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Catholic Register. The

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

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TORONTO, THURSDAY, NOVEMBER 23, 1893.

PRICE 5 CENTS.

Register of the Week.

When secret associations are attacking the Church from the outside, it is to be deplored that attacks are inade upon it from within by a press and a knot of lawyers who wish to be censores clerico: am. Montreal presents this spectacle. It is a consolation to find one writing in the tone of Mr. Tarte, who, while he does criticize the clergy rather severely, concludes with the following truthful statement and excellent advice: "The Canadian clergy, taken as a whole, are the most important and useful branch of our organization as a people. I will add that a separation at the present time between the clergy and the people would be an irreparable disaster; and it is because there are numerous signs and precursors of this separation that the religious and crat chiefs of our society ought to speak and act."

The Church lost a valiant champion in the venerable Archbishop of Milan, Mgr. Luigi di Calabiana, who dieù at the advanced age of 85. A Bishop in 1847, he was nominated Senator soon afterwards by the King, Charles Albert. For years he steadily opposed the invasion of the State in the question of civil marriage and the project of forcing seminarists into the army. When the Piedmontese Government wished to pay the budget of worship out of the suppression of several communities Mgr. di Calabiana upon the advice of all the bishops and with the consent of the Holy See, offered to make a yearly payment to the Government of the sum required. Although this satisfied the financial requirements it did not satisfy the ambition of Cavour, who passed the Bill. Thereupon Mgr. di Calabiana retired from politics. When the war against the Temporal States of the Pope was begun he wrote a book upon the subject. "The temporal power of the Roman Pontiffs defended in its in tegrity by the suffrages of the Catholic world during the reign of Pius IX."

The Holy Father has placed a portion of the Palazzo Altemps at the disposal of the students of the new Spanish College established in the Eternal City. These students, some forty in number, are distinguished by the blue trimmings on their soutance. and they attend the Gregorian Uni-

The Rijorma, a Roman newspaper and Crispi's organ, says of the new paper money issued by the Italian Government: "We can boast of having the ugliest metallic money, the ngliest stamps, and the ugliest coupons in the world. The new progeny takes after the family."

For some time a Miss Ellen Golding was lecturing in England upon convent life, and relating the usual

tales of ill treatment. Sc. Her sister, a lady living at Hull, has published the fellowing statement "I am not myself a Roman Catholic, nor have I any desire to favour them, but for the sake of truth and justice I consider that the facts should be made known. My sister joined an Order in England, and went abroad to a Convent at Calais belonging to the same Order. While she was there I used to go once or twice yearly to see her. The Nuns were always most kind to me, and I usually stayed in the Convent. On one occasion I was there for a week, and had full opportunity to see how the Convent was conducted. I never saw the slightest suspicion of anything objectionable. My sister and I had plenty of opportunities for private conversation, and she always said she was happy in the Convent. It is nonsense for her to say she had difficulty in getting outside the walls. She went about the town with me, and once when leaving she came with me to the boat, and was actually on board till the very moment of starting. I said to her, ' Now, Nellie, if you want to leave you have nothing to do but to come along,' but she refused. After leaving the Convent she stayed with us for six months and wanted for nothing. She told me about her life in the Convent, but never said one word about the poisoning or immorality she speaks of now. I am positive that if there had been any foundation for these statements I would have heard of it. She told me that in her Order punishments, except in the stricter application of the rules, were unknown. The dark room she now speaks of is an invention, and as for the steel belt she says they were forced to wear, she never saw one in her life until she visited the offices of the Protestant Alliance."

Hitherto all civil servants in the Isle of Man were obliged to take the oath of religious supremacy. This ruled Catholics out of all offices. A deputation waited lately upon the Governor with reference to these disabilities, when they were gratefully informed that a minute had been passed by the Council doing away with them, and declaring that only the oath of allegiance and that prescribed for any particular office would be required.

Judging by the tone of the Italian press, as far as it can be gathered from the extracts we see in English exchanges, King Umberto is no exception to the adage: "Uneasy lies the head that wears a crown." The blame for many of the misfortunes now resting upon Italy are laid at the door of the House of Savoy. There exists a feeling amongst the majority of the nation that Umberto should have

not have allowed the ministers to offend the national conscience, especially in religious questions. The idea of united Italy was always as hollow as a drum, and just as noisy when beaten by anti-clerical Jews and Free-masons. It is not in the character or history of the Italians from the days of Rome's republic down to the present; and it looks as if Umberto would have to pay for his own and his father's faults and shortcomings, and the countless blunders of unprincipled ministers.

After twenty years of service the chief cashier of the Bank of England, Frank May, has been requested to resign without a pension, on account of involving the Bank in heavy losses. He was entrusted with almost unlimited powers in making investments. and had availed himself of this power to invest large sums of the Bank's funds in companies in which his son was deeply interested. Although, according to the Daily Telegraph of London, the sum is not more than £20,000, still the Directors could not fail to condemn very strongly the use of their money for concerns which were doubtful in prospects as well as in method. According to the Herald correspondent the retiring cashier has not a penny to his name.

The English House of Commons is still in Committe on the Parish Councils' Bill. On Thursday last Walter MoLaren, Radical and pronounced advocate of woman suffrage, moved for the enfranchisement of women who would be entitled. if they were men, to vote in local government and parliamentary elections. The President of the Local Government Board opposed for the ministry the proposed amendment. A division of the House being taken, the Government was defeated by a vote of 147 to 126. Amongst those who voted against the ministry were the Hon. Edward Blake, Justin McCarthy and Wm. O'Brien.

A conference was held on the 17th between the Mine Owners' Association and delegates from the Miners Federation under the chairmanship of Lord Rosebery, and the long standing difficulty was settled by a compromise. The men agreed to go to work at the old wages until February, when a Conciliation Board will be formed. This Board will hold its first meeting on Dec. 13, and will be constituted for one year.

Emperor William opened the German Reichstag in person on Thursday last. After thanking the members for the course they look in regard to the increase of the army be explains that the first task before the house is to provide for the expense which it entails. A new and more satisfactory acted with greater force of will and relation in matters of finance between to be realized."

the empire and the various states is to be discussed, by which the present vacillations in the empire's demands may be abolished. Taxation is to be levied on tobacco in order to raise the revenue. An extraordinary increase of the tax on imports from Russia is proposed in the hope that Russia will abandon her policy of protection.

The Bishops of Hungary have spoken upon the civil marriage Bill through one of their number, Bishop Schlauch of Grosswardein. This Bill requires that a civil ceremony should be performed first The Bishop maintains that the law of the Church against divorce is the best for the community. If Catholics live together as man and wife without being married according to the rites of the Church the sacraments are to be denied them, and their children are to be regarded as illegitimate.

It was reported the other day that Mello's fleet in the harber of Rio de Janeiro and his friends on shore were about to combine in order to strike a decisive blow before the arrival of of Peixoto's fleet. The Government is trying with great difficulty to prevent any communication of the insurgents with the Provinces, as many of them seem ripe for an outbreak.

At a Protestant Episcopal Congress held in New York the other day a discusuon was held upon the duty of the churches of Anglican communion, towards Roman Catholic countries. With becoming modesty the chairman maintained Rome to be schismatic. Thanks, awfully.

Political events in the Hawaiian Islands have turned completely round, by the American Government restoring the monarchy which last January they had been instrumental in removing. United States troops had been landed during the troubles, but the question was whether they were merely to protect American citizens or to aid the provisional Government. For the former purpose they were ill stationed, for the latter well stationed. Secretary Greshem concludes that the continued existence of the provisional Government was due to the belief of the Hawaiians that if they made an effort to overthrow it they would encounter the armed force of the United States. This was the Queen's view, who submitted under protest. The New York Times sums up the argument for restoration: "The two contingencies upon which the establishment of the provisional Government and the submission of the deposed Queen rested are now to terminate. The provisional Government was to exist until terms of union with the United States had been negotiated and agreed upon. That contingency has failed, and the Government's reason for existing is at an end. The Queen yielded her authority until such time as the Government of the United States should undo the action of its representatives and reinstate her. That contingency is now

THE BISHOP OF BUFFALO. Silver Jubilco of His Consecration.

In the city of Buffalo on Wednesday the 8th inst., the silver jubilee of the Episcopal consecration of its Bishop, Right Rov Stephen Vincent Ryan, D D., was gloriously celebrated, and ideal Indian summer weather favored the celebration. In the early hours St. Joseph's Cathedral bells rang out peals of joy which echoed and reechood in the thousands of hearts that soon began to gather in the vicinity.

As the hour for the Jubilee Mass on Wednesday, ten o'clock, drew near, a vast crowd had filled the streets near the Cathedral. Those baving the coveted cards of admission had early secured seats in the church, and those without had to content themselves with waiting to see the gorgeous procession of dignitaries of the Church, priests and acolytes that filed from the Cathedral residence promptly at ten o'clock.

The entire front of the residence was covered with graceful groupings of American and Papal flags. The front and side of 't. Stephen's Hall was likewise decorated. If display of national colors be an evidence of patriotism, then indeed must Catholic Buffalo be patriotic, for the Stars and Stripes appeared from every point of vantage-outdoors, inside the Cathe dral, even to the very altar, on private residence and Catholic school, at Music Hall in the erening, on the Bishop's residence, and along the line

of march, A glance about the Cathedral showed that the decorator's had done their work tastefully and well. Endless lengths of red, white and blue hung in graceful folds about the interior. High up on the pillars on either side of the sanctuary were large National flags flanking shields which bore the dates of "1868," "1898." In the centre of the organ loft rail a large golden eagle, with wings extended. hold in its beak the Stars and Stripes. To the right and left the colors of the Nation draped against those of the Pope—white and gold. On each pillar, from choir loft to altar, hung between Papal and United States flags, a shield on which was inscribed the important events in the life of the Bishop: "Born, Almonte, Can., 1825." " Student, St. Charles Seminary, 1840," "Enters Congregation of Missions, Barrens, Mo., 1844," St. Louis, Mo., ordained Priest, 1849," "Cape Girardeau, President Seminary, 1855,

pulpit was a drape of purple and gold. Within the sanctuary rail on the epistle side were three thrones of red and purple. The centre throne was for Mgr. Satolli, to his right Archbishop Corrigan, and to his left Bishon I Byan. On the Gospel side was a great joy great joy and the mander of the Cardinal red for His Eminence the Cardinal. Palms, cut flowers and potted plants were in artistic profusion. The altar decked with trailing smilax and bright though the mander of another of the cardinal was ourselved to the same of the cardinal. The altar for the same of another of the courts with brane and give slory to Him. From the flux for the courts with brane and give slory to Him. The altar for the cardinal and bright the another of another of the cardinal and the same of another the cardinal and the same of the cardinal and the cardinal and the same of the cardinal a candelabra made a picture beautiful and imposing.

"Paris, France, appointed Visitor of

Congregations, 1857," Germantown.

Pa., founds St. Vincent's Seminary,

1864," "Buffalo, consecrated Bishop, 1868." Upon the rail and around the

A few minutes after 10 o'clock the grand organ and orchestra began the 'Marche Celebre.' A moment later at the door of the broad centre aisle appeared a crucifer bearing aloft a golden processional cross. As he entered the vast audience stood up. He was flanked by acolytes carrying tapers. Following were the choir boys, 65 in number, dressed in scarlet, purple, and black soutanes and lace surplices. Behind them 150 priests in black soutanes and lace surplices Then came the Bishops and Archbishops in robes of purple, and last of all His Eminence Cardinal Gibbons clad in the cardinal and ermine of his office, his mantle of rich red silk flowing many yards behind and uphold by

tiny pages.
Besides His Eminence there were present from out of town the Most Rev. Archbishop Corrigan of New York, the Most Rov. Archbishop Ryan of Philadelphia, the Most Rev. Archbishop Ireland of St. Paul, the Most Rev. Archbishop Walsh of Toronto. Ontario, the Most Rev. Archbishop Cleary of Kingston, Ont., the Rt. Rev. Bishop Keane of Washington, DO., President of the Catholic University; and the Rt. Rev. Bishops McNierny of Albany, O Farrell of Trenton, N.J., Ludden of Syrneuse, McDonnell of Brooklyn, McGovern of Harrisburg, Pa., O'Hara of Scranton, Pa., Mullen of Eric, Pa., Phelan of Pittsburgh, Pa., Foley of Detroit, and Bishop Conroy of Curium.

As the processionists reached the high altar each made a genusion and passed to the right and left. The Bishops, Archbishops, and Cardinal entered the sanctuary. They knelt for a moment in silent prayer and then

took their places.

At this point the Most Rev. Mgr. Satolli, accompanied by the Deacon, Subdeacon, and other officers of the 'lass, entered the sanctuary. Mgr. Satolli was clad in full pontifical vestments of a Bishop, a gift from the priests of the diocese to Bishop Ryan. The vestments were made in Lyons, France, and were worn for the first time on this occasion.

The musical programme was unquestionably the most elaborate and perfect that ever graced a religious celebration in Builalo. For weeks Dr. Borget, the organist of the Cathedral, had been drilling his composite choir. and nobly did it respond to his baton.

At the conclusion of the Mass the Most Rev. Archbishop Ryan of Philadelphia, who, as Father Ryan, preached Bishop Ryan's consecration sermon from the same pulpit a quarter of a century ago. mounted the pulpit and delivered the Jubilee sermon. The Archbishop brought tears to the eyes of many of those who have learned to love the Jubilarian during his twentyfive years of life in the city. All were prepared to hear a sermon worthy of the occasion, but it is safe to remark that many were disappointed-most happily: for we venture to say there were bundreds present who never expected to hear in all their lives so superbly-grand an outburst of human eloquence. We present herewith the sermon—but cold type cannot give to those who did not hear it the faintest conception of the depth of feeling, the impressiveness of delivery, the marvelous magnetism of the speaker. It was indeed something to charm the heart and remain a pleasant memory for many a year.

The Archbishop's sermon was as

"Sing joyfully to God, all the earth: serve ye the Lord with gladuess.
"Come in before His presence with exceeding

blossoms, its scores of candies, its | Most Eminent Cardinal, Your Exglistening white marble, and its golden | cellency the Apostolic Delegate, Most Reverend Metropolitan, Right Reverend Jubiliarian. Venerable Fathers of the Episcopate and the Clergy, Dearly Beloved Brethren of the Laity as in the purely natural order is a hence the Psalmist frequently calls on us to rejoice in the Lord, and be glad and cry out in jubiliation to the Lord our God. Certain times and festivals were occasions of such jubileo under the old dispensation. The same spirit now animates the Church of God. Custom has made the twenty fifth anniversary of a priest's ordination and a Bishop's consecration such a time of jubilee and thanksgiving. It

is for such a colebration we have assembled to-day.

This has been a year of several opiscopal jubilees, because of the great number of Bishops consecrated in this country in the year 1808, most of whom, thank God, still live and rule. To some it may possibly appear as if there was too much of mere man worship in these splendid colobrations. But we must bear in mind, whilst the tribute is offered to the individual who has faithfully discharged his duty for a quarter of a century, yet it is because of the sublime nature of his office that tribute is so public and impressive. There is little place for vanity in the recipient of such honors. He is gradually approaching the time when God and not man shall judge him, and the outhurst of popular affection and praise serves but to humiliate him, as it shows him, perhaps, not what he was, but what he should have been. The Catholic churchman, no matter what his personal merits may be, is overwhelmed by the consideration of how little is his individuality in presence of the great Church which has made him what he is. He is but a small fragment in the great and splendid mosaic of the Christian ministry.

Again the discipline of the Church is such that it humbles the man. whilst his enclesisstical office is exalted. Nearly six years ago it was my privilege to witness in St. Peter's Church in Rome the sacordotal Golden Jubilee of the present glorious Pontiff. I could well understand how the superficial observer might tremble for the humanity of the man thus exalted. He seemed almost a demi-god. Borne aloft above the vast surging ocean of humanity, this triple-crowned king received the tribute of the intellect, the heart and the ready obedience of the Catholic world. The sovereigns of all nations. Catholic. Protestant, and even Mohammedan, had laid their royal presents at his feet. In St. Peter's, on that day, all the arts seemed as it were to do him homage. The soulp-tured Apostles, martyrs, doctors, and virgins of nearly nineteen centuries seemed to congratulate him from their niches. Music-glorious music, that link between the natural and supernatural, the survivor of the other arts. when the sculptor and the painter and the poet and the architect shall become the children of song, Music added her highest earthly glory to the scene. Truly of him thus lifted up. with every eye in that vast cathedral of the universe fixed upon him, might it be said "Oculi omnium in te sperant," -"The eyes of all hope in thee." And as he lifted up his hand in benediction over the kneeling multitude, the words of the Psalmist might be applied to him . "Thou openiat thy hand and fillest every living creature with thy blessing.

We can scarcely imagine a man on a more dazzling and dangerous pinnacle of glory. But let us contemplate another scene on the next morning. A poor much with a purple stole around his neck is scated in a plain apartment. An old man bent down with years and cares comes tottering to his side and falling on his knees before him says. "Bless me, Father, for I have sinned. I have sinned through my fault, through my fault, through my fault, through my most grievous fault. He confesses his sins and asks for forgiveness and penance for them. Who is —The capacity for joy in the religious | this feeble penitent, suppliant old man as in the purely natural order is a | at the monk's feet? The same whom recognized element of our nature; and | you saw scattering the bonedictions amidst the glories of St. Peter's Church yesterday, the demi god of that wonderful scene; Oh, marvellous Church of God! Oh, wisdom of the blost High! Oh. exalter of the office! Oh, smasher of the man!

This occasion has also another sigmiscance. It is one of thanksgiving to the Most High for blessings bestowed on the Bishop and on his spouse, this diocese, on the anniversary of their

mystic marriage. We esten forget the duty of th JR for favors both porsonal meral. This, however, is not h sirit of the Church. In her be public prayers we cannot but observe how public prominent a place the expression of praise and thanksgiving occupies. In the "Gloria in Excelsis" how little appears of the mero prayer of petition. and how much of the sublime canticles of praise and thanksgiving. And so of the glorieus "Proface" of the Mass, the words and the very musical notes of which have been ringing through the Church for over 1,400 years. To help us to fully approciate this occasion let us consider some of the reasons why we should rejoice and give thanks to Almighty God for the favors bestowed on this hely Bishop and his diocese, and let us carry away from this impressive scene some lessons of practical wisdom for our own edification.

