France, Spain or Italy to be educated, instructed or brought up or should transmit money for the support of Irish students abroad, he should be disabled to sue in law or equity; to be a guardian, executor or administrator; to take legacy or deed of gift; to bear office of any kind, and should forfeit lands and goods for life." Later in the century, during the reign of Queen Anne, an old Act of Elizabeth was renewed, according to which "all Catholic priests and teachers should be banished the land, and if they returned they should be hanged, disembowelled and quartered." New and increased rewards were offered to all who should hand over a priest or teacher to the civil authorities. Spies and priest-hunters were the most favored officials in the victims. The proselytizing "charter schools" were erected and endowed to induce people to send their children. In 1727 a law was passed that "no papist should be entitled to a vote at any election, either for members to serve in Parliament or for any magistrates or officials of a city or town-corporate." The Holy Sacrifice of the Mass was offered up in hiding-places where there was least probability of interruption, whilst boys were posted as *ridettes* to give the alarm in case the enemy appeared. During the vice royalty of Lord Chesterfield an old house in Dublin fell on a crowd of hidden worshippers, killing them in the crash. All Europe was shocked at the catastrophe.

Such a state of things having prevailed till the century was far advanced, what can account for the sudden and extraordinary change that resulted in the foundation of Maynooth College, in 1795, by the Irish Protestant parliament, and its endowment at the figure of £8,000 a year, for the education of the Catholic clergy? The causes, as may be expected, were manifold and varied. The proclamation of American independence, in

1776, taught English statesmen that the liberties of a people cannot be trampled on with impunity, and that sooner or later a Nemesis overtakes and punishes tyranny. The terrible revolution in France brought home to their doors the evils that might be expected from the rage of an infuriated populace. The shrewdest of English observers and publicists, Arthur Young, had warned them of their folly and pointed to its dangers. Their foremost statesmen, Pitt and Castlereagh, were planning the union, and had sinister designs in wishing to placate the Catholics.

The bishops, likewise, were eager to have an establishment for the education of their clergy at home. Many of their foreign schools had been broken up and their students disbanded. Some had been handed over to dangerous teachers, as a reward for questionable service rendered to revolutionary chiefs. At the great outbreak in 1789 it is computed that there were between six and seven hundred Irish students at different schools on the continent. Of these, 32 were at Salamanca, 30 at Alcalá, 30 at Lisbon, 40 at Douai, 30 at Antwerp, 8 at Lille, 40 at Louvain, 30 and 12 in three colleges in Rome, 70 at Prague, 10 at Toulouse, 40 at Bordeaux, 80 at Nantes, and 100 and 80 at two colleges in Paris. Smaller contingents were to be found at Sedan, Charleville, Rouen, Bilbao, Madrid, Seville, Compostella and Capronica. The old Irish establishments at Évora, Tournay and Poitiers had already been dissolved. And now that disturbance prevailed all over Europe, the situation threatened to become more difficult than ever.

It is no wonder that such a variety of causes and motives should have brought about a totally new departure in 1795. In the early part of that year Earl Fitzwilliam was Lord Lieutenant of Ireland, but on account of his advanced sympathies with the Catholics and the Irish people generally, he was recalled by the Duke of Portland in coalition with Pitt, and his place taken by Lord Camden. The new government was strongly opposed to the complete emancipation of Catholics, but favored the establishment of a college for the education of their clergy at government expense. Accordingly a bill was introduced in the Irish parliament on the 24th of April, for the purpose of making provision "for the better education of persons professing the popish or Roman Catholic religion." The bill was presented by Mr. Secretary Orde and seconded by Henry Grattan. It passed both houses without any difficulty, and on the 5th of June received the royal assent.

The first president of the new institution was the Rev. Thomas Hussey, a native of Waterford and in every respect one of the most distinguished ecclesiastics of his time. Dr. Hussey was educated at the University of Salamanca, and at the end of his course entered the Abbey of La Trappe, with the intention of consecrating himself entirely to religious life. Pressure was brought to bear upon him, however, both by his old masters at Salamanca and by the authorities in Rome, to leave the cloister and follow a mode of life more suited to his talents and in which he could render signal service to the Church. Dr. Hussey obeyed, and at an early age was appointed chaplain to the Spanish embassy in London. Here he became a great preacher and prominent figure in learned societies and in all associations for the promotion of Catholic interests. He was the bosom friend of old Dr. Samuel Johnson, in connection with whom Boswell speaks of him as "a man eminent not only for his powerful eloquence as a preacher, but for his various abilities and acquirements." In the year 1792 he was admitted a "Fellow of the Royal Society of Lon-

don." But he was particularly indebted to his position here for his first acquaintance with the illustrious Edmund Burke, who became, from that forward, his closest friend and most powerful ally in all his efforts for the relief of his fellow-Catholics. King George III. used also to appear at the embassy from time to time, and on one such occasion he had a long conversation with Dr. Hussey, who made on him so favorable an impression that he afterwards employed him on important business of state in several messages to the Spanish government, in conjunction with a certain Mr. Cumberland. This gentleman became quite jealous of the attentions that were paid in Madrid to his distinguished companion, and describes him, in a fit of vindictive jealousy, in his memoirs, as a man who had left no earthly passion behind him in the cloister, but, nevertheless, "a man of talents, nerve, ambition, intrepidity -- fitted for the boldest enterprises."

Notwithstanding his worldly associations, Dr. Hussey was ever a profoundly religious man—the same, in fact, who wished in his early years to be buried forever in the monastery of La Trappe. His zeal in the Catholic cause knew no limits, and his zeal was surpassed only by his success and the wonderful charm of his personal influence over the statesmen and people of the world with whom he was brought into contact. He was, accordingly designated, by the nature of things, as the fittest man to carry out the new project of the government at Maynooth. He was left, however, only for a few years at the head of the infant establishment, when he was promoted to the bishopric of Waterford. His reign in the episcopal ranks was of very short duration, but was signalized by his presence at the conferences held in Paris for the drawing up of the concordat between the first Napoleon and Pope Pius VII., at which he acted in conjunction with Cardinal Gousalvi and the Archbishop of Corinth, receiving for his diplomatic delicacy and tact the thanks of the emperor as well as those of the Pope. His health was shattered by the annoyance he got on account of his first pastoral letter, which was a splendid, manly exposition of Catholic doctrine, rights and duties, and a bold denunciation of the oppression to which Catholics, and particularly the Catholic soldiery in his diocese, were subjected. Whilst his former friends in government now turned upon him and attempted to crush him, he did not receive from his colleagues in the episcopate the support which he expected. Burke alone remained faithful to him to the last. "From the moment that the government who employed you betrayed you," he wrote, in 1797, "they determined at the same time to destroy you. They are not a people to stop short in their course. You have come to an open issue with them. On your part, what you have done has been perfectly agreeable to your position as a man of honor and spirit." Such language from the most honored statesman and distinguished writer in Europe was no small consolation for the loss of other friends.

Such was Dr. Hussey, the first president of Maynooth College. "His name," wrote Charles Butler, "will long live in the memory of his friends—a man of great genius, of enlightened piety, with manners at once imposing and elegant, and of enchanting conversation. He did not come into contact with many whom he did not subdue; the highest rank often sank before him."

With its small but distinguished staff of professors, Maynooth College was soon in working order. It began with something like fifty students; and it was with difficulty even that this small number could be accommodated. The old house originally taken, could barely provide room for twenty students

in addition to the professors. The remainder had to lodge in the little town and attend their classes in the college. But soon new buildings were erected. Parliament made the grant of £8000 an annual concession. The sum was increased by the united British Parliament in 1804 to £9500. A legacy of £500 a year was obtained in 1808 from Lord Dunboyne, who had been Bishop of Cork, and who had apostatized and got married, but repented on his deathbed and devised all his property to the new institution. A lawsuit ensued in which Lord Dunboyne's relations pleaded undue influence and claimed that the will was null and void on account of the property laws against Catholics. John Philpott Curran acted as the advocate of the Bishops, with the result that a compromise was arrived at and the suit compounded. More ample and just provision was made for the material wants of the college in the year 1845 by the government of Sir Robert Peel. The yearly endowment was raised from £9500 to £28,000; and an additional £30,000 was granted to provide buildings suited to the high purpose for which the college was instituted. When the Prime Minister submitted his bill to Parliament a fierce storm of bigotry was raised all over the kingdom. It shrieked itself hoarse, but had practically no other effect. Once ministers had made up their minds they could not be shaken and they were liberally and loyally supported. The debates on the several readings of this bill are amongst the most remarkable in the history of the British Parliament. The measure was fiercely contested. Representatives of the old school of oratory and of the new took part in the struggle. Sir Robert Peel, Lord Palmerston, Lord John Russell, Monckton Milnes, Mr. Gladstone, Lord Macaulay, Mr. Cobden, Mr. Bright, Mr. Shiel, Sir C. Napier, Lord Edward Bruce, Lord C. Wellesley and Mr. Wyre, championed the cause of Maynooth and the increased grant, whilst its opponents counted amongst their number Mr. Disraeli, J. C. Colquhoun, Sir H. Douglas, Lord Hillsborough, Mr. Newdegate, and Sir C. L. Inglis. Notwithstanding the opposition from within and from without, the bill passed the House of Commons by over a hundred of a majority. Its fate in the House of Lords was equally successful. Championed by the most respected and popular of the members of the aristocracy, it received serious opposition only from the Bishops of the Established Church and a small knot of high and dry Tories and bigots. The Duke of Wellington, now in his seventy-sixth year, gave it his hearty support. The Duke of Leinster, the Marquis of Normanby, the Marquis of Lansdowne, the Earl of Rosse, Lord Brougham and Lord Campbell made eloquent speeches in its favor, whilst the opposition was left to such minor lights of debate as Lord Clancarty, the Earl of Winchelsea, and the Protestant Bishops of Cashel, Landiff and London. Its triumph secured for Maynooth the most prosperous spell of its existence, between 1845 and 1869. In the latter year the Protestant Church was disestablished in Ireland by the government of Mr. Gladstone, and, notwithstanding the ridiculous inequality and want of parallel between the two cases, the annual grant was also withdrawn from Maynooth College.—*American Catholic Quarterly.*

## An Honest Offer.

If you have CATARRH, and desire to be cured without risk of losing your money, we will send a GERMICIDE INHALEK and medicine for that disease without asking a cent of pay in advance. After a fair trial at your own home, and you find it a genuine remedy, in every way you can return the Inhaler at our expense, and need not pay one cent. Could anything be more fair? You have everything to gain and nothing to lose. If the remedy is not all we claim, we are the losers, not you. Just think of being cured for \$3.  
For remedy on above liberal terms, address  
MEDICAL INHALATION CO., 450 Yonge St., Toronto, Ont.

## THE CATHOLIC CHURCH.

Immutable and Infallible.

An instructive Discourse.

Rev. W. Dabberly, S.J., recently delivered at Liverpool, England, an address in which the dogma of infallibility and the immutability of the Church were discussed. He said:

The word of man is subject to change, is capable of being deceived, so that they might say with truth that the motto of mankind was, change and error. With the word of God there could be no change and no error; and, if the Church of Christ was the permanent incarnation of Christ, then it followed that the word of the Church was the word of God: and, consequently, the motto of the Church of Christ must be, that the word of that Church is immutable and infallible. The preacher proceeded to consider how it is immutable, although entrusted to men whose nature is to change, although attacked for two thousand years by every form of heresy, though science had made the Church the object of its attack, though time had endeavoured to draw the Church in its train, and though the Church of Christ had spread over the world; and we know that everything human is subject to disruption and disunion. In the prophecy of Malachy we read that God said "I am the Lord, and I change not." He does not change either in the laws He has laid down for the revolutions of the stars, for the rising or the setting of the sun, for the change of seasons, for night succeeding day, for the course of the rivers or the flow of the tide, or in the laws of magnetism or electricity; all these, being works of God, are immutable, but, though immutable, there is still a life and energy about them. The tree bears its leaves in spring and in autumn it has its fruits; there is life and energy in the tree, its roots are the same, the trunk is the same, the branches are the same; and so we may say that the Church, like the tree, is immutable. Now, if it is a characteristic of the work of God in the natural order, we may be equally certain that in the supernatural order we shall find the word and the work of God equally immutable. It is not the same in heresy, which is the work of man, subject to change, so much so that we are told that the Gnostics developed into thirty or more branches in a few years, that the Arians published as many as sixteen different creeds in thirty years, and that St. Augustine endeavored to enumerate the heresies of his time and said there were eighty-eight, though he acknowledged he did not count them all. (Coming to the latest heresy, Protestantism, what do we find? We see that in three hundred years it has developed into so many forms and theories of religion that a man may remain a Protestant, under which he is designated, and change the religion which he believes as often as there are days in the year. And yet at the very beginning there was little that separated heresies from the Church. All that Photius, the leader of the Greek schism, wanted the Church to do was to change in one little thing, to say that it was not like the word of God immutable and to acknowledge that the supremacy of St. Peter did not exist; but the real, true church of God, having the stamp of immutability upon it, could not change and, rather than say that it could change, it let the whole of the Greek church separate from it. Luther came upon the scene. At first he only wanted a little change, that the church of Christ should acknowledge and say that there was no such thing as indulgences; give that little point up and Luther would have been satisfied. The immutable church of Christ could not change and rather than say that it could it allowed Germany to be separated from it. Henry VIII. only

wanted a little concession to his own passions, a change in the law of matrimony, and if the Church of Christ would have given way, if it was not immutable, he would have been satisfied; but the Church, having the Word of God, and being immutable like it, could not and would not change, and so England was likewise separated from it. Then science comes on the scene and says the Church is old and stiff and that the days were when the Church might teach the world, but now science take precedence, and is able even to teach the Church; and so the attack is led by Voltaire, who tells us in his scolding manner that the Bible tells us life existed before the sun, the effect before the cause—an absurdity. Now we find that the closer investigations of science have proven that it was possible for life to exist independent of the sun, and that the narrative of Genesis is perfectly correct. Another man appears upon the scene and tells us that we are to honour and respect our parents by remembering that our parents are one degree nearer to the ape than the child. He was longing to find out the missing link connecting man with the ape. The Church is silent, the Church is immutable, the Church will not change; and now we find that, after a little investigation, Darwinism is fast being given up by men of science. The same was said in reference to the Deluge. Geologists came forward and told us that the whole story of the Deluge, as narrated in Genesis, was absurd. The Church again was silent, it did not change; and when the same brilliant light of clearer investigation was brought to bear upon the doctrine of Genesis we find that now the greatest geologists in the world acknowledge that the story of the Deluge, as narrated in Genesis, is correct, and that the whole world must have been submerged. Then time came and likewise endeavored to draw the Church after it and make it change with it. Empires have disappeared, the Church of God remains the same. The Roman civilization was overwhelmed by the barbaric powers, and throughout the whole of the dark or middle ages the Church was the rock against which the passions of men dashed themselves; but the rock remained unchanged. And now, in our own days, when society feels that it is standing on a volcano, when we are preparing for the struggle that must come between the classes and the masses between capital and labour, between the rich and the poor, we still find the Church of God unchangeable. And when men will be wearied out with their sins, when the world will find that it cannot bear any longer the weight of sin upon it, then we shall find that the world will turn back to the Church, as the Pagan world turned to the Church, for the Church is the same now as it was then; and men will find in the Church their mother, their consolator, and their comforter.

The Church was established not for this world but for the things of the world to come, and therefore merely interposed in what related to the future life, in everything regarding faith, what we had to believe, and morals, what we had to do in order to save our souls: beyond this it was outside the limit of the Church. But they should remember that the boundaries often overlapped, and if the Church was ready to render to Caesar the things that were Caesar's it was equally watchful to render to God the things that were God's; consequently it was always on the watch to see that neither the Governments of the world nor science overstepped their boundaries, and, if they dared to do so, then the immutable Church of God was ever ready to say, "Thus far shalt thou go and no farther;" and if anyone dares to presume to go farther, then the Church, backed up by the authority of God, has the courage to cast such people out of her communion.

