

HAPPENINGS IN IRELAND.

Mr. John Dillon, M.P., Writes on the University Question

Archbishop Walsh Delivers a Spirited Address at St. Saviour's - The Annual Meeting of the Irish Industrial League - A Disastrous Fire and Loss of Life - Wexford For Temperance Reform.

DUBLIN, Feb. 5 - Irish opinion on the University question has risen to tidal wave proportions, and will not recede or subside until its demands have been recognized and satisfied by those who rule at Westminster.

The one thing to be feared and guarded against now is that the great force which has been called into existence may be allowed to grow weak or dissipated through want of organization and a definite plan of action, and with a view to obviate a result so much to be deplored, I venture to offer the following suggestions for the consideration of the gentlemen who have organized, or are engaged in organizing, meetings on the Catholic University question.

Archbishop Walsh Delivers a Spirited Address.

On Sunday, in the Dominican Church of St. Saviour's, a meeting was held for the purpose of raising funds to build an additional aisle, at which His Grace the Archbishop of Dublin presided and delivered a vigorous and telling address, aimed at the infamous penal laws, still on the statute book, against the religious orders of the country, in the course of which His Grace said: -

I have never been able to understand how it is that the Catholic public spirit of this country has not long since found expression in an indignant protest, so widespread and so vehement that no Ministry, hostile or friendly as it might otherwise be to the interests of Catholicity, could refuse to take in hand the removal of the infamous penal laws against our religious orders from the statute book of England (hear, hear). I am sorry to have to say that this is a subject to which I have often had occasion to make public reference. One might well suppose that one public reference to it would be enough. It is a scandal and a disgrace that now, at the close of this nineteenth century, there should still be upon the statute-book of this realm—with all its boasted enlightenment, with all its boasted toleration, with all its boasted liberality, and religious freedom, and religious equality, and all the rest of it—it is, I say, a scandal and a disgrace that there should still stand upon the statute book of this realm a law, the effect of which is to stigmatize the Dominican Order in Ireland as an illegal organization.

NO RELIGIOUS EQUALITY.

His Grace then, proceeding, said: In no sense of the word can religious equality be said to exist in Ireland—and I say the same, of course, of England and Scotland—so long as this persecuting law against our religious orders is allowed to stand. The last time that I referred to the intolerable state of the law on this subject—it was on the completion of the beautiful church of the Augustinian Fathers in Thomas street—one of the organs of public opinion in this city, in its comments upon what I said, seemed to me to make too little of this grave matter. It does not seem to be at all as widely known as it ought to be that the Catholic Emancipation Act of 1829 contains a number of stringent penal provisions, having for their object—their openly-avowed object—the suppression and final extirpation of every religious order of the Catholic Church within the United Kingdom.

The Archbishop then pointed out the terrible injustice done to the religious orders by the so-called Emancipation Act in the matter of legacies and bequests, and illustrated this by citing the

case of two of the Dominican Fathers who had been left £500 to educate two priests of their Order. This was contested and the Judge's decision contained the following reference to the Act of 1829: -

All these provisions declare the Acts in contravention of them to be misdemeanours, and prescribe for them the punishment of banishment or transportation. . . . Now, what is the character of a bequest the effect of which would be to prepare a man for the commission of the highest class of misdemeanour known to the law and to maintain him in the commission of it?

What is the character of a bequest which would have the effect . . . of flying in the face of an Act of Parliament, or enabling a person to fly in its face. Any person aiding and abetting another to commit a misdemeanour becomes himself a principal, and is liable to indictment.

At the close of His Grace's address, a resolution was passed in which the meeting emphatically protested against the state of the law which bequests which would be valid if made in favor of any of the secular clergy of Ireland, Catholic or Protestant, or if made in favor of any Protestant religious order or community bound by vow, in so far as such an order or community may happen to exist within the United Kingdom, are liable to be declared null and void if made in favor of one of the religious orders of the Catholic Church; that the meeting begs to call the attention of Her Majesty's Government to the fact that the provision of law under which such bequests are liable to be declared null and void, so far from being obsolete, is in full vigor, and is constantly being applied by Her Majesty's judges in the decision of cases; and that the Chief Secretary be requested by the chairman, the secretaries, and the movers and seconders of resolutions at this meeting to use his influence to have the necessary steps taken to secure the speedy repeal of all those sections of the Catholic Emancipation Act in virtue of which disabilities of any kind are imposed upon Catholic subjects of the Crown.

