

the priest himself, saying "God bless you." I will not trust the delicate task to any amongst you, I will do it myself; and now for the rafters. In a twinkling the fairies, with Mick Nowlan and his bundle of noggins, were inside the building, and hoisted on the rafters, were looking down at all the fun and enjoyment of the nuptial banquet. The priest occupied the head of the table with the bride and bridegroom on his right hand and the bridesmaid and best man on his left. Queen Mab unseen by every one but Mick Nowlan, planted herself on the dinner table right in front of the bride, and watched for a chance to make her sneeze. Suddenly the priest told some funny anecdote which set the whole company in roars of laughter. Queen Mab at once tickled the bride's nostril with a threaneen she hold. The bride sneezed aloud but no one heeded and said "God bless you." There were loud huzzas among the fairies. The bride was being won, all was again silent until one McDermot sang a comic ditty which caused another burst of laughter. Queen Mab again succeeded with her threaneen, and no one blessed the bride. "Why then, my darlint," said Mick Nowlan, "an' 'tis a shame and a sin, it is to have such a beautiful innocent crathur taken away by these dirty rapscallions and if I can at all, in the name of God, I'll hinder it." Soon another burst of laughter echoed through the house, when Queen Mab again plied her threaneen, the bride sneezed for the third time and as she did, Mick Nowlan cried almost loud enough to be heard by the young woman below: "Why, thin, God bless you, my purty crathur, and may the angels protect you this night." Quick as lightning the spell was broken, the fairies vanished and Mick Nowlan losing his hold on the rafters, fell with a bang and a crash on the table below, his noggins flying in all directions. The women screamed, the men cursed and a general stampede began for the doors and windows. The priest, however, was calm and collected. He took Mick by the collar and shook him up on his feet saying: "Villain, how came you here? Explain yourself." The people seeing Mick Nowlan, whom they all knew, struggling in the powerful grasp that held him, returned to their places, their fears allayed, but curious to know how it all happened.

When Mick Nowlan told his story and described the lucky way in which he saved the bride from the thieving Leprehauns, cheers were given again and again, and tumbler of hot whiskey punch were proffered to Mick who, before quaffing the aromatic beverage, felt that a film was coming over his eyes, when priest and people and bride and bridegroom faded slowly from his view—and all the noise ceased—and putting up his right hand to remove the film he opened his eyes and saw nothing but the bare road and the trees and the sky, and felt himself still leaning with his back and his bundle against the gnarled clump of that hale old oak. DRYMUS.

Apropos of the Gibbon Centenary we are reminded of a story which was told at the expense of an American *nouveau riche* who was staying in Rome at the time when Cardinal Gibbons was elevated to the Sacred College. "Yes," said the man of many dollars and few books. "I am glad they have made Archbishop Gibbons a Cardinal. He is one of the most public-spirited and learned of our citizens. Now that everybody will be talking about him I must really get myself posted up in his book. I have not yet read it, but I mean to-day to see if I can get a Tauchnitz edition of his "Decline and Fall of Rome" at the shop in the Piazza di Spragna!"

Agents Wanted

To canvass for THE CATHOLIC REGISTER. A liberal commission allowed. Write for particulars.

THE CATHOLIC WORLD.

What is Going on in Church Circles.

Crispi and the Vatican.

That the approaches made by Premier Crispi some months ago are not to end so lightly as was thought, seems now to be assured. Of late there have been indications that the wishes of the Pope are to be acceded to with all possible readiness in all matters of Church government with which the Italian administration has to do. A notable instance of this has just been made public, the government having at last given exequaturs to a number of Bishops to whom the royal permission to assume their sees has been systematically refused.

The following is a list of the royal exequaturs recently granted. Monsignore Righetti, Bishopric of Carpi; Monsignore Zezza, Bishopric of Puzzuoli; Monsignore Morola, Bishoprics of Penafro and Isernia; Monsignore Cosenti, Bishopric of Lucera; Monsignore Angelini, Bishoprics of Anglona and Tursi; Monsignore Todisco, Bishopric of Nusco. Most of these prelates have been received in their new dioceses with every mark of respect and cordial welcome, not only by Catholics, but also by the civil authorities, who formerly taught that the presence of these ministers of God was both useless and damaging to the present-day system of so-called free-thought. They have now learned, to their cost, that their influence is not only salutary, but is even absolutely necessary if they wish to see peace and prosperity restored to their country.