The preacher proceeded to show that this prerogative was entrusted to the Apostles and their successors who formed the *Ecclesia docens*, or Church teaching; proving the absurdity of the contentions that the Apostolic succession ceased with the death of St. John the Evangelist, the defection of Photius, or at the close of the first three centuries. Considering how the Church exercises this infallibility, he observed that at the first General Council of Jerusalem the voice of the Apostles spoke and said: "It appears good to the Holy Ghost and to us." Evidently from this St. Peter knew that he could not err, and what St. Peter said has been said by his successors during the course of 1900 years. It was this living voice that condemned the various heresies and defended various articles of faith. "They must not imagine that the Pope with the Bishops impose their faith upon the children of the Church; on the contrary, they defined, they administered, they brushed away the darkness and obscurities that may surround some article of faith. There was no society in the world so democratic as the Catholic Church or in which the words so well fulfilled that "the voice of the people is the voice of God." It was not the Council of Nicea that imposed upon the Christian Church the doctrine of the Divinity of Christ, but it was the belief of all Christians right through the world that Christ was God that forced the assembled Bishops to declare it. It was not the Council of Ephesus that made Mary Mother of God, but the universal belief of all Christians that made the Bishops define it as an article of faith. It was not the Council of Trent that imposed upon the Christian world belief in indulgences, in Purgatory, and in the Real Presence, but the eight or nine hundred Bishops assembled from all parts of the world who declared that it was the belief in each of their dioceses, and, therefore, the belief of the Universal Church. The voice of the people was the voice of God, and the Council of Trent merely declared and defined as an article what all the world believed. It was the same with the dogmas of the Immaculate Conception and Infallibility. If the Church was not infallible, then how is it that the Catholic Church could have presumed to think that it was infallible? If it was not infallible, how could it have issued its decrees with such authority, imposed its beliefs on Roman and barbarian worlds and the Middle Ages and our own times, only that the Fathers in every General Council had acknowledged that the Church was infallible and that for nearly two thousand years the most intelligent, wisest and most virtuous part of mankind had believed it? If not, how could men believe in a dream, something worse than a dream, a scandal, the greatest outrage that the gates of hell had ever offered to the Divinity, to think that the word of man could be infallible? If not infallible, no longer speak of the unity of the Catholic Church, for its unity merely showed the fetters with which mankind were bound as a string of slaves; speak no longer of the universality of the Catholic Church, for its universality only proved more and more how mankind were under the thrall of its empire; speak no longer of the Fathers, saints and doctors of the Church, for it was only like a dream and delusion; if not infallible then believe not God Himself. Either God has deceived us, or the Church of God is infallible; one or other, there is no alternative, no middle course; you must accept all or nothing. Every reasonable man must see that either the Church must be believed as God Himself or there is no God. The world sees now that as Protestantism is dissolving and splitting up into various sects, which will disappear from the face of the earth before long, the struggle and battle will be between

the Church of God and the atheists. To every reasonable man there is no alternative, and to every man who will think of the immortality of his soul, who will listen to the dictates of his reason, there is nothing else for him but to bow down and accept the authority of the infallible Church; and a Christian if a reasonable man, must be a Catholic.

## ST. MICHAEL'S HOSPITAL.

The Archbishop's Appeal.

The following circular to the parish priests of Toronto was read in the various churches Sunday: St. John's Grove, Sherbourne street, Toronto.

DEAR REV. FATHER—By these presents I request you to announce at all the Masses on Sunday next that a collection will be taken up in your churches at all the services on Sunday, the 17th inst—Sexagesima Sunday for the benefit of St. Michael's Hospital. You are aware that the City Council refused last year to give any pecuniary help for the sick poor that are sent there for hospital treatment. Notwithstanding this unjust discrimination, little creditable to the hearts and heads of the men responsible for it, St. Michael's Hospital has, during the past year, treated free of charge 298 patients, of whom 60 were Protestants, at an average cost per patient of \$12. The outlay for the aforesaid number of patients would amount to the large sum of \$3316 for 1894. The hostile action of the Council has imposed this enormous burden on the friends and supporters of this young and struggling institution.

We repeat here the conviction which we expressed on a former occasion in connection with the subject, that the just and liberal citizens of Toronto can have no sympathy with this harsh and ungenerous treatment meted out to St. Michael's Hospital by the City Council of 1894. It is to be hoped that the present Council will undo the wrong committed by its predecessors and that, as it has clearer hands, so also it has more liberal mind and the more generous hearts. In any case it is our duty to stand by St. Michael's Hospital, and by our generous contributions to enable it to continue its Christ-like work of tender charity and beneficence to ward the sick poor. We therefore bespeak for this institution a generous collection, satisfied that to help it in its blessed mission is a meritorious work, and that it will bring the abundant blessings of Heaven upon all who by their prayers and substantial sympathy will help forward this work. "Blessed are the merciful, for they shall obtain mercy," is the assurance given by the Divine Master, and again He says, "Give and it shall be given to you good measure, and pressed down, and shaken together, and running over, shall they give into thy bosom. For with the same measure with which you shall mete withal it shall be meted to you again." (Luke vi., 33.) Believe me Rev. and Dear Father, your devoted servant.

† JOHN WALSH,  
Archbishop of Toronto.

John F. Shaw Promoted.

Mr. John F. Shaw, who has been for many years connected with the business of Messrs. James A. Skinner & Co., wholesale dealers in crockery, china and glass goods, has severed his connection with that house, and taken the management of the china, glass and lamp department of R. Walker & Sons' popular departmental store. Here doubtless his high character, his experience in this line of trade, and his great popularity with all who have dealt with him in the past, will tend to largely increase the business of R. Walker & Sons in this department, and he looks for the help of all his many friends to make this important step in his life a great success.

E. H. A.

St. Helen's Circle No. 2, Toronto, had a very successful meeting on Monday the 4th. The balance sheet of the Treasurer shows the Circle to be in good financial standing. Three applications for membership were received, and D. Shea and J. McCarthy were elected to represent the Circle at the Convention and J. McCarthy on the Advisory Board.

Devitt Branch No. 11 was also well attended, the whole of the officers for 1895 being present and great interest was taken in the work laid before them. J. Delory and J. L. Woods were elected to the Convention and M. Delory, J. Delory and G. Marlborough on the Advisory Board.



P. J. CROTTY,  
Ex Grand President E. B. A.

The last meeting of St. Patrick's Branch No. 12 was largely attended. The annual reports were presented. The Financial Secretary's report showed the receipts for the year to be over \$450.00, the Branch having increased in membership and that notwithstanding the hard times the total amount of arrears owing by members was only \$4.80.

The Treasurer's report showed a surplus in bank of about \$200, the report was considered very satisfactory and an unanimous vote of thanks was tendered to the Financial Secretary and Treasurer for the very efficient manner in which they transacted the business of their offices.



J. L. WOODS, E.B.A.,  
Toronto.

The following were elected on the Executive Committee: Bro. J. J. Heaneesy, Theo. Neville, C. Barber, P. J. O'Connor and J. Howell.

Delegates to the Advisory Board: Bros. P. J. O'Connor, A. McGinn and C. Barber. St. Patrick's Circle No. 1 received the annual reports of the Financial Secretary and Treasurer at their last meeting. The reports showed very little sickness during the year, while the aid was progressing very satisfactorily and have a snug surplus to their credit in the bank.

After devoting a short time in recreation the meeting adjourned.

W. LANE, S. T. O.

A. O. H.

Division No. 4, held their regular meeting on Sunday last, there being a large attendance, which gave the new officers good encouragement.

A large amount of business was transacted. Under the heading of the good and welfare of the Society, Bro. J. L. Lee gave a stirring address to the members touching on the aims and objects of the Society.

Bros. Hugh Kelly and Hugh McCaffery, P. D. also gave addresses.

The officers and members presented the retiring President Bro. Jas. Finley with a gold locket as a reward for his untiring services in his two years of office.

All the members are requested to attend the next regular meeting.

I. C. H. A.

Mr. P. Shea, Toronto, the Grand Secretary of the Irish Catholic Benevolent Association of Canada, has received the following:

DEAR SIR—Please accept my sincerest thanks for your promptness in forwarding me check for \$100, being death benefit granted by your association and payable to me upon the death of my son, who was a member of the Branch here.

Your promptness in settling this claim, (within one week after notification) the attention given to sick members, the weekly sick benefits, and the cheap death benefits are features of your association which should commend themselves to all eligible Catholics.

I also wish to tender my thanks to the officers of the local branch here for their promptness in sending you the necessary documents, thereby enabling you to make such quick settlement.

Hoping that your association may long continue to prosper and be the means of giving relief to the afflicted,

Respectfully yours,  
EDWARD BOWE.

Cobourg, Jan. 31, '95.

A very successful concert and lecture was held on Tuesday evening Feb. 5th by Our Lady of Good Counsel Soc. in their hall Bathurst st. The lecture which was of a literary character, by Mr. Walsh, (Editor CATHOLIC REGISTER) was highly appreciated, as also a very fine programme of songs recitations, etc. brought to a close a pleasant evening for friends and members of Branch 10.

A. O. H.

To the Editor of the Catholic Register.

DEAR SIR—Knowing your valuable paper to have a large circulation through the homes of Irishmen in Ontario, I take this opportunity to say a few words, with your permission, to those of them who have either connected themselves with other Catholic societies which are not Irish and those who do not belong to any Beneficiary Catholic Society. To those who have joined other Catholic organizations previous to the inception of the Ancient Order of Hibernians in Ontario, I would say it is their duty, as Irishmen, to see that they join together under the one motto, and continue in unity to do for their country that which they have a right to do, namely: To educate and elevate her people to a higher realization and appreciation of the patriotism of our forefathers and not forget the hardships and sufferings which they had undergone for their country and their religion. Some may think, no doubt, that it is a very narrow view to ask a man to disconnect himself from any society other than the A.O.H. I do not wish to convey that impression by any means, but I do say he should first and foremost belong to a national organization and after that to do as he pleases.

To those who do not belong to any society for beneficiary purposes, I would say, "they are behind the times." Let us look at the benefits of being a member of the Ancient Order of Hibernians:

1. For a small monthly fee we give \$5 00 per week, while sick and medical attendance free, and when we die a respectable funeral.
2. We also have a system of insurance which can compete with that of the best societies in cheapness and despatch.
3. We have the good fellowship of over 125,000 brothers all over America and a helping hand when sickness and distress are at the door.

Although the Ancient Order of Hibernians is still young in Canada and particularly in Ontario it has made such rapid strides that the name is a household word in many Irish homes, still there are positions where our organization is little known. In many towns and parishes that need its beneficent influence and individuals who would be made better by contact with the fraternal spirit that permeates the Ancient Order of Hibernians.

We invite each and every respectable Irish Catholic by birth or descent to join us, and swell our ranks and if they need any inspirations to spur them on, it is only necessary to look at our enemies and consider the persistence for which the hatred of our race and religion leads them to make such sacrifices. In this particular, Irishmen of Ontario, let us follow their example and show that love and fraternity, religion and patriotism, is a motive higher and stronger than the guiding spirit of their baser passions.

Any Irishman desirous to join us can by communicating with the Provincial President, Hugh McCaffery, 83 Wellington Ave., Toronto, secure any information required. Hoping your valuable paper will continue to increase and carry to every Irish home the valuable news which you are furnishing its readers, I remain,

Yours truly,  
P. J. LOWE.

Severe colds are easily cured by the use of Bickle's Anti-Consumption Syrup, a medicine of extraordinary penetrating and healing properties. It is acknowledged by those who have used it as being the best medicine sold for coughs, colds, inflammation of the lungs, and all affections of the throat and chest. Its agreeableness to the taste makes it a favorite with ladies and children.

Catholic Order of Foresters.

Saturday, the 2nd inst., was a red letter day in the annals of Catholic Forestry in Toronto, the occasion being the first official visit of Brothers Thomas H. Cannon and Theo. B. Thiele, respectively High Chief Ranger and High Secretary of the Order. These gentlemen, who had been for the previous ten days paying flying visits to the cities of Quebec, Montreal and Ottawa, arrived in Toronto on Saturday morning and were met at the depot by a committee from the local Courts and escorted to the Walker House. After attending to the wants of the inner man, they were driven around the city and shown the various places of interest.

A visit was made to His Grace the Archbishop, who received the visitors and local brethren in his kindly and warm manner. His Grace spoke of the good work being performed by Catholic societies, eulogizing and encouraging them. Safe it is to say that amongst the most pleasant memories that Brothers Cannon and Thiele bore away with them of their visit to Toronto was the half hour spent with His Grace at St. John's Grove. So both gentlemen expressed themselves afterward, remarking that the Archbishop of Toronto was favored in the person of their Archbishop and could not but prosper.

After spending the day in sight-seeing, a reception was held by the united Courts of Sacred Heart and St. Joseph in the rooms of the first named Court, Bro. Ph. De Gruchy occupying the chair and W. T. J. Lee the vice chair. Seated upon the dais on either side of the chairmen were the guests of the evening and Bro. Jno. Neander, C. R. Sacred Heart Court and Jas. Cadaret, C. R. St. Joseph Court, whilst the body of the hall was filled with the local brethren who had come together to unite in honoring Bros. Cannon and Thiele as gentlemen who had been foremost in advancing Catholic Forestry, and who were then enjoying well merited honors as the highest executive officers of an Order composed of 30,000 members, meeting in over 500 Courts, with ramifications extending from the shores of the Atlantic to the borders of the Pacific oceans. They met also to become personally acquainted with their chiefs and to be cheered, enlightened and instructed by their words.

The chairman, in the course of his address, welcomed the visitors to Toronto, and in introducing them to the Courts took occasion to give some instances, from his personal observations, of the fitness of both gentlemen for their respective positions, predicting that, with a High Chief Ranger possessing the courage, ability, eloquence and magnetic power of Thos. H. Cannon, and the shrewdness, business tact and indomitable pluck of Theo. B. Thiele as High Secretary, the Order would take mighty bounds and strides and a phenomenal increase of membership result.

Bro. Cannon spoke at length, outlining the objects, aims and works of the Order, defining its scope and sphere and its place in the fraternal society world. He pointed with pride to what the Order had already done, its rapid increase and its promptness in meeting every obligation. In terse and well chosen words he gave advice and counsel, telling the members the duty they owed to themselves, their families and their religion. The speaker gave many instances of the value of Catholic societies, socially as well as financially: of the educational features in the meetings of the Courts and of the power for good evolved at these meetings. He paid a tribute to sister Catholic societies and closed an eloquent address by thanking the members for the genial hospitality extended to himself and Bro. Thiele since their arrival in Toronto—in fact their whole Canadian visit had been throughout replete with hospitality—and promising, in the not distant future, to renew personal acquaintance to-day formed by a little longer visit to Toronto. Bro. Cannon's remarks were listened to with marked attention, and the plentiful applause bestowed throughout bore evidence of their not having fallen upon barren ground.

Bro. Thiele was then called upon and delivered an address upon the financial part of the Order and business management of the Courts. He exhorted the members to obey the constitution implicitly and in its entirety, to recognize the fact that upon the prompt payment of their obligations could success alone be attained. If the financial part of the structure became weakened the whole fabric must fall. He advised every member to give a loyal and hearty support to the officers of his Court, to let no personal animosities crop up, nor uselessly bickerings ensue. If they followed the rules laid down for them in the constitution a great future was in store for the Order, a future which, casting his eyes into, he could see, if they were but true to the obligation they assumed when joining the Catholic Order of Foresters rolling down like a noble and majestic river embracing all within its course, gaining strength and volume by absorbing all that was best and brightest of the streams of Catholic youth and manhood, until it became a mighty and resistless body upon whose bosom the barque of bereaved widows and orphaned children could float in safety,

shielded from the storm of adversity and want.

Bro. Thiele's address was replete with valuable suggestions and advice, and he took occasion to pay a deserved compliment to the Toronto Courts for the promptness and business-like manner used in their dealings with the High Court, both in his predecessor's as during his own incumbency of the High Secretaryship, and testified to the efficiency of the local officers. Of the hospitality extended to Bro. Cannon and himself he could not say enough, it was proof of the strong fraternal spirit that bound the C. O. F., one and all, together in the bonds of brotherhood; and he assured them that not the least pleasing memories they would bear away to their homes in Chicago of Canada and the Canadian brethren, would be that of the brief visit paid to Toronto and to her Foresters.