Irish Industrial League.

In the report presented at the recent annual meeting of the Irish Industrial League there is strong evidence that home manufacturers are heavily handicapped by the preference given to imported goods. This is not only shown by individuals or firms, but by public bodies and what seems still more difficult to understand, by the Church authorities, who, in the majority of cases, purchase building materials, bells, organs, statuary, stained glass, brass-mounted goods and other church requisites elsewhere, rather than in their own land. The report goes on to say that the League are convinced that some better means than are now available of enabling Irish manufacturers to exhibit their goods and to bring them more prominently before the public are urgently needed. For this reason they devoted during the year most of the funds at their disposal, as well as a great deal of time and attention, to the promotion of an exhibition and permanent depot in Dublin for the display of Irish goods of every description, as suggested in the last annual report.

Resolutions for the establishment of a department of agriculture, to press the adjustment of the country's financial relations with Great Britain; to ask a revision of the railway and canal rates and the introduction of a proper system of technical education, were severally moved and carried. Lord Mayo, who was chairman of the League, resigned because he did not reside in Dublin.

A Disastrous Fire.

This city seldom figures prominently in the fire records, and in consequence there was great excitement over a bad blaze that occurred during the past week by which a well-known restaurant called 'The Burlington' was completely gutted, the life of a fine young woman lost, and those of several others barely saved. There were some exciting scenes during the progress of the fire, which lasted for several hours.

Temperance Cause.

The people of Wexford have been called to rally round the Temperance banner, and under the guidance of a united clergy, Catholic and Protestant, to give battle to the demon drink, that has blighted so many happy homes. A mass meeting was recently held and was presided over by Right Rev. Dr. Brown, the Catholic Bishop, and addressed by Archdeacon Latham (Protestant) and Father Hays of Nottingham. Both of these gentlemen made stirring addresses and deeply impressed their monster audiences. There is reason to believe that the movement thus so successfully inaugurated will spread and result in a revival of the 'Father Mathew' movement which worked such wonders in the social condition and home happiness of the Irish people.

A MODERN RECTOR.

His Methods to Keep Off Trespassers.

GOLDSMITH describes the good 'Vicar of Wakefield' as 'passing rich with forty pounds a year,' but that modest sum would go a short way towards satisfying the ideas of a modern Rector, however large it might have appeared in the 'Vicarious' eyes of Goldsmith's hero. We draw this inference from the lavish manner in which the Rector of 'Old Romney,' in the hop-growing county of Kent, has been investing in the advertising columns of the local paper—The Kentish Express. If the object of the big-hearted, and, presumably, big-pursed dignitary of the church was simply to improve the income of the county press, it could not be reported otherwise than generous and commendable, but from the nature

of the advertisements the kind-hearted, neighborly man-of-God has been generous at the risk of being charged with ignoring the command 'thou shalt love thy neighbor as thyself.' His several advertisements, which we publish, and which followed each other like shots from a revolver, are unneighborly to say the least, and show a bad spirit and worse temper. The following are the several advertisements referred to: -

WARNING.—All Owners of Chickens are hereby warned to keep them from straying into the Garden or on to any part of the Premises of the Rectory of Old Romney.

WARNING.—Notice is hereby given, that large and powerful Vermin Traps will be set forthwith in the Rectory Grounds at Old Romney, and all owners of dogs, cats, poultry and other stock are hereby warned to keep it from coming thereon, lest it should be killed or receive permanent injury.—W. ANDERSON, Rector, January 12th.

OLD ROMNEY. The Borrowing of Tools, &c., &c., having become a troublesome inconvenience to the Rector, Notice is Hereby Given that no Tool, Saw, Machine, Ladder, or Implement of any kind will, under any circumstances, be lent by him to any one except: - the tenants of his glebe land or their personal application and for their own personal use. And this Notice applies also to the loan of Surgical or Medical Instruments or Appliances, many of which have been returned in a dirty and unusable condition, or broken all to pieces.—W. ANDERSON, Rector.

WARNING.—All Persons owning Dogs are hereby warned to keep them from straying on the Rectory garden or premises. And all Persons passing the Rectory in company of a Dog are hereby warned to keep the dog from going in to the said garden or premises. Visitors are requested not to bring a dog with them. And all tradesmen coming for orders, or executing the same, are forbidden to bring a dog in with them. All Drivers and Lockers bringing or removing Sheep from the Rectory fields are requested to keep their dogs under strict control.—W. ANDERSON, Rector.

