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The Catholic Register.

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

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PRICE 5 CENTS.

BISHOP DE CHARBONNEL.

The Church in Ontario Fifty Years Ago

Personal Recollections

My first acquaintance with Bishop de Charbonnel occurred in his palace on Church street, Toronto in September 1852. I shall never forget his warm hearty shake hand and the French accolade of welcome he gave me and a few others who had just arrived from France with no other view, as he knew



BISHOP DE CHARBONNEL.

well, than to give him whatever little assistance was in our power in the administration of his many and laborious duties. His stature was erect, tall and imposing; his eyes grey and piercing; slight traces of pockmark somewhat detracted from what must have been at one time a singularly handsome appearance, and nobility of birth and character was delineated in his every act and movement. His joy seemed unbounded at the sight of what he termed "Heaven sent help in the hour of need" and his grand rich voice could be heard resonant with gladness and boisterous mirth for several days after ward as he passed from room to room in his palace. Toronto diocese at that time extended from Oshawa in the east to Sandwich in the west, and from Port Colborne in the south east to Goderich in the opposite direction. The harvest however, was great and extensive but the laborers were few.

The amiable giant Father Proulx had charge in Oshawa. But there was no other priest found between Toronto and Lake Huron except a very old French priest in Penetanguishene named Ferne, who had given missions in his native country to the survivors of the French Revolution. This singularly unselfish pioneer missionary always refused even the smallest donation in money or kind from his Irish parishioners because, although he said Mass for them, he could not preach in the language they understood. Another aged and feeble old French priest, Father Musart, was stationed at Niagara on the lake. He and Father Grattan of St. Catharines had charge of the whole Peninsula formed by lakes Erie and Ontario, and Niagara River. Father Grattan, a sturdy, robust and whole-souled Irishman, had studied in France and been ordained there. He abandoned a very fine and lucrative parish in Brittany to cross the seas and devote his life and labours to missionary work in what was known in those days as "the

wild and inhospitable shores of Canada." Hamilton in those days was blessed with the presence and charities of the great old Vicar-General Gordon, whose remarkable life and long journeys over winter snows and through pathless forest are graphically described in Francis Maguire's book "Irish in America."

Father John O'Reilly, who two years previously had been stricken down with fever in Toronto and narrowly escaped its horrors with his life and a shattered constitution, was in charge of the parish of Dundas. He was more fortunate than Bishop Power, who had fallen a victim to the same fell disease from the same cause and had died a martyr of charity and episcopal zeal displayed in the emigrant fever sheds in this city.

Rev. Father Ryan was at that time in charge of Paris, Brantford and Galt, while Father Eugene O'Reilly, uncle to Father John of Dundas, celebrated Mass successively and alternately in the Gore of Toronto, in the old frame church on the 5th line, in Oakville, Albion and Oshawa. A very old priest, Father Riattigan, lived in Adjala and visited Alliston, Mono West Newmarket and Schomberg. These were all the secular priests, about ten all numbered, who aided Bishop DeCharbonnel to attend to the spiritual requirements of his scattered flock in a district that now embraces the two Dioceses of Toronto and Hamilton. Guelph enjoyed even at that time as it does to day the valuable services of the Jesuit Fathers—who were then also in charge of the Irish and French Canadian populations that inhabited Chatham and Sandwich and neighboring townships. There were no railroads in those days; yet Bishop DeCharbonnel visited not only every town and hamlet, but it is firmly averred that he left no family or log house unvisited or unbled by his presence in that extensive region.

On his arrival in Toronto he found St. Michael's Cathedral and a residence grand and palatial for those days, erected and equipped by his martyred predecessor at an immense cost. But he found also that notwithstanding all the generous subscriptions of the people and personal sacrifices of Bishop Power and his priests, a debt of 60,000 dollars yet hung over the administration. To liquidate this enormous debt besides meeting all current expenditures he was fully determined.

He said in presence of the writer of this article. "There are 60,000 families in my diocese. I will visit every one of them and ask one dollar from every head of a household. I will pray with every family at night, and wherever convenient, I will say mass for them in the morning. I know that I shall return to Toronto with all the money I require, and some to spare for my orphans and the House of Providence. I am determined to build on Power street." The good Bishop kept his word to the letter. Even away in districts almost inaccessible, by Georgian Bay and Owen Sound, along the shores of Lake Huron and Lake Erie in Essex County are old people to be met with who say "I remember Bishop de Charbonnel very well, he was in our house a long time ago, he blessed our children and left us medals and prayer books."

Rev. Father Schneider, a grand old type of the Teuton race, was Pastor

of Goderich and of all the surrounding country, that now includes the counties of Perth and Huron. He was a man of indomitable courage, iron frame and incisive logical mind. His missionary journeys and work extended from Berlin to Goderich, about 100 miles in length and breadth, and in all that vast extent of rural district, it may be truly said he upheld the Catholic Faith, not only among the Catholics of Irish and German origin but that also he commanded for it the respectful attention and homage of Protestants of both nationalities. He always wore the soutane, whether at home or abroad, and was never abashed by a tumultuous crowd. He was on all occasions and everywhere independent and fearless, and nothing pleased him more than to be called upon, even by Orangemen in a public hostility during his travels, to defend some point of dogmatic Catholic Faith. Bishop de Charbonnel could not find a more congenial compagnon de voyage in his Diocesan visitations. With a powerful black horse attached to a light covered rig, they travelled all over the western portions of the Diocese, and called at every house where a Catholic soul could be found.

Both Father Schneider and Bishop de Charbonnel reached the Patriarchal term of four score and ten. After many years of separation like Paul and Anthony of the desert, they met again in the feebleness of old age and died in the home of their birth in France almost at the same time and under the same skies.

Count Armand Francis Mary de Charbonnel was born near St. Etienne in the south of France, of noble parentage in the very beginning of the present century. His oldest brother was a member of Parliament under Louis Philippe, and sat in the Chamber of Deputies in the early days of Republic under the Presidency of General Cavaignac. When the revolution broke out in June 1818 he fell a victim to the fury of the communists and died along side of Archbishop Affre, who also went to the barricades and secured the blessings of peace by laying down his life for his flock.

Count Armand Francis Mary studied for the Church and entering the College of St. Sulpice in Paris he was ordained in due time and became a member of that justly admired and justly celebrated Order. He volunteered for the Canadian missions and was soon an exemplary inmate and energetic member of the Grand Seminaire at Montreal. He mastered the English language thoroughly, as to grammar and pronunciation and in a short time was the most attractive preacher in the city and the most zealous at the confessional and looking after the sick and poor of both nationalities. He was the favourite of the Irish Catholics, whose grievous wrongs won all his sympathies, and whose crying wants he attended to, as they landed sick and emaciated from the overcrowded and fetid emigrant sailing vessels. Soon the emigrant fever broke out amongst those who had escaped the horrors of the deadly contagion while at sea. The air was filled with lamentations and a cry of despair. Father de Charbonnel flew to the temporary sheds erected for the sick and the dying; he inspired courage everywhere; he confessed and anointed the dying; he brought relief and the balm of consol-

ing and cheery words to every bedside. It was at the very time in June, 1818, when his brother's life blood was shed for his country in France, that Father de Charbonnel for dear charity's sake and in imitation of the Good Shepherd, exposed his life a hundred times a day in the emigrant fever sheds of Montreal.

The saintly Bishop Power although warned of his danger by the attendant physicians, persisted in carrying religious help and comfort to the fever stricken in Toronto. He said repeatedly to those who dissuaded him,

"The good Shepherd layeth down his life for his flock." He succumbed to the dread scourge and the whole city went in mourning. The See remained vacant for more than a year when Father de Charbonnel was nominated for the dignity. He at first rebelled against accepting any such responsibility, and journeyed even to Rome, to cast himself at the feet of Pope Pius IX., and implore his Holiness not to impose so great a burthen on so weak a frame. The Holy Pontiff said, "now you are in Rome. I am master here. You shall not depart hence until you are consecrated Bishop of Toronto. I will be only too happy to impose on you the holy chrism with my own hands." When the newly consecrated bishop was leaving the eternal city Pope Pius presented him with a beautiful chalice. "What will you say now quoth his Holiness, are you still afraid," "Calicem Salutaris accipiam," replied the Bishop "et nomen domini in vocabo." "I will accept the chalice of Salvation and will call upon the name of the Lord" (psalm 115). Before his return to Canada he visited his alma mater College at Annazay and obtained permission for one of the Basilian Fathers to accompany him. Father Molony who had been for some years a member of the order acceded to his wishes and in a few weeks both reached Toronto early in August 1850.

A grand ovation was tendered the new Bishop. His family title of "Count" recommended him to the rich and the high stationed among the Protestant denominations, and his works of charity and self-sacrifice in Montreal procured for him a hearty and enthusiastic welcome among the high and low of his own flock. His grand rich voice rang out distinct and sonorous in St. Michael's Cathedral and all hearts were brim full of gratitude to God who had sent them so noble a Bishop to guide them and bless them.

From the very beginning of his Episcopal administration Bishop DeCharbonnel understood the necessity of providing ample and adequate means for the Christian training of the rising generation. He found the Sisters of St. Joseph and the Christian Brothers already established in Jarvis and Richmond streets. They had charge of the Parochial or Separate schools. The Ladies of Loretto under Madame Dease, Mother Teresa, with five nuns and seven boarders, occupied a house of diminutive dimensions at the foot of Bay street. These were small beginnings, but he was satisfied, as he foresaw that with the increase of Toronto's population, then 50,000, both institutions would naturally expand and grow in proportion with the city's growth and the country's expansion and prosperity. The wonderful success of both in efficiency and num-

horses as set to-day fully verify his predictions. His next and most absorbing object of anxiety was the founding of a Catholic college, the only hope of securing for Catholics representative positions in the professional ranks and a native priesthood for the Diocese. He at once opened communications with the Basilian Fathers at Ammonay in France—under whom he had received his early training—and in less than two years had succeeded beyond his fondest anticipations. St. Michael's College on Clover Hill with its venerable President and competent staff of learned and experienced professors was the crowning of all his administrative efforts. Its alumni are counted to-day by the hundred and among them are reckoned able lawyers, noted physicians, zealous priests, even prelates and Bishops.

Bishop DeCharbonnel having secured the college then squared himself out for a tilt with the Legislature in favour of Catholic Separate Schools. Under the Cartier-Macdonald administration Parliamentary sessions were held alternately every four years in the cities of Toronto and Quebec. While in Toronto all the Catholic members, ministers of State and officials of French Canadian origin had a sermon in French preached to them at 8 o'clock Mass every Sunday. This was no difficult matter for the Bishop, nor for his priests, who all spoke French fluently. His influence among them was in consequence very great indeed. At the opening of the Parliamentary session of 1854, the Bishop waited personally on the Cabinet ministers, and made a formal demand for an extension of the same privileges to the Catholic Separate Schools of Upper Canada as were enjoyed by the Protestant minority in Lower Canada. The petition seemed reasonable enough to the Catholic representatives of the Lower Province, and a solemn promise was obtained from the Cartier-Macdonald administration that a bill to that effect would be introduced before the end of the session. The opposition however of the Protestant element was formidable, and Mr. George Brown, its powerful leader, made use of his organ, the *Globe*, to excite public animosity against what was termed Romish influence of any kind. The whole Province was aroused by its Protestant-Horse editorials, and the administration fearing defeat on a motion that would be negatived by a solid Protestant vote allowed the session to pass by without even a hint at an amendment of the Catholic Separate School law as it then stood. The Bishop fearless of consequences then issued the celebrated pastoral letter in which he denounces the Government for its broken promises, and declared that the Catholic members of the Cabinet, George Etienne Cartier, included, were unworthy of public confidence, and that it would be an injury to religion if they were again re-elected by their French Canadian constituencies. This bold action on the part of the Bishop and his firm attitude caused a great uproar in both Provinces. But at the next general elections all his people stood by the Pastoral, and the political parties were so evenly divided that few candidates even in Ontario stood a ghost of a chance of being returned to Parliament, unless they promised on the hustings to support the new Catholic Separate School Bill. It was carried almost unanimously in 1864 on a motion of Mr. Richard Scott in the Parliament, then sitting in Quebec during the Sandfield Macdonald and Sicotte administration. Bishop De Charbonnel however, was not in Canada to enjoy his triumph, the fruit of his many labours and personal sacrifices. Having obtained from the Holy See the coadjutorship of Bishop Lynch, he resigned all authority and jurisdiction in Canada and entered the order of Capuchins in Lyons France. He was made

titular Bishop of Tozopolis in 1869, Archbishop in 1881 and died in the odour of sanctity in the same order in France, March 25th, 1891. DUBAUS.

The Football Banquet.

The complimentary banquet tendered to the football champions of Ottawa University in the Russell last night was attended by many prominent representative citizens. The dinner itself was quite an elaborate affair. The speeches, toasts and songs which followed kept the goodly company in right good humor until early midnight. In the chair was Sir James Grant, M. P., in the vice-chair Mr. J. D. Grace, upon whom devolved many of the honors of the evening. The champions were all there, surrounded by friends and supporters of the organization in good force, among them Hon. John Oostigan, Hon. J. J. Curran, M. P., Baskerville, Mr. James Isbester, Ald. Cook, Capt. Rogers, Capt. Scott, Messrs Belleau, Smith, Slattry, P. J. Lally, T. Troy, I. Rouelle, J. Terrance, J. Obisholm and James Barrett.

In replying to the toast of the "Parliament of Canada" the Secretary of State delivered a neat speech, full of encouragement to the footballers and of congratulation upon the success of their season's play. There were speeches also, in response to the customary toasts by Sir James Grant, Messrs. Isbester, Sydney Smith, Baskerville and Barrett, Capt. Rogers, Capt. Scott, Ald. Cook, Messrs. Grace, Slattry, Guillet, Murphy and others, and songs by Messrs. Belleau, Clark, Cook and Mea.

On the whole the dinner to the team was a fitting compliment to their prowess in winning back champion honors for the Capital. — *Ottawa Citizen*

Mgr. Satolli's Personality.

That the Pope finally selected Mgr. Satolli from a group of brilliant and willing diplomatists made clear the difficulties and hindrances Leo XIII. looked for in the American mission. Dr. Satolli lacked in some points and had much to contend with in others. He does not speak English and his personal appearance is almost commonplace. His figure is spare but graceful, his face is sallow, his mouth too wide; but these defects are compensated by vivacious expression, strength of will in the chin, and a head whose lines of beauty and power would distinguish him among a thousand leaders. He is a scholar of the highest reputation, and an author known to the experts in questions of philosophy and theology, and the history of modern thought. In fact, his tastes are entirely those of the student and the professor. He has passed his whole life in the professor's chair, and the chances are that he would exchange any position of trust and power, for the library and the lecture hall. In spite of himself, Pope Leo took him from his books and his classes to aid in the development of a church policy which has not too many friends, and a fine crowd of enemies in Europe and America.—*Rev. John Talbot Smith in December Donahoe's*

Those who never retract their opinions love themselves more than they do truth.—*Joubert*.

The brain is the palest of all internal organs, the heart is the reddest. Whatever comes from the brain carries the hue of the place it came from, and whatever comes from the heart carries the heat and color of its birthplace.

DIFFERENCES OF OPINION regarding the popular internal and external remedy, DR. THOMAS' ELECTRIC OIL—do not, so far as known, exist. The testimony is positive and concurrent that the article relieves physical pain, cures lameness, checks a cough, is an excellent remedy for pains and rheumatic complaints, and it has no nauseating or other unpleasant effect when taken internally.

CATHOLIC ALMANAC FOR ONTARIO.

Extracts From the Initial Number.

We have before referred to the character of this excellent publication which has been undertaken by the Sisters of the Precious Blood, and have indicated the vast amount of information concerning the Church in Canada which is to be had from a perusal of its pages. Archbishop Walsh in a preface to the Almanac speaks in terms of high praise of the work and its usefulness.

"This almanac," says his Grace, "is intended for the instruction and edification of our faithful people, and will, it is to be hoped, be a welcome visitor to every Catholic home in the land. It contains much information on a variety of subjects that have a special interest for the Catholics of Ontario, whilst the reflections written for each month will be found attractive and instructive reading for Catholic families. It is therefore a useful, though unpretentious publication, and deserves generous encouragement and widespread patronage. Cheap publications of this sort are a great want in the homes of our people. Frequently a few costly books will be seen that are seldom or never opened, and are kept for show rather than for use, whilst cheap Catholic publications that would be within easy reach of our people, and that would be at once interesting and instructive, especially to the young, are rarely to be found. This Almanac is gotten up to help in its own way in supplying this want, and we therefore bespeak for it the active interest, sympathy and encouragement of the clergy and the generous support and patronage of the laity. A good book is a blessing to a family; it is a silent but effective friend and benefactor; it teaches and admonishes, it counsels and consoles, it points out the narrow way of duty that should be followed and the broad road of sin that should be shunned; it nourishes the mind with good and holy thoughts, and stimulates to meritorious deeds and to good, virtuous lives. It sows the seed of truth and virtue in the soil of the soul, which eventually grows and ripens into a rich harvest of Christian virtues and good works."

The historical sketch of the Sisters Adorers of the Precious Blood is one of the most interesting features of the work. We extract a description of discipline and salutary simplicity which it would be difficult to conceive existent were it not that it is a tale of simple truth.