There are several persons here today who shared with me on this morning twenty five years ago the privilege of witnessing in this sanotuary the consceration scene of which this is the silver jubilco. Some twenty years before this event this diocese was founded, and had for its first Bishop a man to whose memory and merits I think the American Church has scarcely yet done adequate justice. He was certainly one of the greatest and most realous prelates that ruled the young Church of these States. Thoroughly imbued with the old ascetic spirit of a Christian Bishop, Bishop Timon possessed all the push and progressiveness of the young nation of which he was a representative. This is a rare combination, but it was found in its perfection in the venerable Bishop. He heard and acted out the great charge of the Apostle: "Take heed to yourself and to the whole flock over which the Holy Ghost has placed you, a Bishop to rule the Church of God, which He has purchased with His own blood.' He took heed to himself first of all, because he well know that on his personal sanotification the great results of his mission would be to a great extent dependent. In the spirit of recollection, prayer and zeal born of that inner life, the "Life hidden with Christ in God," of which the same Apostle speaks, he laid the foundation and directed the splendid superstructure of this diocese. He built and adorned this beautiful Cathedral, which is a symbol of the moral structure of the diocese he established and left to his successor. That successor, the present Jubilarian, was trained in the same school as himself, and had the proper aptitude for such training. He was a man after his own heart, the model of both being their spiritual Father, St. Vincent de Paul. This Saint. though generally known but as a great philanthropist, the founder of the Order of Sisters of Charity and many other associations of beneficence, was also the great reformer of the French Church, both in its episcopate and clergy. No man knew better than he the spirit and the qualities requisite for a Christian Bishop. He acted as a sentinel, and no priest could be presented for the French episcopate without his permission. His congregation of the Mission has given us in this country men like Bishops Rosati, Odin, Timon, and the present Bishop of Buffalo.

It is not necessary for me to mention in detail the great works of the Jubi-larian of to-day during the last quarter of a century. "His works praise him in the gates." Institutions of learning and charity, schools, colleges, saylums, the increasing Christianity of your churches, ali speakaloud. And amongst the institutions of beneficence there is one that only yesterday, though dumb, spoke out its praises—the institution for the deaf mutes.

In every department of charity he has shown his spirit of devotion to

charitable works. I need not enter into any statistics on this point, because these have been published or will be published in the public print, and you yourselv a linve been the witnesses of it. But there are the invisible works which statistics cannot show. the intellects enlightened, the hearts comforted, the prodigals converted, the seeds sown of future great works. and the deep impress for good left on clergy and people. These are works recorded only by angel hands in the archives of Heaven.

What shall I say of his fatherly love for his priests? Bound to them by tios stronger than those of human kindred, knowing the sacrifices they have made of human love and human ambition and all that the world holds dear, his paternal heart has always gone out to them, even as the heart of our divine Lord went out to the young man of the Gospal whom "when Ho saw, 'says the Evangelist, " He leved." Hence his priests are now so deenly devoted to him, and rejoice on this day of Jubilen and pray hat God may leave him to them for yet many years.

The little children—such as were represented in Music Hall yesterday afternoon-how his fatherly heart went out to them! The old Bishop has no children or grandchildren liko a man of the world, but he has a father's heart and the children of those to whom he has ministered f r years, the little children become as it were his grandchildren. He loved them as they gather around him. Those assembled together yesterday were of different nations, speaking their own peculiar language, yet united in one language, when by the Catholicity and unity of the Church each heart was stirred and the confusion of Babel seemed in a manner remedied in that Pentecost of children. Though they spoke in divers languages they were united as young Americans, they exemplified a political Catholicity with a unity in the same country, were proud of their country, and were made to feel one by their unity in the Church of God. After his priests he has loved most tenderly the lambs of his flock and shown that love by the best of all criterions, his zeal for youthful Christian education. I remember with gratitude that many years ago when he and I were priests together in St. Louis, I invited him to preach on occasion of the opening of a parochial school which I had erected, and he de livered one of the best and most telling addresses on Catholic education that I have over listened to. This zeal for the education of the young has characteriz d him during his entire episcopal career.

But how shall I describe the impresgion that he has made on you, his beloved people, "his joy and his crown?" You know and feel in your heart of hearts, how deep and saintary 18 this impression. It takes some time to know genuine, though at first undemonstrative, natures like that of your beloved Bishop. But once found out they grow into the daily life of the people, who express their feelings on great occasions like that of the present jubileo. Such a prelato must also impress most favourably the world outside the Catholic Church, and this is evident from the attendance in this

hedral to day.

You know him, you love him, and to-day you rejoice to express by your presence here your appreciation of his twenty five years of devoted interest in you and yours. And the outside world, the honest straightforward men who may misunderstand the Catholic Church, who may be prejudiced against the Catholic Church, but who, when they find a man of self-sacrifice, when they find a man who for twenty-five years has been always the sameministering to the poor, laboring without human reward and without human ambition except for God, and the sublime motive exalting his actions

the world honor such a man. They will know his influence upon society, first his influence on his own prople and then indirectly, because if there are a number of good people in any society they must necessarily influence the whole mass.

The names of Bishops Timen and llyan are inseparably connected with the city of Buffalo and Western New York. Non Catholics feel that their influence, though primarily religious and intended to affect but their own flecks, has not been without great indirect benefit to the whole community. They were broad enough to take in their charity every fellow creature. They were progressive, but with the conservative progress of the old Church a progress which never loses what it has once gained. The human epirit, bold, impetuous and imprudent, too frequently looks not so much at principles as at present results, but the Church, with the accumulated experience of ages, and with a maternal instinct for the preservation of her children, futuro as well as present, clings above all things to great directing principles of action. Hence her influence and the influence of her present Pontiff and representative ecclesiastics on the thinking men of our ago and country. The best thought and the best men of our age will be found in sympathy with Catholic teaching when fully understood, and with Catholic opiscopato and clergy. The prophecy shall be ful-filled, "the children of them that afflicted thee shall come bowing down to thee, and they that slandered thee shall worship the steps of thy feet and shall call thee the city of the Lord and the Zion of the holy one of

And now, Right Reverend Father in God, it remains for me to say but a parting word to you on this memorable, I may say historic, occasion. In the presence here to-day of the Most Eminent Cardinal of the American Church, whom I know to be your friend and admirer, in the presence of the august representative and Apostolio clegate of His Holiness, our most beloved Father Leo XIII., and of your admirable Metropolitan the Arch-bishop of New York, and of the prelates who have come in such numbers to manifest their love and admiration of your episcopal virtues, in presence of your beloved priests, religious Orders, people and children, I congratulate you from the depth of my heart on the record of a quarter of a century of work in God's holy service in the episcopate of this diocese. Twenty five years ago this morning it was my privilege to address you on occasion of your conscoration, and made certain promises as regards your future career, which I rejoice to say to-day have been more than fulfilled. And now, as the evening of both our life-days is upon us, and we cry out with the disciples at Emmaus to the great Bishop of our souls . Mane nobiscum, quoniam advesperaseit" Remain with us. Lord, for the day is nearly past and the night is at hand so your priests and people say to you, Mane nobis cum"-stay with us that our hearts may continue to burn within as as you speak by the way of life of the things of God. "Mane nobiscum," that we tingo to know our dear Lord in "the breaking of bread until all shall be accomplished in the kingdom of our Father and our God."

Rt. Itev. Mgr. Gleeson, the venerated Vicar General of the dioceso, followed with an address reviewing the self sacrificing and devoted labors of Bishop Ryan during the last quarter of a century, which had endeared him to the people of his diocese, and closed by presenting to bim a purse containing over \$10,000 in money with many good wishes.

The Rt. Rev. Bishop returned thanks in a speech marked by gratitude and that modesty which has during a quarter of a century- men of always been among his distinguishing

traits. He was overwhelmed with gratitude and quietly remarked that in his humble way he had merely striven to do his duty.

After the services in the church were concluded, the procession left in the same order in which it entered, and all repaired to the Cathedral residence. After a brief respite, the Bishop, his distinguished guests, and nearly all the elergymen who attended the Mass, passed under a canopy from his residence to St. Stephen's Hall, where the banquet of the clergy was hold. The hall had been turned into a veritable bower of beauty. The entire coiling was composed of alternate lengths of white and yellow, and the stage and side walls were literally covered with the American, Papal and Episcopal colors. An orchestra hidden in a bower of palms and ferns on the stage discoursed sweetest strains throughout the dinner. A long table across the front of the stage was occupied by the members of the Hierarchy, and five tables ran side by side down the length of the hall. There was no formal list of toasts, but between the courses calls were made on several of the gentlemen and an informal but delightful programme resulted. Fath er Cronin was selected as too-master and in a few appropriate v. ds of greeting and welcome called on Bishop Ryan, who made a brief response, welcoming his brethren of the Hierarchy. To this the Cardinal responded in a charming manner. The toastmaster next gave "Our Holy Father Leo XIII.," to which Archbishop Corrigan made feeling reply. At this point the Bishop again rose and spoke touchingly of the generosity of his priests as evidenced by their splendid offering of the day, and their hearty co-operation throughout his episcopal career. He warmly welcomed the priests from other dioceses and closed with a reference to the part the priests of the diocese or Buffalo took in the matter of the fund for procuring a residence for the Apostolic Delegate. This brought the Most Rev Delegate to his feet. He was greeted with an effusion from Prelates and priests which left no room for doubt as to the place he held in the hearts of everyone present. Mgr. Satolli in the course of his brief remarks paid a glowing tribute to the worth of the diocese of Buffalo and its splendid priesthood. "Our Country and Our Faith" was next given, and who could more eloquently reply to it than the Archbishop of St. Paul? It can be well imagined that he did full jui ce to the subject. The last toast was " Our Sister Church of Canada," to which the venerable Metropolitan of Toronto replied in fitting terms.

Invitations were issued for public reception in the Music Hall Wednesday evening, when crowds, both Catholic and Protestant, paid their addresses to the Right Rev. Bishop and his eminent guests.

The Apostolic Delegate took a position at Bishop Ryan's right, while Cardinal Gibbons sat at his left. Each was attired in the robe of his high rank. Mayor Bishop sat at the right of Cardinal Gibbons, while Archbishop Ireland occupied a position to the left of Mgr. Satolli. Other members of Bishop Ryan's party were Archbishops Walsh of Toronto, Cleary of Kingston, and Corrigan, of New York . Mgr. Farley, of New York , the Rev. F. R. Rooker, Vice-President of the American College, and Bishops O'Farrell, of Trenton, Foley, of De-troit, Ludden, of Syracuse, McGovern, of Harrisburg, O Hara, of Soran ton, Phelan, of Pittsburgh, McDonnell, of Brooklyn, Conroy, of Curium, and Mullen of Erre.

For Over Fifty Years

Mas. Wirelow's Scottline Strate has been used by mothers for their children while toething. It southes the child, softens the gums, allays all print cures wind collo, regulates the stomach and bowels, and is the best remedy for Charthen. Twenty-fire cents a bottle. Sold by all druggists throughout the world. He sure and sak for Mas, Wirelow's Scottline Strate.

Forming an Herbarium.

As is well known, an herbarium is a collection of pressed and dried plants, commonly of more interest to a person engaged in botanical pursuits than to others though it may easily be made so attractive as to give pleasure to every one. Having had a year's experience in the herbarium of a State university, I hope that a few popular suggestions in regard to the method of preparing and mounting such a collection may not come amiss.

The first thing, of course, and the pleasantest, since it involves an outing, is to procure the specimens, and herein will appear one of the many ad vantages of being a country boy or girl, for such have abundant material

close at hand.

To the enthusiastic collector no hill is too steep to climb, no wood too wild or path too tangled to explore, and consciously or unconsciously as he adds new plants to his herbarium he also adds images that, stored in memory, are drawn forth in after time when turning over his tressures of wood and field, so that in looking at them he sees not only a plant as others see it, but the whole setting of earth and air and aky. The deep, swift brook sings again for him, "the unregarding grasses away," the shadows cast by the trees and shrubbery, and pierced with light, move back and forth in leafy patterns, the clouds sail slowly overhead. There is a pleasure in these memories that money cannot purchase. In his excur sions the naturalist has learned to look and listen long and closely where nature's ways are wild, and has found one of the keenest and one of the most innocent enjoyments of life.

In the work of collecting, few implements are needed, and those may be readily procured. A tin box in which to place the specimens, a garden trowel, a knife, and a note book will complete the outfit. The note-book is for the reception of such items as may seem of interest or value, and which cannot be trusted to the memory. The details of soil, moistare, and associated species may be recorded, and such notes should be perfectly accurate. Science is always exact. Nothing must be left to conjecture, and no loose methods must creep in.—Harper's Young People.

Stocking an Ocean Steamer.

People who cross the Atlantic on one of the palatial steamships rarely appreciate the cost of running one of these boats. For instance, the steward, if stocking his ship, would store away 10,000 pounds of fresh beef, 5,000 pounds of lamb and mutton, 1,000 pounds of corned beef, 200 pounds of smoked hams, 1,500 dressed chicken or hens, 3,000 pounds of fish, and 600 pounds of bacon, besides big sacks of smoked tongues, dried beef, smoked fish, 30,000 pounds of tomatoes, pears, oranges, peaches, watermelons, &c. Then there are always stored away several tons of sardines, potted meats of various kinds, thousands of pounds of tea, coff-e, chocolate, 5,000 bottles of ale, 200 bottles of champagne, 1,000 bottles of claret and sour wines, 200 bottles of brandy and hiskey and 4 000 bottles of table water; they would use up, also, three carloads of potatoes and other vegetables, 1,000 dozen eggs, 20 barrels of augar, two tons of butter, half a ton of lard, and at least two hundred barrels of flour. It is estimated that in a busy season forty pounds of mest are consumed every minute from dock to dock. It costs \$25,000 to propel a steamship across the Atlantic.

Aunty (shocked)—Do you and your sister quarrel over your candy this way when at

Little Johnny-No'm. Manma always gives us so much we both has plenty." Neighbor—"Does your father rent that house you live in?" Boy—"No, indeed. It's his own house, every bit of it. It's been bought and paid for, insured and mortgaged and everything."

THE OBLATE FATHERS.

The Oblates of Mary Immaculate who, besides other spheres of labour, are working in the most remote portions of the Canadian Far West, are not only most zealous and devoted missionary priests, but are also perpetuating in the fullest manner the noble tradition of the early Jesuit missioners of India and China by their most important philological and ethnographical studies of the peoples whom they evangelise. What De Nobili, Beschi and Ricci did for the East, that the Oblate Fathers are doing for the Canadian Indians. The names of some of these hardworking missioners and pioneers of science are well deserving of record.

Some months ago we were favoured with a copy of an important work issued by the Smithsonian Institute of Washington and entitled Bibliography of the Athapascan Languages (Government Printing Press, 1892). The Athapascan family of Indians embraces the greater part of the western interior of British North America and most of the interior of Alaska; a number of tribes on the Pacific side of the United States, and the Navajo, Apache and Lipan of the south of the same. The Smithsonian publication contains an alphabetical list of all the writers upon those peoples, their languages and customs, of a most exhaustive description. It is pleasing to see the important, the almost preponderating, share taken by the Ohlate Fathers in this work.

One of the most important of these missionary authors is Pere Adrian Gabriel Morice, whose numerous contributions to the literature of the Dene languages occupy five closely printed columns of the bibliography. The note states that Father Morice was born at St. Mars-sur-Colmont in 1859, educated first by the Christian Brothers and then at Mayenne, entered the Oblates of Mary in 1879, and arrived in British Columbia in 1880. He first devoted himself to the Chilkot Indians, whose language he soon mas tered, and in 1885 he was sent to Stuart's Lake Mission, his present station, among the Carrier Indians. He is the inventor of the Dene alphabet (or syllabary). Religious books, grammars, diotionaries, periodicals, have flowed from his pen, and he has made himself the chief living authority on all that relates to the Carrier tribe.

Ten close columns are required to detail the innumerable publications of Pere Emile Petitot, a native of Burgundy, whose labours in Canada extended from 1862 to 1882, when he retired to France. He was the first missioner to visit the Great Bear Lake. He went twice on foot from Good Hope to Providence, and often made winter tours of 40 or 50 days in snow shoes. He was the first missioner to the Eskimos of the north-west. For his linguistic work among the Eskimo and Algonquin tribes, the bibliographies of these families already issued by the Smithsonian Institute must be consulted: the volume before us deals exclusively with his contributions to the literature of the Montagnais or Chippeway, Peau-de-Lievre, and kindred dialects. Father Petitot is now Cure of Mareuil, near Meaux, in his own native country, but still takes the deepest interest in his Canadian Indians.

Pere Valentin Vegreville, of St. Albert Mission. as written much in and concernin his same Montagnais language. A native of Mayenne, he has laboured incessantly from 1852 to the present day among the Chippe-wayans and Crees, on Lake Caribou, at Edmonton, among the Assinobo nes. in Saskatchewan, and numerous other parts of the Far West. Very pathetic is his own note:

It grieves me to say that for the present all my scientific and literary work is stopped, A task more serious and more important is imposed upon me. I am the only

pricet to minister at Fort Saskatchewar where I go every fortnight, a distance of 22 miles. On the intervening Sunday I am needed at Edmonton, where the pastor understands only English and French, and leaves to my care three-fourths of his congregation who speak Cree. I am the only missioner who speaks the language of the Assimboines, and I am obliged once or twice a year to spend some weeks amought them, some 40 miles from here. You will not be surprised, therefore, when I tell you that it is nearly two years since I have had any time to devote to my manuscripts (p. 105)

Space will not allow us to make more than a passing reference to the writings of Father Legoff, in Montagnais; and of Father Perrault, inventor of the Montagnais alphabet; but the three above quoted are by far the most important of these writers.

During the past few days we have also received a most interesting monograph, taken from the proceedings of the Royal Society of Canada, and entitled "Carrier Sociology and Mythology," by Father Morice above mentioned. This essay, illustrated by an excellent map, is a notable further contribution to our knowledge of the ethnology and history of these tribes, and does honour to its indefatigable author.

Such is a very hasty summary of a part at least of the splendid work being done by the O.M.I. Fathers in our great Canadian North West. It is a work of which their illustrious congregation, and indeed all Catholics, may justly be proud, and we ourselves feel happy to have this opportunity of paying our modest tribute to their self-sacrificing and never-wearying labours for God and for science.— Illustrated Catholie Missions.

We are happy to say that all three, FF Morice, Petitot and Vegreville, have contributed to our "Missionary Rosary,"—Eo.

Sound Sense from Walter Besant.

Walter Besant, the friend and admirer of women, refuses to league himself with the extremists on the question of woman's progress, and holds some conservative and practical views on the subject not exactly in accordance with the evoluted and advanced idea. "I have maintained, and shall continue to maintain," he says, "that for women to take men's work from them is the most disastrous thing that can possibly happen, especially in a small country; for it halves the wages and lowers the position of the workers, and it drives the men of the country or forces them to compete with women at lower pay. It deprives men of their wives and women of their husbands. I say that when a cry of rejucing is raised because another field of man's labor is invaded by women, we ought to sit down and weep for the lowering of labor's independence and the loss of men."