CATHOLIC MISSIONARIES.

The German Emperor's Attitude Towards Them.

A Testimony to Their Earnest and Zealous Labors in Africa.

THE Vatican and the German Government are on excellent terms just now, partly, no doubt, by reason of the Emperor's efforts to secure satisfaction from China for the death of the Catholic missionaries. Cardinal Kopp has given Prince Henry his blessing, Bishop Anzer has been knighted, and the Pope is said to have advised the German Catholics to assist their Government in its foreign policy of expansion. He praises the Emperor for the prompt support given to Roman Catholic missions, and it is even rumored that all Catholic missionaries in China will be placed under German protection, so far as the church has the power to do so. Orthodox Protestants do not like this; they fear that the Kaiser is too ready to enter into a compact with the Church. But the Government organs declare that all favors are earnestly and honestly earned. The Kölnische Zeitung, Cologne, which always denied that it has any connection with the Government, but which rarely publishes anything likely to give dissatisfaction to the ad-inistration, declares in a recent article that it is impossible to deny the beneficial effects of the work of the Catholic missionaries. We quote from this article, which is said by the paper to be written by "a Protestant perfectly conversant with the subject." He says: -

"We Germans cannot help acknowledging that the quiet, earnest work of Catholic missions in our African colonies arouses our sympathies and proves to be a blessing to our possessions. The manner in which the blacks are educated to work as well as to pray, the simplicity and faith of the missionaries, are truly admirable. Their maxim, *Oru et labora*, is followed at all their stations; hence their success. It is of evident advantage to the natives that they are taught to handle the chisel, the hammer, and other tools. We often hear it said that 'Catholics can show better results because they have more money. We rather doubt the truth of this assertion.'"

"Near a trading-station on the coast is a Protestant mission established ten years ago. It has a nice home and a handsome chapel. A Catholic mission was established in the neighborhood two years ago, and the work of these Fathers is so remarkable that it strikes not only the natives, but every stranger who visits the place. The priests not only lead in prayer, but they show the negroes how to work. Handsome buildings have been raised and furnished by the natives under their direction, all with material found in the neighborhood. Our Protestant brothers try to belittle these efforts."

"Yet how simple, how modest, is the life of these Catholic missionaries. They never give offence by joining in gossip. They do not drink whiskey—and soda in public places. And if a colonist is ill, he is Protestant or Catholic, he will always find the priests ready to attend and comfort him. We can only hope that the Protestant missionaries, who, no doubt, do their duty nobly in some places, will vie with the Catholics."

It should be remembered that the Kölnische Zeitung invariably opposes the Roman Catholic Church in her endeavor to extend her political power. Its testimony to the modesty of the Catholic missionaries can not, therefore, be prejudiced. Similar praise has often been extended to the priests who carry on their work in the sparsely settled and unhealthy districts of the northern Transvaal.—From The Literary Digest, New York.

THE TOMB CLAIMS ITS OWN.

Remains of the Late Dean Mangan Placed in the Grave.

Remarkable Funeral Services Held at St. Mary's Church—A Scene Never to be Forgotten—Thousands Drawn to the Temple Where the Last Sad Rites Were Observed—Ninety Priests Chant the Office of the Dead—Rev. Father Muldoon, ex-Chancellor of the Diocese, Delivers the Funeral Oration.

[DAILY REPUBLICAN, JOLIET, ILL.]

The funeral of the late Dean Mangan, held in St. Mary's Church, on Ottawa street, this forenoon, will go down in history as the greatest, grandest and most magnificent obsequies ever witnessed in Joliet in the nineteenth century.

No pen, dipped though it might be in the ink of the world's greatest oratorical effort; no human words could be fashioned though they emanated from the most brilliant mind in the ages of this universe; no human being, brought as near to a divine inspiration as this natural law will permit; no agency known to mortals, could describe the scene and the events at the bier of the distinguished and holy priest, as the organ pealed forth its melodies in benediction, and the voices of ninety priests chanted the dirge and joined in one magnificent chorus of an indescribably grand, awe-inspiring and overwhelmingly impressive anthem.

There was a solemnity that commanded reverence; a devotion that thrilled every heart. And yet there was joy—joy in the knowledge of a resurrection morn; joy in the possession of that divine revelation that pictured the departed priest in the courts of a beautiful eternal palace, and upon whose face the beatific vision of the living Christ was shedding a brilliant effusion of undying and unchangeable rays, and upon whose ears the harmonies of angels' voices were falling with heavenly tranquility and a sweet peace of everlasting joy.