"And now, still remaining within the cloister, we go up another flight of steps to the Nuns' cells. Here are wide and long corridors with doors on either side opening into the diminutive rooms termed cells. Many are glanced into; one attracts me very much; it is situate in one of the towers, and so of irregular shape, and perhaps a little larger than the others, high enough up to give the occupant a magnificent view. "What a view! How you must enjoy it!" There is an amused smile on the Sister's face. "You don't mean to say that mortification goes so far with you that you do not let yourself enjoy the world from this vantage point?" "That might be a distraction—we do not look out of the windows, neither would it be prudent in a large city." I silently turn to examine the furnishings of the room, which consist of a small cabinet, a bed—not O reader, what you and I would call a bed, for chancing to knock against it I satisfied myself as to its construction. Over the plain boards a sheet is spread and a hard pillow is at the head. A white counterpane covers this again—all looking so sweet and restful in its spotless white—but that chance examination of the condition of things below quenched all desire to test the hospitality of the austere cell. A prie-dieu before a crucifix completes the room.

As everyone knows, the Sisters chant the Divine Office, rising at midnight to sing matins and lauds. "How do you ever get into your elaborate costume in time?" I am rude and curious enough to ask. "That is not difficult—there is nothing elaborate about it. It is easier than your modern dress. See, one string fastens all this—veil and face linens come right off. Our scapular is buttoned over the shoulder. It is all very simple." "Are not your long flowing sleeves very awkward when working? How do you manage when washing, baking, or say blackleading a stove?" "The sleeves are turned back thus and kept in place by a tighter sleeve above; for work requiring further protection we wear over sleeves. We are not handicapped in any way. I can reach as far and as easily as a Delsarte devotee." So was proved to me the convenience of a costume I till then had thought of only as emblematic and picturesque."

Another important sketch is that of the late Archbishop Tache. Of the apostolic zeal which animated the early missionaries to the North West we get some idea from this passage: "Few could stand the rigors of the winters, the fatigue of the long journeys, the unpalatable food, for they had only pemmican, and, what was severest on the constitution, the want of shelter. Such difficulties try but do not overcome apostolic men. Father Tache counted these years as amongst the happiest of his life, and left a very interesting account of how his heart thrilled with joy when at the end of his journey he was welcomed by the untutored savage. Sometimes the picture was reversed. After travelling for hundreds of miles under the most trying difficulties, on arriving at the expected place of meeting he would find the tribe had left a few days before, and had gone further on. Thereupon his own guides would abandon him, seeing that his stock of provisions was low. In order to save his team of dogs he must starve himself for his safety depends upon them. He starts on his return and goes days at a time without food."

Several short stories of much interest, portraits of bishops and archbishops, a sketch of Sir Frank Smith with portrait and the vast amount of information about dioceses, parishes and societies make the Almanac altogether a volume for the like of which Canadian Catholics have long stood in need.

The Mosquito's Surgical Instrument.

The mosquito's bill, minutely delicate as that organ is, is simply a tool box in which are held six separate surgical instruments—miniature blood-letting apparatus of the most perfect pattern. Two of these instruments are said to be exact counterparts of a surgeon's lance; one is a spear with a double-barbed head; another a needle of exquisite fineness. A saw and a pump go to make up this wonderful complement of tools. The spear is the largest of the six, and is used in making the initial puncture; next the lances are brought into play, their work causing the blood to flow more freely. In case this last operation fails of having the desired effect, the saw and the needle are carefully inserted in a lateral direction in the victim's flesh. The pump, the most delicate instrument of the entire set is used in transferring the blood to the insect.

Emperor Francis Joseph has sanctioned the Ecclesiastical bills.

No family living in a bilious country should be without Parmelee's Vegetable Pills. A few doses taken now and then will keep the Liver active, cleanse the stomach and bowels from all bilious matter and prevent Ague. Mr. J. L. Price, Shoals, Martin Co., Ind., writes: "I have tried a box of Parmelee's Pills and find them the best medicine for Fever and Ague I have ever used."

RECANTATION.

Mr. Marter Takes His Bearings and Changes His Course.

An Address From the New Leader.

At a local meeting of Conservatives held the other evening, Mr. George F. Marter, the new leader of the Conservative party in the Ontario House, made the most important and the most sensational move that our local politics have known for many a day. The recent election in London was the theme of the address, and Mr. Marter confessed to have experienced a very sad disappointment over the result. One of the causes of failure he assumed to be his expression of his caudid sentiments concerning Separate schools. We opposed the *Times*'s report of his remarks:

On the abolition of the separate schools, Mr. Marter said that the views he had started at London and elsewhere had been given in all honesty. It was a pity they had ever been introduced into the Province. When holding those views other thoughts had come into his mind. After all, could the schools be abolished?

"I have been told by eminent legal lights," said Mr. Marter, "that it is utterly impossible to abolish them, and I ask. Is it worth while keeping up an agitation for agitation's sake?" What would be the ultimate result the speaker could not say.

If we cannot abolish that which has caused so much discussion," he continued, "is it worth keeping up agitation when that is all that can come of it?"

In the matter of teachers for the public and separate schools Conservatives wanted all to pass the same examinations, and Roman Catholics objected to this. Mr. Marter asked. "Is it our place to try and force it down their throats?"

He went on. "We say in the Local Legislature that the schools, public and separate, should be inspected by the public school inspector; he may be Protestant or Roman Catholic; we want one set of inspectors only. But we find our friends of the church opposed to us. We want the text-books the same: and we thought this would at least be a move in the right direction. But here are facts. We have been fighting this matter for about fifteen years, and what progress has been made on the question? I have no quarrel with my Roman Catholic friends, and we should pull together, eye to eye, towards the upbuilding of this province."

Mr. Marter then turned his attention to the situation down by the sea. In Nova Scotia, for instance, where separate schools had no right to exist by law, in districts where Roman Catholics were sufficiently numerous and asked for separate schools, the Protestant school commissioners always acceded to the request. Roman Catholics looked on the matter as a religious duty, and the commissioners consider the request a natural one.

"I say I don't think it wise to keep up an agitation on the question solely for agitation's sake," declared Mr. Marter. "I don't want to do it. I am speaking for myself." He suggested that a conference be called on the subject.

The Empire accepts the altered tone. It says:

"These schools exist as part of the bargain made in good faith at Confederation, and are engrafted in the constitution, so that an agitation to change the constitution is not warranted by any declarations ever made by the Conservative party in this Province, and could not be undertaken without the consent and approval of that party. Mr. Marter is wise in recognizing the plain facts of the situation."

Had the Empire been able to see the wisdom of such a course somewhat earlier in the day, much of heartburning might have been saved both to the

friends of the Conservative party and to the Catholics of this Province who have patiently borne the burden of personal abuse and interference with their private concerns. As it is the evil will perhaps not easily be undone. The *Hamilton Spectator*, one of the most important Conservative papers has the following protest against Mr. Marter's "new light":

"In the matter of separate schools. Mr. Marter professes to have had some new light. 'I have been told by eminent legal lights,' said Mr. Marter, 'that it is utterly impossible to abolish them, and I ask. Is it worth while keeping up an agitation for agitation's sake?' The answer to that question is obvious. It is not worth while keeping up agitation for agitation's sake. Nobody but a demagogue would do that. But there are many people—and many legal lights, too—who think that the separate schools could be abolished, and it might be worth while to carry on the agitation to a sufficient length to ascertain definitely and conclusively whether the schools could be abolished, or whether they are as firmly fixed as the Rocky Mountains. So soon as it is definitely ascertained that the separate schools cannot be abolished, so soon will the agitation cease. Might it not be worth while to carry the agitation to that point?"

The *Globe* says: "There can scarcely be room for two opinions on the suddenness of Mr. Marter's change of mind. It is doubtful if a more complete right-about-face has ever been recorded, and certainly the history of Canada for the past 40 years may be vainly searched for a parallel. The celerity of the change of front would easily be passed over did it not reveal to us what, of course, was before suspected, namely, the utter insincerity of Mr. Marter's conduct. It is impossible to credit Mr. Marter's changed attitude to a change of view. Is it possible to credit that a gentleman who has been as long in public life as Mr. Marter has been is only now making up his mind as to the position of the Separate School question? Is it possible to believe that a gentleman assuming the leadership of a great party presumed to make a deliberate public utterance on a vexed question of this kind while wholly ignorant of its elementary factors? Mr. Marter will scarcely be in a position to complain if the public answer these questions in the negative. He will not be in a position to complain if they believe he was willing to exploit the passions of intolerance in London, and it is only when he discovers that the people are overwhelmingly against such tactics that he indulges in a tardy and pusillanimous repentance. If Mr. Marter had sturdily maintained his position it would be possible to give him credit for sincerity, but his hasty abandonment of his policy after his defeat justifies the belief that Mr. Marter, for purely partisan purposes, was quite ready to disturb the peace of the Province, to put neighbor against neighbor, to plunge the people into bitter sectarian strife, over a matter upon which he himself had no convictions whatever."

In the South and West of Ireland very acute distress may be expected during the winter and spring. The potato crop has been a complete failure, and already the pinch of hunger is being felt by the small farmers and labourers, who largely depend on this crop for subsistence. Mr. Morley's visit to Donegal and also to the South is said to be in connection with the impending distress. It is hoped that relief works may be soon started, so that the poor people may be enabled to tide over the coming season.

Ayer's Pills, being composed of the essential virtues of the best vegetable aperients, without any of the woody or fibrous material whatever, is the reason why they are so much more effective and valuable than any other cathartics. The best family physic.

COERCION IN ITALY.

Some Account of Crispi's Methods.

Some little time ago in referring to the extraordinary measures taken by the present Italian Government to suppress opposition to its course, Mr. Labouchere in *Truth* was obliged to make this statement;

"If a man merely inculcates political opinions, he is not a fit subject for a prison cell, provided that these opinions aim at political change by legitimate means. If he seeks to subvert the Government of his country by revolutionary action, although he may be in the right and the Government in the wrong, the latter can hardly be blamed for punishing him. But such punishment ought to be in accordance with humanity."

It was the fashion before the time when the temporal power was wrested from the Papacy, to attribute all ills whatsoever that existed in Italy to the influence of the Church. In these days when whole provinces of the fertile and favoured peninsula are in a condition of the most abject misery we hear a great deal less of the story. To maintain the form of unity brought about with the accession of Victor Emmanuel, the country has been taxed into desperation to supply the means for reckless extravagance in naval and military matters, until now the military force which is said to be essential to the preservation of peace with other nations has to be diverted toward quieting the people. At the end of last year and at the beginning of this there were disturbances in Sicily. The people had organized themselves in a society known as the *Fasci* or "groups," each town and village having its own group, the organization being a very loose one, apparently without any recognized central directorate. The groups held public meetings to petition the King for a remission of taxation and for a more equitable distribution of its burdens, it being a notorious fact that the assessment for the taxes was so arranged that many of the more wealthy landlords escaped almost entirely from paying their proper share. King Humbert and his Queen were publicly displayed as a sign that what the agitators sought was not a revolution, but a reform that would make it possible for the peasantry and small farmers to live in some degree of comfort. Undoubtedly some of the Socialist leaders took advantage of the movement to preach their peculiar doctrines but in the main the movement was not Socialistic. The agitation found some echoes on the mainland, and the Government became alarmed. The meetings were forcibly dispersed.

Here and there the people broke out into riots, in which some blood was shed. On the mainland about the same time the Socialist leaders in the district Carrara called the quarrymen to arms, they being at the time discontented with their wages and general treatment. The riots around Carrara and the disturbances in Sicily were represented to be an insurrection, martial law was proclaimed, the reserves of the army were called up. Some of the coast towns of Sicily were bombarded by the fleet, and the Island was inundated with troops. At the same time Crispi took advantage of the general alarm to make wholesale arrests throughout Italy, and then passed through the Parliament a Coercion Bill that conferred upon him powers which make personal liberty in Italy and Sicily dependent on the goodwill of his agents and the officials.

One of the favorite methods of suppressing criticism is to order a person suspected of disagreement to take up his residence immediately in some remote part of the Kingdom or even out of the Kingdom. It is not difficult to form an estimate of the amount of misery this system causes, not only to

the person thus thrown out) of this employment and set down penniless and friendless in a new place, but to those who are dependant upon him for their support. Besides this the Italian prisons contain thousands of political prisoners, whose inhumane treatment has called forth the protest quoted from Mr. Labouchere.

Some of the political prisoners who crowd the fortresses are educated men, many of these being Socialists, who are charged with being Anarchists, though they protest they regard the party of violence as the enemies of all reform. Others are not even Socialists, but have committed the unpardonable crimes of exposing the tyranny of the tax-gatherers and tried to organize passive resistance to them among the poorer people. Others, again, are merely peasants and workmen who joined the Sicilian *Fasci* or were present at the meetings. All these are treated as common criminals, are for the most part kept in solitary confinement, in wretched cells, wearing the prison dress, and with their heads shaven, in order to mark them as guilty of crime. In many cases it is asserted that from week's end to week's end they are not allowed as much air and exercise as can be got by a tramp round the prison yard. The fortress prisons of Iachia are dangerously overcrowded, and the Government is going partly to clear them by deporting some hundreds of prisoners to the islands off that part of the Red Sea coast which is held by Italy. In some cases those who will be thus punished by deportation to one of the most desolate and deadly spots in the world will be real criminals, but in a vast number of cases they will be no more guilty than the political prisoners whom the Czar deports to Siberia. Press offences, presence at proclaimed meetings, resistance to the police, excited by their arbitrary proceedings, these are the crimes which Crispi, the ex Revolutionist, is punishing with the living death of years of solitary confinement or with baking alive on the the African coast.

A Catholic Scientist, whose fame, though great, was not equal to his merits, has just died in England. Terrien de Lacouperie was a Frenchman, who all his life devoted himself to the study of Oriental languages and history. He founded the *Babylonian and Oriental Records*. More than one of his works were crowned by the Institute of France, the University of Louvain gave him her doctorate of philosophy and letters, and the Royal Asiatic Society enrolled him among her honorary members. By his marvellous knowledge of the Chinese language and literature, with a profound study of Assyriology, he traced the sources of Chinese civilization, hitherto lost in the mists of extreme antiquity, to their fountain head. Lacouperie was not a good business man. He lived modestly and died poor.

"REMARKABLE CURE OF DROPSY AND DYSPESIA."—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."

Agents Wanted

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

CATHOLICS AND EDUCATION.

In the course of his sermon while opening a new church recently His Eminence Cardinal Vaughan spoke as follows concerning the position of the Church in matters of education.

"Catholics had been accused of being narrow, sectarian, and hostile to popular education. He desired to address himself to that charge, so often made, and his first appeal would be to the history of this country, and if we would see what was the part taken by the Catholic Church in England he would refer them to an article in the current number of the *Contemporary Review* entitled "School Supply in the Middle Ages," which showed that the provision for secondary education was far greater in proportion to the population during the Middle Ages than it had ever been since, and that education was in some form ubiquitous, if not universal. "It was within the truth to say," the article continued, "that there were throughout the period of eight hundred years more secondary schools in proportion to the population than there have been since." And again, "There were in the Middle Ages in England four hundred grammar schools to two millions and a quarter of people, the contrast was between one grammar school for every 5,625 people then, and that presented at the present day when there was one grammar school for every 25,750 people." The contrast was not flattering to ourselves but, as we learned from the article of this review, the Catholic Church supplied the education, supplied it most abundantly, and that without charge, for the people in those days received their education gratuitously, and the expense of it was not taken out of rates and taxes, or out of the public purse, but out of the revenues of the Church herself, so that upon her endowments a first charge was made in every cathedral and collegiate church and parish church for the education of the people. The Church, therefore, not only gave more abundant education in her day than was given now, but it was given gratuitously. She, therefore, was the friend of education, as she always had been in every land, and as she was to-day.

THE BROAD VIEW AND THE NARROW VIEW.

At the present day there were two schools or two views which were striving for the mastery in England. There was what he called the broad school or the broad view of education, and there was also what he called the narrow school. By the former he meant that system of education which stood upon the square, which stood upon the four R's and the first of these R's was Religion, as being the first duty of man, and the first of these R's meant the teaching of the children to know, to love, and to serve Our Lord Jesus Christ, to embrace the religion which He founded and to live according to its dictates, and that first R, if taught at all, must be taught logically and scientifically. It must be taught by definition like every other science; it should be taught through the Catechism, which, in other words, was the putting the definitions into language so simple that children could understand it. This first R. of religion regarded a man's welfare and happiness here in this life of trial and sorrow but it regarded his happiness far more importantly in the life which was to come. Then there were the three other R's—"Reading 'riting and 'rithmetic." These also the broad school said must be taught scientifically by persons trained, certificated and competent to teach them. These teachers should be adequately paid for the noble services which they rendered and the children ought to be taught in commodious, suitable rooms, healthy, well appointed, and everything should be found which would enable them to learn these four R's thoroughly and satisfactorily. This was what he called the broad view

the broad Catholic school education. But what attitude did this school take towards those schoolrooms in which it had been found impossible in consequence of our melancholy religious divisions to teach that noblest and greatest of the four R's properly. The board Catholic school of education said: "If you cannot teach these properly at least teach three R's properly." We were not unfavorable to the erection of the board schools wherever the population might find these to be necessary. We did not wish to stint or starve those broad schools any more than we wished ourselves to be starved or stinted, and we said that if they could not give fair and full instruction to the children in the four R's, let them give it to the children as far as they could. Therefore, we said, let there be two systems; let there be a system which was perfect and which rested upon the four R's, in which Religion could be taught to the children scientifically and fully—let there be perfect denominational system, and then let there be by the side of that, if needful, the imperfect system, which satisfied itself by teaching the three R's. Let there be provision, ample provision, for the two systems.

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

Caricature of the Irish Character.

To the Editor of the Catholic Register.