Apropos of the same subject, he said to the woman interviewer as to the noblest career for woman. "Marriage. That is in fact my deliberate opinion. More, I believe that if the question were put to any woman who has lived the matron's life, and has sons and daughters grown up, whether, in looking back, she would still deliberately choose to be the mother of those sons and daughters or would become a journalist, novelist, teacher, nurse, artist, typewriter, clerk, cashier, or any of the many occupations open to women, she would, without the least hesitation. matron's life as the noblest and highest lot open to women. To enrich the world with noble children, to give to the country more brave hands and honest hearts-what, in comparison with this, is the independence of the single women or her work-her average work? That all women cannot marry is perfectly true; that women are making it every day more difficult to marry by taking men's work is also true."

Wool: "After starving for twenty years, old Potts concived an idea which resulted in making his fortune." Van Pelt "What was it?" Wool "Changed the sign over his shop from 'Junk' to 'Antiques."

Miss Dann,

On Tresday evening the 7th instant, at Association Hall, Miss Manguerite Dunn afforded the ever-increasing number of admirers of her art an opportunity of enjoying it for an exclusive performance, save for the complementary effect of a pretty array of the seasonable chrysanthemum and the strains of Signor D'Alesandra's orchestra. After the impression of the individual performances had been effaced, the grand result of the evening might be summed up in that Miss Dunn's art and charming personality have become sensibly matured since her last annual recital, and she now stands securely in the front rank of Toronto's elecutionary artists. Her programme contained sight numbers, exhibiting an greeable diversity. In Beruria there was the deep and reverent affection of motherhood charmingly por-trayed. In the Arena, masculine and thoroughly human sensibilities are cou-trasted with the cruelty which prompted gladiatorial displays. Then followed Exqualito Check, which might be said to be an exquisite bit of noting, with an irretrievable bore in the capacity of a diner out as the subject. In Leab the Forsaken, Miss Dunn touched her mark—"nature." The forsaken lover Leab here curses the Christian who deserts her, and the pitiless and scornful Jewess was so veritably and thrillingly represented as to secure a hearty encore, which like others was responded to by bits of humor. In Song Without Music, Miss Dunn proved her mastery of negro dialoct and the German emigrant in another funny aketch. The well known Damon and Pythias was one of Miss Duun's best pieces and should not be omitted from fear of repetition. It was rivaled, however, by a violin phantasy which was truly and artistically done. It relates how a despised beggar violenist plays the story of his life and wins recognition when all too late, the life strings of musician and instrument snapping together. Miss Dunn is to be con-gratulated on her sympathetic treatment of this tale. Her rendition of the violin's song and the musician's woe was as relative and full of delicate emotion as words could well convey, and its effect was skin somewhat to that of the highest musical art. Miss Dunn was the recipient of a handsome bouquet as well as other manifestations of the pleasure her evening's entertainment bestowed.— Mack in Saturday Night.

Death of Mrs. Clark.

The death of Mrs. N. J. Clark of Toronto on Friday, the 17th instant, was a great shock to the many friends of herself and her because of its unexpectedness. Mrs. Clarke was taken ill on the preceding Sunday of inflammation of the lungs at her residence. inflammation of the lungs, at her residence, 25 Gifford street, and, in spite of the best medical attendance, succumbed five days later. The deceased lady, before her mar-riage to Mr. Clark, was Miss Emilie Teresa Ryan, daughter of Mr. William Ryan, for-melly of Benefit of She was in her 20th merly of Brantford. She was in her 30th year, and after a happy married life of three and a half years, left her husband, Mr. N. J. Clark of the Ontario Bureau of Statistics, with the care of two motherless little girls, Eileon and Mons, 2 years and 7 months, and 1 year and five months respec-tively. There are also left to mourn her loss two brothers, Charles M. and William H. Ryan, and two sisters, Misses Minnie and Lucy Ryan. The funeral took place from her residence on Monday morning to St. Paul's Church, where Rev. Father Hand celebrated a High Requiem Mass, after which the body was interred in St. Michael's Cometery beside that of the decocased's mother, who died a little over a year ago, and Mrs. Clarke's father, some three years deceased. Rev. Father Walsh of the decessed. Rev. Father Walsh of the Church of Our Lady of Lourdes officiated at the grave. The pall bearers were Messrs. Richard Dissette, Edward Butler, Wm. Ryan, J. J. Burns, Peter Lynar and John

Lecture and Musicale.

Father Ryan's lecture, Monday evening, under the auspices of the Catholic Young Ladica' Literary Association was an intel-lectual treat, and all present were delighted with the beautiful ideas of true womanhood, imparted by the Rev. lecturer. The musical part of the programme was most ably carried out The plane solo (Irish Diamonds) by Miss N. Sullivan was artistically executed—and "That Molody Divine" was well well aung by Miss Katie O'Donoghue who received an encore. Mr. Forbes very kindly gave an extra song in place of an absence. His "Queen of the Earth" was received with applause Miss M. Lawlor closed the programme by playing selections from "Martha."

League of the Cross.

The regular weekly meeting of the League of the Cross was held on Sunday afternoon, the President, Mr. Geo. Duffy, in the chair. There was fully one hundred members present, and a deep interest was taken in the afternoon's work. The Presidont and Mr. Murphy addressed the members. Mr. Murphy, in the course of his re-

marks, deplored had on certain , interesting storie the years gone by, temperance men of to a good deal more if the will.

quor habit red many o work in the that the id accomplish to work with

A select programme or readings and recitations was taken part in by Messrs. Wallbridge, O'Farrell, O'Brien and Moran.

The Thursday evening meetings of the League are a new feature that is much appreciated by the members. The meetings are held in the same place, and the doors are open for all who wish to while away a couple of pleasant hours.

Rosa d'Erina.

The concert given by Madame Rosa d'Eri-na under the auspices of Division No. 2, Ancient Order of Hibernians, put in proof that the Irish Prima Donna has lost little, if any, of her old-time vigor and charm. To any, of her old-time vigor and charm. To those who know her in the years gone by her re-appearance in Toronto was a welcome event, while those who had not yet had that pleasured nged to hear her in the music and inclodies with which she has charmed thousands. And none were disappointed; for the Madame rendered her numbers with a freshnoss and sweetness which called forth rounds of applause. Mr. Vontom was equally effective in his role, and whether in the humorous or the higher grade of classic music, he was perfectly at home. The Hibernians are to be thanked for affording the citizens of Toronto a rare musical treat, and Madame d'Erina must be complimented on the unexceptional manner in which she played her part.

The smallest "cat-boil" is large enough to show that the blood needs purifying-a warning which, if unheeded, may result, not in more boils, but in something very much worse. Avert the danger in time by the use of Ayer's Sareaparilla. Cured others, will cure you.



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Do you drink Simpson's teas? The teas you ought to drink.

Choice Indian Black Tea, 25c, regular 40c tea. A Fine Mixed Tea, 25c, regular 40c tea. Indian Ceylon Fekoo Tea, 35c, regular 50c tea. Rive Iodian Ceylon Blend, 50c, regular 75c tea. Darjooling Orange Fekoo and Formosa Oolong Darjooling Orange Pekoe as Tea, 65c, regular 81 tea.

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THE PARLIAMENT OF RELIGIONS

And the Problem of Paverty.

The announcement of grand musical vespers and a special sermon by Rev. Father Ryan, was enough to crowd St. Michael's Cathedral to the doors last evening. The sermon was for the poor of St. Michael's parish, under the care of the St. Vincent de Paul Society. A collection was taken up by the members of the society during the service and a very handsome amount was realized.

Subjoined is a brief summary of the very

Subjoined is a brief summary of the very able and interesting sermon:

The subject of the lecture, the preacher said, might perhaps need some explanation, for it might be very reasonably saked, What connection has the Parliament of Religions with the Problem of Poverty? And instead one might further inquire, What was the Parliament of Religions and what is the problem of poverty? what is the problem of poverty?
To take the last question first, said he,

"To take the last question first, said he, "the problem of poverty is not now to provent poverty altogether and do away with the poor. This were chimerical and impossible. Poverty and the poor will exist as long as we are unequal, imperfect, and improvident, and that will be as long as this world lasts. But the problem of poverty is, how best to relieve the poor. One of the most important questions with which the Parliament of Religions had to deal. Most people know that the Parliament of Religions was an assembly of the chosen representatives of the religions of the world, who met in Chicago during the World's Fair, to state briefly and explain clearly their remet in Chicago during the World's Fair, to state briefly and explain clearly their respective systems of religious belief. This representative religious gathering was the most remarkable thing at the World's Fair, indeed, it was a unique event in the world's history. In the White City was seen an exhibition of man a work; in the Parliament of Religious an exhibition of man. Of man at his bost too, and of those who must be of Religious an exhibition of man. Of man at his boat too, and of those who must be presumed to be among the beat of men. It is a question whether any practical good to the cause of revealed religion came from this convention. Time will tell, but it is certain that much social good was effected by the Parliament of Religious. It was made abundantly clear, for instance, that henceforth in all religious gatherings, in all meetings of men or women about pretend to have ings of men or women who pretend to have any religion or morals at all, not only all false accusation, abuse, and vituperation should be rigidly eradicated; but all dishonest, unworthy controversial methods, that can lead only to religious ranoor, and sectarian and civil strife. The representatives of the most divine religious systems met in Chicago, and while cach stated freely and fully his own peculiar bolief, no one and fully his own peculiar belief, no one said a word that could reasonably offend the religious feelings of another. A lesson that should be remembered in this Canada of cars, and even in Toronto the Good.

Another great social truth was solemnly asserted at this convention and that is the universal brotherhood of men. It was the public unanimous assertion of this great truth that connects the Parliament of Religion with the Problem of Poverty, and so powerfully helps to solve that problem. For that must ever be the fundamental principle that moderates every system that would concern itself with the relief of the

poor.

If all men are brothers, each has a right and a duty towards the other, a right and a duty which society must sanction, and difference of condition, or inequality of fortune consolidate and confirm. But the Parliament of religion not only laid down clearly and emphatically the principle by which the problem of poverty is to be solved it considered the best means of applying the principle, the best systems of relieving the poor. Only one of these systems concern us here. Only one of these systems concern us here, and that is the system pursued by the St. Vincent de Paul Society. It is a significant fact that a subject which the Catholic Church holds so dear as charity was explained in the Parliament of Religious by a Catholic layman, and, though many distingnished prelates and priests were present and might have been selected, the Catholic layman was the choice of the Church.

A well-known Protestant layman has ap peared in the pulpit lately in Toronto. He spoks on the "Civic Church" and the social question, and is thought he was bound to begin by abusing all other churches and all other social systems but his. Mr. Stead is a brilliant writer and a ready talker; but if preaching and praying not save society, neither surely will writing and talking. The Catholic layman who treated the social question in the Parliament of Religions was a brilliant writer and an able speaker too, but he was more, he was a practical worker in the cause of the poor. He was a member of the St. Vincent de Paul Society. He did not consider it necessary to condemn what other churches were or were not doing for the relief of the poor, and he rightly and generously praised the Catholic Church and her ministers for what they had done in the cause of humanity and Christian charity. He proved from un-deniable data and statistics that more had been done at the center of Catholicity, in the Rome of the Popes, for the "clief of human suffering and need in all its forms,

than in any other city of the world, and he showed that from the first Pope of Rome. St. Peter, to the present Pontiff, Leo XIII., the Catholic Church had been and is emphatically the church of the poor. But, though the Catholic Church and her ministers, popular blabons, priests and or injunters. though the cathons couldness and religious ters, popes, bishops, pricate and religious mea and women have done and are doing noble work in the cause of charity, the Catholic layman has his work, too. The Society of St. Vincent de Paul is essentially a society of Catholic laymen. It was not even founded by the saintly priest whose name it bears. He, indeed, was a here of humanity, a champion of charity, and he has been declared by Leo XIII. the patron saint of charitable societies.

But the society that bears his name was founded in Paris by a brave young keight of thenineteenth century, Frederick Ozanam. He too was a profound and polished scholar, a brilliant writer and an eloquent speaker : but he saw and he said that mere writing and speaking world never solve the problem of poverty. He caught his idea from the Catholic Church and from St Vincent de Paul, the Patron of the Poor. He took the Divine Master as his model, and he said the Divine absater as his model, and he said the true apostle of social reform should begin "to do and to teach." Gathering around him a few zailous, devoted, earnest young men like himself he laid down his programme. It was, personal, sympathetic contact with the poor. "Let us not be content to dole out alms," he said; "that is a rever chase and number charity countil we very cheap and unwise charity, even if we had wealth, and as it is, we have none. Let us go and make friends among the poor, give to each family what personal help we can. In all cases let us help them to help can. Id all cases let us help them to help themselves, and consider it our pecuniary duty, whether we take them tickets or not, to render some personal service." This is the first principle of the Society of St. Vincent de Paul—personal service, devoted, persevering, self-sacrifice—and it is this principle in action that will solve the social problem. Ozanam died in 1853, but his noble work lived on, blessed by God and man.

Lacordaire said Ozanam was "an ancestor, the father of an uncounted following." His worthy descendants number today over 100,000, continuing the work of their founder in every country in the world. Besides food and clothing and shelter, they distributed to the poor last year over a million dollars, contributed for the most part by the members themselves. But this money and material aid is only the least part of the good work done. The number of hearts and homes made happy, of parents reclaimed, of children cared for, of maids instructed in the saving truths of religion. Lacordaire said Ozanam was "an aninstructed in the saving truths of religion, of suffering souls comforted in serrow and tended in sickness and death, is known only to Him who seeks in socret.

These social apostles of the poor believe in the brotherhood of man, and attend to the temporal needs and bodily wants of their suffering brothers, but they believe too in the Brotherhood of God They believe that the Eternal Son of God became mearnate, took to Himself our human nature, and became the "First born among many brethren." They take Him as their model of self sacrifice and personal service, and as their motive too, for they see Him in the person of the poor. And as these soldiers of St. Vincent continue their work they are sustained by faith in the Fatherhold of God. Theirs is not mere formal or official service, as the charity of the State must necessarily as the charity of the State must necessarily be. They work not for pay, nor for the praise of men. They are sustained by the blessedness of giving love and by the hope of the eternal reward hereafter. Animated by the same principles, inspired by the same divine motives, but all, by generous contributions, join in their glorious work that they may share in this great reward.

St. Paul's Church.

On last Sunday immense throngs crowded the spacious Church of St. Paul. Standing room could scarcely be obtained at the 11 o'clock Mass and at Vespers. St. Paul's choir and the members of the Tavary Opera Company rendered Gounod's "Messe Solemelle." The music was excellent. Seldom nelle." The music was excellent, Soldom has the east end had such an opportunity to appreciate the grandeur of church music. Father Reddin delivered a sermen on the ceremonies of the "Canon of the Mass."

In the evening the Church was crowded to the doors. The choir seemed to surpass itself on this occasion. Father Hand gave an instructive sermon on the necessity of Faith.

Next Sunday, 26th, special musical Vespers will be given. The painting of the Sanctuary will be complete, and a lecture on the fine arts will be given. His Grace the Archbishop will be present on the occasion.

There is danger in neglecting a cold. Many who have died of cansumption dated their troubles from exposure, followed by a cold, which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickle's Anti-Consumptive Syrup, before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds, and all affections of the threat and

O'llart's Irish Pedigrees.

To the Editor of the Catholic Register.

To the Editor of the Catholic Register.

DRAR SIR—With your usual courtesy to me will you kindly allow me to requaint those of my subscribers who are readers of your widely circulated journal, that I am far advanced in the compilation, in one volume, of a cheap or People's Edition of my "Irish Pedigrees" (the fifth edition of which, in two large volumes, was lately published by James Duffy and Co. Dublin, and Benziger Brothers, New York), to be published early in the coming new year. Even is its condensed form the People's Edition will contain the source and derivation of each Irish aurname in the work. The stock from which each Irish family has branched the armorial bearings of each Irish family, the morial boarings of each Irish family, the various anglicised forms of the Irish survarious anglicised forms of the Irish aurnames-many of which, under their present garbs, have long been considered of foreign origin, and the names in Irish of many of the Christian names of our Irish ancestors. In addition, the People's Edition will contain a chapter on the 'English Invasion of Ireland," another on the 'Cromwe lian Devastation of Ireland," another giving "The territories of the ancient Irish Families," and another in reply to Mr. Hine's alleged "Baraclitish connection with Irealleged "Israelitish connection with Ire-

When the coming edition is out of my hands I intend, God willing, to compile a chean neonle's edition of my "Irish Landed " hands I intend, God willing, to compile a cheap people's edition of my "Irish Landod Gentry when Cromwell came to Iruland," and, afterwards, another people's edition of the pedigrees of the Anglo Norman, Anglo-Irish, Scoto-Irish, and the other foreign families now forming a portion of the Irish people, contained in vol ii of the fifth (or latest) edition of my "Irish Pedigrees," so as in price to bring these works also, when published, within the reach of the people. Thanking you in anticination for the inser-Thanking you in anticipation for the insertion of this letter, I am, dear air, very sincerely yours, John O'Hart. sincerely yours, John O'HAR Dollymount, Dablin, 30th Oct., 1893.

Archbishop Walsh at Ottawa.

The new St Joseph's Church at Ottawa was dedicated on Sunday last. The ceremony of blessing the church was performed by Archielop Duhamel, assisted by Rev. Fathers McGuckia and Pallier. At its conclusion Pontificial High Mass was colebrated by Archbishop Cleary of Kingston. His assistants were Rov. Fathors McGuckin, Patton and McGucky. Archbishop Walsh of Toronto preached the sermon. The sacred edifice was crowded to the doors. The new church, which it is estimated will cost seventy thousand dollars when completed is an immense stone structure, designed from the Roman style of architecture. The front is surmounted by a lofty octagonal tower, covered by a cross, which can be seen from almost all over the city. The main entrances are ornamented with carved blacks of atoms in the root intrinsic designs. blocks of stone in the most intricate designs. St. Joseph's stands on the corner of Wilbrod and Cumberland streets, surrounded by several other Roman Catholic institutions, and on the site of the old church in which the French and English speaking parishioners worshipped for over thirty-five years; but now the parish has been divided into two acctions, each having a new church.—Globe.

Catholic Order of Foresters.

The regular semi monthly meeting of Sared Heart Court 201 of the above order was held in their rooms, Temperance Hall, on Thursday evening last, the C. R. L. V. Bachand, presiding. There was an extra large attendance of members present and a large attendance of members present and a number of St. Joseph's Court were present as visitors. There was a large amount of routine work done. Treasurer Dusseau re ported that the court had made a handsome sum out of their late excursion. The chief ranger addressed the members to the order, pointing out that great care should be taken in the selection of candidates, the court up to the present time had been fortunate with its new members and he hoped it would long continue ac.

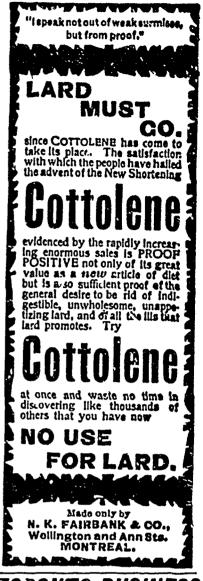
continue so.