David A. Carey, Grand President of the E. B. A., being called upon, in the course of a well worded speech accentuated the advice given by Bros. Cannon and Thiele, and spoke of the pleasure it gave him, as an officer of a sister Catholic society, to be present that evening. He testified to the fraternal spirit existing between the Foresters and other Catholic societies and trusted it would ever so continue.

Bro. Lee, in a few well chosen words moved a hearty vote of thanks to the previous speakers, being seconded by Bro. R. Howorth.

After a short intermission spent in introductions to, and conversations with, Bros. Cannon and Thiele an adjournment was made to an adjoining room to participate in an oyster supper, to which close upon 100 of the brethren and their friends sat down. Two long tables were spread down the length of the hall, Bro. Ph. DeGruchy presiding at the one and Bro. W. T. J. Lee at the other as toast-makers. Both gentlemen filled their positions well and good fellowship, jest, story, song and speech made the time rapidly fly away.

After justice had been done to the good things provided and the dishes removed the following toast list was entered upon: "The Pope," "The Queen and President of United States," "Our Guests," responded to in capital and witty speeches by Bros. Cannon and Thiele, showing they could shine as well in post prandial oratory as on the Court room or lecture platform. "Canada, Our Home" called forth an able and patriotic effort from Bro. W. T. J. Lee. "Sister Societies" could need no better respondents than Messrs. D. A. Carey for the E. B. A. and J. E. Day for the C. M. B. A. "Ourselves," in the hands of Bro. Jno. Neander, C. R. of Sacred Heart Court and Jas. Cadaret, of St. Joseph's Court, were given full justice, both gentlemen making capital speeches.

Songs by Bros. Fletcher, Wright and Howorth interspersed the programme and the day and evening brought to a close by all uniting in singing, "Auld Lang Syne" and giving three cheers and a tiger for Bros. Cannon and Thiele.

Both gentlemen left early on Sunday morning for Chicago by the C. P. R.

Hamilton.

Last Thursday evening the Armory was crowded with about 1,500 people, the occasion being the charity Concert given under the auspices of the combined charitable institutions of the city. On the programme were the Amphion Club, Mrs. Mackelcan, Mr. Payne, Mr. Roenstadt and Miss Addison. Mr. Saazelle was kind enough to cancel his engagement at the Opera House that night in order to contribute to the success of the Concert. The Thirteenth Band gave several selections. The accompaniments were played by J. E. Aldous, Miss Dunlop and Miss Wolf. At the close Mayer Stewart thanked the performers who so willingly gave their services, and the audience for their presence.

About \$400 will be realized and divided among the societies according to the number of tickets sold by the members of each.

At Vespers last Sunday evening Mgr. Mc Evay gave his fourth sermon on Rome and the Holyland. He described the ceremonies of the Pope's Jubilee and the congratulations and expressions of friendship sent to His Holiness from every nation on earth excepting the nation that robbed the Church of God of its rights, Italy. After remarking the interest taken in Rome from a natural standpoint so great as to draw tourists from every land to view with pleasure and surprise the scenes and memories presented to them, he said that the emotions of a Catholic should proceed from a more exalted source. For there in Rome, is the great centre of that vast power of Christianity. From there, St. Peter speaks through his successor. Over 250 millions of Christians look to Rome for the light that leads them from the church militant to the Church Triumphant.

The grant to St. Mary's Orphan Asylum was reduced from \$350 to \$150, and St. Joseph's branch of the House of Providence received a grant of \$250.

Ebbero from Loretto No. 4, appears as bright as ever. It contains an interesting sketch of the Convent at Mount St. Mary's and several other well written biographical and reflective essays.



## THE EASTERN CHURCHES.

Encyclical Letter of Leo XIII

The following Encyclical, in which his Holiness Leo XIII, earnestly recommends the work of the Propagation of the Faith to all Patriarchs, Archbishops, and Bishops of the world, bears date Rome, December 24th, 1891:—To Our Venerable Brethren, all Patriarchs, Primates, Archbishops, and Bishops of the Catholic World, in Grace and Communion with the Apostolic See, Pope Leo XIII: Venerable Brethren Health and Apostolic Benediction.—To bring the name of Christ to the Peoples of the earth and to daily extend his Kingdom more and more amongst all nations, to draw into the fold of the Church both those who have always been separated from it and those who have become hostile to its teachings, this, as everyone understands, is beyond question, one of the most sacred of the duties of the sublime charge entrusted to Us. Consequently, acting under inspiration of Apostolic charity, We have now for a long time made it the object of Our solicitous thought. We have never ceased to regard with favour and to multiply the Holy Missions which shed the light of Christianity amongst people when wandering in the night of error. We did so, especially by Our Encyclical *sancta Dei Civitas*, given in the third year of Our Pontificate, the one aim of which was to increase the love and generosity of Catholics for the illustrious work of the Propagation of the Faith. In the Encyclical just mentioned We were pleased to exalt by Our heartfelt recommendations a work of which the modest beginnings were followed by developments at once rapid and wonderful, which Our illustrious predecessors, Pius VII, Leo XII, Pius VIII, Gregory XVI, and Pius IX, had covered with praise and spiritual favours, a work, in fine, which gives to the missions of the entire world such efficacious aid, and which promised still more abundant help for the future. Our words have, thank God, had the most happy result. The generosity of the faithful responded to the earnest appeal of the Bishops, and during the last few years the work of the Propagation of the Faith has made numerous strides. To-day, however, more urgent needs demand from Catholics an increase of zeal and generosity, and from you, Venerable Brethren, all your activity.

As you are already aware, from Our Apostolic Letter *Præclara*, published last June, We believe We are but carrying out the will of Divine Providence, in again and again calling the people of the whole world to the unity of Christian faith. It would be the fullest realisation of Our vows if it should be given to Us to hasten the arrival of the time promised by God when "There will be but one fold and one Shepherd." Our Apostolic letters on the necessity for preserving and defending the discipline of the Eastern Churches have led you to understand, venerable brethren, with what special love Our thoughts turn to the East and its illustrious and venerable Churches. You are further aware of this affection by the position which We have taken up after Our conference with the Patriarchs of these nations. At the same time We are far from concealing from Ourselves the difficulties in the way of this design, and Our own powerlessness to overcome them. It is why we have with unbounded confidence placed all Our hope and the success of Our efforts in God. His wisdom it was which inspired Us with the thought and inaugurated its realisation; His sovereign bounty will assuredly furnish the strength and the means to fully accomplish it. Our earnest prayer ceaselessly implores Him to grant this grace, and We at once exhort the faithful to join their

applications to Ours. It is none the less necessary to supplement the help from on High, which We confidently solicit, by human aid, and We shall, as far as in Us lies, leave nothing undone to seek and point out all the means necessary to obtain the desired result.

To bring back to the one true Fold all the Eastern Churches separated from it nothing is more essential at the outset, as you, venerable brethren, well know, than to recruit from amongst the Easterns themselves a numerous clergy recommended by doctrine and sanctity, and capable of inspiring others with a desire for reunion. In the second place to establish as many institutions as possible in which Catholic science and discipline should be harmonized with the peculiar genius of the nation. It is, therefore, very opportune to establish, whenever advantageous, special houses for the educational of clerical youths, and colleges proportioned in number to the importance of the population, in order that every ceremony can be performed with dignity, and that by the diffusion of their best books all the faithful may be instructed in the knowledge of their national religion. The realisation of these and cognate projects will involve, as you readily understand great expense, which the Oriental Churches, as you can also believe, are unable to meet by themselves, and it is not possible for Us, in view of the difficulties of Our actual position, to subscribe thereto as liberally as We should desire. It remains, therefore, to make an appeal within the limits of moderation for the greatest share of these necessary outlays for the prosecution of the work which We have just outlined, and the aim of which coincides exactly with that which is nearest to our heart. However, in order not to injure in any way the Apostolic missions by encroaching on any share of their resources, the faithful cannot be too often impressed with the necessity for enlarging their donations in view of our needs. It is only fair to recommend also the similar work of the *Écoles d'Orient*, the directors of which have also undertaken to apply the greatest portion of the alms which they receive to the same object.

For all these reasons, Venerable Brethren, We make a special claim on your co-operation, not doubting that you, who have with so constant a zeal aided Us and worked for the promotion by every means of the cause of religion and the Church, will now give Us effective aid. Do everything in your power, therefore, to advance amongst the faithful entrusted to your charge the Association of the Propagation of the Faith. We are, in fact, certain that a much larger number of the faithful would gladly give their names and according to their means generally subscribe, if from your instructions they understood clearly how noble a work is this, how abundant are the spiritual graces attached to it, and what advantages the cause of Christianity may in the present day legitimately hope from it. And certainly Catholics will be profoundly touched when they learn that nothing could be more agreeable to Us or more useful to the Church than that they should zealously vie with one another in collecting the necessary resources for bringing to a successful issue the projects we have formed for the good of the Eastern Churches. May God, whose glory is only concerned in the diffusion of the Christian name and the unity of the Faith and spiritual government, design in His goodness to bless your desires, to look with favour on Our undertaking, and as a pledge of the most precious Heavenly favours We grant in all affection Our Apostolic Benediction to you, Venerable Brethren to your clergy and your people.

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LETTERS FROM BERMUDA.

LETTER XXVII.

HAMILTON, 18—

My DEAR BOY—As you will understand from the penal laws of Ireland that no landed property could have remained in the possession of Catholics, only that individual Protestants were a great deal more honest and just than the laws. Of course as Catholics were in a majority of at least seven to one over Protestants, inter-marriages took place, and circumstances occurred in which Protestants often found it to their interest to hold property for Catholics to prevent its being seized by others. Some valuable property in Kerry was held in this way for several generations.

"The Freeman family of Castlecor (Protestants) were trustees for a large number of Catholic gentry in the County of Cork without interested motives. In Kerry an honorable and kind man, a Protestant named Hugh Falvey, acted as trustee for many Catholic proprietors there. In Dublin there was a Protestant in very humble circumstances who was trustee for several Catholic gentlemen, and who discharged his trust with perfect integrity." (O'Neill Daunt's Personal Recollections.)

But the law provided for that also. Clause 10: Any Protestant suspecting any other Protestant of holding property in trust for any Catholic might file a bill against the suspected trustee and take the property from him.

Clause 11: Any Catholic gentleman who became a Protestant could at once take his father's property from him, &c., &c.

"All are not just because they do no wrong; but he who will not wrong me when he may, he is the truly just. I praise not those who in their petty dealings pilfer not; but him whose conscience spurns at secret fraud,

When he might plunder and defy surprise. His be the praise, who, looking down with scorn

On the false judgment of the partial herd, Consults his own clear heart and boldly dares

To be, not to be thought, an honest man."

In a former letter I gave you an anecdote which I found in an ancient Bermuda journal (the Gazette) concerning Gratian and Flood, relating how "the storm of Gratian's eloquence swept away all Flood marks without leaving a vestige." Here is an anecdote of O'Connell, recorded in an old paper: During the parliamentary career of the Liberator, the following motion was brought up at one time in the House of Commons. Moved by Mr. Thomas Massey (a great bigot) and seconded by Albert Chueit, that the word *Mass* being too Popish, as part of the word Christmas, shall be discontinued and that the festival shall hereafter be called *Christ tide*, that being a more Saxon appellation and more fitting for the modern times."

Daniel O'Connell rose to reply. He said "I beg leave to call the honorable member's attention to the fact that his own name is deplorably popish. I would therefore suggest that to be consistent, the honorable gentleman should now and henceforth eliminate from his name 'Mass,' the syllable that offends him in the word 'Christmas,' and substitute the Saxon 'Tide,' thus transforming 'Thomas Massey' into 'Thomas Tidey.'"

Mr. Massey's motion never reached a vote.

Apropos of Daniel O'Connell, he proved a grand exception with regard to the system of bribery of that period, for the office of Lord Chief Baron of the Exchequer was offered to him and also that of Master of the Rolls; but O'Connell refused both firmly stating that Ireland could not spare him. Flood made a mistake fatal to his influence; after an opposition of fifteen years; he accepted office with the Executive on which he had so long

made war. He may have thought to serve his country better by that change, but for seven years the greatest orator of the Anglo-Irish race was tongue tied and useless. In 1781 he resigned and went again into opposition.

O'Connell used to relate a good story about Mr. Myers, a Catholic gentleman of Roscommon, who owned a large property there. This gentleman was at one time threatened that a "Bill of Discovery" would be filed against him—that is, that one of the enactments of the penal laws would be put in force against Mr. Myers as a Catholic; that he, being a Catholic, could be ejected by a Protestant, who could legally claim his estate. Mr. Myers, fearing to lose his property, posted off to Dublin in haste, visited the Protestant Archbishop, and informed him that he wished to be received into the State Church. After questioning him on the subject, the Archbishop found that Mr. Myers knew nothing about the Protestant religion, and said he must receive some instruction. The Rector of Castlecor was appointed to be the instructor. The Rector was a great friend and boon companion of Mr. Myers, so they dined together every day for nearly a week, when the spiritual instruction and *spirituous consolation* were pleasantly mixed, and on the appointed day Mr. Myers made his abjuration of Popery in presence of the Archbishop. In order to celebrate the happy event, the Prelate invited Myers and several zealous Protestants to dinner. When the cloth was removed his Grace thus addressed the convert: "Mr. Myers, you have this day been received into the true Protestant church; for this you should thank God. Will you be so kind as to state for the edification of the company the grounds upon which you have cast aside Popery and embraced the Church of England."

"Faith, my Lord," replied Myers, "I can easily do that. The grounds of my conversion to the Protestant religion are two thousand five hundred acres of the best grounds in the County Roscommon!"

The Archbishop's answer is not recorded, but he must have felt ashamed of the execrable laws which made such duplicity necessary to prevent a man's being reduced to beggary.

The doctrine of "Toleration" as we hold it, the doctrine of the right of every man to worship God according to the dictates of his own conscience, was unknown to Europe in old times. It was a lesson to be taught, taught slowly and to unwilling listeners, but it was taught in the end. Not by personal violence and persecution can the conscience of man be swayed. Not in this way did Christianity come out of the Catacombs. Not in this way did the grain of mustard seed grow and spread out its branches. Not in this way was Christianity made to triumph over the strong old Paganism of the Roman Empire; and when that Empire, which had driven the Popes of four centuries like "things of evil" underground, fell beneath the greatness of its task, the Throne of the Fisherman stood in the very palace of the Caesars. That city, watered with the blood of Martyrs, became the world-capital of the Papacy. PLACIDIA.

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

LOCOMOTOR ATAXIA.

A DISEASE LONG HELD BY PHYSICIANS TO BE INCURABLE.

Its Symptoms are Those of a Living Death—The Victim Helpless, His Torture Intense—Loses Control of Bowels and Bladder and is a Source of Constant Worry to Family and Friends—A Remedy for the Disease Discovered

Mr. James McLean, a resident of Lafroy, Simcoe County, Ont., is known to every man, woman and child for miles around the vicinity of his home, and all know of the long years during which his condition has been that of a living death. Mr. McLean tells of his injury, his years of torture, and his subsequent release from the agonies of locomotor ataxia, in the following vivid language:—

"In the year 1880 I was thrown from a scaffold, falling on my back on a stone pile. I was badly hurt, and narrowly escaped death. Plasters and liniments were applied, and I seemed to get somewhat better. But the apparent improvement was short lived. My feet began to get unusually cold, and nothing that could be done would warm them. The trouble then spread to my legs, and from the waist down I was attacked with shooting pains flying along the nerves in thousands, and causing the most terrible torture for days and nights at a time. I could get no relief save from the injections of morphine. Six physicians treated me at different times, but appeared only to faintly understand my trouble, and could do nothing for my relief. Some of the doctors declared my trouble was rheumatism, but two of them said it was a disease of the spinal cord that the trouble would get worse and that sooner or later my arms would become affected. This prediction proved true. My left hand dropped at the wrist joint and hung dead and cold, and I had no more control of it than if the hand were not on me. Fly blisters and electricity were resorted to without avail. My stomach was next attacked with a burning, aching, nauseating pain, causing the most distressing vomiting and I often thought I would not see morning. I have vomited almost continually for thirty six hours, and nothing but morphine or chloroform could deaden the anguish I suffered. But worse trouble was in store for me. I lost control of my bowels and water, and my condition became most horrible, necessitating constantly the greatest care and watchfulness. I was now suffering from the top of my head to the point of my toes. I saw double, and had to keep my eyes fixed steadily on the ground to make a step at all, and the moment I raised my eyes I would stagger and fall if I were not grasping something. I could not take a single step in the dark. For nine long years I suffered all the horrors of a living death. In 1889 I was admitted to the Toronto General Hospital, where I was treated for four months. I was told that my trouble was locomotor ataxia, and incurable, and I returned home no better. After returning home I had further medical treatment, but with no better results than before. Finally I was given the following certificate of incurability.