Some time ago there appeared in the columns of your valuable paper a brief reference to the attitude taken by the members of the Ancient Order of Hibernians of York county in the matter of low personation of the Irish character on the stage. I am sure the readers of your paper will agree with me when I say that it reflects great credit on the above named society for making such a move in this direction. As well as the theatre, there is still another source and that is the papers, which are being daily read in our homes. These papers are constantly vilifying the Irish character and the Catholic religion in general, the insults and abusive language sometimes used by them being unbearable.

Now, sir, I think this conduct cannot be too strongly condemned by Irishmen and Catholics. But, unfortunately, Irishmen too often overlook their dignity and self-respect in a matter of this kind, and as in the theatre may be found to applaud gross caricature of their religion and their nationality, so in this political instance they fail to realize how they are being made fools of. For this state of things, Irishmen, it must be admitted, are themselves to blame, they have permitted themselves to join in the general applause of so called jokes subversive of their own manhood and have, until recently, refrained from any protest in the matter, so that in some quarters, the stage and newspaper Irishman has come to be regarded as the true type of the race.

Now, then, sir, I think it is high time that some efforts were being made by Irishmen to rid themselves of the reproach, and this could be easily done if everyone of Irish birth or descent would treat with scorn and contempt every caricature of themselves or their country and refrain from patronizing either the theatre or news paper where those low, coarse jokes of the kind referred to find any place.

Hoping to hear this question fully and thoroughly looked into, and that it may do some good for our country and our religion, I thank you for allowing me space in your very successful paper and beg to remain,

Yours truly, P. J. Lowe.
Toronto, Dec. 9, 1894.

In a speech on Tuesday Lord Rosebery said the ministers were determined if the power be given them to deprive the upper house of its absolute veto forever.

League of the Sacred Heart

This being the last month of the Golden Jubilee year of the League of the Sacred Heart, or Apostleship of Prayer, the members of this world-wide organization held special services in St. Michael's Cathedral, the centre of the League in Toronto. The exercises began on Sunday, 2nd inst., and lasted for a week. The solemn celebration was appropriately opened on the first Sunday evening with grand musical Vespers by the Boys' Choir, and an instructive sermon by Rev. Father Ryan on the Pope's Militia, or Apostleship of Study. The Boys' Choir are all members of this latest and most interesting division of the League, and pupils of the De La Salle Institute, the leading centre of the Apostleship of Study in this city. Under the energetic and efficient direction of Brother Louis the juvenile singers rendered the Vesper service in splendid style and with impressive effect, materially and musically aided by an excellent accompaniment on the cornet by the Rev. Brother Odo, Principal of the De La Salle Institute. The large and appreciative audience that crowded the Cathedral listened in rapt and devout attention to the psalms and hymns so splendidly given, and especially impressed by the choral singing of the Laudate Pueri Domini, which Father Ryan made the text of his eloquent sermon. On Monday and Tuesday evenings the Cadets of the League, or Working Boys' Branch, met in St. John's Chapel, and on Wednesday and Friday evenings the League exercises for all were continued in the Cathedral, the instructions being especially directed to the members of the Men's Branch, who attended in unusually large numbers.

On Friday morning, the first Friday of the month, there was general communion for the Pope's militia and the Altar Society or women's branch of the League, and the communicants of these two flourishing divisions nearly filled the great Cathedral.

But perhaps the most interesting and impressive portion of this week of League celebrations, was the general communion of the cadets and men of the League on Sunday morning at the 9 o'clock Mass. The men nearly filled the centre aisle of the Cathedral, the cadets taking the side aisle near the beautiful altar of the Sacred Heart. The Very Rev. Vicar-General McCann was celebrant of the Mass, and Father Ryan in his few stirring words after the communion, had reason to say, that the sight of so many men and boys at the altar rail that morning was in itself a most impressive and practical sermon, the best proof of successful work, and the most consoling part of the splendid jubilee celebration.

The week's exercises at St. Michael's were very happily brought to a close by an able and eloquent sermon by Bishop Brennan on the Apostleship of Suffering.

Hamilton.

Last Saturday the new wing of St. Joseph's Hospital was blessed by his Lordship Bishop Dowling. There were present, Rev. Mgr. McEvay, Chancellor Craven, Rev. Fathers Coty, Brady, Hinchey and O'Reilly.

Last Sunday afternoon St. Vincent de Paul Society held their annual meeting, all the members of the different parishes being present. The reports for the year were read. His Lordship Bishop Dowling briefly addressed those present, congratulating them on the work achieved, and encouraging them in the work ahead.

The rolls of the Sodality of the Blessed Virgin, St. Mary's parish, were increased by the admission of thirteen new members, last Sunday afternoon. His Lordship Bishop Dowling, assisted by Rev. Mgr. McEvay, conducted the reception services.

In his remarks to the new members, his Lordship beautifully portrayed the virtues and conduct of the Blessed Virgin in her various stations of life. He said that if all the young ladies imitated Mary in her trials and joys, they would also share in her joys when they went to join her in the long hereafter. He impressed the great honor of be-

ing called a child of Mary, the spotless Mother of God. After the reception services Benediction of the Blessed Sacrament was given.

At High Mass last Sunday Rev. Father Mahoney preached an instructive sermon on devotion to the Blessed Virgin. He first explained and defended the Catholic attitude in regard to this pure and elevating devotion and then spoke touchingly on exactly how we should regard our Blessed Mother. In the evening His Lordship spoke on the Immaculate Conception.

Rev. Father Brady pastor of St. Lawrence Church, delivered a sermon on Temperance, the fourth in a series on that subject, which has already swelled the ranks of total abstainers in that parish.

He justified the stand taken by the Catholic Church in regard to Total Abstinence. He said that the Church appealed to the hearts of men rather than by nailing up the bar-room door; because if a man has not the will to abstain from lowering himself to a level with the brute creation he will invent all kinds of devices to gratify his passionate craving for the frothing glass which has been the ruin of many a home and many a soul. He invited all to take the pledge, and said he wished to force none. Speaking of the scorn levelled at total abstainers as extremists he said that in perfection there could be no extreme. No one could have listened to this sermon and yet be ashamed to rank himself among the temperance workers.

The Oldest Fur House.

The purchase of a fur garment at this season of the year is a very important matter to many. In no line of business is there greater opportunity for fraud than in furs. The art of the dyer and furrier has reached such perfection in the way of imitations and substitutions that people can hardly believe their own eyes, and many good dollars are spent in fraudulent materials by innocent and confiding customers. It used to be said that the only guarantee a person had of the value of a diamond was the standing of the house from which he purchased it. This is equally true of furs. Most of the great fur houses that flourished in the early part of this century, when John Jacob Astor in his fur trading laid the foundation of the colossal Astor fortune, have passed away. It is, however, the good fortune of this city to still possess a fur house that dates back to those days, and can point to a continued record of business dating from 1851. This is the well-known fur house of J. H. Rogers, and it is the oldest fur house in Canada, if not on this continent. The business is continued by the son of the founder, whose handsome oil portrait still adorns the walls of the show-room. A fur garment or robe purchased from this firm is in itself a guarantee of excellence and value. This year the stock is very complete in every line. Ladies' seal mantles are a staple line of furs in which the firm take a great deal of pride. The sealskins are purchased by the firm and then dyed and dressed in London, as the London dye is superior to the German or any other dye in durability. Then the dressed skins are returned to the house, and a lady desiring a seal jacket can, first of all, select the skin and the garment is made up according to order, in the latest style, by the large staff of experts continually employed at this work by the firm. Persian lamb is also a favourite fur for ladies' jackets this season, and exhibits the same care in selection and make up. Fur cloaks in Persian lamb, Russian sable, and mink are also in much demand, and a large stock is always kept on hand. These are made with the fashionable full ripple back, just the same as wide sleeves and revers find favour in the ladies' jackets. Besides ladies' furs the firm keep a good stock, and are always prepared to make up on the premises, gentleman's fur coats, capes, and caunlets. Ladies' caps and hats are also a specialty the largest being a tam-o'-shanter of the choicest seal. There is also a large stock of robes and rugs of every description—musk ox, bear, goat, buffalo, etc. Buying direct and manufacturing on the premises, besides guaranteeing the best of quality, this firm is able to do so at reasonable prices. A visit to the premises, corner of Church and King streets, will satisfy any purchaser that J. H. Rogers is the place to buy furs of every description.

The Precious Blood Bazaar.

The Bazaar held in aid of the Sisters of the Precious Blood proved highly successful. The tables were well patronized during the week, and the entertainments given were well attended. At the one on Friday evening Miss Marguerite Dunn, Mrs. Percival Talbot Greene, Miss Sadie Burns, Miss L. O'Connor, Miss Edith McDonald and Mr. Fred Walker, took part. The entertainment was undertaken by the Catholic Young Ladies' Literary Association. A pleasant feature was introduced by the Excelsior Dramatic Club, "Poor Pillsoddy," a farce in which Misses Agnes Murphy, Victorino and Claire Delahaye, and Messrs. W. A. Howlett and J. Delahaye took part.

Hon. J. J. Curran, who was present, spoke for a short time in terms of commendation of the work done by the Sisters.

WORDS WITH WOMEN.

By Mrs. EMMA O'SULLIVAN.

It is refreshing to take up the Christmas numbers of the popular Magazines of the day, and see the willingness of denominations to worship the Christ Child, to envelop, in His Divine effulgence the Blessed Mother, to sing the praises of the Just Man and to make much of all that appertains to the Infant Savior. For it is not so long ago since a much-read humorist ridiculed the Adoration among the Catholics, of Rome especially, of the Infant God. In the December number of the "Silver Cross," the recognized medium of the International Order of the King's Daughters, an article by the editor entitled "The Christ Child has beautiful illustrations of the Sistino Madonna, the Holy Family and St. Anthony of Padua."

In the religious processions at school—at the Convent School, on Corpus Christi, or May Day or other feast, have you carried the banner? or even carried a torch? or strawn the flowers? then have you not felt piety, realized the meaning of religion and piety more than words had hitherto conveyed to you? Action fanned to vigorous life what might have been sentiment. Who has taken part in the month of May ceremony of the crowning of Mary, and has not received a fresh occasion of love and devotion to the Blessed Mother, and a desire to ever do something to proclaim her piety?

I appreciated the value of similar means in inspiring patriotism—that scarce virtue in these days—among children when we teach them to march to the songs pregnant of love for country while waving their little flags proudly over their heads. Thus are the true meanings of words impressed upon children and in such fashion is the much favored kindergarten child's dictionary learned.

A writer in a very popular ladies' periodical is holding forth on the ways in which the church is used by unscrupulous ambitious people as a stepping stone to an abiding place among the high and mighty of the land.

I suppose we Catholics should congratulate ourselves that among us no such possibility could exist of obtaining recognition in such way. So we show our gratitude by rushing to the other extreme; forgetting the commonest claims of Christian charity, ignoring the existence of a new-comer in a parish, however his isolation should appeal to us, neglecting the most ordinary forms of common courtesy, and treating our brother or sister in Christ, especially if he have the audacity to be a stranger, with a disdain commensurate with our lofty piety. Or it may be that place and position are so new that there is fear of sliding from them in bending to the usual forms of politeness.

There is a custom of the country parish I miss more than any other in city, the hearty whole-souled Christmas and Easter greetings, especially the Christmas greetings, when every member of the congregation expected to wish every other member the blessings and joys of a Christmas. One can't feel half a Catholic with one's mouth shut tight for fear of committing the shocking crime of pouring out a Christmas blessing upon someone to whom we had not been formally presented.

And why should this be? We have our garden parties, societies, bazaars, &c., where our pastors tell us, and patient chairmen repeat, we are gathered together with the primary object of exchanging courtesies to one another—I fear me, the secondary objects are the only ones attained.

I was told a good story by a friend who had taken up her abode for some

years in the country after a residence from childhood in the city. She had come into town for Christmas shopping, was hurrying along a slippery and much exposed corner when she met a bright, vigorous old lady who beamed upon her in the most friendly fashion. They stopped and shook hands and lamented in the bitter wind that they had not seen each other for so long and each poured out her tale of despair in not seeing the other; and still the wind blow and nearly blow them off their feet. The lady from the country says: "I shall be in the city until such a date and shall hope to see you." "But where are you staying?" "At such a place." "Ah, I do not know your hostess but I shall call, Mrs.—" a full stop. "Pardon me, I am so forgetful; I must be getting old, but I cannot remember your name." "And I have wanted to ask you yours, I cannot recall it." Well, they exchanged names, but neither had ever heard of the other's name. Now here was a muddle. They nearly froze on the cold, windy corner trying to unravel the mystery; they unravelled it though. They had attended, some five years before, the same church and worshipped at the same altar with but a pew between them. They had been familiar with each other's faces—and that was all. It happens every day, I suppose, more's the pity.

St. Michael's Fancy Fair.

St. Michael's Fancy Fair will open in Massey Hall on the evening of January 2nd, 1895, and continue open from 10 a.m. to 11 p.m. each day till the following Tuesday evening, January 8th.

The proceeds of the Fair will go towards liquidating the debt on the Cathedral. The Catholics of Toronto have reason to be proud of St. Michael's Cathedral, as improved and adorned by his Grace the Archbishop. It is one of the principal attractions, and much admired by visitors to the city.

The Catholics of the city will, no doubt, generously assist Vicar-General McCann in his effort to reduce the heavy debt which is still on the Cathedral.

The ladies of the parish are confident of success, and have organized various departments. The refreshment table will be under the care of Miss Morrison, Mrs. Murray, Mrs. O'Keefe, &c., who will be ready to receive donations from their friends.

Mrs. O'Leary, Miss Paynter, Miss Green and Mrs. Diastette, will display for sale, a table of most attractive fancy articles.

Another fancy table will be in charge of the young ladies of St. Michael's Sodality. Miss Moran and Miss McCarron will dispense candies and all the good things which Santa Claus offers during the holiday season.

Each evening there will be special attractions, entertainments, music and song, at 8 p.m. On Wednesday evening the volunteer Concert. Thursday evening, the De La Salle Boy's entertainment. Friday evening, the St. Alphonsus Catholic Young Men. Saturday afternoon at 3, will be Children's Day, and a special entertainment for them by the children of the Angel Sodality, and again in the evening. Monday evening the Young Ladies Literary Association will give an entertainment, and on the last evening the St. Paul's Young Ladies' Literary Association will present a pleasing programme.

Tridium at St. Patrick's.

A solemn Tridium was celebrated in St. Patrick's Church on Friday, Saturday and Sunday last. This tridium was held to commemorate the golden jubilee of the Archconfraternity of the Holy Family. Every morning there was High Mass with sermon. The morning preachers were Fathers Hayden, Grogan and Lentsch, C.S.S.R. This last Father has lately arrived from New York and is now stationed at St. Patrick's.

The evening preachers were well known and eloquent divines—Father Dumouchel, C.S.B., Dr. Treacy and Father Ryan. His Grace the Archbishop sang solemn Vespers on Sunday evening, and after Benediction addressed a few words full of zeal and paternal kindness to the vast congregation saying that it gave him great pleasure to be present at the close of this Tridium in honor of the Holy Family. On the family depended the future prosperity of the Church and State. Family devotions should be kept up or introduced. Parents should provide their children with good reading and exclude bad from their houses. He concluded by inviting all to join the pious Archconfraternity of the Holy Family.

After this address his Grace gave the Papal Blessing. All the services were very well attended. On Sunday night there was not standing room in the Church. The number who received the Sacraments was very

large, and the decorations of the altars and music left nothing to be desired. The new rector of St. Patrick's Church the Very Rev. A. Wynn arrived here on Thursday, and entered at once upon his duties. On Sunday he addressed the congregation and asked generous help in forwarding the work of the church. Father Barrett has gone to the preparatory college of the Redemptorists of the Western Division, at Windsor Springs, Missouri, as rector of the house and director of the college.

New Agents.

ORILLIA.

In the Killarney of Canada where we are glad to state our patrons are very numerous our interests will be safeguarded by Mr. James Maorae, the active and efficient manager of the very extensive business of Drinkwater & Co., who has kindly consented to act as our local agent in the county town of Orillia.

PEMBROKE.

Our numerous friends in the flourishing town of Pembroke are informed that Edward O'Meara is our representative in that section and that he will be glad to forward to this office the names of intending subscribers—he is further authorized to take charge of any money offered to him on account of the REGISTER.

SHEENBORO.

Our friends in Sheenboro Co., Pontiac, P. Q., are informed that Michael Hayes Esq., the efficient Postmaster, is our local agent for that section and that he will receive the names of the intending subscribers, as well as any money paid to him on account of the REGISTER. Correspondence from Mr. Hayes will receive prompt attention at this office.

ALLUMETTE ISLAND.

Mr. Wm. Sarsfield in Chapeau, will transact business for the REGISTER on Allumette. Any of our many friends in that section desirous of paying for the REGISTER can do so through that gentleman and all communications from him whether containing money or the names of intending subscribers will be duly honored at this office.

St. Michael's Cathedral.

There will be Musical Vespers in St. Michael's Cathedral next Sunday evening at 7 o'clock and a special lecture by Rev. F. Ryan. A silver collection will be taken up in aid of the poor of the parish who are under the care of the St. Vincent de Paul Society. The Conference of Our Lady expect that there will be an unusually large number of calls upon them this winter for relief, owing to the dulness of business and the fact that there are a great many people out of employment, in consequence. The funds of the Conference are very limited at present, and the members trust, that those who enjoy the special Musical Vespers, and Father Ryan's lecture which will, no doubt, be as usual, eloquent and instructive, will be generous in their offerings on this occasion, so as to enable the Society to relieve the poor as much as possible during the cold weather.