The court will have musical vespers at an carly date, to be held at the Sacred Heart church. The Rev. Father Lamarche the chaplain of the court promised that there would be something extra on that occasion (and something extra at Sacrod Heart means cat deal).

After the regular business was over the members spent a very pleasant hour, songs being sung by Bres. Fletcher, Mallow and Bissonetto, Bro T. J. Lee presided at the piano. The best of feeling prevails in this court which steadily increases in numbers.

HE HAS TRIED IT .- Mr. John Anderson, Kinloss, writes: "I venture to say few, if any, have received greater benefit from the use of Dr. Thomas' Echecutic Oil, then I have. I have used it regularly for over ten years, and have recommended it to all suf-forers I know of, and they also found it of great virtue in cases of severe bronchitis and incipient consumption."

Mr. Mark Cooney, of Killoggan, County Wexford, has been appointed to the Com-mission of the Peace.



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Provident.

RBY. FATHER REDDIN'S ADDRESS.

As promised in last week's REGISTER, we give as follows the address delivered before the St. Paul's Catholic Young Men's Literary Association by its President, Rov. Father Reddin .

To-night, gentlemen, we are assembled for the purpose of installing the newly-elected oflicers. To night the officers of the past year give up their places and the officers of the present year assume their duties. The weighty responsibilities of President of the Society have fallen upon my shoulders. I know well how incapable I am of discharging them. But the thought that my efforts will be ably seconded by the worthy Vice-President and the other officers gives me courage. It is a hallowed custom of this Society that the President, when he assumes office, say something. Bear with me then, gentlemen, and I shall try to lay before you some ideas that seem to me worthy of your consideration.

During my connection with this Society I have longed to see it prosper. I have longed to see it cast a powerful and benign influence, not only over its own members, but over the city at large. Since I have belonged to the Society two Presidents have sat in the chair. They had hard work to do. The way was to be cleared, the paths marked out, the we k of the Society defined. All this work was beset with difficulties. Amidst these difficulties the officers of the Society worked nobly and well; and, let us add, they have succeeded. They were the pioneers of this Society. Let us, who are taking office to-night, remember we have much to be thankful for. Let us try to acquit ourselves of our duties in a manner worthy of our dauntless predecessors, worthy of the

pioneers of our Society.

One of the great objects of a Society such as ours is to make men good members of Society; to educate men, to impart to the mind accuracy of thought, to remove the original dimness of the mind's eye, to strengthen and perfect its vision, to enable it to look out into the world right forward, steadily and truly, to give the mind clearness, accuracy, pre-cision, to enable it to use words aright, to understand who' it says, to conceive justly what it thinks about, to compare, to analyse, to reason correctlyin a word, discipline in accuracy of mind. Listen to the words of Cardinal Newman: "When, for instance, as he speaks at public meetings declaiming about freedom of conscience, liberty, the labor problem, private property, or any other popular subject of the day, we are far from denying 'hat some of them know what they are talking about; but it would be satisfactory, in a particular case, to be sure of the fact." This, I conceive should be one great aim of the Society: to impart to its members accuracy of thought, clearness of idea—to make them understand what they are say-

But what special object should we have before us in this city — the Queen City of Ontario? We have around us so many who are not one with us in religion. We have around us such institutions of learning. We see around us such intellectual activity, culture and refinement. displaying such zeal in furthering their special object. We have here the great University of Toronto, that yearly sends out hundreds of men into the different walks of life. We have many at the Colleges. What then are we, the Catholic men, to do amidst so much intellectual activity? Are we to be laggards in the race? Are we to sit quietly down and let them forge ahead? Are we to yield to them the palm of learning? No, gentlemen; we must be up and doing. We must be able to meet them. We must take no second place, we must be in the advance guard of learning. The Catho lie men have a mission to fulfil in this

great city. We hear on all sides that Catholics are not good citizens of the State. We must show that this idea is false. We must show this by our lives. We must be good Catholics, and we must be good citizens of Canada, our fair Dominion. We must be loyal citizens, and uphold the flag and institutions of our country. We must teach them by our lives that a good Catholic must be a good citizen of the State, that a good Catholic must be the most loyal citizen. Show them that a good Catholic lives out in practice the divine precept "Render to Casar the things that are Casar's and to God the things that are God's." We must be able to point to facts in our own country's history-facts that tell that Catholics have proved them-selves good citizens. Whose were the athletic arm that bore arms in the war of 1812? Whose were the heroic efforts to convert the Indian in Canada? Who were the Colonizers of Canada?

Moreover, gentleman, we see around us so much intellectual activity. Many false ideas are affect, but doubt it not there is progress in this city. We hear it said the Catholic Church is a fee to progress. The Catholic Church a foe to progress the Catholic Church opposed to enlightenment! the Catholic Church an enemy of science! Doubt it not, gentlemen; the Church has nothing to fear from enlightenment, but has everything to gain. She is a lover of science, the mother of letters. Here, then, gon-tlemen, is our mission. Show this great city that the Church has never been and is not a fee to progress. Tell them that the present Pope has thrown open the doors of the Vatican library to all seekers of knowledge. Tell thom that she has established a university in the capital of the United States. Point to St. Michael's College on Clover Hill, and ask if this proves that the Church is opposed to learning Go to Blautyre and see the new industrial school. Become as learned men as our neighbours. Be able to meet them on their own ground. Challenge them with their own weapons, and since the truth is with us the victory will surely fall on us. Study thoroughly the living, burning questions of the day. Go into the workshops and what do you hear? The rights of workmen, the effects of machinery upon wages. Go along the street and mark what is written on the brow of the poor laboring man. You see written there a dissatisfaction and discontent with the present relations between labor and capital. What are the snatches of conversation you may hear in passing along the streets? The monetary question, by metalism, mono-metalism. Read the paper, that great engine f utting forth current thought. You so the educational problem, the Church behind the age, the Cuurch opposed to knowledge, occupy much space in the papers and reviews. These are some of the questions uppermost in the minds of men to day. Catholics should acquire true ideas of these mighty problems. They should have true, clear and welldefined ideas on these questions. Be ready to state our ideas with clearness and precision. When we can do this, gentlemen, we can command the attention and respect of our fellowcitizens. This is our mission. Be true Carbolics, good citizens and educated men. The object of our Society should be to fit men to fulfil this mission, a mission noble, high and meritorious; a work that every Catholic man can share in; a work that makes every man an apost'e of truth in tois great city of culture and refinement, a work that shall cast glory and lustre on the Church in Toronto.

Can Catholic young men not do this work? Try it. gentlemen, and you shall not fail. Know not how to spell the word fail See what the Catholic young men of the States are

doing. See the work of their literary Societies. Are we unable to do a like work? Are the men of Ton ato, the city of learning, inferior to our neighbors? No, gentlemen; we can do this noble work. I do not believe the days of chivalry died with the ages of the Crusades. Let us resurrect the spirit of chivalry among our young men. The spirit of manliness is not dead, but sleeping; and the spark of chivalry in the hearts of young Canadian Catholics might be fanned into a flame that would develop knights as true as ever gave up their lives in the cause of righteousness or for the possession of the Holy Sepulcure. True, we shall not carry swords of steel, but we shall bear the swor; of intellecta sword that holds every sway in the nineteenth century. Let us be knights true and bold, and fight the good fight in this city. We are met with the cry : "No Popery." Let our cry be the same, but spell it: Know Popery.

With the Trapplets.

A postulant fotched me and led me through a labyrinth of passages to the church. Although the building was almost in darkness, I could see that it was marked by a cold elegance belitting its special purpose. The nave was divided near the middle by a Gothic screen of wood artistically carved, although the ornamental motive had been kept in subjection. The half that adjoined the sanctuary was somewhat higher than the other, and here the Trappist fathers had their stalls-the brothers' stalls were in the lower part. I was led to a place below the

screen. The office had already commenced. The monotonous plain chant by deep-toned voices had reached me in the corridors. Perhaps it was half an hour later when the chanting ceased. The lamps were darkened in the stalis above the screen-in the lower part there was but one very small light suspended from the vault-then the monks knelt each upon the narrow piece of wood affixed to their stalls for this purpose, and for half an hour with heads bent down they prayed in silenco, while the thunder grouned outside and the lightning flashed through clere story windows.

To the Trappists, who day after day, year after year, at the same hour had been going through the same part of their unchanging discipline, heedless whether the stars shone overhead or the lightning glittered, there was nothing in all this to draw their minds from the circle of devotional routine; I alone felt as if I was going down into my grave. The gray light that was now making the ribs of the vaulting dimly visible was like the dawn of eternity breaking through the brief night called death, which is not perhaps so dark as it seems.

At 3 o'clock the chill and awful silence was broken by the white-robed prior, who rose from his low posture like a dead man in his shroud, and tegan to chant in another tone and measure from what had gone before, and which had in it the sadness of the wind that I heard moaning in the pine tops on the moor before the storm broke. The voice was strong and clear, but so solemn that it was almost unearthly, and it seemed in some strange to mingle with the purity cold dawn that comes when all the passions of the world are still, but which makes the leaves tremble at the crime and trouble of another day .-Temple Bar.

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regularly for four years, and consider it the very best thing to drink while in training. It is an excellent regulator, having completely cured me of constipation and kidney trouble.

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St. Anthony of Padus.

Br Elevin B. Russell.

The author of this peem was for many years a clergyman of the l'oriestant Church, but is m'w a reember of the l'atholio Church.]

Hall | gentle saint, whose blessed face filines on us from the holy height ! Younheale to us the loving grace With thee to serve our God aright!

Thine arms the biesed Saviour held, An infant pure, in sweetest guise i To thee He gave His dear embrace, And turned on thee Ills holy eyes!

Twee when against thy name they spake, He came to thee and proved thee true; Oh giorious power, whose priceless love Thy honor and thy fame review

On Jesus' cheek thy face is laid, On Jesus' breast thine arms repose There, we no more may be alrald, But seek protection from our foca.

The Sacred Heart that beats for al'. For thee beat off, thou blessed saint ! And with its merits, thine we plead,
Thou who does hear the soul's complaint :

Thou givest bely in time of need, The sad in spirit thou can'st bless. Thou bring'st bright hours in woful times, And remedy for each distress.

With Mary's prayers, we sak for thine, At Josus' feet to lay them down; He hears thee, for He loves thee well, Thou who hast worn the sain 's bright crown.

Catholic Young Ladies' Lit. Association.

As inquiries are often made by outsiders as to the working of the Catholic Young Ladies' Literary Association, it is thought that the present time may not be inopportune to give a resume of the work of the Society from the time of its inception to the present.

The Association held its first meeting at St. Patrick's Hall, McCaul street, on Nov. 6th, 1890, under the direction of its founder and first Director, Rev. Father Henning, the then Roctor of the Redemptorist Fathers at St. Patrick's. At its second meeting on Nov. 11th. twenty-five members were present, and a staff of officers, consisting of President, 1st Vice-Pres., 2nd Vice Pres., Financial Secretary, and Librarian, were elected. When we add to this that the literary and scientific Rev. Father Henning was appointed Director, and Miss M. A. O'Reilly and Dr. Alico McLaughlin filled respectively the office of Pres. and 1st. Vice-Pres., it is at once apparent under what favorable guidance the Society was inaugurated.

A Constitution was shortly afterwards drawn up by the Rev. Director, in which the ends and sime of the Society are described as the "Religious, mental and physical development of the Catholic Young Ladies of Toronto." Further, that any respect-able Catholic girl having attained her seventeenth year, on payment of the initiation fee of one dollar, and having been proposed and seconded by two members of the Association, may be accepted as member. It will be seen by this that no line is drawn as to any particular literary standard, is being taken for grented that those desirous of entering the Association will have sufficient literary taste to appreciate and take an interest in the work done.

The work of the Society is, in accordance with its constitution, varied; Religion, Art, Science, Poetry, Prose. Music. Elecution and Physic Culture being at different periods studied or touched upon. Lectures and papers have from time to time been delivered or read upon the following subjects: Logic, Photography, the Art of Printing, Art, Sculpture, Catholic Culture and Catholic Education, Shakespeare, Mrs. Browning, Longfellow, Lady Fullerton, Father Ryan, Adelcide Proctor and Literature—in short, on many modern writers and subjects, and even the classical days of Greece have not been forgotten. Classes have been conducted under the ablest teachers procurable in the city, in the subjects of Reading, Elecution, Calesthenics, Delsarti and French. Debates and Essay other.

contests have diversified the usual order of study on recreation.

Many public entertainments have been given and always generously patronized by the Catholics of Toronto. Among the many who have on different occasions shown their good will and interest in the Society by delivering lectures or addresses are the following: Rev. Fathers Henning, Molnemoy, Krino, McCarthy, Ryan, McBrady, Very Rev. Vicar General McCann, Very Rev. Dean Harris, Hon. Daniel Dougherty, Thos. O'Hagan, M. A., Ph.D. Miss Gertrude Lawlor, M.A., Miss Caroline Hart and Miss M. F.

In November of last year the Society showed itself in touch with the times by holding an " Evening With Columbus," when the countries instrumental in the discovery of America were sulegised and represented by words, music and tableau. On the same occasion an elequent lecture on "The part taken by the Catholic Church in the discovery of America" was given by the graceful and finished speaker, Vicar General McCann.

The spring of this year saw a repre-sentative literary and artistic audience at the Academy of Music- amongst whom were his Grace the Archbishop of Toronto and the representatives of Royalty in this city—to welcome and listen to one of Canada's foremost poets, Thos. O'Hagan, M.A., Ph. D., of whom Catholics may feel justly proud, and who on this occasion charmed and instructed his listeners in his lecture on the "Genius and Character of Henry Wadsworth Long-

follow." The greatest work of the Association, however, was achieved on a February evening of 1892 when the most intellectual men and women of Toronto filled the Favilion to honor the person and receive the words that fell from the lips of the "Silver Tengued Orator," the Hon. Daniel Dougherty, On that occasion were seen on the platform with the renowned speaker his Grace the Archbishop of Toronto, the Hon. Mr. Ross, Minister of Education, clergymen of many denominations and other prominent gentlemen from within and outside the city. When we add to this that the expenses of the undertaking, which amounted to something in the neighborhood of six hundred dollars, and a surplus bosides, were cleared, the financial success of the enterprise is assured.

Had the U.Y.L.L. A. done nothing more since its foundation than the work of bringing to Toronto the worldrenowned orator of the "Silver-Tongue" it would not have lived in vain; on the contrary, its mission would have been great.

In conclusion, the Society cannot be gratified with the knowledge that the fame of its success has gone abroad, that "the sound has gone forth," nor "to the uttermost ends of the earth," it is true, but throughout Canada and many places remote from it. as was instanced a week or two ago when a copy of its constitution was requested by a society in one of the lar Western States. M. L. H.

A Sure Cure for Languid Stomachs. Almoxia Wine is especially recommended for constitutional debility, and particularly where the blood grows poor and thin, and for persons suffering from languid atomach, and where their sleep is sgitated and uneasy; also for mental exhaustion and bodily weakposs. Gianelli & Co., 16 King street west, Toronto, sole agents for Canada. Sold by all druggists.

Wife (drearily): Ah me ! The days of

chivalry are past."
Husband—" What's the matter now?"
"Sir Walter Raleigh laid his closk on the ground for Queen Elzabath to walk over, but you get mad simply because poor, dear mother sat down on your hat,"

Many people suffer for years from troublesome and repulsive sores, boils, and orup-tions, without ever testing the marvulous curative properties of Ayer's Sarasparilla.
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Beaura you get Ayer's Sarasparilla and no An Optical Phenomenon.

A correspondent of Nature in Christiana gives an account of a very curious phenomenon witnessed from the top of Gausta Mountain (height 6 000 Nor-wegian foot) in Telmarken, south of Norway. "Wo were a party," he says, "of two ladies and three gentlemen on the summit of this mountain on August 4. On the morning of that day the sky was passably clear; at noon there was a thick fog. Between 6 and 7 o'clock in the afternoon (the wind being south to west) the fog suddenly cleared in places so that we could see the surrouncing country in sunshine through the rifts. We mounted to the flagateff in order to obtain a better view of the oconory, and there we at once observed in the fog, in an easterly direction, a double rainbow, forming a complete circle and accuring to be twenty or thirty feet distant from us. In the middle of this we all appeared as black, erect and nearly life-size silhouettes.

"The outlines of the silhouettes were so sharp that we could easily recognize the figures of each other, and overy movement was reproduced. The head of each individual appeared to occupy the centre of the circle, and each of us seemed to be standing on the inner periphery of the rainbow. We catimated the inner radius of the circle to be six feet. This phenomenon lasted several minutes, disappearing with the fog bank, to be reproduced in new fog three or four times, but each time more indistinctly. The sunshine during the phenomenon seemed to us

to be unusually bright.

"Mr. Kteiland Torkildsen, president of the Telemarken Tourist Olub, writes to me that the builder of the but on the top of Gausta has twice seen spectacles of this kind, but in each case it was only the outline of the mountain that was reflected on the fog. He bad never seen his own image, and he does not mention circular or other rainbows"

home Plate Truths.

To those connected with the Catholic press and to God only can be known the sacrifices made for it. Practically there is no commensurate return made by the beneficiaries from so much labor and unappreciated toil. The dollar or two a year, even if paid—which many are unjust enough to fail in doing -is but a fooble and altogether inadequate compensation for all the benefit a Catholio paper brings. Yet an easy, generous and effective means of compensation is within reach of all.

Recommend the paper to your friends. Mention to the merchant with whom you deal that you saw his advertisement in the Catholic paper, as a reason why you deal with him. Loan it to some one who does not take it. Don't be always consorious concerning its size, make up, the matter selected, the subjects omitted; it is impossible to suit everybody in these things.

But above all, remember the paper has to be paid for; the printers must got their wages; the writers are entitled to remuneration for their work, which is far harder than that of your lawyer, physician or any other professional. These are paid—alas! how often these connected with Catholic papers are refused their just, though hard-earned pittauco. The collectors who makes his living for himself and family by the commission on collections is ruthlessly told to call again-to earn many times the quarter or half dollar he is already justly entitled to by calling

He gives double who gives promptly, and is blessed by the receiver, whom he thas blesses; therefore let our courteous collector have his labore lessened by heing thus blessed and blessing .-Western Crusader.

The Rt. Rev. Monsignor O'Riordon, P. P., V. G., has been for some time past lying danperously ill at the perochial residence, St. Patrick's, Cork. On Occober 27th his death was hourly expected.

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HOME RULE!

The undersigned has the honor to announce that he has now in press, and will shortly have published, a verbatim report of the speeches deliv-ored on the occasion of the first and second readings of the Home Rule measure now before the

ENGLISH HOUSE OF COMMONS.