In all that was done and said the inspiring and gladsome theme was that the grand old man of Joliet had gained a reward, an inheritance ineffably grand, and so there was a sense of peace in the solemn observation. Though there was death in the midst of that immense concourse of people, and although their eyes rested upon the features of their beloved priest and spiritual father, cold in the embrace of death which never retraces one step, yet there was one common chord of sentiment stretching to every heart—victory, the victory in death of a soul prepared through years of righteousness and piety and Godly labor, to meet the one exalted and supreme judge over all and hear the blessed benediction 'Good and faithful servant.'

Such was the common sentiment and thought that seemed to fill every mind in the church.

The scene in the church will never be erased from the mind's tablet of those who witnessed it. Thousands came from all directions during early morning hours. They crowded into the church until a solid body of human forms extended from the outer doors to the altars. The seats, long rows, running from wall to wall, were packed. Down the aisles the great crowds pushed their way until the whole surface of that magnificent auditorium floor was a composite group of human beings.

Little children found their way to the altars and sat in groups around the casket. Some huddled together on the steps leading to the sanctuary, while others knelt down beside the casket in an attitude of beautiful devotion. Into the choir loft the eager mass of humanity pushed its way. The stairways were lined and the belated parishioners and friends were forced to remain on the long flight of steps leading to the church door, while others lined the street for some distance on either side.

From the great archways fell heavy folds of crape. Festoons of the mourning cloth stretched in long spans from the choir loft to the heavily adorned altars. Around the railings and extending from pillar to dome, the deep folds of the death insignia were gathered. The casket, with its heavy silver mountings, rested in the center aisle in front of the altar. Three candles on high supports guarded the approach on either side. Upon the head glass rested a golden chalice and a part of the holy vestments worn by the good priest while performing the mission of love to a long suffering people.

In the sanctuary were gathered ninety brother priests. They were clad in the ritual vestments, and presented a magnificent sight. And as the melodies pealed forth from the liquid pipes of the great organ, and as the celebrant called to his people, "Dominus Vobiscum," that mass of humanity arose as one person and bowed their heads in holy reverence. It was a picture which could never be reproduced and will be known in its full proportions only to those who witnessed it.

Solemn Requiem and High Mass was sung. Rev. Father Solon performed the office of the celebrant; Rev. Father Boliman, deacon; Rev. Father Green, sub-deacon; Rev. Father Gill, master of ceremonies, assisted by the curate, Rev. Father T. A. O'Brien, and Rev. Father P. J. Muldoon, ex-chancellor of this diocese, delivered the funeral oration.

The recitation of the office of the dead was directed by Fathers Syriac and Perry. This was one of the most impressive parts of the services. A complete list of all the priests who assisted was not obtained, but among them were the following: -

Rev. Father Thomas A. Shaw, La Salle; Jos. A. McMahon, Minooks; Power, Spring Valley; H. P. Smythe, Evanston; T. Shannon, Galena; Dr. De Faradis, Coal City; J. L. Moloney, Fulton; J. J. Bennett, Sterling; Dr. McGovern Lockport; J. Hart, Jerseyville; J. A. Baldwin, Sag Bridge; M. Clifford, Springfield; M. O'Sullivan, Lemont; C. Kozlowski, Lemont; D. J. Conway, Wilmington; E. Bourget, Quebec, Canada; Mackint, Elgin; J. J. Flaherty, Rock-

ford; L. Meehan, Morris; W. Netatratzer, Evanston; J. Raab, Geneva; P. J. O'Connor, DeKalb; Solon, Rockford; Greene, Kinman; Paul Burke, Galena; T. A. O'Brien, curate of St. Mary's; Cyriac, pastor of St. John's; Susemic, pastor of St. Joseph's; Foster, pastor of Sacred Heart, Joliet; Morrissey, J. A. O'Brien, McGrath, Conway, Foley, R. J. McDonnell, T. A. Burke, E. B. Goodwin, A. L. Bergeron, F. S. Henneberry, E. J. Fox, P. D. Gill, T. Smith, Jos. McNamee, E. Byrne, P. J. Muldoon, J. J. Jennings, J. Flood, M. T. Mackin, F. J. Hartman, J. J. Dunne, R. Dunne, S. P. McDonnell, J. Henlaugh, P. Tynan, Egan, McShane, McGuire, Lamb, M. J. Dorney, Sr., M. Dorney, Jr., T. F. Cashman, C. A. Murphy, P. D. Hishen, M. N. Barth, M. W. Barth, Chicago, and others.