C. M. B. A.

The election of officers of Branch No. 63, C. M. B. A., Renfrow, Ont., for 1895, was held in their hall at the regular semi-monthly meeting on Saturday night. The following are the names of the officers:

President, P. J. O'Dea; 1st Vice President, John Sudge; 2nd Vice President, H. Pulscine; Rec. Secretary, F. M. Devine. Assistant Rec. Sec., T. D. Galligan, Financial Secretary, John O'Sullivan, Treasurer, A. Gravelle, Marshal, F. Coulas, Guard, M. Vice, Trustees, Jas. Murphy, F. M. Devine, Jas. Erwin.

Branch No. 20, C. M. B. A., Ottawa, elected officers last evening as follows:—Chancellor, E. J. O'Connor, president, T. Smith; 1st vice president, C. O'Leary; 2nd vice pres't, M. White; recording secretary, T. McGrail; assistant, A. Pegg; financial secretary, E. Connors; treasurer, H. Haggerty; marshal, D. P. Kennedy; guard, Jas. O'Connor; trustees, P. Clarke, Terrance, McGuiro; chaplain, Rev. M. J. Wholan. The newly elected president is to entertain his conferees to an oyster supper shortly.

Branch No. 94, C. M. B. A., Ottawa have also elected officers for the year. They are:—President, Jno. Sullivan; 1st vice president, John O'Reilly; 2nd vice-president, R. Slatery; corresponding secretary, Arthur Morel; financial secretary, Alex. Hunter; marshal, F. Lamb; guard, Nicholas Cardiff.

At the regular meeting of St. Patrick's Branch, No. 15, C. M. B. A., held in Beacon Hall, corner Gerrard and Yonge streets, Toronto, on Monday, Dec. 10th, the following officers were elected for the ensuing year: President, Jas. Callaghan; 1st Vice President, J. O'Leary; 2nd Vice President, T. J. O'Leary. Recording Secretary, Chas. M. Ryan; Financial Secretary, A. S. Gormally; Assistant Recording Secretary, J. S. Kelz; Treasurer, J. J. O'Hearn; Marshal, D. O'Hagan; Guard, J. Christie; Trustees, J. O'Leary and F. Ebach.

At a regular meeting of Branch 107 C. M. B. A., Cobourg, it was moved by Brother E.

C. McNicholl sec. by P. Cashin. Whereas through the unscrutable designs of an all-wise Providence which we poor mortals are not permitted to fathom there has come to the household of Brother Delanty a great affliction in the death of his bright and promising boy the oldest of his family.

Be it therefore resolved that we the members of Branch 107 C. M. B. A. in session assembled do hereby extend to Brother Delanty our heartfelt sympathy and condolence in his sad bereavement and pray that He who doeth all things well, will sustain and comfort him and his family in the hour of their sorrow.

Be it further resolved that this resolution be spread on the minutes of the meeting and a copy of it sent to Brother Delanty and published in the Catholic Record and CATHOLIC REGISTER.

JAMES BRIDGER, President.
JAMES J. SWIFT, Rec. Secretary.
ST. CATHARINES.

At the last regular meeting of branch 10 C. M. B. A. St. Catharines, held Nov. 29th, the following named officers were elected by acclamation for the ensuing year.

E. Hartnett, President, H. R. Cuddon 1st vice President, F. Cayle 2nd, vice President, M. Sullivan Rec. Sec'y J. E. McCarthy—asst. Rec. Sec'y J. E. Lawrence Fin. Sec'y M. J. McCarron Treasurer, Thos. Duran and Wm. K. Walsh, Trustees for two years. M. SULLIVAN, Sec'y.

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EXECUTORS' NOTICE

to Creditors of Catherine Bergin, late of the City of Toronto, widow, deceased.

NOTICE is hereby given pursuant to R.S.O. cap 110, that creditors and others having claims against the estate of the above named Catherine Bergin, who died on or about the 13th day of November, 1894, are required to deliver or send by post pre-paid to the undersigned, the solicitors for the executors of the said deceased, a statement in writing containing their names, addresses and full particulars of their claims with vouchers, if any, duly verified by statutory declaration on or before the 10th day of January, 1895, after which date the said executors will proceed to distribute the assets of the said estate amongst the parties entitled thereto, having regard only to the claims of which they shall then have notice and they will not be liable for any claim of which they shall not have had notice at the time of such distribution.

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Dated November 27th, 1894.

LETTERS FROM BERMUDA.

LETTER XIX.

HAMILTON, March, 18 .

DEAR — As I gave you an account of the Act of Union between England and Ireland in my last letter, now I will ask, do you know what Home Rule means? It is simply giving the Irish people the privilege of managing their own affairs. At present an Irish county can't build a railroad without having to go through all the trouble and red-tapeism of having the matter brought before the English Parliament to get the consent of that body. If Cork or Dublin or Belfast wanted to have electricity lighting their streets they would have to get a bill through the English Parliament.

Some years ago the Dublin Improvement Act was passed, which allows more liberty to the Corporation. *In passant*, let us remark that the passing of this Bill entailed a heavy expenditure, but it has removed some of the greatest obstacles to needed improvements. An instance of red-tapeism is the following: The Town Commissioners of Newry promoted a Bill for improving the water supply of their little town. The sum estimated for the carrying out of their scheme was \$105,000; the sum they had to spend in London before they could get their bill passed into law was \$35,000, or one-third of the sum needed to construct the works!

Even now the drainage of Dublin city is very defective. The river Liffey, which runs through the city from east to west, is merely an open sewer, into which all the main sewers pour their foul contents; and the odour is highly detrimental to the health of the city, especially in warm weather. For fully forty years a scheme has been on foot to carry out a main-drainage system for Dublin, but with all the delays and investigations of Government Commissioners and Local Government Boards, and the obstructions and expense entailed by all these slow processes, the drainage remains still as it was forty years ago.

Now it is evident that Home Rule would settle all these grievances. Canada has Home Rule. Our young country had a fight for it, but our neighbour, the American Eagle, warned off the vultures of the "Family Compact" who were trying to devour the land by unjust laws, ruinous taxation, etc., and though the rebellion in a military sense was a failure, and though some valuable lives were sacrificed in the struggle for Responsible Government, Canada was victorious at last.

WHAT IS HOME RULE?

If I understand it correctly it is that no power save the masses of Ireland have authority to make laws for the ancient kingdom. It is that the cause which has been sanctified by the martyrdom of Emmet and the blood of the patriots of 1798 is pure, beautiful and holy. It is that the people of Ireland shall have the power to command landlordism—a system villainous in its origin, the result of confiscation and robbery, and anti-Christian in spirit—to depart from Ireland forever. It is that an Irish Legislature shall have control and mastership over the constabulary, over the industrial interests, over the railroads, over the education, and over all the internal improvements of the nation.

Australia has Home Rule; so has New Zealand; and in America every State in the Union has Home Rule. The soi-disant Unionists pretend that if Home Rule be conceded the Catholics, being so largely in the majority, might persecute them. But they cannot show any precedent for such a hypothesis. When the edict of Nantes was revoked in the eighth month of James the Second's reign, and the rebellious Huguenots were driven from

France, where did they go? They went to Ireland and claimed her well-known hospitality; the Catholic King, James the Second, treated them kindly, and established them in Ulster. Concerning this matter I find the following extract from the pen of a noted writer, in a work entitled "Ireland, the Cradle of European Literature," by the Rev. I. B. Findlay, LL.D.

"Among the settlements made by the Huguenots in Ireland, one was at Lisburn, County Antrim, where they commenced the linen trade, to which they had been brought up. It has ever since been successfully carried on by their descendants in that town and Ulster generally. This flourishing trade is the result of wise forethought on the part of James and his government. In 1685 these Huguenots were given a patent for conducting the linen manufacture according to the customs of their own country, and the Pastor whom they had brought with them received an annual grant of £60. Nicholas de Tachereau Crommelin, Esq., of Carradore Castle, is an immediate descendant of Monsieur Louis Crommelin, to whom the patent was granted by the British Government."

When the German Protestants had to leave the Rhine region they went to Ireland and settled in Limerick.

Really the only objection to Home Rule is the objection of the bigot.

Why should the people of Dublin have to go to the London Parliament to get an Act passed to light their streets or to drain their city? The people are as competent as we in Canada are to transact their own affairs. As I mentioned Landlordism above, from English statistics we learn that 900 landlords own 16,000,000 acres of land in Ireland; and that \$80,000,000 is annually taken out of the country by those landowners, and most of it spent out of it also. It is not strange that Ireland is poor. If \$80,000,000 were taken out of our young Dominion every year what would Canada be in ten years? Yet statistics, which cannot lie, show that since Queen Victoria ascended the throne of England \$2,150,000,000, or twelve times the national debt of the United States, has been taken out of Ireland.

"Now some cold-hearted men ask: What has Ireland to complain of? Not that hundreds of her noblest sons had died upon the scaffold for the stainless cause of their bleeding country. Not that the track of the emigrant ship from the Green Isle to America was strewn with the whitened bones of thousands of victims of English landlordism. Not that the land that rightfully belonged to the Irish people has been four times confiscated. Not that while one century ago one million of her people were engaged in industrial pursuits there are now only 97,000."

In my last letter and in another one I have compared Ireland to Niobe, quoting Lord Byron's words about Pagan Rome. It does not fully apply to Erin, as stony despair has not made her its prey. As you are familiar with the legend I need not repeat it here. I think, however, that the beautiful piece of sculpture which was in the gallery of the Grand Duke of Tuscany at Florence in 1811 might be regarded as an illustration of Ireland's sorrows. This superb masterpiece was formerly in the temple of Apollo Sosianus at Rome. The execution of this interesting monument of Greek art is by some attributed to Scopas, while others believe it to be the production of Praxiteles. Pliny says that either of the two was the author of it. This group consists of a series of figures of both sexes in all the disorder and agony of pain and terror; while the figure of Niobe, of colossal dimensions compared with the other figures, clasping her youngest daughter fondly to her bosom forms the centre. The hapless Niobe, in the most affecting attitude of supplication, with an ex-

pression of deep grief, her eyes turned upward, implores the Gods to spare her offspring.

The myth of Niobe is very pretty as explained by Volcker and others in a physical sense. According to these writers, the name Niobe signifies *youth or newness*. She is the daughter of the *Flourishing One* (Tantalus), wife of the Sun (Amphion), and the mother of the *Green One* (Chloris). Niobe, then, is the young, fruitful, verdant Earth, the bride of the Sun, beneath whose fecundating beams she pours forth vegetation with lavish profusion. But the revolution of the year is denoted by Apollo and Diana (other forms of the sun and moon), changing to winter, withers up and destroys her progeny. She weeps and stiffens to stone (the frosts and torrents of winter); but (Chloris) the *Green One* remains, and Spring clothes the earth anew with its verdure.

So may it be with poor Ireland. "Now is the Winter of her discontent." May it soon turn to glorious Summer.

"Erin, O Erin, thus bright through the tears
Of a long night of bondage thy spirit appears.
The nations have fallen and thou art still young;
Thy sun is but rising when others are set;
And though slavery's cloud o'er thy morning hath hung,
The full moon of freedom shall beam round thee yet.
Erin, O Erin, though in the shade,
Thy star will shine out when the proudest shall fade.

Unchilled by the rain and unwar'd by the wind,
The lily lies sleeping through Winter a cold hour,
Till Spring light touch her fetters unbind,
And daylight and liberty bless the young flower.
Thus, Erin, O Erin, thy Winter is past,
And the hope that lived through it shall blossom at last."—Moore.

PLACIDIA.

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

Rosebery on Edmund Burke.

Lord Rosebery unveiled a statue to Edmund Burke, at Bristol, England, Oct. 30th. In a memorable speech on the greatest of modern orators, if not the greatest of all orators, he said the erection of this statue was an act of reparation, because Bristol, one hundred and fourteen years ago had rejected Burke on account of his advocacy of Catholic Emancipation and justice to his native Ireland.

"And what of the man himself?" asked Lord Rosebery. "Is he a shadow? No, gentlemen, in my opinion he is the one figure of that time that is likely never to be a shadow. He burns on the historic canvas as the other figures fade, by his speeches, which, as I have said, were read and not listened to. He will be remembered as long as there are readers, when other orators on whose lips Parliaments and people hung have disappeared with the tongues that spoke and the ears that heard them. Day by day the powerful Ministers, whom he could not persuade, the great nobles, whom he had to inspire and prompt, the sublime statesmen, who could not forsooth put him in their Cabinet, wax dimmer and less whilst he looks stronger and larger. Their fame rests on bills and speeches, ephemeral bills and ephemeral speeches, but his is built on a stronger and broader foundation, built on high political wisdom, like some noble old castle or abbey, which, whilst it stands is a monument and beacon to men, which even in its decay furnishes a landmark to posterity."

Mr. H. Wettstein, of Marengo, Ill., found that Ayer's Pills, taken when the first symptoms of a grippé appear, prevent further progress of the disease, and he has yet to find the first case where these pills did not cure the malady. Every dose was effective.

A CALAMITY AVERTED.

An Accident at St. Mary's with Almost Fatal Results.

The Victim Suffered for Months—During which time he was forced to sit in a Chair His Case Finally Pronounced Hopeless How His Restoration was Brought About.

From the St. Mary's Argus.

How different are the feelings that take possession of one as they read the particulars of some great railway or steamship disaster where scores of lives with whom we have no acquaintance have been lost, and reading the particulars of the runaway of a span of horses attached to a carriage from which one of our acquaintances has been thrown and killed. In the former case, although the loss of life has been great, you say, "Isn't it terrible?" but in a few days the affair has probably passed from mind, while in the latter instances months after you could recount the minutest particulars of the runaway. And so it is when we read the particulars of cures really remarkable, but because we are not interested in the person restored the facts are soon forgotten. But when a case can be submitted right at home, with which a large number of our readers are familiar, it will, we are sure, be of special interest and carry conviction."

Our readers will remember that over two years ago while Mr. Gideon Elliott, James street, St. Mary's, was toasting ashes he was thrown from a load and received such severe injuries to his spine that he was unable to walk or lie down in bed. He suffered great pain in his back. For long months he lived night and day in a chair, not able to do the slightest thing to help himself. And with no prospect of help before him he began to feel that life was a burden and he had no desire to live. Two physicians attended him, but after exhausting their powers Mr. Elliott was told that "if he had anything he wanted settled he had better attend to it at once," the last doctor telling him he could not be cured. To an Argus representative Mr. Elliott gave the above facts and said that after having suffered a great deal of pain, and notwithstanding he was told he was incurable, he determined to try the Pink Pill treatment, and purchased a dozen boxes of the renowned Dr. Williams' Pink Pills for Pale People. Inside of three weeks he began to feel the effects of the pills and now most emphatically declares that they have made him as well as he is to-day. When he started taking them he was not able to help himself in any way, but during the past fall he took up the potatoes in his garden, and can now do all the chores around his house. This is a wonderful change in a man who spent months in a chair unable to help himself or even to lie down and who was told by physicians that his case was hopeless, and it is another trophy added to the many victories of Dr. Williams' Pink Pills over disease.

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus dance, sciatic, neuralgia, rheumatism, nervous headache, the after effects of a grippé, palpitation, all disease depending upon vitiated humors in the blood.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing their mark and wrapped printed in red ink, at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company from either address.

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THE BALANCE OF POWER.

Mr. McCarthy on the strength of the Irish Party.

Justin McCarthy, M. P., presided at the fortnightly meeting of the Irish National Federation in Dublin on November 14th. He said, in the course of his address:

"Now, I think we have placed already before the country, a plan of action which the country will cordially approve. We, of course, have still to fight an uphill battle. Let no one here be led away for a single moment by the idea that we have pledged ourselves, or ever shall pledge ourselves, body and soul, to any English Government. We are as free now as we ever were to declare our terms to any English Government. We are as free now as we ever were to break away from any English Government which is not prepared to recognize to the full the claims of the Irish people. But, of course, we do find the advantage of cordial alliance—so far as it can be sustained, with the democracy of England, Scotland, and Wales. And this much I feel bound to say with regard to a great Englishman who is no longer in the field of action—with regard to Mr. Gladstone—that whatever may happen after his time, he accomplished one great achievement which should rank him forever amongst the highest statesmen and the greatest public benefactors of his race when he succeeded in uniting the sympathies and hearts of the English and Irish peoples.

"The wildest imagination can scarcely conceive a condition of things arising in Parliament when the Irish members would cease to hold the balance of power. You cannot imagine in our time a solid majority coming up for Liberal or for Tory so numerous and so strong as to deprive us of that condition of holding the balance of power. You may be perfectly certain that so long as the Irish party holds in its hands the balance of power, that balance of power will be held for the good of the Irish cause and of the Irish people. Then I think we are meeting under most favorably and most encouraging auspices. The present Parliament cannot in natural course of things last very long. Whether it lasts a few months more or a few months less is a matter of very little importance indeed to the Irish people.

"What we feel is this, that even if what now seems the worst were to come to the worst, and if there were to be—which I don't believe there is the least chance of being—if there were to be a Tory majority and a Tory Government, we should soon let that Tory Government know, as we have let other Tory Governments know before this time, that if they will not act for the good of Ireland, and will not listen to the Irish demands and Irish complaints they can be reduced, as other Tory Governments have been reduced, by us to discomfiture and failure.

"Our strength is the strength of our cause, and the unity of our people."

Addresses were also made by Hon. Edward Blake, Alfred Webb, M. P. 's, Messrs. Condon, Bodkin and MacNeil, M. P. 's, and the Very Rev. Canon McCartan.

Among the Books.

It is interesting to study the vicissitudes of authors. How with their hearts set upon higher things than this earth they have sometimes lacked their daily bread. Picture Goldsmith in a garret snug and squalid, adorned with two or three bits of furniture, turning out that imperishable novel "The Vicar of Wakefield," now a standard work of translation and study in France and Germany; or the boy Chatterton, aglow with the fire of genius, starving in a lowly and lonely room hemmed in on all sides by wealth and grandeur.