The collection embraces the speeches of Gladstone, Clark, Sexton, Saunderson, Balfour, Bryce, Collings, Redmond, Russell, Labouchere, Chamberlain, Blake, Hicks-Beach, McCarthy, Davitt Morley, &a., &a., furnished by a first-class stenographer employed on the spot; and as they are the reproduction in book form of controversies that are destined to become of historic interest, the undersigned relies on his friends and on the reading public for their patronage. A further announce-

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THURSDAY, NOVEMBER 23, 1893.

Calendar for the Week.

Nov. 23 8, Clement, Pope and Martyr. 24—8. John of the Cross, Confessor.
25—8. Catharine, Virgin and Martyr.
26—I wenty-seventh Sunday after Pentecost. S. Sylvester, Abbot.
27—8. Elizabeth of Hungary, Widow.
28—S. Gregory III., Pope and Confessor. 29-8. Gelasius I., Pope and Confessor,

Who Are the Favored Ones?

To every thoughtful man the signs of the times are anything but encouraging. Turn which way we will, the spirit of unrest is abroad, and what is worse a cry of man against man, and neighbor against neighbor, is raised with a determination which augurs bitter trial to onr people and evil to the whole country. In political, commercial and social life forces are at work which will not fail to be boomerange, and recoil on the heads of those who first use them. To what is this Province coming that the Government is on its trial for the patronage given to Catholics? Let any fair critic examine the records for years, and see if Catholics received their share. Take the figures given by the Globe:

Executive Council and Attor-		
ney General's Department	11	2
Administration of justice	53	7
Education	34	16
Crown Lands (inside service).	28	8
Crown Lands (outside service)	29	5
Crown Lands (occazional)	17	4
Public Works	20	8
Tressury	28	6
Secretary's Department		6
Agriculture		8
Agricu tural College	31	6
Public institutions	206	39
Assembly		8
Sheriffs		3
Clerks of Peace and County		••
Attorneys	43	4
Local Masters in Chancery.		i
Clerks of Court		3
Registrars (Surrogate Court),		3
Registrars of Deeds	54	9
Salaried Stipendiary and Po-	••	•
lice Magistrates	20	7
License Inspectors		16
Asserting to the setumon		

According to the returns obtained in June, 1899, (the last returns obtained), the Division Court Clerks appointed by the Government were 166; of these 154 were Protestants and 12 were Catholics. Division Court Clerks appointed by Judges under the old law were 151; of these 144 were Protestants and 7 Catholics. The proportion remains about the same.

Of bailiffs, 191 were appointed by the Government, viz.:—164 Protestants and 27 Catholics, and 140 were appointed by Judges under the old law, viz.: 126 Protestants and 14 Catholics. The proportion niso remains about the same.

Better would it be for the Protestant Persecuting Association to turn round and tell the Government they are not doing enough for Catholics. It would be more truthful and they would have more chance of success. Do they think that we are going to be satisfied with less patronage or with none at all just as they choose? It may be that they are going to bring it oaths such as that of the Protestant Persecuting Association will not stop I and a crying shame upon our educa-

at much: for they are distorted by passion and not guided by principle. It looks as if they would force a battle upon a portion of the community that desires peace. It so, the responsibility be upon them. Let it come when and where it will, we do not court it. but we do not shirk it. Government after Government will have to go; we stand by our rights and the privileges which follow them. Party leaders even in this Province have learned the lesson, Noti me tangere, whon it was a question of Catholic rights and conscience. A Catholic party, if formed in Untario or in the Dominion. would be as powerful as the German Catholic party in the Reichstag, and that removed worse obstacles from the statutes of the Empire than we would have to contend with.

Anotherattack they make is against our hospitals—that we are the petred children of the Government. Let us examine the figures as given by Mr. Chamberlain, the Inspector of Prisons and Public Charities :

The total sum paid during the present year was \$164,633.78, namely, to hospitals and charities controlled by Protestants, \$161,753.63, and to those controlled by Catholics, \$62,782.13. The number of the former institutions in 1893 is 55, of the latter 34, made up as follows:

Protestant-Hospitals, 16 · refuges, 23; orphanages, 15; Magdalen asylums, 1;

total, 55. Catholic— Hospitals, 13; refuges, 9; or-phanages, 11; Magdalen a-ylums, 1; total,

Apportioning the money according to the day's work done over the entire system, the grant per day per inmate to heapitals and charities controlled by Protestants was 12.33 cents, while to the institutions controlled by Roman Catholics it was 7.63 cents.

It is a mistake, however, to class either one of these institutions as strictly Protestant or strictly Roman Catholic. All the institutions controlled by Protestants receive as inmates Catholics as freely upon their application as Protestants, and on the other hand, all institutions claried as Catholic receive Protestants as freely upon their application as Catholics.

As the attack is aimed against payments to Catholic hospitals particularly. I give you the proportion of Catholics to Protestants in each of these institutions under control of the former :

ROMAN CATROLIC ROSPITALS

ROMAN CATROLIC II	OSLITATO.	,
	Prot.	Cath.
St. Jeseph's Hospital,)	
Hamilton	64 to a	very 100
Hotel Dieu Haspital,	_	
Kingston		very 100
Roman Catholic Hospital,		
Ottawa	3 to 6	very 100 very 100
Lying in Hospital, Ottawa	45 10 6	very 100
St. Joseph's Hospital,	05 40 0	very 100
Guelph	. wwe	very 100
broko.	14 to e	very 100
General Hospital, Mattawa	15 to *	very 100
St. Joseph's Hospital,		.0.5 .00
Port Arthur	109 to e	very 100
St. Vincent de Paul Hoa-		
pital, Brockville	96 to 6	very 100
St. Joseph's Hospital	,	_
Peterboro'		very 100
Hotel Dien Hospital, Wind		
**************************************	68 to e	very 100
St. Joseph's Hospital.		

Chatham 147 to overy 100 It will be seen from this list that in every case a considerable percentage of the inmates was Protestant, while in some instances the Protestants outnumbered the Catholics. This is a very different story from that told the public by designing men. In the case of the Toronto General Hospital the Catholics were twenty to every one hundred of Protestants.

The very bitterness of gall must be in the veins of the man who would blame a Government for its charity to the sick, and wormwood in the fibres of his heart. If such rancor is to spread what a subject for serious reflection. Is this the result of all the public school education that we have had at such an expense and for so long a time? Have our schools taught no political or social virtues? Either to the test. Men bound by secret | these people are ignorant or not. If they are ignorant it is a standing blot

tional system. If they are not ignorent, the teaching has been wefully deficient, that they know nothing but selfishness, bigotry and hatred. Just imagine a district like the County of Simcoo, where, after nearly thirty years of schooling, the same bitterness exists, the same blind prejudice shown itself, and the same ingorant ghost stories find credence, as when, in the times of the Fenians, people thought their Catholic neighbors were going to pike them. What, woask, have our schools taught our people? If we many judge by newspaper reports of the Protestant Persecuting Association, nothing but selfishnese and error.

Half ashamed of themselves these P. P. Aists are hiding their brazen face under a very thin veil, and deny that the aim of the Association is to boycott Catholics. According to an authoritative statement: "It is, in our opinion, unwise and unsafe to appoint or elect to civil. political or military office in this country men who owe supreme allegiance to any foreign king, potentate or any ecclesiastical power, and who are sworn to obey such power."

The Globe well replies that: "It were quibbling to contend that this is is not a proclamation of a 'civil, political and military' boycott of Roman Catholics."

The Schools of the North-West.

Another cloud in the form of a school difficulty appears on the horizon west of Manitoba. The Bishop of the North-West Territory has prepared a protest, which his Lordship intends sending to Ottawa, against the Ordinance of the Legislative Assembly.

Up till the first of January, 1898, the schools were organized and conducted under an Ordinance passed in 1888, which established a Board of Education of eight members, five of whom were to be Protestants and three Catholics. Provision was also made for the division into two sections, Catholic and Protestant. The former section had power to manage their own schools, Separate and Public alike, make regulations for them, prescribe text-books, appoint inspectors and control the teachers. The Church had, therefore, full power over the Catholic schools. Churches were exempted from assessment for school rates.

By an ordinance which came into ferce last January all this is changed, It provides. "There may be established, subject to the provisions of this ordinance and to the regulations of the Council of Public Instruction. the following classes of schools; Public schools, for pupils between the ages of five and twenty, in which instruction shall be given in the elements of an English and commercial education; Separate Schools, for pupils between the ages of five and twenty, in which instruction shall be given in the elements of an English and commercial education."

The law further establishes a " Council of Public Instruction," consisting of the Executive Committee. viz. . the four advisers of the Lieu tenant-Governor, and four persons, two of whom must be Catholic, ap- I in Calabria, Italy.

pointed by th tenant-Governor in Council, th inted members to have no vote ... the Council. The Licutenant-Governor in Council is authorized to appoint a Superintendent of Education. The powers of this Council are very extensive. It may: "Appoint a Board of Examiners to grant teachers' certificates, make rules and regulations for the conduct of schools and prescribe the duties of teachers and their classification, select and prescribe text-books to be used in the Public or Separate Schools, arrange for the proper training, grading and licensing of teachers, determine all disputes and settle appeals from trustees or inspectors. Under authority of the Council of Public Instruction it shall be the duty of the Superintendent to see that the text-books adopted by the council are used in all the schools of the Torritories, Separate Schools not excepted, and that all schools, both Public and Separate, are conducted according to law. The Superintendent is also empowered to suspend any teacher and to call any school meeting where the authorized parties neglect or refuse to do so. All matters connected with the erection of a school district are vested in the Council of Public Instruction."

These changes are sweeping. The authorities of the Church have nothing but advisory power, when before they controlled text-books, teachers and all else connected with school management. Apother serious regulation concerns religious instruction . " No religious instruction, such as Bible reading or reciting, or reading or reciting prayers (except as hereinafter provided), or asking questions or giving answers from any catechism, shall be permitted in any school in the Territories from the opening at 9 o'clock until one half hour previous to the closing of such school in the afternoon, after which time any such instruction permitted or desired by the trustees may be given."

As the new Council of Public Instruction is entirely in the hands of Protestants, and as all Public Schools are governed by the Council, and as the Catholic Separte Schools are only Separate in name, the lot of our co-religionists calls for the protest of Bishop and people.

A Warlike Bishop.

We learn from our esteemed contemporary, the Republic of Boston that war has been declared by Bishop Coxe of the Episcopal Church sgainst the Jesuits until that "corrupt society," as he is pleased to call it, shall have been banished from these shores. Whether his Lordship belongs to the Church Militant or not we shall not discuss, but certain it is he will not belong to the Church Triumphant in the war he has undertaken. It is a long time since war began on this continent against the Jesuits. We wonder how many scalps Bishop Coxe wilt be carrying in his belt, now that he is on the path, and walking in the footsteps of the early Indians and persecutors of the Jesuits.

Under the banner of religion and country, "Religione e Patria," a new Catholic association has been started

The Christian Sacrifice.

It is an undeniable fact, that to favor the respectability which they appropriate to themselves, most human families appeal to antiquity. To be old, they would say, is to be respectable. This, in our opinion, is not alone characteristic of social life, but is decidedly more pronounced in the establishment of any truth, whether artistic or scientific, What science appeals not to the early ages for data to support, confirm or else confute the theories and hypothesis of modorn reasoning, and what art so perfect and developed whose only ples for present recognition rests solely on its success at imitation of what is past? Is not purity of diction a still stronger proof of what we advance? Whoever dreams of writing strict classic Latinity whose phrases are not rounded, whose constructions are not turned after the manuer of a Tullius or a Tacitus? They were the representative writers of the great age, and as such must be followed by those who wish to acquire the true purity and virile force of the language which these represent.

What is true of antiquity in the profane world of thought is ever applicable to the revealed truths of Christianity. Antiquity of dogma is, and has ever been the mark and seal of orthodoxy in the Church of Christ-while novelty of doctrine has ever been regarded as the most evident proof of heresy and error. The old formula laid down nigh sixteen hundred years ago by Stephen is over true-"antiquitas retenta, novitas explosa"—and wo to-day echo that voice. Whatever is old in dogmatic truth, that we embrace and obey, and what is new, and has not come from Christ and the early Christian Church, that we despise and reject.

If we examine conscientiously the modus agendi of every Council, from Nicaia to the Vatican, we shall see that dogma has ever been defined, and heretical teaching anathematized, according to the testimony of the early Christian Church and the Dicta of the early Christian Fathers. The Church never did, and never can, teach new doctrines of dogmatic truth; and never appropriates to herself any other right than that of proposing to her children the truths which God revealed to the Jews in the Old Covenant. and which Jesus Christ made known to His Apostles and disciples in the New

How, then, shall we find what God has revealed and what Christ communicated to mankind except from Himcelf or The Apostles, or else their successors lawfully consecrated and appointed by God? Who had a better right to know what Christ did reveal, if not the men whom He appointed ministers of the Word, or else their successors, the early Fathers and Christian Bishops of the first ages? "What," exclaims Tertullian, "did the early Christian Church believe unless what the Apostles preached, and what Christ revealed?"

"All the doctrines of the early Christian Bishops must be believed," continues the same Father "because they received those doctrines from the Apostles. the Apostles from Christ, and Christ from God."

To whom, then, shall we have recourse for the divine truths of Jesus Christ, if not to the men who talked with Him, walked with Him and ato with Him while on earth-who were the lawfully constituted ministers of His word, or olso their successorsthe men at whose hands the faithful of Christ, in the early ages of the Church, received the milk and bread of Christianity. They assuredly expounded no false doctrine, nor needed a modern reformation, who were the spiritual guides of Christ's flock, the livinglight fountains which enlightened the rising City of God in the darkness of dying paganism-the guardians from within and from without, the repellers of the attacks of heresy and infidelity, and who, being no mercenaries, concessed unto death that self-same faith which they had received, believed and communicated to the succeeding generation, to be in turn their Christian heritage.

It will not, then, be amiss if we cast our eyes for a moment on the belief of the early Christian ages on the subject of a Christian Sacrifice. Did the early Ohristian Fathers accept the dogma of the Eucharistic oblation which the Catholic Church to-day recognizes, or did they rather uphold, in accord with " modern principles," a metaphorical Sacrifice of Thanksgiving? The question will be easily solved by giving the ipsissima verba of the early Tradition. We read in the acts of martyrdom of St. Andrew, compiled by the deacons of Achaia, that the holy Apostle, being arraigned before the Proconsul Aegeas, confessed his faith as follows: "I sacrifice each day on the altar to the only true and omnipotent God, not the flesh of oxon nor the blood of goats, but the Immaculate Lamb of God Himself. who, even when the true believers have partaken of His Body, yet remains living and entire." Such are the words of the first disciple of Jesus Christ; and surely, if ever human testimony is to be believed, if ever human witness can add force to an argument, then here is the strongest possible proof of the Ohristian Sacrifice of the Lord's Supper.

In the early part of the second century lived St. Justin, the philosopher and martyr, who, in his youth, was contemporary with St. John the Evangelist. He says (contra Tryph, 41): "Of our Gentile Sacrifice, which is offered up in every place, that is, of the Eucharistic Bread and Chalice, Malachy prophesied when he said that we glorified the Lord of Hosts whilst you (the Jews) profaned His holy name." In another place he says: "Christ instituted a Sacrifice in Bread and Wine, which the Christians offer up in every place." have here not only the clearest possible belief in a Christian Sacrifice, but moreover its prophetic connexion with that foretold by Malachy.

The Christians of the third century firmly adhered to the same dogma. St. Cyprian who at that time represented the greatest ecclesiastical and doctrinal authority in the African Church, says in his epistle to Caecilius (Lib 2, c. 8), when speaking of the priesthood of Jesus Christ typified by Melchisedech. "Now who is more a priest of the Most High than our

Lord Jesus Christ, who offered to His Eternal Father a Sacrifice similar to that of Melchisedech, i. e., Bread and Wine, His true Body and Blood." And in a letter (L. 14) to the Pope, St. Cornelius, the same Father remarks that, being priests: "They daily offer to Almighty God the Sacrifice of the Eucharist." Nothing, certainly can be more explicit than these words; their force can never be gainsaid, and no interpretation can distort the sense of such extracts into signifying aught but the Eucharistic Sacrifice of the Lord's Supper.

Here we must pause, for we have already taken up more space than was allotted to the subject. In our next issue we promise to examine how modern exponents answer the arguments we have advanced from the Fathers.

Popularizing Catholic Worship.

The first article in the September number of the Quarterly Globe of Chicago is written upon this subject by the editor, Mr. W. H. Thorne, who gives thereon his experience and views in his usual piquant style. It is treated in a hap-hazard, common sense way which makes quite a number of hits, but in several shots misses the target.

He tells how, while still a Protestant, he visited a Dominican Convent one Sunday afternoon, and heard a Sieter play the air of that touching hymn: "Nearer my God to Thee." All the bitter feeling of his nature, all the memories of early years were roused within him, and: "Ladies and gentlemen," he writes to his readers, "I need not tell you that in one heart at least that Sunday afternoon there was a temple, and in it an altar and a holy of holies, in the innermost shrine of which some worship was attempted, although maybap utterly unworthy of the altar and the hour." We agree with Mr. Thorne. Of all the English hymns we know, not excepting the beautiful ones composed in honor of the Blessed Virgin, none approaches this; and as, in the early morning, we stand by the altar and its strains come swelling upon our ear and sinking into our soul, we feel just one step nearer the great Throne of mercy by reason of the boys' chant of the holy song. Is it so with all? We cannot tell. Many a devout soul loveth the silence of a Low Mass, within whose quiet whispers the Spirit of God speaks adoration and praise and prayer, interrupted only by the silver bell and the single voice of the favored priest. But there is much in the children's Mass, when to the peal of organ the throng of young worshippers send forth their hymn of praise, and thereby join the Church's sweet morning sacrifice.

That Catholic worship may work along these lines, that in some re spects it had better be rendered more congregational, is becoming more and more an acknowledged fact. But why must the language be changed? Latin is the language of the Church. When at Benediction a people are in adoration while the choir chant the "O Salutaris Hostia," and the incense rises, there is more than the ordinary language of every day life, there is the

solemn cult of the great Church. The language is no dead tongue. It is a living homage whose solemn meaning comes home to every one with his own individual spiritual needs. But why cannot a congregation take hold of the few Latin hymns which the liturgy requires—those hymns composed by the saints, which nave never been equalled for theological power or poetic sentiment by any modern English hymn? Listen to a large congregation in one of the Ohurches of Rome-e.g., the Gesusinging the Te Deum. How well it displays the power and the Catholicity of the Church, while the use of any other language would wake it little better than a dumb show. Concerning the services other than Mass and Benediction much more latitude may, with good effect, be allowed by proper authorities. But it all takes time; the seed must be planted in the schools before fruit of this kind can be gathered in Church. It will need constant persevering effort on the part of the clergy, and willing co-operation on the part of the laity.