CITRICHILL, July 27th, 1893.  
This is to certify that James McLean has a disease of the spinal cord (incurable) that renders him unfit to obtain a living.

A. T. LITTLE, M. D.

About this time I was strongly urged to try Dr. Williams' Pink Pills, and oh how I wish I had known of this great remedy years ago! What anguish and torture I would have been spared! Soon after beginning the use of Pink Pills I found myself improving. The pains left me and I was able to discontinue the use of the morphine. I regained control of both bowels and bladder and gradually a feeling of life returned to my legs and arms. I can now walk without the aid of either crutches or sticks and can take long strides. My stomach trouble has all left me, and I can eat as heartily as ever in my life. My friends, who never expected to see me about again, are astonished at the wonder Dr. Williams' Pink Pills have wrought in me. When I began the use of the pills my weight was reduced to 136 pounds, and it has now increased to 165. I am a new man and it is not possible for me to say enough in praise of your marvellous medicine. My wife also joins me in thanks and says it was a happy day for her when I began the use of Dr. Williams' Pink Pills, as since then she has been able to get rest at night which she had not done for some long years before. I hope Heaven will direct this into the hands of some other poor sufferer, who may find as I did, release from a living death through your great life-saving remedy. Yours very gratefully, JAMES McLEAN.

Dr. Williams' Pink Pills, are a certain cure for all diseases such as St. Vitus dance, locomotor ataxia, rheumatism, paralysis, sciatitis, the after effects of la grippe, loss of appetite, headache, dizziness, chronic erysipelas, scrofula, etc. Sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink), and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brookville, Ont., or Schenectady, N. Y., at 50 cents a box, or six boxes for \$2.50.

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# The Catholic Register,

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THURSDAY, FEBRUARY 14, 1895.

## Calendar for the Week.

Feb. 15—Sts. 26 Japanese Martyrs.  
16—Our Lady of Lourdes.  
17—St. Mary Anna.  
18—St. Simeon, Bp. M.  
19—The Passion of Our Lord.  
20—St. John Chrysostom, Bp. D.  
21—Bl. Diego Carvalho, M. S. J.

## Mr. Laurier's Question of Fact.

Coming at the present time, so important a statement as that made by Mr. Laurier at the Toronto meeting cannot be allowed to pass without comment. His expressed determination to refrain from the suggestion of a course to be pursued until the Government have answered the appeal that has been made, is a matter of party tactics with which we are not directly concerned. Indeed we can see no reason that could justify the parties taking opposite sides upon the question. It is our conviction that when the time comes for the issue to be faced, as it soon must, the recent decision of the Privy Council will have left but one course open to conscientious and patriotic public men. So clearly do their Lordships establish that injury has been done the Catholics and the necessity for reparation that any neglect on the part of those in power to supply a remedy would amount to a flagrant breach of the federal compact and a defiance of the courts which have been asked to interpret the constitution.

What is surprising about Mr. Laurier's speech is that he should have seen fit to reiterate a meaningless and utterly irrelevant declaration made previously by him at Winnipeg and elsewhere.

His words as reported by the Globe are:

"For my part I must tell you frankly that I see in the question but a question of fact. I never saw any question of law or interpretation of the constitution. I think it was a question of fact and nothing else. What was the complaint of my fellow-countrymen and the Catholics of Manitoba? That the Legislature of Manitoba, although in name it established a system of non-sectarian schools, in reality imposed upon them a system of Protestant schools, and they ask to be relieved from such a system. I may say I am a firm believer in equal rights and a strong believer in Provincial rights, but I have stated on the floor of the House of Commons more than once, and elsewhere, that if that complaint were true, if Roman Catholic children were forced to attend Protestant schools, it was such an outrage upon conscience that no Protestant community would tolerate it."

This is Mr. Laurier's statement of his view of the case. We cannot regard that statement as either courageous or frank.

As to the question being a mere question of fact, we may be allowed to quote the view of the Hierarchy of the Dominion as expressed in their petition, "There is in this a question of justice, of natural equity, of prudence

and of social economy, closely connected with the vital interests of the country." This indeed is but an opinion. This much must however be said in its favor—it corresponds with the view pronounced by the Privy Council in their last judgment, the report of which says, "What is to be determined is whether a right or privilege which the Roman Catholic minority had previously has been affected by the legislation of 1890. Their Lordships are unable to see how this question can receive any but an affirmative answer." It is difficult to see how Mr. Laurier can persist in seeing nothing but the question of fact.

Moreover there is no question whatever as to the condition of affairs he speaks of. Winnipeg vs. Barrett precluded any possibility of Catholics being forced to attend Protestant schools. To quote again from the cabled report of the last judgment, "The only right or privilege which the Roman Catholics possessed, either by law or in practice (at the time of the union) was the right or privilege of establishing and maintaining for the use of the members of their own Church such schools as they pleased. It appeared to their Lordships that this right or privilege remained untouched." How then can it be within the possibilities that Roman Catholic children could be forced to attend Protestant schools, except, indeed, in so far as the refusal to allow Catholics the benefit of their own taxes accomplishes such a result?

It would not be supposed that Mr. Laurier would misstate the petition of the Catholics. Unfortunately he does so. Essentially it is not so much that a really Protestant system has been instituted in place of a professedly non-sectarian one. The Privy Council does not fall into any such error. They say, "While the Catholic inhabitants remain liable to local assessment for school purposes, the proceeds of the assessment are no longer destined to any extent for the support of the Catholic schools, but afford the means of maintaining schools which they regard as no more suitable for the education of Catholic children than if they were of a distinctively Protestant character. In view of this comparison it does not seem possible to say that the rights and privileges of the Roman Catholic minority, in relation to education, have not been affected."

What, then, remains of Mr. Laurier's Toronto statement? May we be allowed to recall his boast that he always speaks his mind? May we be allowed to recall as well the enthusiastic outbursts of applause which greeted Mr. Ross when that gentleman quoted these sentiments to which Mr. Laurier gave utterance on another occasion (see Globe report of Mr. Ross' speech). "The consideration that the great Province of Ontario may be made greater, I altogether lay aside as unfair, unfriendly and unjust. This is not a question of expediency—(here was the statesman and not the politician)—it is a question of justice. The eternal principles of justice are far more important than thousands of acres of land, and I say let us adhere to those principles of justice and in so doing we will have the surest foundation for securing justice on every occasion."

## Calvinism.

The Presbyterian Review has the following: "In a recent able lecture Rev. Dr. Kerr describes the points of Calvinism thus: The five points of the Calvinistic system were enumerated—original sin, personal election, limited atonement, irresistible grace, and final perseverance. These Dr. Kerr said made a coherent system and presented logical solidarity, unapproached by Arminianism or any other religious creed. Calvinism emphasized God, placed Him on the throne, and claimed for Him the absolute right to rule without consultation of the creature."

Rev. Dr. Kerr may recite what his fancy suggests or his interests call for, but in the institutions of Calvin himself, do we look for the pure essence of Calvinism as found in the very source. In chapter I, page 3, of the "Institutions," Calvin teaches that God made all things according to a well conceived plan, even things wicked and abominable; that having well ordered the end (which is to glorify His justice in the punishment of the wicked) He must have at the same time ordered the causes which lead to this end (which of course must be sin), that the sin of our first parents, although voluntary, was at the same time necessary and inevitable; that Adam could not avoid the fall from grace, nor yet be deemed guiltless; that his fall was ordained of God and comprised in the eternal decrees; that all things necessarily happen by the will of God, and on this account Adam fell by an order of the Providence of God, and because God found it convenient to bring around all things as He wished. Calvin teaches in these same institutions—ch. 14, page 3—that the reprobate are inexcusable although they cannot avoid the necessity of falling into sin, and this necessity is ordained of God. God speaks to them, but so that they may not hear him; so that if men begin to reason and plead impossibility of resisting temptation, they may plead away against One who knows how to maintain His course.

Bossuet in his Variations, 1 ch., 14, says, "Thus we see that the God of Luther and Calvin is the author and approver of every sin and crime; it is He who works evil in us without our being able to avoid it, and who then punishes us for unavoidable sin by pain and torture in this life and in the next. In a word, the God of Martin Luther and John Calvin is a God that atheists would have reason for denying, so that the religion of these two great reformers is worse than atheism." (Bossuet, Var., 1 ch. N, 159.)

The doctrine of "limited atonement" does not recommend itself to the ordinary Christian anxious to avoid sin with its horrible consequences both in the present and future life. Can it be possible that the God-man came down from Heaven to shed his all-atonement blood on the cross in order to save a limited number? The very best living man on earth, the most righteous and virtuous, may dread being included in that number; and such according to Dr. Kerr is Calvinism—gloomy, forbidding, repulsive Cal-

vinism, that limits the mercy of God and holds out no hope of salvation to him who is not of the covenant. Scripture has no weight with John Calvin when it does not suit his purpose. It would be a waste of time to quote the Moses passage in which Heaven is promised to all "who keep my commandments," "if thou wilt enter into life," &c., or again, "whosoever shall confess Me before men I will confess him before My Father who is in Heaven."

John Calvin would laugh you to scorn if you told him that "God willeth not the death of any sinner but that all flesh should see the salvation of God." Or if you repeated for him the words "every man that believeth and is baptized, he shall be saved." Not at all, says the Calvinist. God's mercy is shown but to a very limited number, and those who are so privileged shall be saved whether they deserve it or not, because God foreordains all things.

Irresistible grace has no better foothold than limited atonement. God deprives no man of his liberty. It is freedom of thought and action that distinguishes man from the brute creation, and will God rob man of his dignity in order to make him good? A slave, he would then no longer be capable of doing a meritorious act.

While man enjoys perfect freedom it is in his power to accept or resist Divine grace. It is his compliance with grace of his own free will, that renders meritorious all his virtuous acts. Blessed is he, who when he might have transgressed did not transgress, who when he might have sinned chose not to sin. St. Paul spoke thus, and we may say with him: Blessed are they who seek not to follow their own self will or to satisfy their own wicked desires and concupiscence, but who in all things strive with the help of God's grace to do His will. Nothing else avails to solid contentment here or to a reliable assurance of undying happiness hereafter.

Calvinism like other sects has some truths, but is so intent on maintaining them that it overlooks other truths equally essential. There is no objection to Dr. Kerr saying: "that Calvinism emphasizes God, places Him on a throne and claims for Him the absolute right to rule without any consultation of His creature." But there is another truth altogether left out or denied viz.: "The free agency of man." "Where the spirit of God is, there is Liberty." But Calvinism would destroy all human liberty and deprive God of all justice, since virtuous and meritorious acts are not by Him considered as deserving of recognition or reward, but only those are saved and rewarded with eternal life who were so destined from the beginning. It is useless to tell a Calvinist that even "a cup of cold water given in His name will have its reward" and therefore must have been a meritorious act, or to say to him, that if we bear patiently our trials and crosses in this life, "our tears shall be changed into joy;" that if we are persecuted for His sake "our reward shall be very great in Heaven."

### A Change in Ulster.

Mr. John Morley, Chief Secretary for Ireland visited Ulster during the Christmas recess and met several influential bodies of landholders and occupiers of the soil who are tenants-at-will. Public meetings were held and those were addressed as well by the Chief Secretary as by leading members of the Parliamentary Party. It was eloquently and most satisfactorily proved that no one province or section of Ireland could be injured by a change in the laws regulating the conditions that now subsist between Landlord and tenant. It was fully shown even to the astonishment of Orangemen, that the landlord classes were constantly evading and setting at naught all the provisions enacted by the compensation for improvement acts passed in 1881, and that judicial decisions as to the value of holdings and the rents to be assessed were nugatory in view of bad seasons and depressed markets. Mr. Morley impressed upon his hearers the importance of changed conditions, and held out the hope that the time was fast approaching when the Liberal Government would make it possible for all occupiers of Irish soil to become proprietors of the land they tilled, they would compel the landlords to accept such rents as the tenants could afford after securing ample return for their labour, and after providing for their own comfort and the comfort and liberal education of their children. Should the landlords absolutely refuse to comply with such judicial arbitrament, then the obligation would rest upon them to sell out to the actual tenant.

The Government will advance as a loan to the latter all the funds necessary to satisfy the demands of the landlord. The loan will be paid in yearly instalments at 3 per cent. for 35 years, at the end of which the land will pass into the hands of the tenants or his heirs in fee simple forever.

The Orange land-holders and tenants-at-will in Ulster would be very blind to their own temporal interests not to welcome news of this promising nature and signify their hearty acceptance of such generous proposals. But would their moral or spiritual interests be at all interfered with? Would temporal prosperity lead to spiritual degeneracy? Or would their future state of independence make them more amenable to the wiles and machinations of Rome?

The Orange Grand Master of Ulster has issued a manifesto predicting so much and calling upon all the "Brethren to be warned in time. In division, or separation, our only danger lies, and we can imagine no more ingenious device adopted by the enemies of Freedom and our Faith, than to seek to lure from their allegiance by the promise of a bribe in money or land men who have hitherto resisted every temptation to betray their trust."

Here the Grand Master makes it evident, that in his opinion, the sorest point to reach in the anatomy of an Orangeman, is his pocket. In fact the deadliest device possible of adoption by the enemy is the promise of a bribe either in money or in land to a member of the Order. For one or the other,

the Grand Master thinks, the average Orangeman may be induced to barter his Freedom and Faith.

But, what if neither is to be sacrificed? Mr. John Morley troubles himself very little about any man's religious faith or persuasion. It would be difficult, we understand, for Mr. Morley to say which particular faith, if any, he inclines to. It is certain however that neither his Liberal principles nor the ethics of the school to which he belongs, would at any time, or for any consideration, permit him to commit the folly or the crime of assailing any man's civic freedom or religious faith.

The manifesto goes on to state that "the Grand Lodge cannot but believe that any proposal to strengthen the hands of Mr. Morley on behalf of any legislative proposal, emanating from the present government, can only end in confusion and disaster to the best interests of the Protestant cause." That any man or body of men would seriously consider such evident twaddle is simply amazing. How could the peaceable possession of one's own house and farm endanger one's spiritual interests? How could a man's independence of landlord rapacity bring disaster to the Protestant cause? It is only in the North of Ireland, and on Orange principles, that confusion and disaster hang over the heads of those who are permitted to worship God freely "under their own vine and fig-tree."

The grand manifesto issued by Erne grand master, and countersigned by Wm. E. Calbeck Secretary, is a *Brutum Fulmen*, that can have no possible weight with the sturdy Protestant farmers of Ulster. Free worship, peaceful homes and happy families are the chief desideratum of most men who till the soil in Ireland as in every other portion of this world. The way and means of securing full possession of such blessings are of greater importance to the farmers of the black North, than the questionable privileges of Orange ascendancy of foreign legislation, or of marching on the 12th July to disturb the country's peace and break men's heads for the love of God.

The change now visible in Orange circles among the Ulster farming community was predicted years ago by an Irish correspondent of the New York Irish world, who added: "They told us just before the general election, that they never would submit to a Home Rule government, they would take no part in electing the members of any Irish Parliament, they would pay no taxes if levied, they would recognize no magistracy whose commissions dated from Dublin." But that talk is at present confined to a few men in Belfast who issue manifestoes but who have lost all political influence. Just one thing is sure about Ulster, and it is that she will be governed by regard for her own solid interests, not by any sort of sentiment. She is the least influenced of the four provinces in Ireland. She will not fling herself against the armies of Great Britain in resistance to Home Rule, simply because it would not pay. She has threatened to do so while threats seemed to have a political value. But Mr. Morley has shown her where her true and solid interests lie, and to them she is being committed and wedded day by day.