Byron inherited a peerage and was so much less the poet. His nature

grew cynical, morose, volcanic. He was an Ishmaelite in literature with his hand against every man and every man's hand against him. No, there was one literary friend whom he loved—his own Tom Moore. Not a shaft did he aim at his Irish friend. Poor Byron, notwithstanding all his weaknesses and faults, I love him for the kind things he said of Ireland. Perhaps if his boyhood had been more fortunate and happy his manhood would have ripened into a sweeter, richer and more virtuous noontide.

It is hard to separate genius from personality—indeed it cannot be done. Poetic gifts are invariably found accompanied by strong personality. Art is not technique, but personality. Swinburne has technique, but not personality, and this is exactly where the most melodious poet of the nineteenth century fails. Swinburne has no heaven in his verse, not a glint nor a beam. He belongs to the school of Comte, Frederick Harrison and George Elliot, and a very poor school it is. Such a philosophy of life never did and never can inspire a great poet. Such poets crawl along the earth and are of the earth earthy.

With all his faults Byron was not of this school. His great strong soul, darkened as it was by sin and gloom, had moments of the finest intuitions in which faith and the Divine love in the universe hovered as angels by his side and his spirit was momentarily caught up from the house of clay and the fetters of sin and gloom upon him were shaken off.

Byron was a true poet, who was attracted in his soul to the beauty of that chain of love which binds in devotion the children of the earth to the Mother of Mother of God in heaven. Hence his tributes to the Blessed Virgin are very great indeed and give proof that wayward as was his life and weak his nature, his poetic soul was touched by the simple faith of the children of Mary as he witnessed it in prayer and devotion in the land of Petrarch and Tasso and Dante.

Is this a creative or critical age? For myself I feel satisfied that it is critical rather than creative. Not only is this the case but nearly all the genius of our day has betaken itself to invention. We have novelists in abundance but what of them. Is it likely one of them will be read twenty-five years hence? No literature can or will exist unless it has something permanent or absolute in it. Mrs. Southworth, Bertha Clay and May Agnes Fleming need not hope for immortality. Their richest triumphs are in the present, and most of their readers are persons whose tastes are thoroughly vitiated, who prefer pickles and green peas to a good slice of steak.

Let me here say that no poet is worthy of being closely studied unless he has a message to deliver to the people. Chaucer had one, so had Shakespeare, Spenser, Milton, Cowper, Wordsworth, Tennyson and Browning. Learn that message and you have a better insight into the poet than any school or college can give, for they frequently deal in the adventitious, not the permanent and absolute in literature. THOMAS O'HAGAN.

While the late Lord Coleridge was at Oxford, it was his duty as a fellow to read the lessons in chapel, and one day he read by mistake, the second lessons where he should have read the first. To conclude it in the orthodox way was hardly correct, as it was not the second lesson, but the first; nor could it be well described as the first lesson, as properly it was the second. A moment's hesitation supplied him with the appropriate word: "Here endeth the wrong lesson."

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THURSDAY, DECEMBER 13, 1894.

Calendar for the Week.

Dec. 14—Of the Octave.
15—Octave Immaculate Conception.
16—Third Sunday of Advent.
17—Feria.
18—Expectation of B. V. Mary.
19—Ember day.
20—Vigil of St. Thomas.

Mr. Joly and the Public Schools.

Most of the Liberal journals of the Province endorse the letter of Mr. Joly on the school question which was last week addressed to the Montreal Witness. The Woodstock Sentinel Review believes that Mr. Joly's arguments are unanswerable, in view of the fact that the Public Schools are to all intents and purposes Protestant schools. If all the schools in a country chiefly Protestant have normal and model schools with public schools that open and close with prayer, whose teachers, professors and principals all are Protestants if not all bigots, then Catholics who are compelled to support them are simply persecuted for conscience sake and the law of the land is bound to protect them. How can they as believing or sincere Catholic parents send their children to schools in which everything is taught except respect for Catholic worship or Catholic traditions, nay in which even history is distorted and made to do duty for proselytism. If the Catholics of Manitoba or any other country are forced by law to pay taxes in aid of such schools, and pay still heavier taxes in which their children may be brought in the knowledge and respect of their parents religion, a double burthen is imposed on them, that men born and brought up to freedom can scarcely endure. Hon. Mr. Laurier pledged himself publicly in Parliament, that if the public schools in Manitoba were Protestant schools, he would vote and work for disallowance of the Manitoba Act, which virtually closed the Catholic separate schools. Probably if Mr. Laurier had made enquiries at the proper source, while he traversed Manitoba and addressed so many enthusiastic meetings this fall, he would have been thoroughly convinced of the fact, and have made up his mind what course to pursue.

Mr. Joly, himself a Protestant, says: "A school in which all Canadian children, Protestants as well as Catholics, could receive, side by side, the same religious and secular education would indeed be a perfect school." But as he points out, even the most sanguine advocates of common schools as opposed to separate schools, do not see their way to such a desirable result. The difficulties, continues the Sentinel Review, arise from the fact that many Protestants insist on positive religious teaching in the schools.

The Bishops of the Church of England in a pastoral letter have laid it down as absolutely essential to the true purpose of education that there shall be religious teaching; and the Presbyterian Synod of Winnipeg is quoted as taking the same ground. Mr. Dalton McCarthy, who gave all the trouble on the Manitoba School question, and who went through the towns and villages of the prairie province, preaching a crusade against "the dual language and two sets of schools" even he with all his bluster and political rancor declared that if he had to choose between Godless schools, those secular schools in which there shall be no religious teaching, and separate schools, he would prefer the latter.

Our contemporary of Woodstock leaves the opponents of Separate Schools without a single peg on which to hang an argument when it draws from the above premises the following inevitable conclusions:

"With testimony of this sort in favor of religious teaching, it is tolerably clear that Protestants are not in favor of a secular and national system of public schools. If they were, there would be no difficulty in maintaining the policy of the Manitoba Government as just and reasonable, even in spite of the fact that it is not a policy congenial to the feelings of the minority there. Nor would there have been any insuperable difficulty in the way of carrying out such a system in this province. It is—and was—the demand on the part of a large portion of Protestants for religious teaching in the Public Schools which makes the position of Catholics in favor of Separate Schools so strong, if not unanswerable. We can see no logical standing ground between secular schools and a separate school system. Mr. Martin, the champion of national schools in Manitoba, has always seen this very clearly; and he has stated his views in language which cannot be misunderstood. He believes that so long as positive religious teaching is demanded in the Public Schools, the claim of the Catholics for schools of their own will have a semblance of justice at least, if it is not irresistible. And no system can give peace and prosperity to a community which does not rest on a basis of justice to all. If the Protestants of Manitoba were as thoroughly united in favor of national and secular schools as they are in opposition to a dual system, the school question in that province, and as it affects the whole Dominion, would not be a live issue very long. But it is in failing to see the logical consequences of the abolition of Separate Schools under the control of the State, that the people there are in hot water to-day. In this Province we have settled the question by a compromise; and it may be said for the compromise that it has worked extremely well. It would give universal satisfaction if politicians with selfish aims would only leave it alone. If we contrast the results of our system with those seen under a national one in the United States, it must be said that the comparison is very much in our favor."

An Old Time Art.

In his recent lecture in this city Dr. Conan Doyle explained to his hearers that he had spent very much time in reading the authorities on archery before writing "The White Company." If any other ambitious youth should contemplate this study, he need not go outside the current denominational press for valuable instruction in the art of "drawing the long bow."

We have already had occasion to record a flagrant instance as against

one of these papers; but the readers of the Orange Sentinel still cherish the blissful delusion that the Hon. Jno. W. Goff, the exposé of the iniquity of New York's administration, is a Protestant and "a member of the Order."

In spite of the fact that all the testimony is against them, some of the Methodist journals are trying to magnify Father Ducey into a martyr in the same connection. But it must be obvious to everyone that the object, of the Guardian for instance, is not so much to exalt Father Ducey as to degrade his superior, Archbishop Corrigan, in the minds of well thinking men. Father Ducey may be, for aught we know, a well meaning priest, who is working in his own way for the uplifting of the morals of the community in which his work is. But it seems that his continued presence at the Lexow investigation necessarily entailed neglect of the work to which he was assigned by his Bishop. For this reason, and because Archbishop Corrigan considered the moral atmosphere of the court such as should not needlessly be courted, His Grace required Father Ducey to desist from his attendance at the proceedings. Father Ducey penned a vainglorious reply. Next day both letters appeared in the secular press. Surely it is no part of the business of a parish priest to air his differences with his superior in such a way, nor to strut about as the guardian, by some mysterious right, of the dignity and honor of the Holy See as this one has. The burden of just comment must tend in favor of the Archbishop.

A preacher, the Rev. W. Vrooman, a person of some notoriety, went so far as to charge the Archbishop with being a member of Tammany Hall. To this His Grace was moved to reply with a categorical denial.

But the acme of impudence was reached in his Thanksgiving sermon by Rev. R. S. McArthur, a Baptist, and sometime Canadian. From this discourse of thankfulness which might not unreasonably have been expected to contain somewhat of Christian love and charity we take the following extract, the sentiments of which were greeted by cheers from his audience: "Let me give you a receipt for Tammany Hall. Select a great caldron, presided over by three witches representing various crimes. Kindle the fires underneath with embers brought from Hades. Put in intellectual ignorance, social vulgarity, religious bigotry, typical thuggism, political venality, variegated murder, and sprinkle the whole with holy water. After it has been brought to a boil let the scarlet woman of the Apocalypse, or metropolis, dip it up into a black bottle labeled 'Political Corruption' and the angel of truth will come down from heaven and mark it 'Deadly Poison; Tammany Hall.'"

And so the story goes, the preachers of the gospel striving to shirk responsibility for a system which glorifies Self and offers sacrifice to the Almighty Dollar, by pointing the hypocritical finger of scorn at the great Archbishop. There is no liar so untruthful as he who will deceive himself. And no man could look in the face of the Archbishop of New York,

may scarce could one look at his photograph without bearing away some abiding sense of the holiness, the integrity, the uprightness, the gentleness in good, the strength against evil, imprinted by his strong soul upon that countenance. To presume to associate him with organized vice is more than any preacher, however zealous in defaming the Church can conscientiously do. May we not rather as Catholics take some pride in this letter from Mr. Goff in declining the candidature for the mayoralty. "Honor, decency and patriotism," wrote Mr. Goff, "demand that in the pending struggle for the redemption of our city from the rule of the reckless and corrupt, the oppressor and the blackmailer men shall put aside personal interest and political prejudices and join hands in an honest effort for the common welfare. Division is defeat. It will dishearten the men who, against great odds, have been fighting the battle of the people, and destroy a most favorable opportunity to strike a telling blow for honest government."

And may we not rather suppose that the sentiments of the Catholic clergy are more accurately represented than by the Sentinel, the Guardian, Mr. Vrooman, Mr. McArthur, et hoc genus omne, in this letter from a venerable Brooklyn priest to Mr. Goff: "God bless you for the letter that appears in the morning papers. We Catholic priests are always saying the same thing, but our voice reaches only the few, and our cause and natural antecedents gain nothing among the people of the United States. I once wrote to Charles O'Connor when evil prevailed over good in New York city, when he stood with Tilden for the good. Now I say to you: God bless you and prosper your every effort for pure government in the great cosmopolitan and Catholic city of New York."

The Government of Toronto.

It is a question whether Mr. Nesbitt did not go out of his way unnecessarily the other day when he deferred to hostile criticism of his methods in so far as to enter upon gratuitous explanation of his past work and present intention. His position is one which removes him from the ordinary staid procedure of the law. He has a mandate to expose iniquities which have tended to undermine the good of the city. His only guiding light in the matter should be that crusading spirit which animated old John Brown, who

Once he saw the thing was true
Went ahead and put it through.

The mass meeting held to consider the situation showed some elements of prospective strength, and at the same time a good deal of weakness. The selection of the membership of the long committee seems to have been at the same time autocratic and perfunctory as a perusal of it will show.

The essential error made by all the principal advocates of reform is in blindly refusing to attach the responsibility for the mismanagement of the city's affairs to those upon whom it rightly rests. After all the philosophical talk we have had about keeping municipal government free from partisan influences, the stubborn fact remains that the civic institutions have

been for years the hunting ground of the lodges. Anyone who recollects last year's elections knows where the nominations were made and where the directions for voting were given. What is the use of leaving the lodges out of the reckoning? The lodge elects an alderman. The alderman finds places for "the boys." For many years one society had a monopoly of this kind of thing. Now there are two or three of them, chewing away at the same bone and snarling more or less.

In what Mr. Goldwin Smith very properly described as a system suitable for the administration of a village, there is an utter absence of that principle of responsibility which is the safeguard of popular institutions. In our Dominion system, in our Provincial system, that principle prevails. One result is to put men of ability in the places of danger; another is to create a spirit of emulation among men desirous of occupying these positions. In Toronto it is otherwise. Yet the annual expenditure in the city reaches enormous figures. The plain result of the timorous sentiment to which general assent has hitherto been given, that of taking men without any declaration of policy, has led to the election of aldermen who have made the City Council a means to serve their own selfish ends. This requires no demonstration other than the very effectual one Mr. Nesbitt is making. And it is men of that stamp who sentimentally remark, "You'll never lose anything by being an Orangeman." The lodge is the threshold of their opportunity.

If the business men would come to recognize candidly that in lodge rule lies the danger of the city and would manfully and determinedly grapple with the evil, more good would be accomplished in a month than an infinitude of these annual sighings from the depths, samples of which were given at the Pavilion meeting.

The Blessed Virgin.

The Rock, a most bigoted sheet and of the lowest type, printed in London, England, had an article some weeks ago from the pen of the Rev. John Palmer on the "Idolrous worship of the 'Virgin Mary' by Roman Catholics." The article, with comments of the Canadian copyist, was printed editorially in the Orange Sentinel. Without entering into argument on the subject, we would merely ask ribald commentators who do they always talk and write of the "Virgin Mary?" Is it an utter impossibility for them to open the mouth wide enough and say the "Blessed Virgin Mary?" Or what malign influence is that hinders them saying with Holy Ghost speaking through Mary—"Behold from henceforth all generations shall call me Blessed?" If those maligners of Catholic Faith and hackers and hewers of Mary's titles and prerogatives would simply do a little thinking on the words of St. Luke they would not make it a point over and on all occasions to protest against being of those generations that call Mary "blessed."

This title to which Protestant sheets and Protestant controversialists evince such insuperable repugnance, had its

origin in Heaven in the bosom of the Eternal Father. Thence it came borne on the lips of an Archangel who first saluted Mary as Blessed above all women. We next find Elizabeth who being filled with the Holy Ghost cried out with a loud voice and said: "Blessed art thou among women, and blessed is the fruit of thy womb." In the 18th verse the Blessed Virgin also inspired of the Holy Ghost exclaimed in tones of rapture and delight. "Behold from henceforth all generations shall call me Blessed." Why, men who swear by the Gospel and almost worship it can have such little regard for its teachings and promptings is, or ought to be, one of the most astonishing puzzles of the nineteenth century.

Mr. Marter's Speech.

After twelve years of bitterness there is a fair prospect that the systematic abuse of Catholics is to cease. On the whole it is pleasant to be able to think that out of this struggle Catholics have come without loss of their self-respect, and not only so but Protestants, with whom, the Province over, the lot of our people is cast, must have formed a juster estimate of their fellow-citizens than they were before able to.

There is much to be said for the time-worn test of trying gold in the fire. Out of that trial, fiercely and ungenerously as it has been imposed, Catholics have come, relieved of all the aspersions prejudice could invent.

An attack has been made upon institutions cherished by Catholics as needful to the preservation of faith in the children. A sound hearted electorate, a Protestant electorate which refused to set aside the principles of justice and liberty, has given its mandate against the persecution of Catholics for conscience sake. For these things and for the part taken in their accomplishment by a part of the secular press, we have reason to be thankful.

Irish Schools.

In the course of a recent address His Grace Archbishop Walsh of Dublin was able to announce a very gratifying increase in the number of those children who participate in the advantages of primary education. In the diocese of Dublin during the period of eight years thirty-four new schools had been built and nineteen others enlarged thus affording accommodation for nearly six thousand new pupils. Besides this there are now nine new schools nearly ready for occupation and plans are preparing for six others so that at the end of a period of nine years schools will have been provided for nearly fourteen thousand children who had not before suitable accommodation.

The same work is in progress all over Ireland. Taking the figures bearing upon school attendance for the last eight years His Grace found that the average for 1893 was 27,535 in excess of the average for the other seven years. This capital showing is one that offers a very effective answer to the charge that the Church neglects education.

A generation has scarcely passed since Catholics came into the exercise

of their natural rights, but already the good work of education is going ahead by leaps and bounds. Ere long we may expect to see Ireland reassuming her proud place of the ages of faith, when she was known not alone as the island of saints but of scholars as well.

Not only is Archbishop Walsh a zealous promoter of educational advantages but he is even anxious that a better system should be adopted than the one now in use. Educationists in this country will be interested in the following extract from His Grace's remarks: "I have never been able to view our State system of primary education in this country as very much better than a gigantic mistake. I have more than once expressed my views upon this subject to which I am referring. It is not a subject to be dealt with in detail at the close of a speech devoted mainly to other aspects of the case. But I cannot refrain from saying, at all events, this, that the whole system has grown up from the beginning under the influence of the one pervading and wholly mistaken idea that education consists in teaching children a lot of information which is to be found in books. I do not say, of course, that our National schools should be turned into carpenters' shops or smiths' forges. But I do say that the children should be taught how to use their arms, their hands, their fingers and their eyes. They should be taught the importance of cultivating their powers of observation. They should be trained in habits of accuracy such as can easily be instilled in them by simple method."