We turn to another point in the Globe's article. Mr. Thorne says:

"I am utterly, totally and eternally opposed to all the secular business undertakings of the Church; hence, most unutterably opposed to all gymnastic and other amusement affording provisions of the Church. I think there is an essential and an eternal difference between what a Church is in this world to do and what a gymnasium, a theatre, a tavern or a gambling hell is in this world to do, and I think it is the first and last business of a priest to make that distinction as sharp, albeit as charitable as possible. I think further that those pastors, Catholic or Protestant, who have not piety or intellect or industry enough to make the established services of the Church so interesting and profitable that their flocks will be glad to attend them without any of the winning accisories of gymnasiums, pious dancing parties, amateur theaters, etc., etc., had better resign their business of the priesthood and go to bootblacking, or money grubbing, or theaterizing, according to their several tastes and abilities; and that the sooner the Church is rid of this infernal incubus of worldly priests and paraons who understand averything better than they understand how to preach or practice the Gospel of Christ, the better for the Church and the world."

This is a case in which the clever Editor of the Globe has missed the mark. Catholic pastors do not advocate amusements in connection with the Church to make the devotions more attractive. The great difficulty in modern times is that between religion and social life there has been too great a breach—more like a divorce. Religion did, and dare do nothing. As a consequence saloons took hold of nearly every amusement, and made them proximate occasions of sin. A quiet game of billiards, a rubber of whist, a little gymnastic exercise, were out of all question to young men who were neither too ascetic to give up such things altogether nor so careless that they would spend their time in the dangerous surroundings afforded by club rooms and saloons. The question, therefore, with the priests was to draw the young men away from the danger, and to have them associate with those whose ideas, tastes and sympathies were kindred and more likely to exalt than degrade. That good is coming out of the gigantic efforts made by the clergy in the large cities of the United States in this matter we have no doubt; such work cannot fail in its purpose. That it will no fulfil all hopes about it, is equally certain; but its work in the cause of religion, temperance and other social virtues will yet win golden opinions from

Salar Contraction

Weekly Retrospect.

Days pass so quickly, and in the rush of business and pleasure we give very little of our time to our Lord, who so patiently reposes in the Tabernacle; but if we are neglectful the good Sisters of the Precious Blood are constantly making reparation for this neglect of ours. It is the rule of their order to rise at midnight, and before the Blessed Sacrament offer prayers for the sins committed at this hour.

The devotion to the Precious Blood of our Lord is one of the sweetest and most consoling in the Church. Father Faber says: "The Precious Blood was one of God's eternal thoughts. It was part of His wisdom, part of His glory, part of His own blessedness from all eternity." "One of God's eternal thoughts;" how wonderful to think of it! "Part of His glory," how

dazzling!

Let us join these good Sisters in this wonderful devotion by assisting them in our poor way, and we will share more than ever in all their good prayers. "It is devotion to the Precious Blood which fills the angelic realms with jubilee when a sinner is converted." Now these good Sisters, who never cease to pray for us, are endeavoring to free their monastory from debt, as their means is not sufficient for this, although they are engaged in various industries which aid in their maintenance. For this purpose they hold a Christmas sale every year of fancy and useful articles. This year it opens Nov. 27th, a few days earlier than usual. It will be held in the same place as last year, the hall of the Confederation Life Building, corner of Yonge and Richmond streets. The different tables will be presided over by several of the Catholic ladies of the city. One great attraction will be the descrated china offered for sale, which consists of vases, jugs, plates cups and saucers in Doulton, Royal Worcester and old Dresden, such as our great grandmothers used. All this beautiful china has been painted speci ally for the sale, by a lady whose exquisite taste and work is beyond criticism. There will be a table of useful and fancy articles, one of books and religious objects and also one of candies and sweetmeats. The latter will please the children, both great and small. We must not forget to mention the doll table, or Santa Claus would know nothing about it. Dolls of all descriptions will be here for sale, gome dressed in silks and sating, and some in their common every day garb. Lunch will be served daily from Tuesday, in a room for this purpose, the menu of which might compare with Delmonca's.

A Concert, free of charge, will be held Monday evening, when the following ladies und gentlemen will take part: Vocalists, Mrs. J. C. Smith, Mrs. O'Hara, Miss Amy Berthon, Mr. P. Costello, Mr. Hogan and Mr. Tom-ley. Mr. Donald Herald, A. T. C. M., Pianist; Mr. W. J. Kirkpatrick, violin; Sig. Luigi Petti, Mandolin; Miss Annie Johnson, A. T. C. M., accompanist. Mr. V. McBrady will preside as chairman. The piano to be used has been kindly lent by Messrs. Heintzman & Co.

How pleasantly and happily our Archbishop deals with children. This was manifested the past week, when each of the two convent schools gave little entertainments in honor of his Grace's 26th anniversary of the episcopacy.

The visit of the Russians to Paris has increased the taste for everything Russian; laces, furs and velvets pre-vail in materials. The Russian turban is the most stylish thing in the shape of hats; it is profusely trimmed with sable tails. Rough tweeds are still in great favor, and the most suitable trimmings are the military braids. Tailor made gowns for afternoon wear are of smooth cloths in dark damson

colors, terra cotta, or corn flower blue, trimmed with narrow edgings of black Persian lamb on the waist, and four lengthwise rows on the skirt. Black cloth coats, with a long victorine of ermine and a huge ermine muff, are being made by tailors to wear with any handsome black skirt. The coat is closely-fitted and single breasted, with a great fullness in the skirt, which extends to the knee. A very pretty hat is of black satin with under lining of golden tan felt, trimmed with rosettes of black feathers, a Russian sigrette, and black osprey tipped with

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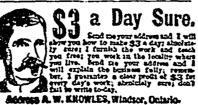
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The Angel's Bidding. ADELAIDE A PROCTOR.

Not a sound is heard in the Convent . The Vesper Chant is sung, The nick have all been ten ted The poor nun's tells are ended Till the Matin bell has rung. All is still, save the clock, that is ticking So loud I . the frosty air, And the soft arrow falling as gently As an answer to a prayer, But an Angel whispers, "O 8 ster, You must ris from your bed to pray; In the silent, desorted chapel, You must kneel till the dawn of day , For, far on the desolate mooreland, So dreary, and bleak, and white, There is one, all alone and helpless, In peril of death to-night.

"No sound on the moorland to gulde him, No star in the murky air : And he thinks of his home and his leved ones With the tenderness of despair He has wandered for hours in the snow-drift, And he strives to stand in vain, And so lies down to dream of his children, And never to rise again. Then kneel in the silent chapel Till the dawn of to-morrow's sun, And ask of the Lord you worship, For the life of that desolate one;

Will fall on your soul like rain. "Yet, leave him alone to perish, And the grace of your God implore, With all the stron th of your spirit, For one who needs it more Far away, in the gleaming City, Amid perfume, and song, and light, A soul that Jesus has ransomed is in peril of sin to-night.

And the smiling eyes of his children

Will gladden his heart again, And the grateful tears of God's poor ones!

The Tempter is close beside him, And his danger is all forgot, And the far-off volces of childhood Call aloud but he hears them not; He sayeth no prayer, and his mother He thinks not of her to-day, And he will not look up to heaven, And his Angel is turning away.

Then pray for a soul in peril, A soul for which Jesus died. Ask, by the cross that bore Him, And 1) her who stood, beside And the angels of God will thank you. And bend from their thrones of light To tell you that Heaven rejoices At the deed you have done to night."

Selected Receipts.

VANITIES.—Beat two eggs together very light, add one teaspoonful of salt with flour enough to roll thin. Take pieces of the dough the size of a hickory nut, roll as thin as paper, fry in hot lard.

DAISY FRUIT CAKE. One cup sour milk, one cup raisins, one cup brown sugar, two and a quarter cups of flour, five tablespoonfuls melted butter, one teaspoonful each of sods, cinnamon, allspice, ground cloves and nutmeg.

MINCED CHICKEN—Take the breast of cold chicken and mince it finely. Add half a teaspoonful of fine flour, together with five or six teaspoonfuls of broth. Season with a pinch of salt. If broth is not at hand substitute new milk.

BAKED HASH .- One pint of chopped cooked meat, one pint of chopped raw potatoes, one-half pint of gravy or water, one tablespoonful of butter, melted, salt and pepper to taste. Mix all the ingredients together, turn into a mould and bake in a moderate oven

Boiled Eggs.—The fresher laid the eggs are the better. Put them in boiling water. If you like the white set nt two minutes' boiling is enough, A new-laid egg will take three minutes if you wish the yolk set. To boil hard. for salads or made dishes, will take ten minutes.

COCOANUT BISCUIT.—Mix well together one grated cocoanut, half a pound of white sugar and the wellbeaten whites of two eggs. Break off, with a fork, pieces the size of a walnut, place them in a pyramid form on well buttered paper. Bake them in a very slow oven, as they must dry out withont becoming discolored.

New German Dish.-Mix four ounces of grated beans with one pound of mealy potatoes, well beaten till quite i nack.

light, with a little butter, cream, and two eggs; be careful not to make it too moist; form into small loaves or balls, and fry in butter a light brown. Serve either with a good brown gravy or plain, piled high on a napkin and de-corated with fried paraley.

Farm Notes.

The by products of the farm are matters that we cannot afford to slight.

The best stock for any farmer to keep is that which is best adapted to his farm and his market.

The loss sustained by carrying produce to market over bad roads is a direct tax upon our agriculture that farmers should be unanimous in having done away with.

The only effective way to fight weeds is to keep everlastingly at it. The husbandman must keep his eye on the gun, to use a homely expression, at all times of the year.

For ordinary wounds on horses a clean bandage of soft cloth, to keep out dirt and flies, and free applications of extract of witch bazel, made through the bandage, is the best treatment.

Most farmers are very particular to catch on to the saving question. Save clothes, save tools, save wagons, harness, time, money, this is all right. But how is it about saving wife?

Horses as well as other stock, will relish an occasional meal of roots with their dry winter rations. Carrots are especially beneficial, and a supply should be stored when they may be casily drawn upon.

No lawn is complete without wellkept ornamental trees, and variety and novelty in this respect will also lead to interest. As to the codpile, there should be none. Any tarmer can construct a woodshed.

Toil, either mental or bodily, requires daily rest, and how can the toller be better refreshed than by the rest to be acquired amid tasteful surroundings, in a home made attractive with trees, shrubs, vines, and the landscape views and effects which are formed thereby.

The farmer necessarily lives so much in the fature that plans for work must be laid out months in advance, and during the year note is to be taken for necessary work as soon as the crops are gathered in. The soil cannot do its share in producing crops if it is

Dairy Notes.

The wide-awake dairyman keeps his best cows and sells those that do not make bim profit.

The milk cow should have plenty of good feed, and should not be compelled to work hard to get it.

It probably costs about as much to feed a cow which produces 150 pounds of butter as one which makes 400 pounds.

A tube which reaches from the top to the bottom of a can of milk is the best sampler. It should be inserted with care.

In fattening animals seeing to their health and comfort is just as important as giving an abundance of good, nour ishing food.

FAGGED OUT.—None but these who have become fagged out, know what a depressed, miserable feeling it is. All strength is cone, and despondency has taken hold of the suf-They feel as though there is nothing to live for. There, however, is a cure-one box of Parmelce's Vegetable Pills will do wonders in restoring health and strength. Mandrake and Dandelion are two of the rticles entering into the composition of Parmeleo's Pills.

"Have you any lobsters to-day!" asked Mrs. Honoymoon.
"Yes, ma'am," said the fisherman. "Here is a fresh lot."

"Oh, dear me, I don't want them. They are green. Haven't you any riper ones than those ?"

On October 21st, Patrick Grennan, a National School teacher, at Ballybeg, County Carlow, fell from his bicycle, and broke his



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SUMMARY OF IRISH NEWS.

Antrim.

Owing to the coal war in England, the coal trade at Belfass is in a very depressed condition. Coals are very scarce, and the number of vessels discharging at the quay is unusually small. A further advance in prices of from is. to is. 64, per ton has taken place, and coals are now selling as high as from twelve to fourteen dollars a ton.

Armagh. The Rev. Dr. Robert Bent Knox, Protestant Archbishop of Armag', fied suddenly on October 23d, at the files, Armagh, from heart disease. The deceased prelate, who was in his eighty-sixth year, had enjoyed excellent health almost to the last moment, and had just recovered from the effects of a slight cold, which he had contracted about two months ago. He had been sitting in an easy chair on the morning of the 23d, when he experienced a sharp at-tack of palpitation of the heart, followed by a severe pain, but soon recovered, and a re currence was not expected. At half-past sleven o'clock he suddenly fell from his chair and immediately expired. The de-ceased prelate was born at Dungannon Park on the 25th September, 1808, and was a member of the Ranfurly family, the seat of his birth being the residence of the Earls of Ranfurly, one of whom was his grandfather. His Eminence Cardinal Logue, when he bocame aware of Dr. Knox's death, drove up in his carriage to the Palace to pay a visit of condolence and to express to the family his sympathy and deep regret at their and be-reavement. His Eminence also ordered that the bell of St. Patrick's Cathedral should be tolled at intervals throughout the day. A warm friendship always existed between Dr. Knox and Cardinal Logue. The funeral of the deceased prelate took place on October 27th. The chief mourners were: Col. Knox, 27th. The chief mourners were: Col. Kuox, surviving son; Mr. Charles Firman, Mr. Beresford Knex, Capt. Vesey Knox and Mr. C. Kuox, nephews. The pall-hearers were: Lord Belmore, Lord Ranfurley, Major Starge, Colonel Burgess, Mr. Dunbar Plunket, Mr. G. Beresford and the Protestant Arobbishop of Dublin. Among those who were present at the funeral were: His Eminence Cardinal Logue, Archbishop of Armagh and Frimate of All Ireland; Very Rev. James Grimes, Adm., Armagh; Rev. John Quinn, C.C., Armagh; Rev. Michael Quinn, C.C., Armagh; Rev. M. McElvogan, C.C., Armagh, and Rev. James Fagan, C.C., Armagh, The shutters of the shops throughout Armagh were put up, and there were out Armagh were put up, and there were general public manifestations of honor, as the deceased prelate had been a liberal man in his public action, and was very popular.

The Most Rev Dr Comerford, Coadjutor-The Most Rev Dr Comeriord, Coadjutor-Bishop of Kildare and Leighlin, ordained the following students to Holy Orders at St. Patrick's College, Carlow, on Sunday, October 29th - To Pricathood—Rev. James Roche, Cloyne. To Deaconship—Rev. Patrick Ransbott, Kildare: Rev. Francis Treacy, Wilcannia, No. South Wales; Rev. Patrick Barry, Florida, U.S.

Clarc.

At the aitting of the Voters Revision Court, at Engs, on October 28th, Judge Kelly gave his decision on the point whether he could fine Mr. Timothy Murphy, Clerk of Talla Union, for alleged neglect of duty in not having the necessary notices required under the Franchise Act served in due time on voters in the Union. Judge Kelly said he did not like to use strong language—he thought it unbecoming of a judge to use thought it unbecoming of a judge to use strong language—but he considered what had been done as a disgrace and injurious to the rights of public liberty. If he gave way to his feelings he would speak more strongly. He would not fine Mr. Murphy, but it was a satisfaction to know that he could provent the like being done again. Mr. Murphy was liable to an action by every one of the voters who had been disfranchised through his neglect. his neglect.

Cork.

The funeral obsequies of Sister Doru (in religion Mary Berchmans), daughter of Captain Richard O'Sullivan, Queenstown, who died in the Loretto Convent, to which community she belonged on October 25th, took place on the 27th. The good Sister, who was deeply beloved, was 11 years in the Order, and had been alling for some time. The Office and Solemn Requirem Mass com menced at 10 o clock in the pretty little chanelattached to the convent, the celebrant being Very Rev. W. Blake, President, St. Colman's College; Rev. Father Flannery, St. Colman's, deacon; Rev. Father O'Keele St. Colman's, sub deacon; Rev. Father O Keeis, St. Colman's, sub deacon; Rev. Father Noonan, St. Colman's, master of ceremonies; Revs. Father O'Keefe, Castletownroche, and Father Rea, Fermoy, chanters.

Rt. Rev. Monsignor Riordon, the esteemed

aster of St. Patrick's Parish. Cork, died on October 28th. The funeral of the deceased clergyman took place on October 30th from the Parochial Church. At cleven o'clock a. m. the Office for the Dead was recited, a. In the Olice for the Dead was recited, after which a Requiem High Mass was sung by Very Rev. Canon Maguire, celebrant, the deacon and sub-deacon being Rev. M. O'Sullivan and Rev. W. X McCarthy. The masters of coremony were Rev. J. O'Koele and Rev. J. Cassidy. In the unavoidable absence of the Bishop, Very Rev. Dean

McSwiney presided. Among the other ecclesisatios present were Right Rev. Dr. Sheel. p. Bishop of Waterford; Very Rev. Dean McSwiney, P. P., Bandon; Very Rev. Shinkwin, P. P., Bantry; Very Rev. Canon Cotter, P. P., Kiusale, and a large number of the clergy from the adjoining dioceses.

Derry. Rev. D. F. McCrea, of the diocese of Derry, has returned to his mission at Limavady, after a very pleasant visit to America. While in the United States the Limavady, after a very America. While in the United States the Rev. gentleman was the guest of Father Doherty, of Detroit, and Father Connery, of Buffalo. He also visited Canada, and was greatly interested in the Catholic churches and institutions there. He describes them as the finest he had ever coen. Father McCrea is in good health.

Bonegal.

On October 26th, a fatal accident occurred at Finn Bridge, in course of erection at Stranoriar, in connection with the new Government railway works. A derrick gave way under the weight of a girder, with the result that a workman named Thomas Mc-Nulty was killed and three others were badly, and it may be fatally, injured. The structure spans the river between the towns of Stranorlar and Ballybofey, and is part of the work of the Glenties line of railway. It is an iron bridge, and a girder, 5½ tons weight, was being raised on chains suspend-ed from a derrick, when the gearing gave way, and the girder came crash down on the workman below. workmen below.

workmen below.

Down.

On October 30th an accident occurred on the road leading to Clough, by which a farm servant, named Patrick Ranaghan, sustained serious injuries. Ranaghan was teading a spirited horse bolonging to the Rev. Mr. Fitzsimons, of Strangford, and, when opposite the Bonecastle National School, the animal frightened at the children who were rushing out of the school door, made off tushing out of the school door, made off, throwing Ranaghan violently against a stone fence, breaking his collar-bone and arm, and causing other injuries. The injured man was conveyed to the County Down Infirmary, where he was attended to by Surgeon Tate and Dr. McComiskey.

Dublin. Dr. William H. Anderson and Dr. William O'Donnell have been appointed resident medical officers of St. Vincent, Bospital, medical officers of St. Vincent, & Hospital, Dublin, for the coming year. The following have been appointed resident pupils:—Messrs. Patrick J. Morrissoy, Thomas J. Considine, Edward Moore, Michael J. Smith, Thomas P. Conlon, John H. Davys, Edward K. Hogan, and Edward J. Tynan.