ALMONERS OF LABOUR.

Mgr. Doutreloux, Bishop of Liege has founded a society of priests who will identify themselves in a special manner with all works, moral and material, for the aid of the working classes. The energetic prelate advocated this scheme so long as eight years ago, but has now only brought his plans to completion. The priests of the society will be expected to establish in each centre of population a place where lodging and food may be had by those workmen whose homes are at a distance. They will endeavor to establish technical schools for the children of the workmen who may thus be trained in the trade suited to natural ability and inclination. The new order will also be at the disposal of the parochial clergy in the matter of making sick calls among those people. This new order which has sprung up to meet the exigency of the time will be supplemented by the active co-operation of societies of the laity. In so far as possible the new priesthood will be drawn from the ranks of those among whom they are to minister.

AN EASTERN PATRIARCH.

At the church of St. Julien the Poor, in Paris, recently, the Patriarch of Antioch, Mgr. Gregory Youssef, celebrated Mass in the Greek rite. The musical portion of the service was rendered in the rhythmical Greek chants by pupils of the Oriental school. The Patriarch, who is of imposing presence and has a long, white beard, was clad in vestments which seemed a dazzling mass of gold and silk thread. He wore a gold mitre and the *gandoura*. He was assisted by his priests, wearing the blue dalmatics, with one end thrown over the shoulder, after the Eastern manner. There were three processions round the church—one at the beginning of the Mass, the second at the Offertory and the third at the close. During the office the Arab tongue mingled with the Greek. It was an impressive moment when the Patriarch, holding the cross and crozier blessed the congregation before giving to certain of the laity the Communion under the two species. The Abbe Brethe, Canon of Notre Dame de Paris, in the course of a powerful sermon dwelt upon the friendly relation that had always existed between the Eastern Churches and France.

mon dwelt upon the friendly relation that had always existed between the Eastern Churches and France.

CARDINAL LOGUE AND THE LABOUR QUESTION.

His Eminence Cardinal Logue, in acknowledging the receipt of the programme of the Irish Land and Labor Association, writes to the central secretary as follows:—"I am deeply interested in the well being and happiness of the working population, an interest for which I claim no credit, as it is duty. I should, therefore, be very glad of any practical steps taken to improve their condition. It is only schemes really practical which can have any chance of realization. I think it is, therefore, the duty of your association, or of any other which assumes the responsibility of promoting the welfare of the labouring class, to avoid schemes that are visionary, vague, or incapable of being carried into effect in any reasonable time. It is only by sensible practical means that anything valuable can be done for the important interests to which your association devotes itself."

CARDINAL VAUGHAN ON PARISH COUNCILS.

The Cardinal Archbishop of Westminster has addressed a pastoral letter dealing with the social duties of Catholics, in which after recounting the recent legislation creating parish councils, His Eminence gives the following advice:

"Catholics cannot remain idle spectators of the great social movement which is thus being legally and constitutionally directed. They cannot live as aliens and strangers in the land of their birth, as though they had no social, no civic, no religious duties to discharge, in promotion of the welfare and happiness of their country. It will not suffice for them to perform their religious duties to God with exemplary piety, their domestic duties to the members of their household with tenderness and affection. More than this is required. They form an integral part of a larger family, the civil society, in which they live. In a multitude of its members that civil society is sick and suffering unto death. It has fallen among thieves, it has been stripped and wounded. Might has often ruled instead of right, wealth and pride instead of charity. Men of leading have often rejected Christ and His discipline, parading themselves as agnostics; and now a multitude of victims to ignorance and neglect are bettering the lessons of such leaders. All men perceive that society is sick; they see the possibilities of a raging fever and delirium. The English nation is therefore, about to address itself by certain new measures to the great social problem, to the question of "How to make the multitude of the people contented, happy and good." It is about to call out all the intelligence, public spirit and goodwill of the people. There are to be created as many centres of administration as there are parishes containing 800 inhabitants. And, because the whole solution of the social problem is far from clear, a considerable power to make experiment is to be placed in the hands of the new local office-bearers. Now, while we ought to rejoice at the sight of a whole people setting to work to master its social difficulties and to apply remedies to the fearful ills that have been inherited from centuries of misconduct and neglect, we must keep steadily in view this truth—that Christ our Lord is the true Saviour of Society, and that He usually makes use of faithful Christians as His instruments."