Death of Sir John Thompson.

A cablegram from England conveys the startling information that Sir John Thompson has died there of apoplexy. This terrible news will be received with sentiments of the deepest regret not only among Catholics who were proud of his great attainments and sterling character but by every person over the whole face of the globe who has an interest in the British Empire and this its fairest colony.

Evolution.

It is not long since the Christmas decorations in the illustrated journals were confined to representations of the more or less pagan customs attaching to the festival. The plum pudding, the boar's head, the rubicund Santa Claus, the holly berry and the mistletoe—these were the emblems of Christmas. How far sentiment has progressed may be seen from this month's Century Magazine. Art has returned to its old love, the study of the Christian ideal. The Holy Family, the announcement to the shepherds, the adoration of the [shepherds, and a fanciful sketch on the subject of the Holy Infancy are all done for the purpose of this number, and are all works of great excellence. And the number begins audaciously with a Latin salutation from the language of the Church on the cover and a poem by George Parsons Lathrop, a convert to Catholicity, enclosed in a border made up of the symbols of religion familiar to every Catholic. "The earth do move."

The Colleen Dhas Crutha na Moo

The cold rain of eve was descending
Bright purple-robed mountain and tree,
As I through Glenmorineen was wending,
A wanderer from o'er the blue sea
'Twas the lap of a west-looking mountain—
Its woody slope bright with the glow
Where sang, by a murmuring fountain,
Ma Colleen Dhas Crutha na Moo.

Dark clouds where a gold tinge reposed
But picture her brown wavy hair,
And her teeth looked as if in a rose's
Red bosom a snowflake gleamed fair.
As her tones down the green dell went ringing,

The listening thrush mimicked them low,
And the brooklet harped soft to the singing
Of Colleen Dhas Crutha na Moo.

'At last o'er thy long night, dear Erin,
Dawns the Sun of Freedom' sang she—
But the mountaineers still are despairing—
Ah! he who 'mid bonfiremen was free—
My Diamond, the patriot-hearted,
Who would free them with hope for the blow,

Far, Erin, from thee he is parted—
Far from Colleen Dhas Crutha na Moo!

Her tears, on a sudden brimmed over;
Her voice trembled low and less clear,
To listen I stepped from my cover,
But the boughs rustle broke on her ear,
She started—she reddened—'Anthonree!
'My Diamond—oh! can it be so?'
And I clasped to my glad heart, sweet
Moreen,
Ma Colleen Dhas Crutha na Moo.
DR GEORGE SIMPSON.

Saint Gudule and Her Lantern.

Into the midnight, dark and cool,
Ages gone, went Saint Gudule,
Her lantern, like a prison'd star,
Lighting her to a shrine afar.

Swift sped the maid (whom Belgians bless
As Brussels' virgin patroness),
But as the moth flies to the flame,
Close in her wake a demon came,
A winged fiend, who flew about
Her lantern's flame, and blew it out!

But over as this chanced, the maid
Lifting her heart to heaven, prayed;
And straightway sparks celestial bright
Kindled afresh her lantern's light!

Dear Saint Gudule! while here below,
Thro' darkness, to our God, we go—
Like thee, wise maid, when sin or doubt
Our light of grace, or faith, blow out—
By fervent prayer we'll put to flight
The fiend and the quenoh'd flame delight.
ELEANOR C. DONNELLY.

A Life-Time Love.

Oh, I am tired of having you dead—
Tired of an anguish uncomf'orted,
I never get used to your empty place,
Nor cured of missing your vanished face.

For a year's young love a man mourns a year—
You were half of my life and a life-time
dear;
And all of its sunshine, and all of its spring,
And the grace and sweetness of everything.

More love for the asking? old friends and
new?—

Yes; but where is a friend like you?
All that woman and man can be.
Lovers and comrades and friends were we.

Did our loves begin with our lives begun?
Was there over a day when we were not
one?

Had we ever a separate hope or fear?
Oh, can you, can you remember, dear?

Oh, I am tired of having you dead—
Tired of waiting the word unsaid;
Tired of the night, and tired of the day,
In the house that was Home till you went
away.

Oh, life-time Love, don't you mind how we
Plighted our troth for Eternity?—
'Till death do part us—oh, short and slight!
When Death do part us, till Death unite."

Oh, life-time Love, in your Heaven pray
That God will speed us our meeting day;
For I'm broken with sorrow uncomf'orted
So tired, so tired, of having you dead.
—Katherine E. Conway in December Don-
ahoe's

The population of London is said to be 5,848,300 and increasing at the rate of 105,000 a year. The city therefore has a population of about a million and a half more than Scotland, and a million more than Ireland.

Once when Thackeray was lecturing in "the States" he was taken violently ill at the close of a lecture, and his host, James T. Fields, summoned Oliver Waddell Holmes, his friend and neighbor, to attend the distinguished guest. Evidently the doctor conquered him as well as his ailment, for when he had departed Thackeray looked up and said, "Fields, who was that funny little cuss?"

MR. SATOLLI ON SCHOOLS.

A Review of the Foundation of Catholic Schools in Rome Independent of the Italian School System.

In an article on the Catholic school question in the December number of the North American Review, Mgr. Satolli makes his first contribution to American periodical literature. He devotes his article to a review of the foundation of Catholic schools in Rome by private funds, independent of the Italian school system, after the government had succeeded in eliminating Catholic influences from the educational institutions. He says: "In number, the Catholic schools exceed the government and municipal schools combined. In regard to the qualification of teachers, the text-books and programme and the methods of teaching, the Catholic schools endeavor to adjust themselves, as far as possible, to the requirements of the State. The religious corporations stopped at no excuse or sacrifice to provide for their own schools a select body of teachers, who, being furnished with the proper diplomas, would gain by their ability, zeal and conduct the confidence of the public. And the pontifical commission provided for the purposes of the other schools, through normal colleges, where Catholic men and women were prepared for their careers as teachers. Special text-books, however, had to be written for the Catholic schools; but in compiling the curricula the endeavor was made to bring them, as far as possible, in harmony with those in use in the public schools, both as regards the division of classes and the courses of studies.

"In endeavoring to conform the Catholic programme," says Mgr. Satolli, "with that of the government the fact was not lost sight of that, although the state may theoretically and in the abstract be described as the representative of the people, it is practically and in concrete dominated by a party, and favors the system of education which is advocated by the party in power, rather than that which is best adapted to the needs of the people. Even in connection with the method of teaching—in which the Catholic schools differ greatly from the public schools—the pontifical commission was at pains to conform to the requirements of the state.

"The number of pupils in the elementary Catholic schools exceeds that in the municipal schools, and if the number in the Catholic high schools is a trifle smaller than that in the corresponding state schools this is because it is much easier for the young men who attend the state schools to obtain diplomas, as the examiners for diplomas are the teachers in the state schools. In spite of the humiliation and opposition to which Catholics are subjected the parents have not lost confidence in the Catholic schools, and the results are more than satisfactory.

"Taking into account the contributions made for the purpose of Catholic education in Rome from all quarters, the expenses for primary Catholic education in Rome would reach a total of at least one and a quarter million lire yearly. This amount comes from direct donations of the Holy Father, from the estates of the Holy See, from donations of corporations, churches, congregations and individuals, and from the fees of certain institutions."

Mgr. Satolli emphasizes the claim that the Catholic schools in Rome are more patriotic, more Italian in spirit and in methods than the secular schools, since it has been their special aim to devote as little as possible from the national traditions which so harmoniously combine faith and science, and to furnish the boys and girls of the new generation with that grade of culture which is best adapted to their social position.

Catarrh—Use Nasal Balm. Quick, positive cure. Soothing, cleansing, healing.

A Patriarch Interviewed.

A very interesting interview with Mgr. Benham Benni, Patriarch of the Syrians, is published. The Patriarch, who is staying at the Minerva, began at once by saying: "You want to know what took place at the conferences on re-union? I understand perfectly this curiosity in a journalist, but alas! I cannot satisfy it. All who took part in the meeting are bound by oath to the Supreme Pontiff and consequently we can say nothing." With reference to the rumors spread abroad, His Beatitude said: "No one knows anything. The Cardinals, Patriarchs and prelates in question are not children incapable of keeping a secret. For the rest, no one could possibly have overheard what was said, for the conferences took place in the third inner room of the Pope's apartment, the doors were shut and nobody, not even the secret chamberlain on duty, could enter. This is all I can tell you. The Oriental Patriarchs, in quitting Rome, are filled with admiration for the Holy Father, and can find no words to express adequately their recognition of his goodness and his solicitude for the churches of the East. I could never have believed that the Pope would assist personally at all the meetings. Ordinarily such affairs were treated by the congregations. The Holy Father, on the contrary, notwithstanding his numerous occupations, willed that the conferences should be held in his presence. You cannot imagine how well informed the Pope is on Eastern affairs and the conditions and needs of our churches, which for a long time past have been neglected. The Holy Father will revive their former splendor. Here, I think, I may tell you this: With regard to resolutions passed, some of them will a little later on be put before the public." The interviewer then very astutely insinuated: "Perhaps in the encyclical the Pope is about to address to the East?"—but the Patriarch saw what he was at and smiled, "These are things which regard the Holy Father personally. I can say nothing further." The interview terminated by the Patriarch informing his visitor that he intended to stay in Rome another fortnight, and that, before returning to Mossoul, where he resides, he proposed to visit different dioceses in his Patriarchate, which would take him about ten months.

The whole essence of true gentle-breeding (one does not like to say gentility) lies in the wish and the art to be agreeable. Good-breeding is *surface Christianity*.

There are about as many twins in the births of thought as of children. For the first time in your lives you learn some fact or come across some idea. Within an hour, a day, a week, that same fact or idea strikes you from another quarter.

It is rather singular that a time when the Venerable Jeanne d'Arc is occupying so large a share of public attention a medal struck in her honor should have been discovered at Torcy, in the Ardennes, by the religious of Saint Christienne. It is the only example known to be in existence. It is in very good preservation, for the lettering upon it is quite legible. These are the words and dates: Jeann d'Arc, 1412, 1431; Orleans, 1429; Rouen, 1431. On each face is a representation of the heroine on horseback and in full armor. In the opinion of archaeologists this medal is of the sixteenth century. It is certainly not in the style of the fifteenth century.

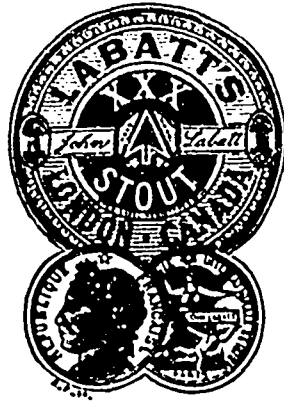
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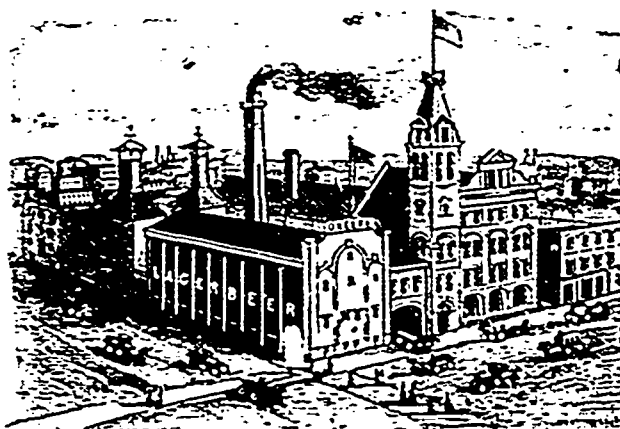
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Toronto.

SUMMARY OF IRISH NEWS.

Antrim.

The Belfast Corporation, at a special meeting on November 13, passed a resolution which will probably have the effect of removing the obstruction to the holding of the proposed Exhibition. They decided to give a guarantee to the Countess of Shaftesbury that the exhibition buildings would be removed from the Linen Hall grounds by January 1st, 1896. The Countess had refused to give an extension of the time for the duration of the exhibition, as required by English exhibitors, unless the Corporation gave some such guarantee.

Armagh.

On November 2d a sad drowning fatality occurred in Legacurry, about one mile from Lurgan, whereby a middle aged woman named Ellen Falloon lost her life. She was a servant in the employment of Mrs. Gracey, of Legacurry, and left the house of her employer about dinner time that day, and no notice was taken of her absence, as it was supposed she was going about her duties as usual. An hour or so elapsed, and Mrs. Gracey went out in search of her, but no trace of her could be found. Mrs. Gracey immediately informed some of the neighbors, who proceeded in search of Falloon, and it was not until a late hour that evening that her body was found floating in a draw-well close to the house of her employer.

Carlow.

For the vacant position of Coroner for the county Carlow there are four candidates in the field—Dr. Joe. J. Nolan, J.P., Tullow; Mr. Edward F. Mulhall, solicitor, Carlow; Dr. Francis P. Colgan, J.P., Carlow; and Dr. Joseph V. Ryan, Carlow. Dr. Nolan is the representative for the county Carlow on the Executive of the National Federation, and the popular sentiment is strongly in his favor.

Clare.

At the dedication of the new church of St. Augustinus, Kilsahany, by the Most Rev. Dr. MacCormack, Bishop of Galway, Kilmacduag, and Kilsenora (as reported in our last issue), after the sermon a collection was made, and the amount received was considerably over £275, and included subscriptions from the North of Ireland and the adjoining parishes. The Bishop headed the list with his second instalment of £20, and thanked the people of the parish on behalf of Father McGurran. He made special mention of the Northern friends, who had so generously responded to the call of Father McGurran, and prayed that God might bless and prosper them all.

Cork.

A young man named James Smith, alias Wm. Willis, belonging to Bristol, England, was arrested at Queenstown, on November 10th, as he was about to embark on the Canard Steamship Aurania, for New York. He is charged with having stolen a sum of money belonging to Mr. John Brennan, of Dublin. He was brought before a magistrate and remanded for a week.

On Sunday, November 11th, a young lad named Roger Riordan, son of a laborer named John Riordan, was accidentally drowned at Ballincurragh, about six miles from Middleton. A number of lads undertook to walk along a piece of timber overhanging a running stream for the purpose of getting to a well in an adjoining field; when the deceased lost his foothold, and was swept by the current three quarters of a mile down the stream. He was found drowned in about three feet of water.

Derry.

At Hull, England, on Nov. 14th, the steam trawler Swift landed four survivors of the ship Culmore, of Derry. The vessel left Hamburg for Barry on the 4th, in ballast. On the 12th she was overtaken by a gale, and next day hove to, when about ninety miles from Spurn Head, and eventually got broadside on to the sea. The Swift thereupon steamed up and began to take off the crew. A heavy sea unfortunately threw the Swift on the Culmore's quarter, and she lurched heavily upon a group gathered there, crushing the captain and his wife so badly that they died within a few minutes of being got on board the Swift. Four seamen were safely taken on the Swift, but before the others could be rescued the ship went down, carrying her 23 hands. The survivors are foreigners, and do not know the captain's name.

Down.

Mr. James J. McClenahan, J.P., has been appointed Petty Sessions Clerk for Rathfriland, in the room of Mr. John Fegan, who resigned.

Dublin.

It has been discovered (says the London Daily News) that, among the men of the Royal Irish Constabulary, there is a baronet. Another writer gives his name. It is Sir Thomas Echlin, the seventh baronet of the name. Even he—low as his fortunes seem to have been—is better off than his uncle, Sir Frederick Echlin, the fifth baronet, or his father, the sixth baronet. The former was a pauper in receipt of parochial relief at Kilderry, until he was granted a small pension from the Greatham Hospital at Stockton-on-Tees; while the latter was a superannuated peasant, living at Kilmacogue, Co. Kildare, who was supported by contributions from

his three sons, the present Baronet and his brothers, the oldest a private in the Life Guards, and the younger formerly a footman and now a station master. The Echlin number a Bishop of the English Church and a Judge among their ancestors, and their baronetcy dates from the reign of George I. Another baronet, it is said, is among the minor performers on the London stage, and yet another was quite recently a photographer in a London suburb.

Fermanagh.

Mr. P. McGilligan, M.P., recently addressed meetings of his constituents at Mullaghduan and Hollywell. At the latter place, Father Michael Gallagher presided, and the following resolution was passed: "Resolved, that we express our continued confidence in the ability, integrity and patriotic devotion of the Irish Parliamentary Party, under the leadership of Mr. Justin McCarthy, in strenuously supporting the Home Rule policy." The proceedings throughout were very enthusiastic. At the meeting which Mr. McGilligan subsequently addressed at Mullaghduan, a similar resolution was passed.

Galway.

The failure of the potato crop in several districts of Ireland is attracting general attention. Several of the Western Unions have passed resolutions calling on the Government and the landlords to note the failure of the crop and the distress that generally follows such a calamity. The Governments are asked to open up public works, and in some places the landlords have been urged to make reductions in rents.

Kerry.

At the last meeting of the Listowel Board of Guardians the state of the potato crop was considered. The reports of the Guardians were of a gloomy character. Resolutions were passed declaring that the laborers in the district were threatened with starvation during the coming winter, and calling on the Government and the Congested Districts Board to take prompt measures.