The choir sang magnificently. Rev. Father Bourget, of Quebec, Canada, presided at the organ, and never before were such masterly tones called from the pipes. The melodies came forth in floods of liquid sweetness and reverberated from loft to altar, and pillar to pillar, in sublime crescendo.

The Gregorian Mass, in four parts, was sung, including the offertorium, miserere, in chorus, libera—Gregorian and dum veneris. Miss Larkin was the soloist, admirably assisted by Miss Margaret Duggan, of Chicago, and Miss Kathryn O'Gara, of Wilmington.

The service of absolution was conducted by Rev. Father Mackin, of Elgin, former pastor of St. Mary's parish. While the service was in progress a smile from heaven fell on the casket. The clouds broke away in the heavens and a shaft of golden sunshine streamed in at the window and nestled around the casket.

In the mourners' pews sat Miss Margaret Mangan, of this city; Mrs. D. Clancy, of Chicago, and Mrs. Ann O'Connell, of Arcola, sisters of the deceased; Mrs. Daniel Clancy, Mrs. Patrick Clancy, of Chicago; Mrs. Brew and daughter, of Chicago; Mrs. Prendergast and Mrs. Skinner, also of Chicago.

Stated in the congregation were also Reverends Dr. Phillips, of the Ottawa Street M. E. Church; Dr. Lewis, of the Central Presbyterian Church; C. G. Reynolds, of the First Presbyterian Church, and other local Protestant clergymen, besides many prominent professional men of the city, old-time friends of the deceased.

The funeral oration was delivered by the Rev. Father Muldoon, ex-chancellor of the Chicago diocese. He spoke very eloquently of the grand life which had gone out to meet its God and an eternal reward. Father Mangan was so well known in this city that no extended remarks would add anything to his sterling worth and excellent manhood.

After the services an opportunity was given all to view the remains, after which the casket was borne to the hearse and the funeral cortege moved to Mt. Olivet cemetery, where the Dean was laid in a grave next to that of his mother.

Father O'Brien, curate of the parish, has been temporarily appointed pastor of the church. The Dean's successor will be named within a few days. This is one of the most important parishes in the state, outside of Chicago, and a worthy selection will no doubt be made.

A QUEER MARRIAGE LAW.

A bill has been introduced into the Ohio Legislature to determine who shall and who shall not marry. It provides for a State board of three examiners, to be appointed by the Governor, and a board in each county, appointed by the Probate Court. The parties applying for a marriage license will be required to submit to a physical and mental examination by the board of the county in which they live.

The applicants for license to marry will be examined to see if they have a tendency to hereditary insanity, to habitual drunkenness, if they have a criminal record, a tendency toward crime, liability to inherit a criminal inclination, imbecility, mental or physical diseases that might be transmitted to children, consumption, blood diseases. The discovery of any of these diseases, or of liability to them, will bar the applicant from the right to marry.

OHIO IS A WOOL-GROWING STATE.

Excepting the mental qualifications, the bill reads like a sheep-breeding enactment. Whatever may be the evils—and there are many—intended to be prevented by the bill, they are not as many or as great as the evils that would result from the passage and enforcement of it. Its first result would be a practical abolition of the external form and ceremony of marriage as a contract of civil record. It would not prevent that intercourse which marriage, as a civil contract or a sacrament, is intended to legitimize and make honorable. It would make every aspirant to marriage a subject to the inquest de lunatico inquirendo.

Without entering into the question whether such aspirants should be so considered it is certain that the vast majority of them would be prevented by the bill from applying for license. Men and women do not willingly submit to have a county commission pass judgment on their lunacy. And then suppose the Commissioners or the judges or the governors wanted to get married, who would inquire into their

MENTAL, PHYSICAL AND MORAL CONDITION?

Suppose the author of the bill wanted to get married, who would investigate him? Should the fact that he excoquired the bill and presented it to the Legislature be considered a sufficient evidence of mental incapacity to bar him from matrimony? What should be the degree of mental and physical debility that would incapacitate? Where draw the line, or who would determine where it should be drawn? The bill should be called an enactment to encourage bachelors and old maids, or for the increase of those who would have the rights of the marriage contract without any of its burdens and obligations.