### Notes.

It was just like the Globe to have a representative on the spot, even at a railway wreck.

The statistical fiend has found that among church goers there are twice as many women as men. He also makes the calculation that the proportion will be maintained in heaven.

Lord Rosebery went on a visit to Lord Spencer a few days ago, and attended the parish church at Althorp. The clergyman took as his text, "Art thou He that should come, or look we for another?"

Mr. Gladstone has given fresh evidence of his liberality by asking a Catholic publishing house to procure him lists from which he might select Catholic books for his Hawarden circulating library.

The election of Mr. Hugh Kelly as chairman of the Library Committee of the Public Library Board was a well merited recognition of that gentleman's natural capacity and of his faithful discharge of his obligation as a member of the Board.

The Khan has started a weekly paper. Mr. R. K. Kerrighan (which is the name he was intended to bear) is no man's echo, but speaks thoughts all his own in a way all unique. His interpretations of Canadian life are, some of them, the most exquisite yet produced. Everyone will cordially wish him success.

1. Bigotry. 2. P.P.A. 3. A political candidate receives their support. 4. He is elected. 5. His election is protested. 6. Counsel admits a false oath having been taken in denial of membership. 7. Officials and others assemble and elicit the foregoing information. 8. Injury and death overtake them.

In its first issue the Mail and Empire rebukes those who seek to arouse civil discord and expresses the hope that the good sense of the Canadian people will find a solution of the Manitoba question. This is breaking away with a vengeance from the old policy of smashing Confederation into its original fragments.

An evening paper disregards utterly the last decision of the Privy Council, but sets great weight by a resolution of an Orange lodge. If an Orange mandate means the moral or even physical support of say 200,000 men, as is claimed, a very unpretentious reckoning would still compute a satisfactory majority for the Privy Council.

There may be differences of opinion as to the attainments essential to cabinet rank. The Khan gives his views in demanding that a Toronto representative be given a seat at the round table. "What's the matter with Billy McLean? He has plenty of energy, he has undoubted courage, unlimited gall, plenty of self-conceit, he is aggressive and able, and is a long way ahead of some of the stoughton bottles in the cabinet to-day. Give Billy a chance."

The French Mr. Laurier, as with brilliantly stupid persistence the *Spectator* calls him, came to Toronto and met the largest audience on record. Cold weather did not matter. Mr. McCarthy went to Peterborough and it was found not worth while opening the doors. It begins to look as though a sane people had got tired of the bluster about bayonets and prefer the milder methods of nation making.

Occasions sometimes arise when Catholics can admire the generous spirit of those differing from them in religion. A signal instance of this was the City High School Board's action in electing Mr. Jas. W. Mallon, the representative of the Separate School Board and the only Catholic on the High School Board to the position of Honorary Secretary. Personal capacity is not always sufficient to overcome the religious drawback.

Hon. Mr. Joly is said to contemplate a return to active political life. He is lately reported as having said that he had made a careful enquiry into the Manitoba question; he had read the books used in the schools and had looked into the method of teaching, and he has come to the conclusion that the Manitoba schools are not secular schools, but Protestant schools and if separate schools cannot be got he shall advocate neutral or non-denominational schools as a lesser evil. If he is correctly reported Mr. Joly is the first Protestant public man who says openly what many others are hinting in half heart.

One Major Mulvey of Manitoba indulges in paradox when he says that Catholics are satisfied with the present state of affairs and supplements this with the declaration that "on the Manitoba school question the Government was sustained mainly by the Orange vote." Does the gentle soldier really think the Catholics and Orangemen will vote the same way on the question? If so, what need is there for the brethren to "form a hollow square around the people of Manitoba on the school question, ranks facing outward?" By the way, would it not be a waste of strength to have the ranks facing outward (or any other direction) along the American border? It is perhaps unwise to criticise the major's military expressions. Genus might (who knows?) invent a three sided square.

In the Arran Islands, off the coast of Ireland, distress has gone to the limit of human endurance. A priest reports having been called to administer the last rites of the Church to a poor man and found him absolutely destitute of even clothing. His bed was a wisp of straw; his complaint, starvation. Mr. Morley has been asked to undertake some public works long ago recommended, and which would now give employment sufficient to relieve the distress, but he has so far been unable to accede on account of lack of funds at his disposal. Mr. T. D. Sullivan has been making a tour of enquiry through West Donegal. There too it is asserted that distress and destitution must come within a few months. Despite the severity of the weather a large crowd gathered to hear the veteran member. In one place they were obliged to stand in snow knee deep.

**MR. LAURIER.**

*His Address on the School Question.*

From the Globe of February 6th, we reproduce a verbatim report of Mr. Laurier's remarks at Toronto on the question of redress to the Catholic minority of Manitoba. Mr. Laurier said:

There is another question as to which I have been asked to say a few words. I do so. I had not intended to do so at the present time, because the time has not arrived to speak upon that question, but I would be unworthy of the position I occupy if I ever failed to respond to any demand coming to me from any of my fellow citizens. There is a question, premature it is true at the present time, which promises to agitate the community—the Manitoba school question. I have been asked to state what position I occupy upon that. Let me tell you, then, at once. I do not wish, either here or anywhere else, to make any political capital out of that. Even if I had it in my power to be borne into office over that question I would not do it. It is a question that affects our common humanity, in which a section of my fellow-countrymen, my own co-religionists, pretend that they have been offended; and they have come for redress. The question is a legal one, which is before the Government to answer today. It is for them to speak. I do not desire at the present time to say anything or to do anything to make their position more difficult than it is. It is a difficult question. We have had experience in the past, not only in our own country, but in the country of my own ancestors—in France—that religious passions are in the most dangerous, and can be the most readily inflamed the popular mind. At the present time the question stands in this way: Legislation has been passed in the Province of Manitoba which deprives the Catholic minority of their Separate Schools. They have appealed to the Government.

**A QUESTION OF FACT.**

For my part, I must tell you frankly that I see in the question but a question of fact. I never saw any question of law or interpretation of the constitution. I think it was a question of fact, and nothing else. What was the complaint of my fellow-countrymen and the Catholics of Manitoba. That the Legislature, although in name it establishes a system of non-sectarian schools, in reality imposed upon them a system of Protestant schools, and they ask to be relieved from such a system. I may say I am a firm believer in equal rights and a strong believer in Provincial rights, but I have stated on the floor of the House of Commons more than once, and elsewhere, that if that complaint were true, if Roman Catholic children were forced to attend Protestant schools, it was such an outrage upon conscience that no Protestant community would tolerate it. (Cheers.) I know the heart of my fellow-countrymen of English origin. I am of French origin, but I have lived long enough among English-speaking men, and have read enough of their history, to know that if there is any point, any common ground on which we can always stand it is whenever an appeal is made to the fairness which is to be found in the breast of every Englishman. The Government did not take up their position. They have shifted. They have referred it to the courts twice, and now they have to deal with it. It is a pure question of fact, and I have nothing to say until the Government has spoken upon it. That is the position I have adopted. I have said already that if the facts are true it would be an outrage upon conscience. I stand upon that ground. If the Government have any better ground I would be ready to assist them in solving that question. I do

not want to make any political capital out of it, but in Quebec popular feeling is very different, you know, from what it is Ontario. There are popular passions in Quebec, as there may be in Ontario, but the population in Quebec is Catholic and the population here is Protestant, and though I am not anything at all, though I am simply in Quebec a citizen of Canada, though I have no responsibility whatever, the Bleu papers every day call upon me to speak upon the question of the Manitoba schools, and solve it for the Government. Well, I have no objection. (Laughter and applause.) Here is, for instance, what a Bleu paper, La Minerve, says:—"We are obliged to conform to the law and also to apply it, whatever may be the consequences for us. As to us, who have made the cause of the Catholics of Manitoba our own, we will not stop to think if the decision of the Privy Council is going to force Mr. Laurier to leave this cowardly reserve. The cause of the Catholics has made a great step towards success, and this is what strikes us the most in these circumstances." If it be cowardly reserve on my part in the eyes of this Ministerial paper to have taken the attitude I have, by what name shall that good Ministerial paper characterize the action of the Government of Canada? By what name shall that good Conservative, Ministerialist paper characterize their action in shifting the question from place to place as they have? Let me quote to you now the opinion of La Minerve two days afterwards. After having recited that the Privy Council has just rendered its judgment stating that the Government of Canada has the right to interfere, La Minerve proceeds thus: "Such being the condition of things, we must commence by ascertaining what is the legal value of the rights of our co-religionists. As to this it is the part of simple prudence to wait for the complete text of the judgment of the Privy Council. This is what we are doing, and this is what everyone should do."

It is the part of wisdom on the part of the Government not to speak, but it is cowardly reserve on the part of Mr. Laurier not to speak. (Applause.) I appeal to the common sense, the fairness and the intelligence of every man in this audience. I do not want to interfere with this question before the time. The appeal is before the Government; let them answer it, and we will judge their answer. For my part, I shall be only too glad to support them if it is just. If not I shall oppose it. At the present time I protest against insinuations, which are made in order to get me to say a word. I know what they mean. There are Bleus in Quebec. There are Tories in Ontario. The Bleus in Quebec can appeal to a section of public passion; the Tories can appeal to a section of passion. If Mr. Laurier could be made to speak before the time they hoped that if he escaped the Bleus he would not escape the Tories. That is the extent of their patriotism. I make it a boast that I never yet shirked a public question, whatever it was. (Applause.) I make it a boast that upon past occasions I spoke my mind, and upon every occasion I shall speak my mind at the proper time—when the question has been properly investigated and elucidated.

**NOT A POLITICAL QUESTION.**

But this is not a political question at the present time. It shall be a political question; to-day it is a purely judicial question. It shall become a political question when the Government shall have given their decision upon an appeal of the minority in Manitoba.

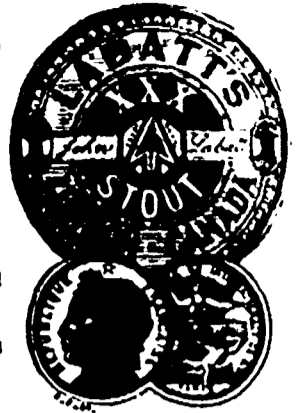
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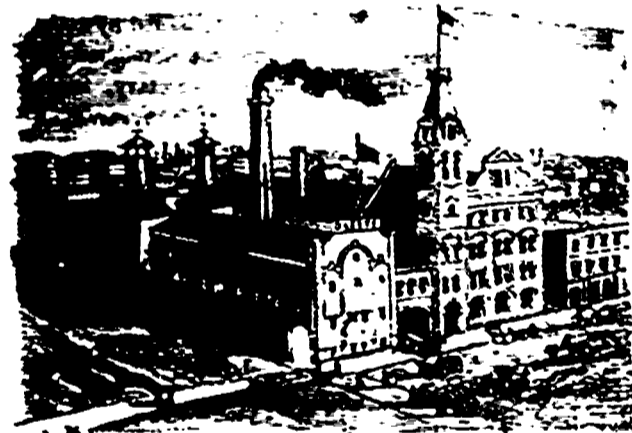
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SUMMARY OF IRISH NEWS.

Antrim

On the afternoon of January 12th, one of the severest snowstorms which has been experienced for some years visited Belfast, accompanied by a strong easterly wind, which blew the flakes in blinding showers in all directions. In a short time the city presented a deserted appearance. Vehicular traffic was carried on under great difficulties, and the tramway service was suspended at nine o'clock.

Armagh.

At a Special Session, in Armagh, on January 12th, the prisoner Patrick Cullen, who was arrested on suspicion of having caused the death of the old woman, Susan Telford, at Ballymartrim, was brought before Mr. J. L. Townsend, R.M., Mr. Samuel H. Monroe, Sessions' Crown Solicitor, represented the Crown, and in making an application for an adjournment, stated that the police had hoped to bring material evidence bearing on the case before the court; but they found that they were not in a position to do so to day. He therefore applied for a short adjournment. Mr. Townsend remanded the prisoner for a week. The prisoner looked haggard and careworn, and appeared to feel his position keenly.

Cavan.

On the evening of January 10th, at about 6 o'clock, a laborer named Bernard Kelly, belonging to a place called Drumlee, a mile from Cavan, hanged himself from one of the "couple" in the roof of his own kitchen. An inquest was held, and a verdict of suicide while temporarily insane was returned.

Cork.

We regret to have to chronicle the death of Mr. Richard Walsh, timber merchant, of St. Luke's, Cork, which took place at the residence of his cousin, Mr. Dan McCarthy, Kilbrogan, Bandon, where he had been staying on a short visit. Though of not very robust health for the past few years, he was, up to a few days before his death, able to transact his ordinary business, but having contracted a severe cold, which rapidly developed into an attack of pneumonia, all that medical skill could bring to bear on the case was of no avail, and he passed away on January 2d, fortified by the rites of Holy Church. The deceased gentleman was well known and respected throughout the South of Ireland, and was beloved and revered by all with whom he came in contact. His remains, enclosed in a massive oak coffin, which was covered with numerous and handsome wreaths, were transferred to St. Patrick's Church, Bandon, on Friday evening January 4th, followed by a large concourse of people. The funeral started next day for Innishannon, the family burial place, and was attended by large numbers of the inhabitants of the town and its vicinity, while the numbers who journeyed out from Cork to attend it were sufficient proof of the great popularity of the deceased.

Berry.

The death has just been announced of Catherine Henry, at Gortree, at the remarkable age of 112 years. The deceased was well known in the Waterside district of Berry, by the name of Kate Barbour. She lived at Gortree, with Mr. Cardwell Hunter, for many years, and for a long time she had been in a dotting condition. She was predeceased by her husband many years ago, and she leaves a daughter who is nearly 100 years old.

Down.

It is beginning to speak out. There was no uncertain sound at the meeting, mainly composed of Presbyterian clergymen and tenant farmers, which was held at Saintfield on January 12th. The meeting was presided over by a Deputy-Lieutenant of the county, and no Irish Member of Parliament was present. Yet there was no mistaking the gist of the meeting. One of the speakers, Rev. Mr. Thomson, of Castlehead, declared that, while he honored Mr. Russell for his services, he honored equally Mr. J. Morley, the chairman, for his services, and he gave his thanks to Mr. McCarten and Mr. Sexton. He was prepared to give his thanks to any man, be he Jew or Gentile, Pagan or Christian, who would advocate the cause of the tenant farmers. He further declared that "they had a battle to fight, and they must fight it at the polling booths. The tenant-farmers had been made free by the Ballot Act and the Land Acts of 1870 and 1881—they had been made free by the genius of the great emancipator, William Ewart Gladstone. He (Rev. Mr. Thomson) told them, without saying a word about his later-day policy, but remembering the days of old, that he would be ashamed to be present at a meeting of farmers where the name of Gladstone was not honored with an ovation.

Dublin.

The picturesque old Irish tower of Saint Michael's, Dublin, is happily saved for a few generations to come, it is to be hoped. It preserved all the character of a distinctly Irish medieval tower, with its quaint battlements, up to the present; but, examination proved that both tower and battlement were a rebuilding, of probably 1610, and externally it appears a reproduction of an ancient tower. The walls, however, are thinner than the medieval

builder's manner, and worse as masonry, the embraured parapet (a rude and jerry-built construction of rubble masonry) giving the general effect of mediæval building at its high elevation. Its ruin has just been averted in time. New parapets of cut limestone, following the old form, but solidly constructed after the manner of the old towers of the Black Abbey, Kilkenny, have been made under the direction of Mr. Drew, architect Galway.

A Press Association telegram says. The owners of the steamship Carnock, which left Glasgow on December 20th, with eleven hands, for Galway, have given her up as lost, nothing having been heard of her since she sailed.

Lord Clanmorris has announced his intention of resigning the Mastership of the Galway Hounds (which may be looked upon more or less as a family pack), as his uncle, Mr. Burton Perasse, mastered them for some thirty seasons, and another uncle, Mr. de Burgh Perasse, for two seasons previously.

Mersey.

On January 15th, a farmer named Myers, of Lantry, made a determined attempt at suicide by cutting his throat with a razor. Dr. McSweeney dressed the wound, and the man at last accounts was still living, though his recovery was considered doubtful. Myers had been in America, and got married since he returned home. The attempt on his life is attributed to family troubles.