Limerick. The Irish Industries Association is making strenuous efforts to revivo laco-making, an old industry which was formerly practiced to a large extent by the country women of the South and West. Old Limerick lace is now worth fabulous sums, and, as many of the historic patterns have been preserved, the art should have a good chance, more especially as the present taste distinctly favors hand-made materials. At present a start is being made at Cork, where the local branch of the association, with Lady Arnott as its President, has established classes for poor women, a grant of £100 having been forwarded from Dublin. The attempt is avowedly experimental, but if it succeeds the handicraft will be extended linto the villages. Longford.

The Lord Chancellor has appointed Dr. Thomas Wilson, of Edgeworthstown, to the Commission of the Peace for the county of Longford. Dr. Wilson is a staunch Nation-alist, and has been for many years a sup-porter of the policy of Mr. Gladstone and the Irish Parliamentary Party.

Мауо.

A monster meeting in aid of the Evicted Tenants' Fund was held in Ballaghadereen, on Sunday, Nov. 5th, and was attended by Mr. Michael Davitt, Mr. Dillon, and other members of Parliament, who spoke in advocacy of the cause of the evicted tenants.

Sligo.

At a meeting of the Sligo Board of Guardians, on October 31st, the resolution of the Castlebar Union, calling the attention of the Government to the injustice of removing persons who become destitute in England. after spending thirty or forty years of their lives there! to Unions of Ireland near which they were born, was considered. The resolution asked that the law should be amended. The Board unanimously adopted the resolution.

Waterford

The Waterford and Central Ireland Railway traffic receipts for the week ending October 27 were: Passengers, etc., £170; corresponding period last year, £178, goods, otc., £424: corresponding period last year, £307; total, £594; cerresponding period last year, £485. Wextord.

We regret to have to record the death of Mrs. P. J. O'Flaherty who, on October 31st, passed away at her residence, Mayfield, after a short illness. Mrs O'Flaherty was a native of Wexford, and sister of the Very Rov. Nicholas Walth, S.J., and Messrs.
Jasper W. and John J. Walsh, and also of
the Rev. Mother of the Convent of Mercy,
Enniscorthy. High Mass for the repess of
the soul of the deceased was sung at the Cathedral, Enniscorthy, on November 3d. The remains were afterwards interred in the Cathedral Cemetery,

Wicklow.

About five o'clock on the morning of Nov. 3d, a slight shock of earthquake was experienced in several parts of Wicklow. The shock was only of a few acconds duration, but was clearly perceptible.

"On October 30th, an old woman named Kelly died at Inch at the age of 102 years. She was confined to her bad for two years before her death.

Delsarte College of Oratory.

FRANCIS JOSEPH BROWN, President.

(President of the Elocutionisto' A-sociation of Canada, Largest and most adva need School of Cratery

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Moverate prices. 19-ly

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DIVIDEND No. 68.

COTICE is hereby given that a dividend of 4 per cent, on the capital stock of the Company has been declared for the current half-year, perable and after the 1st day of D-cember next, at the office of the Company, corner of Victoria and Adelaide streets. Toronto.

The transfer books will be closed from the 17th to 10 MCh November inclusive.

By order of the Board.

S. C. WOOD.

Managing Director. Toronto, 23th October, 1893

IMPERIAL BANK OF CANADA

DIVIDEND NO 37.

Notice is hereby given that a dividend of 6 per cent, upon the capital stock of the Bank has been declared for the current half year, and that the same will be payable at the Bank and its branches on and after FRIDAY, THE IST DAY OF DECEMBER VEYT

EXT.
The transfer books will be closed from the 16th to he 30th November, both days inclusive.
By Order of the Board. D. WILKIE, Cashier.

Toronto, 28th October, 1821.



Nervous Prostration, Sleeplessness and Weakness.

WEST BROUGHTON, QUEBER, Oct. 1, 20.

The Pastor Keenig & Nervo Tonic I onlered was for a young lady of my household who was almost useless to breself and others, owing to nervous prostration, sleepleasuess, weakness, &c.,&c. Io-day there is quite a change. The young person is nuch better, stronger and less nervous. Sho will continue to use your medicine. I think it is very good.

P. SARVIE, Catholic Priest.

ST. UNDERT'S HORPITAL.

Sr. Vincent's Heapital, \
Tollybe, Ohlo, June 9, 1830. †
We used Paster Keenig's Norre Tonle for epileptic fits in the case of a Mrs. German, and it stopped the fits from the time she commenced taking it. Wishing you an extensive sale for this beneficent remedy. RISTER BRADY, focretary.

A Valumbio Blook on Nervous Inscissos and a sample bottle to any address Four patients also get the medical cane free.

This remedy has been prepared by the Rev. rather hoenig, ciffort Wavie, Ind., since 15td, and is now under his direction by the

KOENIC MED. CO., Chicago, III.

nold by Druggists at SI per Bottle. 6 for 85. Largo Size, \$1.75, C Battles for \$1.



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TENDERS FOR SUPPLIES, 1893.

The undersigned will receive tenders for supplies up to noon on

MONDAY, NOV. 27th, 1893,

Butchers' Meat, Butter, Flour, Oatmeal, Potatoes, fordwood, etc.,

For the following institutions during the year 1894, viz.:—At the Asylums for the Insane in Toronto' London, Kingston, Hamilton, Micoleo and Orillia, the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Boys, Penetunguish ase the In atliutions for the Deaf and Dumb, and the Blind at Bra-tford.

Two sufficient securities will be required for the due fulfilment of each contract. Specifications and forms of tender can only be had on making application to the Bursars of the respective institutions.

N.R.—Tenders are not req ired for the supple of meat to the asylums in Toronto, London, Kingston, Hamilt in and Mimico, nor to the Central Prison and Reformatory for Funzies, Toronto

The lowest or any tender not necessarily accepted.

R CHRISTIE,
T. F. CHAMBERLAIN,
JAMES NOXON,
Inspectors of Prisons and Public Charities.
Parliament Buildings, Toronto, Nov. 15, 1892.



Are you troubled with gnawing ransation, "goneness," load at stomach? Take K. D. C., and be convinced of its great merits.

Free sample mailed to any address. E. D. C Company, Ltd., New Glasgow, N.S., Canada, or 127 State St., Boston, Mass.

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B. C. Co (Trade [394] Mark) Compound.

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Catholic News.

Father Kneiph, the well-known cold water doctor of Worishofen, has received from Leo XIII. the dignity of Papal Privy Chamberlain.

When completed the great basilica of the Sacred Heart at Monmarte, Paris, will have cost \$5.700,000-a monument to and a testimony of the faith and piety of the people of France.

Right Rev. John L. Spalding, D.D., Bishop of Peoria, Ill., will take his departure in a few days for Rome, where he goes upon an official visit to the Pope. He will remain abroad about one year.

The Franciscan Fathers of San Francisco, intend building a church in that city. The estimated cost is \$14,-000. The Franciscan Fathers do all their own work, so that the church will be built by the carpenters, bricklayers and other artisans of the Franciscan Order.

The Prince of Montenegro has received a letter from Cardinal Rampol la, Pontifical Secretary of State, announcing that the Pope is about to send to Montenegro, several volumes of books printed in Glagolitic letters, the ancient Slavonic characters in use before the introduction of the Cyrillic alphabet. His Eminence at the same time states that the Holy Father informally sanctions the employment of the Slave language in the holding of divine service for the Caholics in the Principality.

Staffordshire, England, was the birthplace of Archbishop Redwood, of Wellington, who attracted so much attention at the Chicago Catholic Congress. When three years old he was taken with his family to New Zealand. At the age of fifteen he went to France, where he made his first pas-toral studies and a part of his theological studies. He completed his theological studies in Ireland, and was ordained by the late Cardinal Manning on St. Patrick's day, 1865 The Archbishop is an accomplished and enthusiastic violinist, and has an old violin of celebrated make, which he carries with him on all of his travels. He took his highly prized instrument from its case one night, and entertained Cardinal Gibbons with the melody of "Home, Sweet Home, and a number of other selections.

John Cliff 'rd,'a servant of Captain Onslow of the 10th Hussars, met his death at Limerick, on Ostober 27th, under extraordinary circumstances. He retired to rest after lighting a paraffin lamp, which was left burning through the night without a lamp-glass. The fumes of the paraffin suffocated glass. The

A special meeting of the Athy Town Commissioners was held on October 31st, for the purpose of appointing a chairman of the Board for the ensuing year. Mr. M. Anthony presided. No political element was introduced, and on motion of Mr. M. J. Wiest, M. P. accorded by Mr. P. O. Musch. Minch, M. P., seconded by Mr. P. O Murphy (N.,) Mr. Thomas Whelan (R.), was unanimously appointed charman.

THE MARKETS.

Tomonto, November 22,	1893.
Wheat, white, per bush\$0 60	\$0 00
Wheat, red, per bush 0 59	0 00
Wheat, spring, per bush 0 60	0 00
Wheat, goose, per bush 0 57	0 58
Barloy, per bush 0 38	0 45
Oats, per bush 0 33	0 34
Peas, per bush 0 55	0 56
Dressed hogs, per 100 lbs 6 50	7 00
Chickens, per pair 0 35	0 50
Geese, per lb 0 06	0 07
Turkeys, per lb 0 10	0 12
Butter per lb., in tubs 0 19	0 21
Batter, per lb 0 25	0 00
Eggs, now laid, per dezen 0 20	0 00
Pareloy, per doz 0 15	0 03
Cabbage, new, per doz 0 30	0 40
Colory, por doz 0 30	0 35
Radishes, per doz 0 15	0 20
Lettuce, per doz 0 20	0 25
Onions, per bag 0 90	1 00
Tarnips, per bag 0 25	0 00
Potatees, per bag 0 55	0 60
Boots, per bag 0 50	0 55
Carrota, per bag 0 30	0 40
Applos, per bbl 1 50	2 50
Hay, timothy 8 0.	9 00
Straw, sheaf 7 00	8 00
Straw, loose 5 00	0 00



IT'S A SECRET

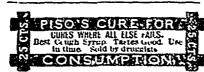
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6.15 12.00 9.00 5.45 4.00 10.30 11.00 U. S. N. Y..... U.S.West'n States (6.15 10.00 9.00 8.20

English mails close on Mordays and Thursdays at 10 p.m., and on Saturdays at 7.00 p.m. Supplementary and its Mordays and Thursdays cless on Tuesdays and Fridays at 12 noon. The following are the dates of English mails for November: 1, 2, 3, 4, 6, 7, 9, 10, 11, 13, 14, 16, 17, 18, 20, 21, 23, 24, 25, 27, 23, 30.

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 Fostoffice.

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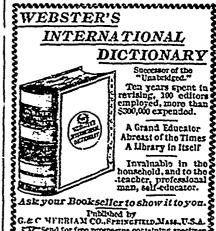
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The Old Mam'selle's Secret.

CHAPTER XXIL-(CONTINUED)

Felicitas's calmness now utterly deserted her.

"Heavenly Father I" she cried, clasping her hands in frantic despair.
"Must my misery nover end! Am I to be forced to live on forever in this wretched state of dependence! For years I have been supported by the thought that my eighteenth birthday would release me from this thraldom. This thought alone has enabled me to seem outwardly calm and unmoved while suffering secret tortures. No, no, I am no longer the patient creature who will allow herself to be trodden under foot out of respect for the memory of the dead. I will not! I will have nothing more to do with these Hellwigs! I will shake off these hateful fetters at any cost."

The professor seized both her hands -his face had grown ashy pale as she uttered the last words.

"Calm yourself, Felicitas!" he said. soothingly, though his voice was almost inaudible. "Do not rage like a helpless little bird that would rather dash out its brains against the bars of its cage than submit to what is inevitable. Hateful fetters! Do you not even know what intense pain your harsh, reckless words are giving me! You shall be free, perfectly free in thought and act, only guarded and protected like a tenderly beloved child! Felicitas, you shall now learn what it is to be loved and cherished. Only this once more will I appear in the character of the imperious guardian, do not make my tack harder by your resistance, which must be unavailing—that I assure you. I shall take matters into my own hands, and break any engagements you have made."

You will do that?' cried Felicitas. almost hoursely, with quivering lipsevery drop of blood seemed to have left her face. "But I, too, can act, and you may be sure that I will defend myself against you to my last breath."

Never, in all her young, sorely tried existence, had such a tempest raged in her soul as at this moment. Suddenly new, unfamiliar, voices rose there, appealing powerfully amid the uproar they seemed like the echo of his tender words of entreaty. A terrible danger hovered like a dark thundercloud over her head, and she felt it instinctively—she must tear herself away from him at any price, if she did not wish to succumb to this threatening peril. Already he seemed to pos Less some incomprehensible power over her whole being, every harsh word she addressed to him recoiled painfully upon her own heart.

Until now he had held her hands firmly in his clasp, and while she was speaking his eyes rested intently upon her features, which for a moment unconsciously reflected the fierce conflict raging in the young girl's soul. The eyes of the physician, who so well understood markind, had doubtless read far different secrets of the humar heart from that of the proud young girl whose very purity and innocence left it unguarded. "You cannot do it," he said, suddenly, with recovered calmness. "My eyes are open, and my arms will reach a long distance.
You will not escape me. Felicitas. I will not escape me, F will not, under any circumstances, leave you here in X——, nor will I return to Boun without you."

The garden gate bad creaked some time before, but the noise had not been noticed. Rosa now came up to the professor and told him that Frau Hollwig was waiting for him in the summer-house, and the councillor's widow also begged him to come at

"Is she ill " asked the professor, harshly, without turning toward the maid.

"No," she answered, in evident

ready-my mistrees is making it herself—and she wants the Herr Professor to have it while it is fresh. The Herr Professor's friend, the young lawyer, is in the summer-house, too.'

"Well, I will come," said the professor, but he made no move to go. Perhaps he hoped Rosa would retire again, but he was mistaken. She began to talk to little Anna, who was making a great ado over the "flowers trampled to death" on the grass. At last, evidently annoyed, he walked down the side of the dam. "Don't stay here long," he called back to Felicitas. "The wind is rising and may possibly bring a thunder-storm. Come into the summer-house with Anna,"

He disappeared behind the cypress hedge, but Felicitas walked rapidly along the whole length of the dam. Her thoughts, usually so clear, were in a chaos. She struggled in vain to win the composure necessary to serve her present situation and acquire a mestery of its complications. So she must continue to wear the yoke, and besides being denied independence for a long period to com.o, she would be compelled to live in his immediate vicinity, hold daily intercourse with him for years, as if this was not the most terrible task that could be imposed upon her! Had she not done everything in her power to show him that she hated him with her whole soul, that she would remain implacable as long as she lived? Was it not, therefore, the very refinement of cruelty to try to bind her in this way? No, she would rather a thousand times continue to endure Frau Hellwig's ill-treatment for years than to remain even a single month longer with the man who was developing a demoniacal power over her. His mere voice could already disturb the calm current of her thoughts-the indescribably tender, gentle tone he now always assumed, stirred every fiber of her heart and made it throb more violently-of course it was the old hatred roused by his approach, but must not a feeling so constantly evoked, and which caused such terrible emotion, at last destroy both mind and body? The tale of the fir-tree had given her much food for thought, now the only possible explanation was confirmed by his words: "Felicitas, you shall now learn what it is to be loved and cherished."

So, spite of her resolute declaration that she would herself decide all questions concerning her future, he intended to dispose of her hand; she was to marry any husband he might choosein this way she would be cared for. and the wrong done her, which he now admitted, repaired. Her heart fairly shuddered at the thought. How presumptious, how wicked was the plan! Could he compel a man to love her? He himself cherished a hopeless passion and therefore meant to lead a solitary life-thereby permitting his heart the right to determine his whole future career. He should see that she claimed the same privilege, that she would not

sold like merchandise. What prevented her from instantly going to the lady who had engaged her as companion and beseeching her protection? Ab, the little gray box bound her more firmly to this hated house than any human will would have had the power to do-for its sake she must endure till the last moment."

CHAPTER XXIII

Little Anna interrupted the young girl's torturing reverie. Taking Felicitas coaxingly by the hand, she tried to lead her away from the dam. The wind was already blowing violently through the trees-sharp gusts even reached the more sheltered regions of the garden - and the timid little flowers bent before their persecutor. Ever and anon clouds swept across the sun, casting shadows like huge dark wings on the graveled paths and lawn, surprise, "but the coffee will soon be rose petals were whirled aloft, and

even the stiff cypresses bant like stately, grave old ladies of the court.

It was pleasant to be within the shelter of the summer-bouse. Felicitas seated herself in a garden chair in the hall, and took out her sewing. The door of the little kitchen, and also that of the drawing room, stood wide open. It was difficult to fancy anything more charming than the councilor's widow in the character of an active housekeeper. She had tied on a richly trimmed black silk apron, a deep crimson rose peeped out from among her fair curls just over her left ear-she had evidently pulled it from the bush as she passed and placed it unconsciously in its present position, where it produced a most charming effect. Under the dress festooned above her petticoat her dainty little feet clad in cinnamon colored boots tripped about with child-like lightness and grace, and the expression of the blooming face was also that of a happy innocent child zealously performing some momentous duty. Who would have given the name of "widow" or "mother" to this embodiment of childlike artlessness !

While Adele was bustling about the fire in the kitchen, Frau Hellwig and the young lawyer were eagerly talking together in the next room—the subject of the conversation was the old mam'selle's will. Heinrich and Frederica bad already told Felicitas that their mistress no longer talked or thought of anything that was not connected with this unlucky affair. Felicitas caught a moment's glimpse of her face-she thought it strangely haggard and altered, and there was an unwonted degree of haste in her speech and manner. Wrath and resentment had evidently retained the upper hand in this woman's soul.

The professor took no part in the conversation; nay, it seemed as though he did not even hear what was pass ing. He was pacing up and down the room with his hands clasped behind his back, apparently lost in thought, only raising his eyes as he reached the open door, to gaze intently at the girl sewing in the hall outside.

"I shall never be at ease about it, never so long as I live," Frau Hellwig repeated. "Every penny of it was earned by the Hellwigs! Now, perhaps some worthless fellow will come and squander in a short time the savings of an honorable family-what a source of blessing that money would have been in our hands."

"Oh, aunt," said the young widow, soothingly—she had just entered the room with the coffee-pot and was filling the cups - "how you are worrying again over that wretched will, which so plainly wears out your strength; you will be ill. Think of your children, of me, dear aunt, and for our sakes try to forget."

"Forget ?" cried Frau Hellwig, angrily. "Never! No one could do so who had any strength of character, which, however the young people of the present day lack strangely "-she cast a furious look at her son, who was still pacing up and down. "The disgrace of such an injustice stirs my blood and makes my nerves quiver—I can not subdue it. How can you say such foolish things to me, Adele? You are often terribly frivolous."