Ohio is a great State. It has given us some presidents and some conspicuous Senators, but a law that would make her citizens who want to marry, submit to a commission de lunatico inquirendo before the ceremony, would indicate that from a mental, moral and physical point

of view Ohio is not a healthy State to live in; that the malaria of decadence prevails there to a dangerous degree.

We would not oppose a law preventing lunatics or insane persons from marrying—for such people are incapable of making a contract. But a law that assumes all citizens to be lunatic or insane until they prove to a commission—lame or otherwise—that they are not lunatic or insane, is highly objectionable and uncomfortable to would-be Benedict and housewives in Ohio.—New York Freeman's Journal.

ST. PATRICK'S T. A. & B. SOCIETY.

The members of the St. Patrick's Total Abstinence and Benefit Society will celebrate the fifty-seventh anniversary of their organization by a grand amphimentary concert in their hall, 92 St. Alexander street, on Tuesday, February 22nd. The committee have now completed all arrangements, and promise to the many patrons of the society a pleasant evening's enjoyment.

The following ladies and gentlemen will take part in the programme:—Miss N. McAndrew, Miss M. Walsh, Miss A. Reynolds, Messrs. L. McMahon, J. Kennedy, N. J. McElhone, M. J. Power, J. L. Howard and John Chambers. In addition to the above talent, Mr. P. Kelly will give selections on the Edison Phonograph, including band marches, comic songs and comic speeches. All friends of the society will be made welcome at this entertainment.

One of the latest movements in the direction of the Klondike, for women is the Woman's Alaska Gold Club, organized by a young woman patent lawyer of Chicago, who is its manager and will personally conduct members to the gold fields. Miss Florence King is the lawyer, and she is now in New York talking with members of the club and any one else who may desire information upon the subject of routes and more personal matters concerning travel in the North.

Did you ever stop and think that the suppression of a moment's anger may prevent a day's sorrow?

There isn't much room for good live men in the unmaking business.



Many a hardworking man and woman in each city's toll, is pulling a 'tug of war' with death for an antagonist. They fail to take proper care of their health. When they suffer from indigestion or a slight bilious attack they 'wear out' After a while these disorders eventuate in the reckless man or woman and the result is consumption, malaria, rheumatism, or some kind of skin disease. Dr. Pierce's Common Sense Medical Adviser tells all about these diseases. It is free to all. Dr. Pierce's Golden Medical Discovery cures all the maladies named. It cures the cause. It makes the appetite hearty, the digestion perfect, the liver active and the blood pure. It is the great blood-maker, flesh-builder and nerve tonic. Don't let a druggist impose on you with a more profitable substitute.

It had a very severe pain in the small of my back, where my hips join on to my body, and it hurt so that I thought I was going to come apart." writes Mrs. Z. Powers, Esq., of Erin, shades of Heriot Co., Va. "My doctor came and pronounced it rheumatism. He gave me a prescription, but it got no better, but worse. I purchased a bottle of Dr. Pierce's Golden Medical Discovery from my druggist and commenced to use it. I began to improve at once and got well. Now I am in perfect health, no pain, no rheumatism."

Nearly every disease known to doctors and the treatment is described in Doctor Pierce's Common Sense Medical Adviser. One thousand and eight pages and over three hundred illustrations. FREE. Send thirty-one one-cent stamps, to cover contents and mailing only, to the World's Dispensary Medical Association, No. 663 Main Street, Buffalo, N. Y. for paper-covered copy. French cloth binding, fifty stamps. This book is a valuable medical library in one volume.

AMERICAN AND EUROPEAN TOURS

Allan, Dominon and Beaver Lines, Quebec Steamship Co.

ALL LINES FROM NEW YORK To Europe, - Bermuda, - West Indies, Florida, etc.

COOK'S TOURS.

W. H. CLANCY, AGENT.

GRAND TRUNK TICKET OFFICE, 137 St. James Street

A Valuable Work

Life of Mde. D'YOUVILLE,

Foundress of the Grey Nuns.

By MGR. RAMSAY.

CLOTH, Illustrated, . . . 75c.

Imitation of Cloth, without illus. . . 50c.

CANDLE'S

FOR CANDLEMAS DAY.

Please send your orders as early as possible so as to enable us to send your supply in time for February 6th.

Our SANCTUARY OIL

is the best in the market.

D. & J. SADLER & CO.,

MONTREAL and TORONTO.

Catholic Nurse Hospital Graduate.

DISENGAED, ACCOUCHMENTS.

Pass Moderate.

155 Ottawa Street

Tel. 1776.