Kilkenny

On the morning of January 15th a serious fire broke out in Messrs. M. Byrne & Co.'s Bottling store, Kilkenny, near John's College. Despite the exertions of Mr. Byrne and his foreman, P. Holland, damage to the amount of \$20 was done before the fire was got under.

At the Kilkenny Quarter Sessions a cattle drover, named George Byrne, of Bagnalstown pleaded guilty to a charge of common assault upon James Higgins, a cattle drover, of James's Green Kilkenny. Byrne was sent to jail a month.

King's County.

Mr. William B. Homan Mulock, J. P., of Bellair, Ballycumber, having been nominated by the Lord Lieutenant High Sheriff of King's County, has appointed as his Under Sheriff Mr. Richard Bull, Elmfield, Tullamore.

Leitrim.

At the last Carrick on-Shannon Quarter Sessions, County Court Judge Waters, in giving a decree for ejectment, said he thought it very harsh that an ejectment should be brought where a year's rent had been paid last October. Referring to a number of other ejectments brought upon the same estate, under similar circumstances, the Judge said he considered it cruelly itself. He would not use a stronger word, but he considered it strong enough for anyone, because a man ought not to be cruel even to a dog. He would have to give a decree in those cases, but he would place a stay upon them. He did not know that it helped tenants to place unnecessary costs upon them by bringing those ejectments, nor did he know where they were going to get a year's rent after last harvest. Neither did he hear that there were any diamond mines in Leitrim.

Limerick.

On January 15th, at the Limerick Workhouse, Edmund Burke, Local Government Board Inspector, held a sworn inquiry into charges of drunkenness preferred by the Matron against the Master. Evidence was given by the matron, doctor, and other witnesses in support of the charge, after which Mr. Redmond Barry examined the master, who absolutely denied that he was drunk on any of the occasions named. He had been suffering severely from neuralgia, and was almost mad with pain, but not drunk. Dr. James Brennan gave evidence of having extracted a tooth from the master, whom he described as having suffered intense agony; and several other witnesses having been examined the inquiry adjourned. The Inspector will forward his report to the Local Government Board.

Leath

We regret to announce the death of Mrs. Casey, widow of the late Francis Casey, and daughter of the late Thomas Matthews, Park street, Dundalk. Mrs. Casey had been in bad health since her husband's death, and since Christmas her condition was such as to cause some anxiety to her family. As the end came rather suddenly, on Jan. 3d, a formal inquest was held. Dr. Flood, who had known the deceased for some time professionally, certified that death was due to failure of the heart's action.

Longford.

In the Court of Queen's Bench, Dublin, on January 14th, before Justices Harrison and Holmes, in the case of Carrigy, infants, Mr. Bowen applied on behalf of Connor Gibbons and Daniel Murtagh for a writ of habeas corpus directed to William Caldwell, residing near Longford, directing him to deliver up to them the custody of James Carrigy, aged 3 years, and William Joseph Carrigy, aged 10 years. The father of the infants, who was a widower, died on January 25th, 1894, and by his will left the custody of the children to the applicants. Three days after the funeral the children were taken possession of by their maternal grandfather, Mr. P. L. Smith (instructed by Mr. L. Smith) re-



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alsted the application, on the ground that the applicants were not fit persons to have the custody of the children. The Court made an absolute order for the habeas corpus to issue.

Waye.

At the Ballina Cathedral, on Sunday, January 13th, Rev. Wm. Gurrin, of Lakan, after passing a brilliant career at Maynooth, was ordained by the Most Rev. Dr. Gonway, assisted by Rev. M. Gallagher, Adm.; Rev. J. Naughton, C.C.; and Rev. J. Kelly, Professor St. Mauredach's.

Wexth.

On January 16th, interment took place at the Convent of Mercy, Kells, of the remains of the late Sister Magdalen, who died in that institution on the previous Monday, after a short illness. The deceased lady, who was a Miss Purcell from the Thurles district, had been seven years in the Order of Mercy, and her death caused the deepest regret in the town and district of Kells as well as among her sisters in religion, who witnessed her edifying and holy death.

Monaghan.

On January 12th, a snowstorm unexampled for severity visited Monaghan, and as a result pedestrianism and vehicular traffic have been much impeded, particularly in the country districts. Before five o'clock in the morning, the snowfall began, and it descended without intermission or abatement for twelve hours. The storm was accompanied by high winds, which rendered it almost impossible to be abroad. Large drifts of snow were found here and there, but at the shallowest the deposit was over six inches deep.

Queen's County.

On the evening of January 14th a most enjoyable evening was spent at Hessboro' Barrack, on the occasion of a presentation made by the constables of the barrack to Sergeant Balfe, after his twenty-five years' service. The testimonial consisted of a watch and a gold chain, portmanteau, and a purse of sovereigns, presented by Constables Sheehan and Reilly, on behalf of their comrades as a token of gratitude for Sergeant Balfe's kindness and consideration to his subordinates. The most appreciated gift offered and presented to him was given by the residents of Ashdown, in the form of a moerschbaum pipe and a pouch. An enjoyable night was spent.

Reecommen.

Died, January 13th, at her residence, Cloonyquinn, Eiphis, Miss Mary O'neal, in her 68th year. Her interment took place at the family burial ground Killina, on January 15th, after Solemn Mass at Killina parish church, R. I. P.

On the night of January 12th, a fatal accident occurred about a mile from Castleres, in which a young man named John Francis Lynch, a native of Ballindine, county Mayo, lost his life. The deceased, accompanied by his uncle, a man named Joseph Byrne, and another man named Bernard Kelly, was going to the house of the former, when the cart on which they were sitting was overturned through the horse bolting down a side road. The cart fell on deceased killing him instantly. Kelly received severe injuries about the legs and ribs, but Byrne escaped with a shaking. A doctor was soon in attendance, but in the case of Lynch, death seemed to have been instantaneous, the axleboard of the cart having fallen over his left side and breast.

Sligo.

The many friends of the Rev. John Morrison, C.C., Ballymote, will learn the news of his death with deep regret. Although in failing health for many years, he had rallied so frequently and unexpectedly that the news of his death, which occurred at the Presbytery, Ballaghobey, on January 15th, will not be received without some surprise. Deceased was born in the parish of Coolaney, county Sligo, thirty nine years ago.

Tipperary

Lady Margaret Chateris has contributed £100 towards the renovation of the Catholic Church in Cahir, and Colonel Gough, 14th Hussars, sent the Rev. R. Power, P. P., £5 for the poor.

At the last meeting of the Tipperary Board of Guardians, Mr. Michael Dalton in the chair, after considerable discussion, Mr. Dalton said he would put it to the Board whether they would adopt the Local Government scheme of a seed loan, or not. Mr. Richard Daly said he did not think it would be any benefit to adopt it, as there was £600 of the last rate outstanding. A poll was then taken as to whether the scheme was adopted; when there appeared nine for adopting it and three against. It was decided to hold a special meeting in a fortnight to make further arrangements in the matter.

Waterford.

On the evening of January 1st, Borough Constable Grant, on duty at the Town Hall, Waterford, saw flames issuing from the top room of the National and Literary Club. He immediately rushed over and found on the premises only the old woman in charge. He at once gave the alarm, and found a lot of old papers stowed away in the room, and discovered that the place was on fire in four or five separate spots. He subdued the flames somewhat by continually pouring water, until the Corporation hose and brigades arrived and extinguished the fire completely. Little damage was done, but unquestionably had not Constable Grant arrived on the scene the building would have been wholly destroyed.

Wexford.

During the storm on January 11th and 12th, the steamer Edenvale, of Wexford, towing a pilot boat, had a narrow escape of total wreck. Mr. Patrick Cogley, son of the pilot master, and two or three other pilots were in the boat. Owing to the violent sea she parted from the steamship, as they got close to the middle reach of the harbor, and in a short time was lost to view. A lifeboat was sent out to search the harbor, and eventually, having come to anchor, her crew were got off on the schooner William.

Wicklow.

A very sad case of sudden death occurred at Bray on the morning of January 15th. It would appear that while Mr. Michael Malley, of Church terrace, foreman carpenter in the employment of the Dublin, Wicklow, and Wexford Railway Company, was proceeding to his work he took a weakness on the Queensborough road, and fell to the ground. He was at once removed in a cab to his residence, but expired shortly afterward from heart failure. Deceased was a most respectable and industrious man, and had been in the employment of the company since its formation.

FOR NINE YEARS.—Mr. Samuel Bryan, Thersford, writes: "For nine years I suffered with ulcerate sores on my legs; I expended over \$100 to physicians, and tried every preparation I heard of or saw recommended for such diseases, but could get no relief. I at last was recommended to give Dr. THOMAS' ELECTRIC OIL a trial, which has resulted, after using eight bottles (using it internally and externally), in a complete cure. I believe it is the best medicine in the world, and I write this to let others know what it has done for me."

Mr. John, N. B.

Messrs. T. O'Brien & Co., the well known Catholic booksellers, stationers, etc., at St. John, N.B., are our agents in that city for THE CATHOLIC REGISTER. They are authorized to receive subscriptions and renewals from present subscribers. Single copies can always be had at their store, 82 Germaine street.

Death of Mrs H. A. Gray.

Mrs. Gray wife of Major Henry A. Gray Engineer in Charge of the Ontario Division of Dominion Public Works, died at her residence 205 Bloor street East, Toronto, at noon on Friday last. Mrs. Gray's death was due to the effects of pneumonia occasioned by an attack of La Grippe two years ago from which she never fully recovered.

Mrs. Gray was very well known throughout the whole extent of Canada, and her death will be a sad shock to her many friends by whom she was held in high esteem. Mrs. Gray was descended from the old Highland Catholic families of Clanranold and Glengarry. She was the eldest daughter of the late John McDonald of Fitzroy Harbor and a granddaughter of Angus Roy Macdonell who came to Canada in 1794 with other United Empire Loyalists and settled the present county of Glengarry. She was a sister of the late John J. McDonald Contractor who died two years ago in Montreal and a niece of the late Alex. Macdonell ("big Alex.") Railway Contractor with whom she lived in Hamilton for many years during the building of the Western Railway.

Mrs. Gray was a most devout Catholic, pious, charitable and sincere, with a deep love and veneration for our Holy Mother Church and ever ready to help on with purse thought or labor, any scheme for the betterment of the human race, spiritual or temporal.

Simple in habit and life, beloved by all who knew her, devoted to her family and friends, her charity unbounded, she painlessly sank to rest fortified by all the rites of our Holy Church.

She leaves behind to mourn her loss, her husband and step children a brother and a sister, many relatives, and a large host of friends, both clerical and lay.

Her latter days were soothed by the kind visits to her of His Grace the Archbishop of Toronto and the regular and constant attendance of her parish priest, Father James Walsh and by other priests of the Diocese.

Her funeral took place on Monday from Our Lady of Lourdes church Sherbourne street. High Mass was celebrated by Father Walsh and the church was crowded with sympathetic friends.

The pall-bearers were Commander Law R. N. Major John Murray, Hugh Ryan Bouchette Anderson, H. M. C. George Magann and John Scully, Esqs.

A large concourse of relatives and friends followed the remains to St. Michael's Cemetery.

PRESIDENT CLEVELAND'S

Brother, the Rev. Wm. N. Cleveland certifies to Mr. John D. Rose's sickness and cure. Mr. Rose's statement is as follows:—"I, the undersigned, feel constrained to bear testimony to the value of your remedy for Dyspepsia. Last summer my stomach failed so entirely that I was unable for weeks to digest any food except an occasional cracker; meanwhile, I was reduced to a skeleton, and became so weak as to be unable to walk without staggering. Having seen in a Toronto paper your remedy advertised, I procured through my sister, a bottle of your medicine. Upon trying it I began at once to mend, and in a short time entirely regained my health, gaining in eight days 15 lbs. To day I am well and hearty, which blessing, under God, I owe (as I think) to your medicine K. D. C. Yours truly, JOHN D. ROSE. Chaumont, New York.

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

	Clock.	Dck.	a.m.	p.m.	a.m.	p.m.
G. T. R. East	7.30	7.45	7.25	9.40		
O. and Q. Railway	7.45	8.00	7.35	7.40		
G. T. R. West	7.30	3.25	12.40	8.00		
N. and N. W.	7.30	4.30	10.10	8.10		
T. G. and H.	7.00	4.30	10.55	8.50		
Midland	7.00	3.35	12.30	9.30		
C. V. R.	7.00	3.00	12.35	9.50		
		a.m.	p.m.	a.m.	p.m.	
			noon	8.35	2.00	
G. W. R.	6.30	4.00	10.45	8.30		
			9.30			
U. S. N. Y.	6.30	12.00	8.35	5.45		
			4.00	12.35	10.50	
			9.30			
U.S. West'n States	6.30	12.00	8.35	5.45		
			9.30	12.30	8.30	

English mails close on Mondays at 9.30 p.m. and on Thursdays at 7.15 p.m. Supplementary mails to Monday and Thursday close occasionally on Tuesdays and Fridays at 12 noon. The following are the dates of English mails for the month of January: 2, 5, 7, 10, 14, 15, 17, 18, 19, 21, 24, 26, 28, 31.

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

T. G. PATTERSON, P.M.

A cardinal confirms the report that the Sultan invited the Pope to mediate on behalf of Turkey with the powers of the Armenian question. The Pope declined to do so, but advised the Sultan to appoint Christian Governors. This made the Sultan angry.

"OXYGENATOR." A SPECIFIC CATARRH CURE.

THE SYMPTOMS AND EFFECTS OF CATARRH.

Many persons allow Catarrh to gain a stronghold in the belief that they are troubled with an ordinary cold. It "seems stubborn" and "lasts longer than usual," but they are not alarmed. Finally the sense of smell is gone: then they realize that the hearing is not so good, the eyesight is failing, the voice is affected, they begin to breathe through the mouth, have pains in the head, grow weak, become despondent, memory is not what it formerly was, there is an itching, burning sensation in the nasal organs, discharges pass into the throat and irritate it, the stomach is deranged, the whole system pulled down, the body a wreck. Perhaps the result is Catarrh of the Stomach or Consumption, or death may approach gradually or life give way from the complete exhaustion of all its forces. And all this started with "an ordinary cold in the head." We do not seek to make the impression that Catarrhal affections result so seriously in all cases, or even in a majority of cases; but we have not exaggerated the probabilities of the disease, and every person who has experienced any part of the symptoms enumerated will appreciate the importance of some effectual treatment. So far as we are aware but few preparations have ever been offered which would cure the disease, or even afford temporary relief, in its simplest stages, and after it assumes a complicated or chronic form these can offer no hope whatever.

CATARRH CAN BE CURED.

For the reason just enumerated there is a widespread belief that the disease is incurable, and we frequently hear persons assert this opinion. Among these are some physicians, who have condemned patients to lives of misery by informing them that all treatment is humbuggery and death the only relief. We are not surprised at this prevailing impression. The unsuccessful use of perhaps a dozen "sure cures" (?) is calculated to confirm such a view of the case, and it is safe to assert that over half the persons who have been restored to health by it commenced its use with little confidence in the results. Discouragement of sufferers from the use of other medicines for Catarrh has been the only drawback to our business. Wherever a person has thrown aside his scepticism and accorded it a fair trial he has been convinced of the erroneousness of the assertion, "Catarrh can't be cured."

The record of our remedy is remarkable, it having shown itself efficacious in every form of the disease, from the simplest first symptoms to the most aggravated type. We confidently believe that any person suffering from Catarrh who has vitality sufficient to keep him alive until Oxygenator is given time to impart its properties can be completely cured by its use. That all other remedies have failed is no evidence that this will not cure.

We offer a positive cure for Catarrh in all its forms, but do not desire to make the impression that a few applications are all that is necessary to restore each sufferer to health. Relief is generally experienced from the beginning of its use, but Catarrh is an obstinate disease, and perseverance is necessary, in many cases, to gain a victory.