The young widow's face flushed, a defiant expression appeared around her mouth, and the cup she was passing to her aunt rattled in her hand, but she possessed sufficient self-control to repress the sharp answer that was evidently hovering on her lips.

"I certainly do not deserve your reproach," she said, very gently, after a moment's silence. "No one can take this provoking affair more to heart than I. It is not only that I regret the pecuniary loss to you, dear aunt, and to my cousins, but it gives my womanly nature the keenest pain to be forced to encounter such moral depravity. Here has this spiteful old.

creature lived bal a under your ting how sho roof, all the whi might most deel rolatives. Sho q 110 her nearest d the world unreconciled to God and man, with a list of sins upon bersoul that must forever shut her out from heaven-it is terrible! My dear John, shall I give you a cup of coffee !"

"Thank you," replied the professor, continuing his pacing to and fro.

The work had dropped from Felicitas's hands. She listened breathlessly to the words uttered by that slandering tongue. True, she heard from Heinrich that the world had judged the mysterious old mam'selle most harshly, but this was the first time that she had herself listened to the condemnation. How the blood pulsed in her temples! Every word pierced her heart like the stab of a knife, the anguish she now auffered for the dead was keener than

the pain of parting.
"Whether the old lady was guilty I do not know," said the young lawyer. "From all I hear, no one can prove auything positively—the gossip of our good town is content with spreading dark hints. Her will, however, tumistakably shows that she must have been an original woman, endowed with remarkable strength of intellect."

Frau Hellwig laughed scornfully, and contemptuously turned her back upon the bold champion.

"My dear rir, it is the office of your profession to white-wash the blackest crimes, and discover angelic innocence where the whole world has righteously condemned-from that point of view one can understand your opinion," said the councilor's widow, with unmistakable malice. "But I know of another opinion which, pray pardon me, is far more convincing to me than yours. Papa knew her. She had such unparalleled obstinacy that she literally fretted her father to death. Her indisserence to her own fair fame is sufficiently attested by ber scandalous visit to Leipsic, and her 'remarkable atrength of intellect' led her into the downward path-she was a free thinker, an atheist."

At this moment Felicitas started up and approached the threshold. With her right hand authoritatively extended, her pale face suffused with a crimson flush, she stood there for an instant. beautiful as an avenging angel. The rosy lips which had so thoughtlessly and lightly made such terrible accusations were involuntarily silenced by this vision.

"She never was an atheist!" said the young girl, resolutely, fixing her flashing eyes upon the face of the columniator. "A free thinker! Yes. She searched the works of God without fear for her future salvation, for she knew that every path leads to Him. The conflict between the Bible and Science never disturbed or perplexed her. Her faith was not rooted in the mere letter of the law, but in God's own creations-in her own existence, in the divine gift of thought, in the independent activity of the immortal human soul. She did not, like thousands, go to church to worship God in an elegant bonnet and robe of silk, but when the bells rang, she too, stood in humble devotion before the Most High, and I doubt whether He set more value on the prayers of those who hourly call upon His name and with the same speak evil of their neighbors."

The young lawyer had involuntarily risen. Resting his hand on the back of his chair he gazed almost incredulonsly at the brave hearted girl.

"Then you knew this mysterious lady?" he asked, fairly holding his breath, as Felicitas paused.

" I saw her daily."

"This is most charming news " said the councilor's widow. The remark was intended to be sarcastic, but the voice had perceptibly lost its steadiness, and a strange pallor had overspread the beautiful face. "Then you can doubtless tell us many a piquant little

anecdote i. Catl I past life of your esteemed fri. be added, in a tone of studied in sipp lessly played w. ice, while she care--ter spoon.

"She never spuke to me of her early life," replied Felicitas, quietly. She know that she had aroused a terrible storm; she must now await it calmly with cool self-possession.

"What a pity !" lamented the young widow, satirically, shaking her fair locks—the bright color had already returned to her cheeke "But I particularly admire your rare talent for acting, Orroline. You managed to conceal this secret intimacy wonderful ly. Dear John, do you still repent your fancied false opinion of this girl's character !"

The professor had stood still in actonishment when Felicitas first appeared on the threshold. The words of vindication—sharp, caustic, yet full of enthusiasm, had fairly poured from her lips-her keen, logical intellect never lacked the power of instant and forcible expression. The last question of the councilor's widow remained unanswered. His eyes rested steadily on the young girl, and he smiled, as, in spite of self-control, he saw her shrink at this sting.

"Was this your secret?" he now asked.

"Yes," replied Felicitas, and her earnest eyes sparkled; strangely enough, at the sound of his voice, she suddenly felt that she was not to stand alone in the inevitable struggle.

"You intended to live with my old aunt; this was the happiness you were anticipating ?" he continued.

" Yes."

Had not the councilor's widow been so much absorbed in the sight of the " unmasked bypocrite she would have been startled by the joyous light that now sparkled in the professor's eyes and transfigured his grave face.

These questions and answers had succeeded each other with such lightning-like rapidity that Frau Hellwig had had no time to recover from her surprise. She leaned back in her chair as though she had turned into a stone statue, the stocking she was knitting had dropped from her hands, and the ball of white yarn had rolled into the middle of the floor.

"This is an extremely interesting discovery for me," said the young lawyer, hastily approaching Felicitas. "Do not fear that I shall try to discover the secrets of the dead; far be it from me to have such a thought. But, perhaps, you may be able to give me information concerning the incomprehensible absence of certain articles bequeathed."

Good heavens! She was to be questioned about the missing silver. She shuddered from head to foot, her face grew whiter than snow, she cast down her eyes in evident confusion: at that moment she was the very embodiment

of conscious guilt.

"As a passionate lover of music and eager collector of autographs, I have been in a state of delighted anticipation ever since the reading of the will," the young lawyer continued, after a momentary pause occasioned by his surprise at the girl's sudden change of expression. "The will expressly mentions a manuscript collection of the works of famous composers; hitherto we have searched for them in vain Many persons assert that the deceased lady was unsound in mind, and this portion of the bequest was a mere delusion, a chimera. Have you ever seen such a collection in her posses sion f

"Yes," replied Felicitas, drawing a long breath, but deeply incensed by the assertion. "I knew every sheet of it."

"Was it large?"

"It comprised the names of nearly all the famous composers of the last century."

"An opera by Bach—but I believe there is some mistake in this point—is also frequently mentioned in the will.

Can you remember the title of the work 1' the lawyer added with the keenest interest.

"Ob, yes," replied the young girl, quickly. "There was no mistake there either. It was an operetta. Johann Sobsatian Bach composed it for the town of X---, and it was performed in the old town-hall. The title was 'The Wisdom of the Magistracy in Establishing Broweries."

"Impossible I" cried the young man, fairly starting back in the intensity of his amazement. "Then this composition, which has been a sort of myth to the musical world, actually existed ?"

"The partitur was written by Bach's own hand," Felicitas replied. "He gave it to a certain Gotthelf von Hirschsprung, and the deceased after-ward received it as a legacy."

"These are priceless disclosures! And now I beseech you to tell me where the collection is to be found."

She suddenly confronted a precipice. Indignant that Aunt Cordula's soundness, mind should be doubted, she made every effort to refute the horrible slander. In the zeal of her defense she had not considered the point to which her revelations were necessarily leading her. Now she must give a direct answer to this difficult question. Should she tell an untruth? Fo, that was impossible.

'So far as I am aware, it is no longer in existence," she said, in a much lower tone than before.

"No longer in existence? I suppose you mean that it no longer exists as a whole ?"

Felicitas was silent-she wished herself miles away from this eager quest-

"Or," he continued, anxiously, "can it have been destroyed? In that case you must tell me how the accident occurred."

This was indeed a painful situation. There sat the woman who would be compremised by her statement. How often, in moments of passionato excitement, a wicked longing for revenge upon her beartless tormentor had flamed fiercely in her soul! She had then thought it would be sweet to see this dotestable woman suffer. Now the moment had come - she could humble the great lady, convict her of an illegal act. How little she had known the nobility of her own nature ! She was utterly incapable of vengeance! She cast a glance at her foe, and encountered a look like the glare of a tigress—it made no impression upon her.

"I was not present when the collection was destroyed, and can therefore give no information whatever on the subject," she replied in a tone so firm and resolute, that it was evident she could not be induced to make any further disclosures. But this act was to cost her dear, for the tempest that had been muttering over her head now burst in all its fury. Frau Hellwig had risen, and resting both hands on the table before her, stood there with a colorless face and eyes flashing with satanic wreth.

"Miserable creature, do you think you must spare me?" she cried, in a voice quivering with rage. "Do you dare to imagine I desire to conceal any of my acts from the world, and you d me in such concealment -She turned scornfully away and fixed her gray eyes, with all her former coldness and proud superiority, upon the young lawyer. "I am accustomed, it is true, to account for my actions only to God, my Maker," she said. "Whatever I do, is done in His name, for His honor, and for the maintenance of His Church. Nevertheless, you shall learn what has become of your 'priceless' papers, mainly for the purpose of preventing this person from cherishing, even for one moment, the delusion that I could possibly make common cause with her. The late Cordula Hellwig was an atheist, a lost soul—whoever defends I

her merely proves that he is following the same path. Instead of praying for the restoration of her lost peace of mind, she deadened the voice of her conscience by the poison of worldly music, full of sensual allurement. Even on Sunday she profaned my quiet house with her wicked practices. All day long she sat over those evil books, and the more she was engressed by them the more obstinately she rejected my efforts for her salvation. Since that time I have had no desire more ardent than to forever efface from existence these worthless devices of the human mind, in which God has no share, and which are mere lures to attract the soul from the path leading to true salvation. I burned the papers, my dear sir !"

The last words were uttered in a raised voice, and with an expression of the utmost delight.

"Mother!" cried the professor, in a tone of horror, hastily advancing toward her.

"Well, my son " sho asked, motion ing him back. Drawing herself up to her full height, she stood as though clothed in brazen armor. "You evid ently intend to reproach me for having deprived you and Nathanael of this valuable bequest," she continued, with inexpressible scorn. "Calm yourself; it has long been my intention to replace the few paltry thalers from my own property. You will profit by my Ect.'

"The few paltry thalers?" repeated the young lawyer, trembling with astonishment and anger. "Fran Hellwig, you will have the pleasure of paying your sons five thousand thalers in cash."

"Five thousand thalers?" Frau Hellwig laughed. "That is a comical idea, indeed! Those miserable soiled papera! Don't make yourself ridiculous !"

"Those miserable soiled papers will cost you dear enough. I repeat," replied the young man, trying to control himself. "I will hand you to-morrow a statement, written by the testator herself, in which she values the collection at five thousand thalers, not including the Bach manuscript. As to the latter—pray understand me, Frau Hellwig-no one can yet tell in what difficulties you may have involved yourself with the Hirschsprung heirs by the destruction of this priceless work." He struck his forebead with his clinched hand in the extremity of his dismay. "Incredible!" he cried. "John, at that moment let me remind you of the assertion I made a few weeks ago, you could not have a more striking illustration of it."

The professor made no answer. He had gone to a window and turned his face toward the garden. No one could tell what impression had been produced by the excited words of his friend.

It seemed for a moment as though Frau Hellwig understood that she had probably exposed herself to an endless succession of annoyances; her bearing suddenly lost its air of infallibility and immovable confidence, the scornful smile she strove to retain was a mere distortion of the lips. But how could anything occur to make the great lady repent of any step she had taken? She did everything in the fear of the Lord, so no mistake, no error was possible. She quickly recovered her composure.

"I will remind you of the remark you made only a short time ago," she said in a cold, formal tone. "There is good reason for the statement that the dead woman was of unsound mind-it would not be difficult for me to adduce sufficient proof of the fact. Who will then declare that the absurd valuation was not written under the delusions of insanity " (TO BE CONTINUED.)

The Midland Great Western Rulway line is about to be extended immediately to Armagh, via Kingscourt Castleblaney and Kozdy. via Kingscourt, Carrickmacross,



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LETTER FROM LONDON.

Weekly Correspondence of the Register.

LONDON, Eng., Nov. 10th, 1893. Politically matters this week are dull as dull can be. This is accounted for by the fact that the bulk of the Irish members are still absent from the House. Parish Council and Employers' Liability Bills have little cil and Employors' Liability Bills have little in them to charm, despite the urgent whip which has just been issued by the leaders of the Irish Party to secure their attendance at Westminster. Parliamentary debato, in consequence, has sunk to the level of a parish vestry meeting. One of the strongest arguments I have heard used in favour of the retention of the Irish members under the present Home Rule Bill was that the occupation of reporters like myself would be aeriously endangered.

occupation of reporters like myself would be seriously endangered.

One who has not been an eyewitness has no idea of the utter demoralization of the Press Gallery on a night when purely Eng-lish bills are up for discussion. The official stenographer, who, because of the import-ance of his duties, must be in a constant state of wakefulness, looks round from time to time upon a scene fit to delight the heart of the most devoted disciple of Morpheus.
The representatives of the Fourth Estate lie The representatives of the Fourth Estate lie stretched around him in every conceivable stretched around him in every conceivable attitude of blissful repose; and if the division bill, or an occasional faint cheer arouses them for a moment, it is only to lapse again into their enviable state of utter uncon aciousness to what is taking place below them. Sir Andrew Clark, the trusted friend and medical adviser of Mr. Gladstone, is dead. The Prime Minister first enrolled him in 1864 when he himself was fifty-five years

The Prime Minister first enrolled him in 1864 when he himself was fifty-five years old. "I found him," said Sir Andrew "the most wonderfully strong and active man, mentally and physically, that I ever exam ined. Even in 1864, however, Mr. Gladstone had a very strong defined "arcus. senills" in both eyes. Some of my profescional brethern regard this as a sign of decay; but it is a great mistake. I remember that Sir George Burrows, my lately deceased neighbour in Cavendish-square, told mo the following story: One day he met Mr. Williams, one of the ablest physicians in London, who said to him: "Burrows, is it true that you have taken a big house in Cavendish-square?" Sir George nodded assent. "Then," continued Dr. Williams, "you are indeed a brave man, for you will not occupy "Then," continued Dr. Williams, "you are indeed a brave man, for you will not occupy it long: 'arcus senilis' in your eyes presages that your end is near." "Perhaps," replied Sir George, gaily; "but I take short views of life, and as long as it lasts, shall do my best to enjoy it." He was spared to occupy his new home for thirty-five years, while in less than half that time Dr. Williams represed away.

iams passed away.

Sir Andrew then proceeded to say that
Mr. Gladatone was one of the most decile
and submissive of patients, and reposed un
bounded confidence in his medical adviser, whose orders he was always ready to oley. "The most remarkable thing about him," he added, "is not so much the universality or the accuracy of his knowledge. I have also observed that in him there has been a marked increase of humour as he has grown older. No greater mustake is committed by Mr. Gladstone's political critics than in believing that he is lacking in humour. His appreciation of a joke is intense, and his laugh is the heartiest I ever listened to."

appreciation of a joke it intense, and his laugh is the heartiest I ever listened to."

The monotony of English weather is proverbial; but this year is proving an exception to the generally received rule. It is still dry and fine, with a clear atmosphere; but for a week now the wind has been in the N. E., and, though the weather is clear and bracing, it is bitterly cold, the wind being very keen and cutting. At night the sky is beautifully clear, though the air is very cold and icy, accompanied, as it is, by a sharp frost. The fields in the early morning present a very wintry appearance, being covered with white frost to a depth never seen in Canada. The superabundance of acorns, beech nuts, and holly-berries betokens, according to the old folks, a severe winter. If the present cold weather is to be taken as a criterion, then their prognostications are likely to be fulfilled. The cold has certainly increased in intensity this week, the thermometer yested any morning in more now falling as a severe was the severe with the prognostications are likely to be fulfilled. The cold has certainly increased in intensity this week, the thermometer yested any morning in many seem falling as 100 merces. week, the thermometer yesterday morning in my room falling as low as 35 degrees Farenteit—the lowest temperature I have

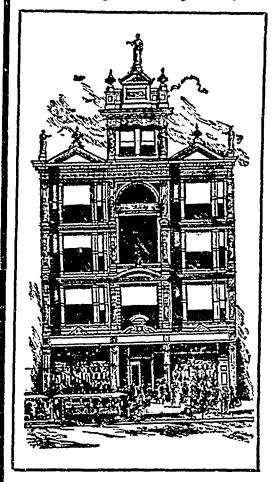
ever seen in England.

A late publication was sent to me the atone, told by himself in speeches and public letters," and is one of the most ingenious ooks I have over seen. The compiler, Mr. H. J. Lecco, an enthusiastic admirer of "the Grand Old Man," has, by dint of great research and much perseverance, produced a very interesting autobiography of the P.e-mier The atory of his life is set forth in Mr. Gladstone's own words, and the date and delivery of each speech, together with the time and medium of publication of each letter from which the extracts are made, are duly recorded at the foot of each page. The Prime Minister has had nothing to do with the undertaking, but he cannot fail to be pleased that anyone should have been willing to devote so much time and industry to a compilation of this kind. The index is not the least valuable feature of the work.

One of the clover young ladies who do in-terviews for the Pross here has been writing

◎OAK HALL

The People's Clothing House,



The artist tailors—modest fellows that they are—say that the clothing which they make to order is better than the clothing which is made to wear by Oak Hall. They have to say something like this as an apology for their very much higher prices.

The dry goods stores say that the clothing which they offer is bought from manufacturers which are always hard up and forced to sell cheap. It's a chronic old story, but they have to drum up some sort of excuse for the ridiculous assertion that they are able to sell clothing for less money than Oak Hall.

The great overcoat sale at Oak Hall serves as a very good proof of the Oak Hall claim, that we are selling better clothing for less money than is sold anywhere else. The Oak Hall overcoats are equal to the best tailormade in fit, style and finish. They can't be improved in the quality of good wear, and we make and sell in such greater quantities than all others that none can compare with the Oak Hall prices. They are the lowest for reliable clothing in Toronto.

OAK HALL,

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for the Westminster Gazette some "Recolled for the Westminster Gazette some "Recollections of Sir Andrew Clark." She gives an interesting account of her visit to the great physician in search of details as to Tennyson's death. "Shall I tell you," Sir Androw asked his interviewer, "why Tennysyson's death was so peaceful? This is not to be put into the papers to-day; probably it would not interest them to-day. But the secret is this; he lived a quiet, laborious, aimple life. It is a secret which few men learn in time to profit by it. I was his! learn in time to profit by it. I was his friend before I was his physician. Meta-physics drew us together. Gladstone, too, is deeply interested in that subject, and we all three agreed in our taste for a simple life and a life of work. Half the disease of this generation is due to people's idleness'

The STAR Almanac of Montreal for 1894 is so far advanced towards completion that the publishers are able to announce it to the trade for the 21st November. An enormous demand has grown up for the STAR Almanac, not only in Canada but in the United States and Great Britain.

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