The fishery industry of South west Kerry has been interrupted by bad weather for the past few weeks. Angling was out of the question for the greater part of the time, especially in the more open bays and harbors. Trammels had a fair amount of success, at Ballybog and Glenlough—two important centres of the coarse fish business situated on the northern shore of Kenmare bay. At Portmagee, which is a well-sheltered locality, the coarse sea fishing has not been up to its usual standard at this time of the year, but the fishermen of the district are sanguine that they shall do better later on. Mackerel are very numerous around the coast still, and had are still keeping within easy distance of the shore in the South Kerry districts. The recent heavy gales caused much damage among nets in West Kerry, but luckily no lives were endangered, the fishermen not attempting to draw the nets while the weather continued bad.

King's County.

On the night of Nov. 13th a daring burglary was perpetrated at Rathcabbin Post Office, about four miles distant from Birr. The office is attached to the shop of Mr. Patrick Kelly, Rathcabbin, and during the night the premises were forcibly entered, and a sum of money and other articles were stolen. The missing cash, which had been left in a till, consisted of a half-sovereign, about 10s. in silver, and some coppers. Two gold chains were also taken, with a pair of "keeper" rings, a six chambered revolver, and a couple of shillings' worth of stamps, which had been in a drawer.

Leitrim.

At the last meeting of the Manorhamilton Board of Guardians the following resolution was proposed by Mr. J. McGuinness, seconded by Mr. Thomas Fallon, and passed: "That we, the members of the Manorhamilton Board of Guardians, while anxious to confine our deliberations to our specified duties, feel bound, in the present crisis to take the liberty of respectfully asking the landlords of the Union to carefully consider the losses their tenants have sustained during the present year, owing to the partial failure of the potato crop and the extremely low prices of farm produce, particularly butter and pork, and by timely reductions save for the mutual advantage of landlords and tenants ruinous law costs which ultimately end in ruin to the farmer and loss to the landlord. Copies to be sent to all the landlords and agents in the Union.

Limerick.

With deep regret we have to record the death of the Rev. Daniel Fitzgerald, P.P., Limerick. Although his health had been rapidly failing for months past, it was hoped that Father "Dan," as he was affectionately known, would be able to battle against his physical ailments, but notwithstanding all that medical skill could do, the popular pastor passed away on Nov. 10th. After a very distinguished career in Maynooth, Father Fitzgerald was ordained in 1860, and was immediately appointed to the curacy of St. Mary's, being transferred to St. Michael's about 11 years afterwards. In 1887 he became Administrator of the same parish in succession to the Rev. John Malqueen, who was appointed to the pastoral charge of Shanagolden. The following year, Father Fitzgerald was brought back to his old



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parish, St. Mary's, as parish priest, and there he labored till his death. The deceased clergyman was one of the most genial of men, and by all classes of the community was held in the highest esteem.

Louth.

At the last meeting of the directors of the Drogheda Gas Company, Mr. Peter McQuillen was co-opted a director in room of the late Alderman Braungan.

Mayo.

The bazaar in aid of the new convent school, in Castiebar, under the direction of the Very Rev. Father Lyons, P.P., concluded on the evening of Nov. 15th, with a most successful concert. All creeds and classes contributed towards forwarding the laudable undertaking, and Father Lyons feels grateful for the interest manifested in the project by his numerous friends. Mr. A. B. Kelly, solicitor, opened the bazaar, which was ably superintended by Mr. William Sheridan, solicitor, and the ladies and gentlemen of the town and district assiduously assisted in bringing the event to a successful issue. The band of the Connaught Rangers, under Bandmaster Fuller, played a choice selection of music each evening.

Meath.

An order appears in the Dublin Gazette extending the time within which burials will be allowed in Oldcastle Burial Ground until January 1st, 1896.

Mr. P. McCormack, auctioneer and valuer, of Mullingar, advertises to let by auction, the lands of Castleckard, for Mrs. Mark Colgan, 500 Irish acres of rich fattening land, in 12 suitable divisions. The lands are of a superior quality.

Monaghan.

At the last regular meeting of the Monaghan Branch of the Irish National Federation, the Rev. J. Gallagher, C.C., occupied the chair. There was a large attendance of members. Mr. D. Carolan Rushe read a letter forwarding a resolution which had been adopted by the Limerick Branch of the Federation, relative to the amnesty of political prisoners, and suggesting that the matter should be at once taken up throughout the country. On the motion of Mr. D. Carolan Rushe, seconded by Mr. D. MacAlcaine, the following resolution, as passed by the Limerick Federation, received the unanimous approval of the meeting: "That we, the members of the Monaghan Branch of the Irish National Federation, believe the time has come for the amnesty of the political prisoners, and call on our supporters throughout the country to urge their claims on the Government, and particularly the case of John Daly, because of the circumstances of his conviction, and the duration of his imprisonment."

Queen's County.

At Barris-in-Ossory, on November 13th, Dr. T. F. Higgins, Coroner, held an inquest at Sentry hill, on the body of Andrew Phelan, jun., who had died on the previous Sunday evening, from the effect of injuries inflicted on him. It was alleged, by one Michael Hynes. The depositions of the deceased having been read, medical evidence was given showing that Phelan had died from exhaustion due to pain caused by rupture of the bladder. The jury returned a verdict of manslaughter against Hynes, who was brought before Mr. Walpole, J. P., and remanded.

Roscommon.

The Attorney General, (The MacDermott,) has given a reduction of six shillings in the pound on all rents paid, both judicial and non judicial, on his estate in Roscommon. Mr. Charles MacDermott met the tenants, on his father's estate, at Clogher, on November 14th, and announced the reductions, which were received with much satisfaction. The local band turned out, in rejoicing, as soon as the abatement was made known.

Tipperary.

A large and enthusiastic meeting of the laborers of North Tipperary was held at

Nenagh, on Sunday, November 11th, in furtherance of their claims for laborers cottages, &c. The chair was occupied by Mr. John Tierney, President of the local branch of the Trade and Labor Association.

A serious outbreak of typhoid fever has taken place at Nenagh. At present three members of the local constabulary force, Constables Kelly, Ferris, and Shevlin, are in the Fever Hospital, and others in the barracks are ill. It has been decided to close up the constabulary barracks, where it originated; and the police have transferred their quarters to the military barracks.

Tyrone.

The tenants on the estate of Dr. Thompson of Bellahy which comprises the townland of Derryerin near Coagh, held a meeting on November 13th and memorialised the landlord for 5s. in the pound of this year's rent, owing to the failure of the potato and other crops, and the small prices obtained in the market for produce. The landlord declined to make any statement.

Waterford.

A destructive fire broke out on Saturday night, November 10th, at Ballinamona Park, the residence of Captain R. J. Carew, D.L. Mounted messengers were at once despatched to Waterford, and in a short time fifty men of the Royal Irish Fusiliers, in charge of Captains Cairnes and Thomas and Lieutenant Taylor, accompanied by a number of the city police, arrived on the scene; but notwithstanding their utmost endeavors the fire gained a firm hold of the main building, which was completely destroyed, the wings alone being saved through the exertions of the military. It is believed that the conflagration originated in one of the flues; and it spread with such alarming rapidity that the inmates were unable to save even their clothes, barely escaping with their lives. A large quantity of jewelry and plate was destroyed, and the loss, which is partly covered by insurance, is estimated at several thousand pounds.

Wexford.

We regret to announce the death of Sister Mary de Sales O'Shea, of the Order of St. Louis of France, St. Catharine's Convent, Kamsgrange, who died on Tuesday 6th Nov. On the Thursday following, after High Mass and Office for the repose of her soul, in the parish church, a procession of the clergy, of her sisters in religion, the boarders of the convent, and the children of all the schools of the parish, and a great number of relations and friends, proceeded to the convent cemetery, where the remains of the deceased Nun were interred according to the rites of the church, amid the tears of her sorrowing Sisters and friends.

Wicklow.

In Liverpool, on Monday, Nov. 12th, the police arrested a man named Nathaniel Scott, on a charge of misappropriating £50, moneys of the Northern Bank, Bray, where he was employed. Scott had been on leave of absence for a few days; the deficiency was discovered, and the Liverpool police were communicated with, with the result that Scott was sent back to Ireland on Nov. 13th was arraigned before Mr. Ulick Burke, R.M., at Bray, and remanded until the next petty sessions.

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.

Mr. Gladstone will go to the Riviera early in January.

Zola Characterized by a Physician.

The Catholic Students Club in the Latin quarter, Paris, presented a singular spectacle yesterday. More than 1,200 persons assembled to hear an original refutation of Emile Zola by Dr. Boissiere, head of the medical faculty of Lourdes. On the platform were noticed at least a dozen "samples" of cures worked at Lourdes. The learned physician exposed what he termed the "incredible frivolity" of Zola, and of the extraordinary carelessness he displayed in narrating his "facts." As an example, Dr. Boissiere said that he had a two hours interview with the novelist, who never so much as took a note of the lengthy and intricate narration of cures which was given him. It was a case of "in at one ear and out of the other." As a result the statements made in "Lourdes" were absolutely unreliable. Dr. Boissiere then presented to the meeting 12 persons on the platform who had been cured, and whose cures were certified as supernatural by the medical committee at Lourdes. The cases were explained one by one; the condition of the sufferers beforehand, the manner of cure and their present state of health. The lecture became thereby of absorbing interest. Cheer after cheer arose from the excited meeting, and when the doctor had finished he was greeted with frantic applause. A resolution that Lourdes was entirely miraculous, and, therefore, not a proper object for science, was put to the meeting and carried by acclamation.

Venice's Welcome to Patriarch Sarto.

All Venice is looking forward to the solemn entry of the Cardinal Patriarch, who is about to take formal possession of the City of Canals. Splendid gifts are in store for his Eminence, among them being a magnificent state gondola. Owing to the reduction of the Church revenues and the increase of poverty, the patriarchal gondola was sold by Mgr. Agostini, Cardinal Sarto's predecessor, but the Catholic inhabitants could not bear the thought that their long-awaited Patriarch should be without traditional Venetian conveyance. The Cardinal will be conveyed to his gondola at St. Mark's Cathedral and will be followed by a procession of all the gondolas of Venice, passing the Piazzetta, the Ducal Palace, the Palace of the Doges, until his Eminence reaches his future residence, the Palace of the Patriarchs. The city is en fete and crowded with visitors.

Home for Consumptives.

A bright, crisp day greeted the inauguration of Seton Hospital away up on the heights above Spuyten Duyvil. It is one of the finest institutions of charity on or about New York and is unique in its character. It has been the idea for many and many a year of a Sister of Charity—it has been her hope through not a few disappointments—to see realized some day her dream of a home for consumptives. And at last the wish of her heart is gratified, and yesterday the hospital was opened amid appropriate ceremonies, which were conducted by Archbishop Corrigan. Seton Hospital is situated on the Spuyten Duyvil Parkway, in a wooded, almost secluded spot overlooking the Hudson, and the opinion was generally expressed that a better, a more appropriate site could not be found about New York for a home for consumptives.

Prince Hohenzoln is the first Catholic to be not only Chancellor of Germany but Premier of Prussia. Leo XIII. has openly expressed his pleasure in the most marked and effective way by sending his private secretary, Mgr. Angeli, to Cardinal Hohenzoln to convey his congratulations for the high position just assumed by his brother.



James E. Nicholson.

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| | CLOSE. | | DUE. | |
|--------------------|-----------|---------|------------------|------|
| | 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 | 12.40pm | 8.00 |
| N. and N. W. | 7.30 | 4.30 | 10.10 | 8.10 |
| T. G. and B. | 7.00 | 4.30 | 10.55 | 8.50 |
| Midland | 7.00 | 3.35 | 12.30pm | 9.30 |
| C. V. R. | 7.00 | 3.00 | 12.35pm | 8.50 |
| | a.m. p.m. | | a.m. p.m. | |
| | noon | | S.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 noon | 5.45 | |
| | | | 9.30 8.30 | |

English mails close on Mondays and Thursdays at 9.30 p.m.; and on Saturdays at 7.15 p.m. Supplementary mails to Mondays and Thursdays close on Tuesdays and Fridays at 12 noon. The following are the dates of English mails for the month of December: 1, 3, 4, 6, 7, 10, 11, 13, 17, 18, 20, 21, 22, 24, 27, 29, 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.

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| | |
|---|----------------------|
| 34-in. Cashmere | worth 20c for 12½ |
| 44 in. Cashmere | worth 30c for 17c |
| 46 in. Henrietta | worth 39c for 23c |
| 46-in. Satin-finished Royalette | worth 65c for 39c |
| 46 in. Silk-finished Henrietta | worth 69c for 43c |
| 46-in. Silk-finished Henrietta | worth 85c for 50c |
| 46-in. Silk-finished Henrietta | worth \$1.25 for 69c |
| 46-in. (Priestley's) Henrietta | worth \$1.25 for 73c |
| 46-in. (Priestley's) Silk Warp Henrietta | worth \$1.50 for 85c |
| 54-in (Priestley's) Satin-finished Soliel | worth \$1.50 for 79c |
| 44-in. Satin-finished Soliel | worth 75c for 43c |
| 44-in. Extra Fine Quality Beaver Cloth | worth \$1.75 for 85c |

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PARIS, 12th Oct., 1892.

Of all the tonics, and I have tried about all, including the most recent, none equal "Vin Mariani," so highly esteemed by the medical profession in France and other countries. I use it personally and for my family, and prescribed it during more than twenty years with unvarying satisfaction to myself and patients.

DOCTOR CH. FAUVEL

A Priest Honored by the French Academy

The peculiar interest of the academy this year lies in the fact that the do Montyon prize has been awarded to a priest, the Abbe Theure, pastor of the little village of Loign, in the Loire department. M. Halevy, with more than his customary eloquence, related how this priest, during the war of 1870, passed backwards and forwards on the field of battle, under a perfect hurricane of bullets, and by his intrepidity and coolness saved the lives of more than 500 French and German wounded, who undoubtedly would have been crushed and mangled during the night. The following morning church and presbytery were crowded with wounded soldiers, the devoted priest renouncing everything, even in bed, taking his repose on some straw in a cellar. By the testimony of general officers, Abbe Theure behaved with absolute heroism. Since that dreadful period it has been the work of the priest's life to build a handsome memorial church, in which should repose the remains of the officers and men slain on the plains of Loigny. He succeeded in raising 240,000 francs for the purpose, and a decree of the government gave him authority to take charge of the remains. At the grand manoeuvres this year, military honors were rendered by the troops in front of the church, which is now regarded as a national mausoleum. M. Halevy spoke of Abbe Theure as a splendid type of virtue and heroism, and announced that the first prize of 2,500 francs was unanimously awarded him.

A well-known woman once asked Rubinstein, the famous pianist, for a ticket to one of the concerts. "Madam," he replied, "I have only one seat at my disposition, but if you do not object to occupying it, I shall gladly give it to you." The happy woman asked where it was. "At the piano," replied the great musician, with a bow.

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THE MARKETS.

TORONTO, December 12, 1894.

| | | |
|-----------------------------|--------|--------|
| Wheat, white, per bush..... | \$0 60 | \$0 62 |
| Wheat, red, per bush..... | 0 60 | 0 61 |
| Wheat, goose, per bush..... | 0 58 | 0 59 |
| Oats, per bush..... | 0 30 | 0 31 |
| Peas, per bush..... | 0 55 | 0 57 |
| Barley, per bush..... | 0 40 | 0 45 |
| Turkeys, per lb..... | 0 08 | 0 09 |
| Dressed hogs, per cwt..... | 5 00 | 5 50 |
| Chickens, per pair..... | 0 35 | 0 45 |
| Geese, per lb..... | 0 06 | 0 00 |
| Ducks, per pair..... | 0 50 | 0 65 |
| Butter, in pound rolls..... | 0 20 | 0 22 |
| Eggs, fresh, per doz..... | 0 20 | 0 23 |
| Cabbage, new, per doz..... | 0 30 | 0 35 |
| Celery, per doz..... | 0 30 | 0 35 |
| Radishes, per doz..... | 0 10 | 0 15 |
| Lettuce, per dozen..... | 0 15 | 0 20 |
| Onions, per bag..... | 0 75 | 0 80 |
| Rhubarb, per doz..... | 0 15 | 0 00 |
| Turnips, per bag..... | 0 25 | 0 30 |
| Potatoes, per bag..... | 0 50 | 0 55 |
| Beans, per peck..... | 0 30 | 0 60 |
| Beets, per bag..... | 0 55 | 0 60 |
| Carrots, per bag..... | 0 30 | 0 35 |
| Apples, per bbl..... | 1 50 | 2 50 |
| Hay, clover..... | 7 00 | 7 50 |
| Hay, timothy..... | 8 00 | 8 50 |
| Straw, sheaf..... | 7 00 | 8 00 |

AT THE CATTLE YARDS.

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

| | | |
|--|----------|----------|
| CATTLE. | | |
| Butchers' choice, picked, per cwt..... | 3 00 | 3 50 |
| Butchers' choice, per cwt..... | 2 75 | 3 00 |
| Butchers' medium, "..... | 2 50 | 2 75 |
| Bulls and mixed, "..... | 2 25 | 3 00 |
| Milk cows, per head..... | 25 00 | 50 00 |
| CALVES. | | |
| Per head, good to choice..... | 4 00 | 7 00 |
| " common..... | 1 00 | 2 50 |
| SHEEP AND LAMBS. | | |
| Butchers' sheep, per head..... | nominal. | |
| Lambs, choice, per head..... | 2 00 | 3 00 |
| Lambs, inferior, per head..... | 1 50 | 2 00 |
| HOGS. | | |
| Long lean, per cwt (off cars)..... | 3 75 | 4 12 1/2 |
| Thick fat..... | 3 50 | 3 75 |
| Stones, per cwt..... | 3 25 | 3 50 |
| Stags..... | 2 00 | 2 50 |

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The Abbe Constantin.