Those desiring to be cured from Catarrhal affections should obtain full printed instructions for the successful use of Oxygenator by writing to or calling on

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Every ten ask for and get E. B. Eddy's Matches. Experience tells them so. If you are the tenth and are open to conviction, try  
**E. B. EDDY'S MATCHES.**

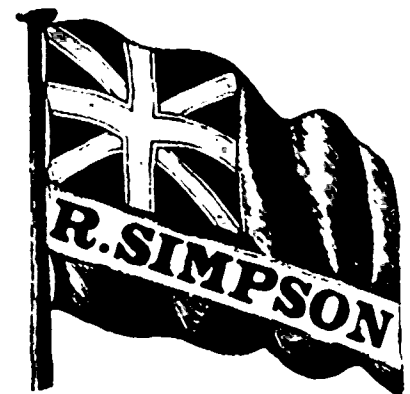
Egyptian mummies dating, it is believed, from 3000 B. C. have been discovered in the catacombs along the Nile.

Chronic Derangements of the Stomach, Liver and Blood, are speedily removed by the active principle of the ingredients entering into the composition of Parmelee's Vegetable Pills. These Pills act specifically on the deranged organs, stimulating to action the dormant energies of the system, thereby removing disease and renewing life and vitality to the afflicted. In this lies the great secret of the popularity of Parmelee's Vegetable Pills.

He—I am in love. Will you be my confidante? She—Certainly, I am at your service. He—Well, would you advise me to propose to you?—Brooklyn Life.

Little drops of water. With an icy crust Send the temperate water-pipe On a mighty bust.

Teacher—Now, Patsy, would it be proper to say, "You can't teach me nothin'?" Patsy—Yes'm. Teacher—Why? Patsy—Cause yer can't.—Judge.



Boys' Clothing.

Fresh proof of the greater than ever buying power of a dollar or so. That would not be much if we were doing Clothing business in the old way—200% profit and so on. Such little prices would have seemed out of all reason a year ago—almost out of all reason now.

Boy's Clothing.

- Boy's 2 piece Suits, navy Serge, \$3.25 kind for \$1
- Boy's 2 piece Suits, Grey and Brown Halifax, what cost \$3 before, sell for \$2 now
- Boy's 2 piece Suits, mixed pattern, tweed, \$3.75, for \$2.50
- Boy's 2 piece Suits, imported and Canadian, \$3.75, \$4.50 and \$5. these Suits are good value at 25 per cent more.
- Boy's 3 piece Suits, Grey and Fawn Halifax, worth \$4 but only \$3.
- Boy's 3 piece Suits, fancy tweed, worth \$5, for \$3.75
- Boy's 3 piece Suits, imported Suits, \$6, for \$4.75
- Boy's 3 piece Navy and Black Suits, very fine line \$6, \$6.50 and \$7, extra good value.
- Boy's Serge Pants, 22 1/2, should be 50c for these extra fine goods, but now for 35c.
- Boy's Astrachan Cloth Caps, 25, 40, 50c.
- Boy's Overcoats to be cleared out—Prices all in your favor

Good Groceries can be bought at any store. But the best at SIMPSON'S.

At the Old Store. **R. SIMPSON,** 170, 172, 174, 176, 178, Yonge St. 1 and 3 Queen St. West, Toronto.



ROYAL MILITARY COLLEGE OF CANADA.

Information for Candidates.

THE ANNUAL EXAMINATIONS for Cadetships in the Royal Military College will take place at the Head Quarters of the several Military Districts in which candidates reside, in June each year. In addition to the facilities the College affords for an education in Military Subjects, the course of instruction is such as to afford a thoroughly practical, scientific and sound training in all departments which are essential to a high and general modern education.

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

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

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

Length of Course four years. Four commissions to the Imperial Regular Army are awarded annually.

Board and maintenance \$200, for each term, including of ten months' residence.

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

Department of Militia and Defence, 1905.

A special dispatch from Moscow says that it is rumoured that the Armenian leader, Hadji Valost, has been condemned to death, and will shortly be executed.

Any tendency to premature baldness may be promptly checked by the use of Ayer's Hair Vigor. Don't delay till the scalp is bare and the hair-roots destroyed. If you would realize the best results, begin at once with this invaluable preparation.

**The Irish Constabulary.**

The constabulary force of Ireland is composed of an army of 12,501 Irishmen belonging to two religions. Ireland which contains 32 counties, 316 baronies, 2,422 parishes and 86,700 townlands is divided for police purposes, into 55 counties and ridings over each of which is placed a county inspector; each county and riding is divided into districts averaging 7 in number, over each of which is placed a sub-inspector, whose district is further sub-divided into about 7 sub-districts severally under the immediate charge of a head or other constable. Each sub-district comprises on an average, 40 townlands.

There are at present in Ireland, 1594 police stations, giving on an average 48 stations to each county, and 8 policemen to each station. The constabulary force of Ireland consists of 7,798 Roman Catholics and 4,703 Protestant total force 12,501. Besides acting as conservators of the public peace, the Irish constabulary direct their exertions to numerous collateral objects of great importance to the country. For instance, they distribute and collect the voting papers for all poor law guardians; they take the census throughout Ireland; they escort all prisoners; they escort all convicts, and discharge the convict accounts; they collect and settle the innumerable accounts of fines and penalties from 6d. upwards; they act as billet masters throughout the country, and as auctioneers for the sale of distress; they enforce the fishery laws under certain instructions; they assist in various ways the board of health; they act in towns and villages, as masters of weights and measures; they preserve order in seasonal and assize courts; they made up annually for government, certain statistical returns of the quantity and quality of the different kinds of crops, and are competent, at any time when required to report on the state of any particular crop, the potato for instance. Throughout the whole of Ireland, in the constabulary, as in the Army and Navy, Protestants and Catholics live together in such perfect harmony, that during the last 15 years the Inspector General has not received above 4 cases of complaint connected with religion in Ireland.

It is by rewards rather than by punishments that the discipline of the force is established. Any head or other constable, or sub-constable, who distinguishes himself by zealous and upright conduct is permitted to wear, as a mark of distinction, a chevron of hon. on the left forearm of his jacket. Where a man distinguished by four such marks, merits a fifth, in lieu of all he receives a silver medal which he wears suspended by a light blue ribbon on his left breast. For every occasion on which he subsequently distinguishes himself, he is allowed to wear a chevron in addition to the medal, but for misconduct a man forfeits one or more chevrons according to his offence.

M. G. DAVIS.

**Archbishop Langevin.**

The Papal brief, so long expected, and which would confer the jurisdiction of the Archbishop of St. Boniface upon Father Langevin, has arrived. It was delivered at noon hour on Friday from the St. Boniface post-office, and was addressed to Father Langevin himself. The brief is of the most formal nature, written in Latin, and speaking of the motives which prompted Rome in making the appointment. Now that it has arrived it will confer jurisdiction upon Father Langevin, and he can at once take possession of the Archdiocese of St. Boniface. Arrangements will be made forthwith towards naming a day for consecration, etc.

It is announced that Archbishop Fabre of Montreal will preside at the consecration.



Charles H. Hutchings.

**Sick Headache**

CURED PERMANENTLY

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"I was troubled a long time with sick headache. I tried almost every remedy to relieve it, but for this complaint, but it was not until I

Began taking Ayer's Pills

that I received permanent benefit. A single box of these pills freed me from headaches, and I am now a well man."

—C. H. HUTCHINGS, East Auburn, Me.

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Ayer's Sarsaparilla is the Best.

**NOTICE IS HEREBY GIVEN**

THAT Humphrey, Gov. Hume and James Pearson, Trustees under the Marriage Settlement of Jane Prittie and Robert Woods Prittie, will at the next ensuing Session of the Legislature of Ontario, make application to the said Legislature for an Act authorizing and empowering the said Trustees to borrow, by way of mortgage, on the trust estate, or any part thereof, for the purpose of building upon and repairing and improving the buildings now on said estate, or some one or more of them, and for in other purposes as the Trustees for the time being may deem in the interest of the said trust estate.

J. H. DENTON, Solicitor for said Trustees. Dated at Toronto, January 2nd, 1895.

**NOTICE.**

MONDAY the FOURTH day of March next, will be the last day for receiving Petitions for Private Bills.

MONDAY the ELEVENTH day of March next, will be the last day for introducing Private Bills.

MONDAY the TWENTY-FIFTH day of March next, will be the last day for receiving Reports of Committees on Private Bills.

CHARLES CLARKE,

Clerk of the Legislative Assm.

Toronto, Feb. 2nd, 1895.

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**THE MARKETS.**

TORONTO, February 13, 1895.

Wheat, white, per bush.....	90 07	90 64
Wheat, red, per bush.....	0 61	0 62
Wheat, green, per bush.....	0 60	0 00
Oats, per bush.....	0 34	0 35
Peas, per bush.....	0 61	0 62
Barley, per bush.....	0 45	0 45
Turkeys, per lb.....	0 10	0 11
Dressed hogs, per cwt.....	5 25	5 50
Chickens, per pair.....	0 50	0 60
Geese, per lb.....	0 07	0 08
Ducks, per pair.....	0 60	0 75
Butter, in pound rolls.....	0 20	0 22
Eggs, fresh, per doz.....	0 34	0 25
Cabbage, new, per doz.....	0 25	0 35
Radishes, per doz.....	0 10	0 15
Letuces, per dozen.....	0 20	0 30
Onions, per bag.....	0 65	0 75
Celery, per doz.....	0 35	0 50
Rhubarb, per doz.....	0 15	0 00
Turnips, per bag.....	0 25	0 30
Potatoes, per bag.....	0 55	0 65
Beans, per peck.....	0 30	0 60
Beets, per bag.....	0 55	0 60
Carrots, per bag.....	0 30	0 35
Parsnips, per bag.....	0 50	0 00
Apples, per bbl.....	1 75	3 00
Hay, timothy.....	11 00	12 00
Straw, chaff.....	7 00	5 00

**AT THE CATTLE YARDS.**

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

Butchers' choice, picked, per cwt.....	3 00	3 30
Butchers' choice, per cwt..	2 75	3 00
Butchers' medium, " ..	2 50	2 75
Bulls and mixed, " ..	2 50	3 35
Milk cows, per head.....	22 00	40 00

**CALVES.**

Per head, good to choice....	4 00	6 00
" common.....	2 01	4 10

**SHEEP AND LAMBS.**

Butchers' sheep, per head....	2 50	3 50
Lambs, choice, per pound..	0 3	0 31
Lambs, inferior, per pound..	0 21	3 00

**HOGS.**

Long lean, per cwt (off cure)	4 00	4 30
Thick fat.....	3 80	4 00
Stones, per cwt.....	3 75	4 00
Stags.....	2 00	2 50

**5 Gallons St. Leon**

**CURED A SUFFERER FROM INDIGESTION.**

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## A PIECE OF LAND.

— BY —

JOEL CHANDLER HARRIS.

The history of Pinetucky District in Putnam County is preserved in tradition only, but its records are not less savory on that account. The settlement has dispersed and disappeared, and the site of it is owned and occupied by a busy little man, who wears eye-glasses and a bob-tailed coat, and who is breeding Jersey cattle and experimenting with ensilage. It is well for this little man's peace of mind that the dispersion was an accomplished fact before he made his appearance. The Jersey cattle would have been winked at, and the silo regarded as an object of curiosity; but the eye-glasses and the bob-tailed coat would not have been tolerated. But if Pinetucky had its peculiarities, it also had its advantages. It was pleased with its situation and surroundings, and was not puzzled, as a great many people have since been, as to the origin of its name. In brief, Pinetucky was satisfied with itself. It was a sparsely settled neighborhood, to be sure, but the people were sociable and comparatively comfortable. So far as petty litigation was concerned, Squire Ichabod Inchly, the wheel-wright, was prepared to hold justice court in the open air in front of his shop when the weather was fine, and in any convenient place when the weather was foul. "Gentlemen," he would say, when a case came before him, "I'd a heap ruther shoe a horse or shrink a tire; yit if you will have the law, I'll try and temper it wif justice." This was the genuine Pinetuck spirit, and all true Pinetuckians tried to live up to it. When occasion warranted, they followed the example of larger communities, and gossiped about each other; but rural gossip is oftener harmless than not; besides, it is a question whether gossip does not serve a definite moral purpose. If our actions are to be taken note of by people whose good opinion is worth striving for, the fact serves as a motive and a cue for orderly behavior.

Yet it should be said that the man least respected by the Pinetuckians was the man least gossiped about. This was Bradley Gaither, the richest man in the neighborhood. With few exceptions, all the Pinetuckians owned land and negroes; but Bradley Gaither owned more land and more negroes than the most of them put together. No man, to all appearances led a more correct life than Bradley Gaither. He was first at church, and the last to leave; he even affected a sort of personal interest in politics; but the knack of addressing himself to the respect and esteem of his neighbors he lacked altogether. He was not parrimonious, but, as Squire Inchly expressed it, "narrer-minded in money matters." He had the air of a man who is satisfied with himself rather than with the world, and the continual exhibition of this species of selfishness is apt to irritate the most simple-minded spectator. Lacking the sense of humor necessary to give him a knowledge of his own relations to his neighbors, he lived under the impression that he was not only one of the most generous of men, but the most popular. He insisted upon his rights. If people made bad bargains when they traded with him—and he allowed them to make no other kind,—they must stand or fall by them. Where his lands joined those of his neighbours, there was always "a lane for the rabbits," as the saying is. He would join fences with none of them. Indeed, he was a surly neighbour, though he did not even suspect the fact.

His had one weakness,—a greed for land. If he drove hard bargains, it was for the purpose of adding to his landed possessions. He overworked

and unfed his negroes in order that he might buy more land. Day and night he toiled, and planned, and pinched himself and the people round him to gratify his land-hunger.

Bradley Gaither had one redeeming feature,—his daughter Rose. For the sake of this daughter Pinetucky was willing to forgive him a great many things. To say that Rose Gaither was charming or lovely, and leave the matter there, would ill become even the casual historian of Pinetucky. She was lovely, but her loveliness was of the rare kind that shows itself in strength of character as well as in beauty of form and features. In the appreciative eye of the Pinetuckians she seemed to invest womanhood with a new nobility. She possessed dignity without vanity, and her candour was tempered by a rare sweetness that won all hearts. She carried with her that mysterious flavour of romance that belongs to the perfection of youth and beauty; and there are old men in Rockville to-day, sitting in the sunshine on the street corners and dreaming of the past, whose eyes will kindle with enthusiasm at mention of Rose Gaither's name.

But in 1840 Bradley Gaither's beautiful daughter was not by any means the only representative of womanhood in Pinetucky. There was Miss Jane Inchly, to go no further. Miss Jane was Squire Inchly's maiden sister; and though she was neither fat nor fair, she was forty. Perhaps she was more than forty; but if she was fifty she was not ashamed of it. She had a keen eye and a sharp tongue, and used both with a freedom befitting her sex and her experience.

Squire Inchly's house was convenient to his shop; and just opposite lived the Carews, father and son, once the most prosperous and prominent family in the neighbourhood. It was the custom of Pinetucky to take a half-holiday on Saturdays, and on one of these occasions Squire Inchly, instead of going to his shop or to the store, sat in his porch and smoked his pipe. After a while Miss Jane brought out her sewing and sat with him. Across the way Uncle Billy Carew sat in his easy chair under the shade of a tree, and made queer gestures in the air with his hands and cane, while his son, a young man of twenty-five or thereabouts, paced moodily up and down the veranda. The birds fluttered in and out of the hedges of Cherokee rose that ran along both sides of the road, and over all the sun shone brightly.

"Billy is cuttin' up his antics ag'in," said the Squire, finally. "First the limbs give way, and then the mind. It's Providence, I reckon. We're all a-gettin' old."

"Why, you talk, Ichabod, as if Providence went around with a drink of dram in one hand and a stroke of palsy in t'other one," said Miss Jane. "It's the Old Boy that totes the dram. And don't you pester yourself on account of old Billy Carew's palsy. A man's nimble enough in the legs when he can git to the dimmy-john."

"Well, I'm sorry for Jack, Sister Jane," exclaimed the Squire, heartily. "I am, from the bottom of my heart. The boy is too lonesome in his ways. He needs comp'ny; he needs to be help up, Sister Jane. He does, certain and shore."

"Well, we're all near sighted; but when I'm in trouble, I'm like a hen a-layin'; I don't want nobody to stand around and watch me. Not even them that feeds me. The Lord knows what he keeps old Billy Carew here to fret poor Jack for, but I don't," continued Miss Jane, with a sigh. "I'm much mistaken if that old creetur hain't got years before him to drink and dribble in."