A CATHOLIC PEOPLE'S PARTY IN HUNGARY.

Dr. Wekerle has signaled his Premiership in Hungary by his opposition to the Church, but it is probable that whilst displaying this spirit he has been helping to create for himself an opposition upon which he did not count. At the great meeting

which was held recently at Stuhlweissenburg, and of which the chief promoters were Counts Ferdinand Zichy and Esterhazy, the foundation was laid of a Catholic organization which promises to exercise a powerful influence on the political future of the country. It is to be called the *Volkspartei*, and already the general outlines of its policy are laid down. The Catholic voters are to be prepared for electoral struggles like their coreligionists in Germany; Catholic candidates are to be put forward at all Parliamentary contests; steps are to be taken on behalf of Catholic education, and especially with the view of seeing that the teaching at the University of Buda Pesth is Catholic; and the ecclesiastical policy of Dr. Wekerle is to be resisted to the end. The Catholics of Hungary have undoubtedly adopted the right way to ensure the success of their principles. It is by trust in the people that all future victories for the Church must be won.

ARCHBISHOP RYAN ON AGNOSTICISM.

Archbishop Ryan of Philadelphia recently addressed the Philadelphia Brigade by special invitation of the commanding officer. Referring to the re-union between the North and South His Grace was very felicitous.

"Peace has her victories as well as war, and the peace victories of this country must challenge the admiration of the world. In other lands civil wars and strifes have left wounds which centuries have not healed and hereditary hatred which may never die out. "Wilt thou forgive the McGregor?" said a clergyman to a dying Highland chief. "I never can," was the reply; "for he killed my son and his clan laid waste the lands of my people. Why should I be asked to forgive him?" "Because," urged the minister of reconciliation, "otherwise God will not forgive you, and you are about to be judged by Him." For some moments the old soldier thought and the lines in his face showed the inner struggle. Calling his eldest son he said to him: "Donald, they tell me I must forgive our old foe, and I suppose I must, but if you and the clan forgive him I will curse you from my grave." How different from this the great generous American heart, North and South!"

The address was an admirable criticism of the modern spirit of agnosticism.

"REMARKABLE CURE OF DROPSY AND DYSPEPSIA."—Mr. Samuel T. Casey, Belleville, writes:—"In the spring of 1884 I began to be troubled with dyspepsia, which gradually became more and more distressing. I used various domestic remedies, and applied to my family physician, but received no benefit. By this time my trouble assumed the form of dropsy. I was unable to use any food whatever except boiled milk and bread; my limbs were swollen to twice their natural size; all hopes of my recovery were given up, and I quite expected death within a few weeks. Northrop & Lyman's VEGETABLE DISCOVERY having been recommended to me, I tried a bottle with but little hope of relief; and now, after using eight bottles, my Dyspepsia and Dropsy are cured. Although now seventy-nine years of age I can enjoy my meals as well as ever, and my general health is good. I am well-known in this section of Canada, having lived here fifty-seven years; and you have liberty to use my name in recommendation of your VEGETABLE DISCOVERY, which has done such wonders in my case."

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

Effect of the French Treaty. Wines at Half Price.

The Bordeaux Claret Company established at Montreal in view of the French Treaty are now offering the Canadian connoisseur beautiful wines at \$3 and \$4 per case of 12 large quart bottles. These are equal to any \$5 and \$6 wines sold on their label. Every well hotel and club is now handling them, and they are recommended by the best physicians as being perfectly pure and highly adapted for invalids' use. Address, for price list and particulars, Bordeaux Claret Company, 30 Hospital Street, Montreal.