BY LUDOVIC HALEVY.

CHAPTER VII.

The next morning, on returning from drill, Jean found Paul de Lavardens awaiting him at the barracks. He hardly gave him time to dismount—and as soon as they were alone:

"Tell me," said he, "Tell me, quickly, all about your dinner yesterday I saw them myself in the morning. The little one was driving the four black ponies, at such a rate! I bowed to them—did you speak of me? Did the recognize me? When are you going to take me to Longueval? Answer, answer me!"

"Answer! answer! which question first?"

"The last one."

"When will I take you to Longueval?"

"Yes."

"In about ten days. They do not care to see any one, just yet."

"But are you going to Longueval again before ten days?"

"Oh! I, I am going again to-day, at four o'clock. But I do not count. Jean Reynaud, the cure's godson! That is the way that I have so easily gained the confidence of these two charming women. I am introduced under the patronage and indorsement of the Church—and then, it has been discovered that I can be of service; I know the country well; they are going to make me useful, as a guide. In short, I am a nobody; while you, Count Paul de Lavardens—you are a somebody. So, do not fear, your turn will come with the *setes* and balls, when it is necessary to be brilliant, and know how to dance. You will shine then in all your glory and I shall go back, very humbly, to my obscurity."

"You may laugh at me as much as you please. It is none the less true, that, during these days, you will get the start—the start!"

"How, the start?"

"Look here, Jean, are you trying to make me believe that you are not already in love with one of those women? Is it probable? So much beauty! so much wealth! the wealth perhaps, even more than the beauty! Such luxury as that upsets me, unsettles me! I dreamed all night of those four black ponies, with their white roses, four cockades—and this little—Bettina—is it not?"

"Yes, Bettina."

"Bettina! Countess Bettina de Lavardens! Isn't that rather pretty? And what a perfect little husband she will have in me! My vocation is, to be the husband of a woman absurdly rich. It is not so easy as you might suppose. You must know how to be rich, and I should have that talent. I have proved it; I have already squandered a good deal of money, and if mamma had not stopped me! But I am all ready to begin again. Ah! how happy she would be with me! I would make her life like that of a fairy princess. In all her luxury she would be conscious of the taste, the art, the skill of her husband. I would spend my life in dressing her, advancing her, in making her famous in the world. I would study her beauty, so that it should have the fame that suited it. 'If it were not for him,' she would say to herself, 'I would not be so pretty.' I would know, not only how to love her, but how to amuse her. She would have the worth of her money, both in love and in pleasure. Come, Jean, take me to Mrs. Scott's to-day; it would be a good move."

"I cannot, I assure you."

"Oh! well, only ten days more, and then, I warn you, that I shall establish myself there, and I will not budge. In the first place, it will please mamma. She is, still, a little prejudiced against these Americans, she says that she will manage not to meet them, but I

understand her! When I come home some evening and say to her, 'Mamma, I have won the heart of a charming little person who is afflicted with a capital of twenty millions, and an income of two or three millions.' They exaggerate when they talk about hundreds of millions. That evening, mamma will be delighted—because, what is it, that in her heart, she desires for me? Just what all good mothers desire for their sons.

"You are crazy. I do not think—I never thought."

"Listen, Jean, you may be virtue and wisdom combined; but, say what you may, and do as you will—Listen—and remember what I tell you. Jean, you will fall in love, in that house."

"I do not believe it," cried Jean, laughing.

"I am sure of it. *Au revoir!* I leave you now to your duties."

Jean was perfectly sincere. He had slept well the night before. His second interview with the two sisters had, as by magic, dispelled the slight inquietude which had disturbed him after the first meeting. There was too much money in that house for a poor fellow like him to find a place there, honorably.

Friendship was a different thing. He desired with all his heart, and he would try with all his strength, to gain the esteem and regard of these two women. He would try not to see how beautiful Suzie and Bettina were; he would try not to forget himself again, as he did the night before, in looking at the four little feet on the footstools. They had said to him frankly, cordially, "You will be our friend."

That was all that he desired! To be their friend! And that he would be!

During the following ten days everything conspired for the success of this attempt. Suzie, Bettina, the Abbe and Jean lived in the closest and most confidential intimacy. In the mornings, the two sisters took long drives with the cure; and in the afternoon, long rides on horseback, with Jean.

Jean no longer tried to analyse his feelings, he no longer asked himself, whether he leaned to the right or to the left. He felt the same devotion, the same affection, for both of these women. He was perfectly happy, perfectly contented. Then he could not be in love, for love and contentment rarely dwell harmoniously in the same heart.

It was, however, with a little uneasiness and regret, that Jean saw the day approach, which would bring to Longueval, the Turners, the Nortons, and the whole tide of the American colony. The day came very quickly.

On Wednesday, the 24th of June, at four o'clock, Jean went to the chateau. Bettina received him, quite out of humor.

"Such a disappointment," said she, "my sister is not well. A slight head-ache—nothing serious. It will be all gone to-morrow; but I dare not go to ride with you, all alone. In America, I could; but not here, could I?"

"Certainly not," replied Jean.

"So I must send you away, and that makes me so sorry."

"And I, too, am sorry to go; and to lose this last day, which I had hoped to spend with you. However, since it must be! I will come to-morrow to inquire for your sister."

"She will see you, herself, then; I assure you it is nothing serious. Will you grant me a few minutes conversation? I have something to say to you. Sit down and listen to me, now. My sister and I intended to get you into a corner of the salon after dinner, and she would have told you what I will now try to say for us both. Only I am a little nervous—do not laugh. It is very serious. We both want to thank you for having been so kind, so good, so attentive, ever since we arrived."

"Oh! mademoiselle. I beg of you—It is I . . ."

"Oh! do not interrupt me. You put me all out. I do not know how to go on. I insist, however, that it is for us to thank you—not you us. We came here, two strangers. We were so fortunate as to find friends, immediately—yes, friends. You took us by the hand. You went with us to see the farmers, and the keepers, and your godfather took us to see the poor—and everywhere that we went, they loved you so much, that they immediately began to like us a little on your account. They worship you here, do you know it?"

"I was born here—all these good people have known me from my childhood, and are grateful to me for all that my grandfather and my father did for them. And then, I belong to their race—the race of peasants. My great grandfather was a farmer at Bargecourt, a village two leagues from here."

"Oh! oh! you seem to be very proud of it!"

"Neither proud, nor ashamed."

"I beg pardon. I thought you seemed a little proud! Well, then, I can reply to that; that my mother's great-grandfather was a farmer in Bretagne. He went to Canada toward the close of the last century, when Canada still belonged to France. And do you like this country very much, where you were born?"

"Very much; but I shall soon, perhaps, be obliged to leave it."

"Why?"

"When I am promoted I shall be changed into another regiment, and then I must go from post to post. But when I get to be an old, retired general or colonel, I shall certainly come back to live and die here in my father's little house."

"And always alone?"

"Why alone? Indeed, I hope not."

"You mean to marry?"

"Yes, certainly."

"And you are endeavoring to marry?"

"No. One may think about marrying, but one must not seek to marry."

"But there are people who do seek to marry, and some of them have wished to marry you."

"How do you know that?"

"Oh, I know very well all about your little affairs. You are what is called a good match; and I repeat it, some have wished to marry you."

"Who told you so?"

"Monsieur le Cure."

"My godfather did wrong," said Jean, with considerable spirit.

"No, no, he did not do wrong; if any one was to blame it was I, and to blame through kindness and not through curiosity, I assure you. I discovered that your godfather was never so happy as when speaking of you. During our walks in the morning, when alone with him, in order to please him, I mention you, and he tells me all about your life. You are rich—you are quite rich. You receive two hundred and thirteen francs and some centimes a month from the Government. Isn't that so?"

"Yes," replied Jean, deciding to take his share of the cure's indiscretions with a good grace.

"You have an income of eight thousand francs."

"Almost, not quite."

"Added to that, your house, which is worth about thirty thousand francs. In short, you are in excellent circumstances, and already your hand has been asked for."

"My hand asked for! No! no!"

"Yes, indeed! Yes, indeed! Twice—and you have refused two very fine marriages—two very fine dots—if you prefer. It is all the same thing to so many people. Two hundred thousand francs one side, three hundred thousand on the other. That is considered an immense sum here, and you have re-

fused it. Tell me why? If you only knew how curious I am to know!"

"Ah, well! It was in relation to two very charming young girls—"

"That is understood; they always say that."

"But whom I hardly know. I was compelled—for I resisted—I was compelled to spend two or three evenings with them last winter."

"And then?"

"Then—I do not know very well how to explain to you. I had only a feeling of embarrassment, of uneasiness, of dulness, of weariness—"

"In short," said Bettina, boldly, "not the slightest suspicion of love."

"No, not the least; and I very wisely went back to my bachelor quarters, for I think it is better not to marry at all than to marry without love. That is my opinion."

"And it is mine, also."

She looked at him. He looked at her. And all at once, to the great surprise of both, they found nothing more to say—nothing at all.

Fortunately, at this moment, Harry and Bella came rushing into the *salon* with cries of delight.

"Monsieur Jean! Monsieur Jean! Are you there, Monsieur Jean? Come and see our ponies."

"Ah!" said Bettina, her voice a little unsteady. "Edwards has just returned from Paris, and has brought some mites of ponies for the children. Let us go and see them?"

They went out to see the ponies, which were, indeed, worthy of figuring in the stables of the King of Lilliput.

CHAPTER VIII.

Three weeks have passed. Jean is to leave with his regiment the next day for the camp of Cercottes, in the forest of Orleans; they will be ten days on the march in going and coming, and ten days in camp. The regiment is to return to Souvigny on the 10th of August.

Jean is no longer calm: Jean is no longer happy. He sees the moment of departure come, with impatience, at the same time, with dread. With impatience, for he is suffering martyrdom; he is in haste to escape it. With dread, for during these twenty days, what will become of him without seeing her, without speaking to her, in short, without her! Her, that is Bettina! He loves her!

Since when? Since the first day, since that meeting, in the cure's garden, in the month of May! That was the truth! But Jean struggled and argued with himself against this truth. He thought he had loved Bettina only since that day when they two had such a pleasant friendly talk in the little salon. She was sitting on the blue divan near the window, and while she chatted, she amused herself in smoothing out the rumpled toilette of a Japanese princess, one of Bella's dolls, which was lying on a chair, and which Bettina had picked up mechanically.

How did Miss Percival happen to speak to him of those two young girls whom he might have married. And yet, the question did not displease him. He had replied, that if he did not then feel an inclination to marry, it was because the interviews with these young girls had caused him no emotion, no agitation. He had smiled as he said this: but in a few minutes afterwards he smiled no longer. He had suddenly learned the meaning of these emotions and agitations. Jean did not deceive himself; he was fully aware of the extent of his wound;—it had struck at his heart.

Jean, however, did not despair. That very day as he went away he said to himself: "Yes, it is severe, very severe, but I shall recover from it." He sought an excuse for his madness, and he found it in circumstances. This lovely girl had been with him too much during the last ten days, too much alone with him! How could he resist such a temptation! He was fascinated with

her charms, her grace, her beauty. But the next day, twenty people were expected at the chateau, and that would be the end of this dangerous intimacy. He would have the courage to stay away, to lose himself in the crowd; he would not see Bettina so often and so informally. Not to see her at all, that he could not think of! He would be Bettina's friend, since he must be only her friend. For any other thought never even entered Jean's mind; that thought would not only have seemed preposterous to him, it would have been monstrous. There was not a more honorable man than Jean in the world; and Bettina's money was a horror to him, a positive horror.

A crowd of people did indeed invade Longueval on the 25th of June. Mrs. Norton came with her son Daniel, and Mrs. Turner with her son Philip. Young Daniel and young Philip, were both of them members of the famous brotherhood of Thirty Four. They were old friends; Bettina had treated them as such, and had told them frankly that they were absolutely wasting their time; they were not discouraged, however, and formed the centre of a very anxious, assiduous court which surrounded Bettina.

Paul de Lavardens had made his appearance on the scene, and rapidly become a favorite with every one. He had received the brilliant and comprehensive education of a young man who devotes himself to pleasure. Was it a question, what they should do to amuse themselves? Riding, croquet, lawn tennis, polo, dancing, charades and theatricals, he was ready for all, he excelled in all. His superiority was startlingly impressive. By general consent, Paul became the organizer and leader of all the *fetes* at Longueval.

Bettina was not deceived for a moment; Jean presented Paul de Lavardens to her, and he had hardly gone through the necessary formalities, before Bettina leaning over to Suzie, whispered in her ear:

"The thirty-fifth!"

However, she accorded Paul a gracious welcome, so gracious that for several days he was foolish enough to misinterpret it. He thought that his own personal attractions had won for him such a pleasant, cordial reception. It was a great mistake. He had been presented by Jean; he was Jean's friend in Bettina's eyes, all his merit lay in that.

Mrs. Scott's chateau was an open house; her invitations were not for one evening, but for every evening, and Paul eagerly accepted every evening. His dream was realized. He had found Paris again at Longueval!

But Paul was neither a fool nor a coxcomb. Without doubt, Miss Percival made him the object of particular attention and favors. She was pleased to have long, very long, conversations with him, all alone but what was the continual, the inexhaustible subject of the conversations? Jean, Jean, always Jean! and Paul was flippant, giddy and frivolous, but he became serious as soon as Jean was mentioned; he knew how to appreciate him, how to love him.

Nothing was easier for him, nothing was sweeter to him than to praise the friend of his boyhood. And as he saw that Bettina listened to him with pleasure, Paul gave free rein to his eloquence.

But Paul—and it was his privilege—desired one evening to have the benefit of his chivalrous conduct. He had been talking with Bettina for a quarter of an hour; the conversation ended, he went to find Jean at the other end of the salon, and said to him:

"You left the field free to me, and I have thrown myself boldly at Miss Percival."

"Well! you have no reason to be dissatisfied with the result of your understanding. You seem to be the best friends in the world."

"Yes, certainly we are friends. I can go that far, but no further. Nothing can be more agreeable, more charming than Miss Percival; but, at least, I deserve some credit for acknowledging it—for, between us, she makes me play a distasteful and ridiculous role, a role which does not belong to one of my age. At my age one is a lover, not a confidant."

"A confidant?"

"Yes, my dear fellow, a confidant! That is the position they have given me in this house! You saw us just now; well, do you know what we were talking about? Of you, my dear fellow, nothing but you! and it is the same every evening. There is no end to the questions; You were brought up together? You both studied with the Abbe Constantin? He would soon be a captain? And after that?—commandant?—and after that?—colonel, *et cetera* . . . *et cetera* . . . Ah! Jean, my friend Jean. What a beautiful dream you might have, if you only would."

Jean was angry, almost in a passion. Paul was very much astonished at this sudden burst of anger.

"What is the matter with you? It seems to me that I have said nothing."

"I beg your pardon. I was wrong; but how could such an absurd idea enter your head?"

"Absurd? I do not think it absurd. I have had the same idea myself."

"Ah! you —"

"Why, 'ah! me?' If I have had it, you can have it, you are better than I."

"Paul, I beg of you?"

Jean's distress was evident.

"We will say no more about it; what I want to say, in brief, is, that Miss Percival finds me agreeable, very agreeable; but as for thinking seriously of me, such an idea never entered my head. Look here, Jean, I may amuse myself in this house; but I shall never make my fortune here."

Paul now devoted himself to Mrs. Scott; but the very next day he was surprised to encounter Jean, who began to take a place very regularly in Mrs. Scott's special circle—for she, like Bettina, had her own little court. Jean tried to find there, protection and a place of safety.

(TO BE CONTINUED.)



W. H. Ward.

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C. O. F.

Sacred Heart Court, No. 201, hold their meeting Thursday last. In the absence of the C. R. the Vice C. R., John Neander, occupied the chair and conducted the business of the Court.

E. B. A.

Very large and enthusiastic meetings were held by St. Helen circle No. 2, and Davitt Branch No. 11, Toronto on the occasion of their Election of Officers.

Officers elected for 1895 by St. Helen's Circle: President Mrs. T. Borff, Vice President Mrs. Murphy, Rec. Sec. Miss M. March-

St. Patrick circle No. 1, also had a good attendance and elected their officers. President Miss J. Healy, Vice Pres. Miss H. Gallagher, Rec. Secy. Miss J. Hartnell,

C. Y. L. L. A.

The Catholic Young Ladies Literary Association will give its second open meeting at St. Patrick's Hall McCaul St. on Monday evening Dec. the 17th.

Mr. M. F. Libby B. A. will lecture on Edmund Burke.

The following talent will fill the musical part of the programme assisted by Glionna's orchestra. Vocalists Mrs. Pringle, Miss E. McDonald, J. and P. Costello and Mr. Walker,

Cards may be obtained from any of the members.

Confirmation at St. Basil's.

On Sunday last His Grace Archbishop Walsh administered the Sacrament of Confirmation to about a hundred children at St. Basil's Church, this city.

Oak Hall.

Manager Perio of Oak Hall is making things both pleasant and profitable for those who favor with their custom that fine clothing establishment. The present inducements are prime bargains in overcoats.

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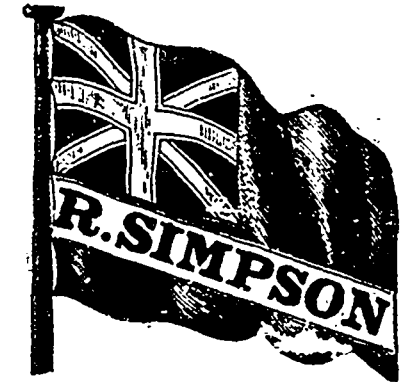
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2 piece Suits, navy blue, \$2.25; for... 1 50
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