"It passes me, Sister Jane," said Squire Inchly, moving uneasily in his chair. "It passes me, certain and shore. Here was Billy, rich and healthy, Jack at college, and ever'thing a-runnin' slick and smooth, when nothin' must

do but the old creetur must take to the jug, and it's gone on and gone on, till old Bradley Gaither owns in about all the Carew plantation that's wuth ownin'. Maybe it was Billy's wife driv him to it, Sister Jane."

"I say the word!" exclaimed Miss Jane, scornfully. "I say the word! How could a little bit of a dried up 'oman drive a grown man to drink?"

"They are a heap livelier than they look to be, Sister Jane," said the Squire reassuringly. "Little as she was, I lay Billy Carew's wife had her say."

"Well," said Miss Jane, "a mouse'll squeal if you tromple on it."

Squire Inchly had a jovial appearance ordinarily; but when he found it necessary to wrestle with the moral problems that the sharp tongue of his sister presented to his mind, he was in the habit of putting on his spectacles, as if by that means to examine them more impartially. He put his spectacles on now, and with them a severe judicial frown.

"That's the trouble, Sister Jane—that's the trouble," he said after a while. "The mouse'll squeal and squeal, but where's the man that ever got use of sech squealin'?"

"Don't pester the mouse then," said Miss Jane, sententiously.

"Old Bradley Gaither," remarked the Squire, showing a disposition to wander away from a dangerous discussion—"Old Bradley Gaither ain't only got mighty nigh all the Carew plantation, but he's hot arter the balance of it. Last sale-day he took me off behind the Court-house, and, says he—

"Squire," says he, 'I'd like mighty well for to git that Carew place,' says he.

"Why, Mr. Gaither," says I, 'you've in-about got it all now,' says I.

"Squire Ichabod," says he, 'it's only a matter of two hundred acres or thereabouts, and it cuts right spang into my plantation,' says he.

"Well," says I, 'two hundred acres ain't much, yit arter all it's a piece of land,' says I.

"That's so," says he, 'but I want that land, and I'm willin' for to pay reasonable. I want you to buy it for me, Squire,' says he.

"Right across from where we sot," the Squire continued, taking off his spectacles, "old Billy Carew was a cuttin' up and singin' his worldly-minded songs, and Jack was a-tryin' for to get him off home."

"Mr. Gaither," says I, 'do you want to crowd that poor old creetur out'n the country?' says I. 'And look at Jack; you won't find a better favoured youngster,' says I.

"I disremember what he said," the Squire went on; "but when I named Jack he puckered up them thin lips of his'n like he was fortiffin' his mind ag'in anger. I didn't let on about Rose and Jack, Sister Jane, but I reckon Mr. Gaither has got his suspicions. No doubt he has got his suspicions, Sister Jane."

"Ichabod," said Miss Jane, scratching her head with the long teeth of her tucking comb, "you're too old to be made a fool of. Let old Bradley Gaither do his own buyin' and sellin'. That old scamp is deep as a well. Them that didn't know him'd think he was sanctified; yit he's got devilment enough in him to break the winders out'n the meetin'-house. Well, he needn't pester wif Jack and Rose," Miss Jane went on; "Jack'll never marry Rose whilst old Billy Carew is hoppin' along betwixt the grocery and the graveyard. Lord, Lord! to think that such a no-count old creetur as that should be a-ha'ntin' the face of the earth!"

"He took to fidlin' and drinkin' arter he was fifty year old," remarked the Squire.

"Yes, and the property he hain't drunk up he's fiddled away till now he hain't got nothin' but a parcel of half-

free niggers and a little piece of land, and old Bradley Gaither is hungry for that. And that ain't all," exclaimed Miss Jane, solemnly; "Jack is ruined, and Rose is distracted."

"Ah!" said the Squire, "Yes," said Miss Jane. "From is always double and thribble. I was here last Tuesday, and she sot by the window there and watched Jack at the time she stayed."

"That's what I call courtship a long law," s' I.

"Yes, Miss Jane," s' she, "I am and I'm in a great deal of trouble about Jack. I understand him, but he don't understand me," s' she. "He's mad because father loaned his father money and took land to pay for it. But I'd marry Jack," s' she, "if only to give him his land back."

"I declare!" Miss Jane continued. "'twould 'a' melted airy heart in the univvers to see that child blushin' and cryin'. I went and stood by her and put my arms round her, and I says to her, s' I:

"Don't you fret, honey, don't you fret. Old Billy Carew is full of capers and vain babblin's," s' I, "and your pappy is puffed up by his fleshy mind, but the Almighty, he's a watchin' 'em. He'll fetch 'em up wif a round turn," s' I. "He knows how to deal wif unreasonable and wicked men." I said them very words."

"Saint Paul said 'em before you Sister Jane, but you said 'em right, you said 'em right," exclaimed Squire Inchly, heartily.

"Well, I don't sot up to judge no body, but I don't need no spyglass to see what's right in front of my face," said Miss Jane.

Thus these two old people sat and talked about the affairs of their friends and neighbors—affairs in which they might be said to have almost a personal interest. The conversation turned to other matters; but across the way they saw enacted some of the preliminaries and accompaniments of a mysterious complication that finally became as distressing and as disastrous as a tragedy.

Old Billy Carew continued to gesticulate with his cane and talk to himself. He desired no other audience. One moment he would be convulsed with laughter; then he would draw himself up proudly, wave his hand imperiously, and seem to be laying down a proposition that demanded great deliberation of thought and accuracy of expression. After a while his son, apparently growing tired of the humiliating spectacle, left his father to himself, and went over to Squire Inchly's.

Jack Carew was a great favorite with the Squire and his sister. Miss Jane had petted him as a boy; indeed, after the death of his own mother, she had maintained towards him the relations of a foster-mother. His instinct had told him, even when a child, that the asperity of Miss Inchly was merely the humorous mask of a gentle and sensitive heart.

As he swung himself wearily in the chair which Miss Jane had been quick to provide, he seemed, notwithstanding his dejection, to be a very handsome specimen of manhood. His hair was dark, his eyes large and lustrous, his nose straight and firm, and his chin square and energetic. His face was smooth-shaven, and but for the glow of health in his cheeks, his complexion would have been sallow.

"Father has gone to the legislature again," he said with a faint apologetic smile and a motion of the hand toward the scene of the old man's alcoholic eloquence.

"Well," said Miss Jane, soothingly, "he hain't the first poor creetur that's flung his welfare to the winds. The Old Boy's mighty busy in these days, but the Almighty hain't dead yit, I reckon, and he'll come along thereckly and set things to rights."

The young man's face grew gloomy as he looked across the way at his homestead. The house was showing signs of neglect, and the fences were falling here and there. The jagged splinters of a tall oak, whose top had been wrenched off by a storm, were outlined against the sky, and an old man babbled and dribbled near by. On the other side the Cherokee roses bloomed and the birds sang. It seemed as if some horrible nightmare had thrust itself between Jack Carow and the sweet dreams of his youth.

"I trust you are right, Miss Jane," said Jack, after a long pause, "but he will have to come soon if he sets my affairs to rights."

"Don't get down hearted, Jack," exclaimed Miss Jane, laying her hand upon the young man's arm with a motherly touch. "Them that's big hearted and broad-shouldered hasn't got much to be afraid of in this world. Have you forgot Rose Gaither, Jack?"

"I haven't forgotten Bradley Gaither," said Jack, frowning darkly, "and I won't forget him in a day, you may depend. Bradley Gaither is at the bottom of all the misery you see there." The young man made a gesture that included the whole horizon.

"Ah, Jack!" exclaimed Miss Jane, solemnly, "I won't deny but what old Bradley Gaither is been might busy runnin' arter the rudiments of the world, but the time was when you'd kindle up barely at the mention of Rose Gaither's name."

"Shal I tell you the truth, Miss Jane?" asked Jack Carow, turning to Miss Inchly with Frank but bashful smile.

"You've never failed to do that, Jack, when the pinch come."

"Well, this is the pinch, then. But for Rose Gaither I should have sold out here when I first found how matters stood. I could easily sell now to Bradley Gaither."

"That's so, Jack, you could," said Squire Inchly, who had been a sympathetic listener. "Yes, sir, you could; there ain't no two ways about that."

"But I wouldn't, and I won't," continued Jack. "Everybody around here knows my troubles, and I propose to stay here. I haven't forgotten Rose Gaither, Miss Jane, but I'm afraid she has forgotten me. She has changed greatly."

"You look in the glass," said Miss Jane, with a knowing toss of the head, "and you'll see where the change is. Rose was here other day, and she stood right in that room there, behind them theatrical curtains. I wish—but I shan't tell the poor child's secrets. To say this: the next time you see Rose Gaither a-passin' by, you raise your hat and tell her howdy, and you'll git the sweetest smile that ever man got."

"Miss Jane!" exclaimed Jack Carow, "you are the best woman in the world."

"Except one, I reckon," said Miss Jane, dryly.

Jack Carow rose from his chair, and straightened himself to his full height. He was a new man. Youth and hope rekindled their fires in his eyes. The flush of enthusiasm revisited his face.

"I feel like a new man; I am a new man!" he exclaimed. Then he glanced at the pitiful figure, maudering and sputtering across the way. "I am going home," he went on, "and will put father to bed and nurse him and take care of him just as if—well, just as if I was his mother."

"The Lord love you for it, Jack," said Miss Jane, "and so'll Rose Gaither. When everything else happens," she continued, solemnly, "put your trust in the Lord, and don't have no misdoubts of Rose."

The superstition that recognizes omens and portents we are apt to laugh at as vulgar, but it has an enduring basis in the fact that no circumstances can be regarded as absolutely trivial. Events apparently the most trifling

lead to the most tremendous results. The wisest of us know not by what process the causal is transformed into the dreadful, nor how accident is twisted into fate.

Jack Carow visited the Inchlys almost daily; yet if he had postponed the visit, the purport of which has been given above, the probability is that he would have been spared much, suffering; on the other hand, he would have missed much happiness that came to him at a time of life when he was best prepared to appreciate it. He had determined in his own mind to sell the little land and the few negroes he had saved from the wreck his father had made; he had determined to sell these, and slip away with his father to a new life in the West; but his conversation with Miss Jane gave him new hope and courage, so that when Bradley Gaither, a few weeks afterwards, offered to buy the Carow place for two or three times its value, he received a curt and contemptuous message of refusal.

Young Carow was high strung and sensitive, even as a boy, and events had only served to develop these traits. When he was compelled to leave college to take charge of his father's affairs, he felt that his name was disgraced for ever. He found, however, that all who knew him were anxious to hold up his hands, and to give him such support as one friend is prepared to give another. If the Pinetuckians were simple minded, they were also sympathetic. There was something gracious as well as wholesome in their attitude. The men somehow succeeded in impressing him with a vague idea that they had passed through just such troubles in their youth. The idea was encouraging, and Jack Carow made the most of it. (TO BE CONTINUED)

A Rebuke to Toronto.

Three months ago Sir John Thompson went to England to be sworn in as a member of the Privy Council. There was no question as to his nationality or his creed; he was a man of great perseverance and of great ability, and Her Majesty rejoiced to honor such men. Conservatives and Liberals rejoiced at the honor paid him. They remembered him as the boy in his father's printing office, as the reporter in the gallery of the local Legislature, as the law student in his office, as the Judge on the bench, as the arbitrator at Paris, as the leader of the House of Commons, and they rejoiced in his prosperity, rejoiced that a Canadian was so honored. (Loud applause.) There was but one feeling of admiration for the wisdom of Her Majesty's Privy Council in summoning such a man to her councils. That was the way it was looked upon in England. Death came all too soon. He was carried to his coffin, and Her Majesty the Queen approached it with faltering footsteps, and with her own hand laid on his coffin a memorial wreath, as a tribute to the memory of the man, irrespective of his nationality or creed. Over the empire, through all of the 300,000,000 subjects who were apprised of it, there was the only feeling that it was a noble, womanly act, and, as womanly, entirely befitting a Queen; and Canadians since then can sing with greater enthusiasm than ever.

"Send her victorious,  
Happy and glorious,  
God save the Queen."

(Loud applause.)  
And yet I fear much, that although Sir John Thompson was honored thus by the Queen, there have been times in the history of Toronto when he could not have been elected for Ward 1. I fear we are so carried away at times by narrowness and meanness.—Hon. G. W. Ross.

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The Late Father Lefebvre.

Father Camille Lefebvre, Superior of Memramcook College, New Brunswick, died suddenly Sunday morning, 22nd January. The following short sketch of his life and account of his death will prove interesting to those who had not the pleasure of knowing him personally:

Born in St. Philippe, Quebec, in 1821 he joined the Holy Cross Order at an early age, and in 1864 went to Memramcook, N.B., to succeed Father Lefrance, who had a feeble little College which, in latter days, had quite died out, under his administration. It being only a country parish, popular education was almost unknown among the Acadians at that time. One of Father Lefebvre's first moves after taking over the duties, was to send to Quebec for assistance. The people were very illiterate and extremely poor, which greatly increased the difficulties under which he laboured and his first experience with the children will show what raw material it was his lot to stand with. Some twelve or fourteen boys had come in on the first day and were shown to their dormitory; shortly after, the good father when going around to see that everything was all right for the night, dropped in to see that they were comfortable, there they were mutely seated, each on his cot, too bashful to undress before the others.

From that time his labours were unceasing and he was indefatigable in his efforts to further all interests of his charge. It was a great contrast to go and see the College on the 25th anniversary held recently, with its magnificent buildings, etc., a fitting monument to his unwearied zeal, where young men from Maine and the surrounding Provinces of Canada confided themselves to him for so many years back, and allowed him to impart to them that true Catholic education which has made many of our best men to day, both in and out of the Church.

His first personal characteristic was eloquence he was acknowledged the best and ablest French preacher in the Lower Province giving missions in nearly all the diocese of St. John, and several in Madawaska and western Nova Scotia. His charity was his greatest virtue, numbers of boys being educated by him free, many of whom are priests to-day; he never lost his deep sense of responsibility in having so many young people in his care.

On Sunday January 22nd he performed all his ordinary duties, made the announcements as usual in the Parish Church, and at nine in the evening as was the custom, retired. With habitual regularity he arose during the night and visited different parts of the dormitories; returning to his room he, in all probability, laid down to rest before undressing and in this way was found dead the next morning, apparently having died without a struggle.

The funeral was one of the largest ever seen in the County of Westmoreland, fully five thousand people being present, many of whom were Protestants; High Mass of Requiem was celebrated by the Provincial of the Order in Canada, Father Boudet of Montreal, assisted by Father Resoy superior of college St. Laurent as deacon, and Father LaLabelier superior of Farnham College subdeacon, Bishop Sweeny of St. John assisted at the Mass and Father Belliveau was preacher.

Mrs. Cloephist—Aren't you going to let me take Johnny to see the trained lions? Mr. Cloephist—Gracious no! Do you want him to lose all the moral effect of the story of Daniel in the lion's den?—Indianapolis Journal.

Fogg—Yes, I know he took lessons from Liest; but I never heard that he was Liest's favorite pupil. Fogg—Did you ever know any man or woman Liest taught for even a single hour that wasn't Liest's favorite pupil?—Boston Transcript.

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The Father Healy Memorial.

Recently a meeting of the Father Healy Memorial Committee was held in the Shelbourne Hotel, Viscount Powercourt presiding. The Very Rev. Canon Quinn announced that they had received in actual cash £500, including £100 each from Lords Ardilaun and Iveagh, £25 from his Grace the Archbishop, £20 from Lord Salisbury, £10 from Lord Plunkott, £5 from Viscount Wolsley. They had promises for £165 more. He had reason to think that a site for the Cottage Hospital, which it was intended to erect in Little Bray in memory of Father Healy, would be given free of cost. Subscriptions having been handed in, the meeting adjourned.

Presentation.

At the last meeting of Branch I. C. B. A. Rev. J. J. Hand presented to the society a very handsome and valuable portrait of His Grace Archbishop Walsh. This portrait was won by the I. C. B. A. in a competition with other societies last summer. Speeches were made by Fathers Hand and Ryan and Messrs McCabe, Cahill, and Shea.

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