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# The Catholic Register.

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

VOL. II.—No. 52.

TORONTO, THURSDAY, DECEMBER 27, 1894.

PRICE 5 CENTS.

## MR. BLAKE ON JUSTIN MCCARTHY.

### The Liberal Leaders' Subscriptions.

In the course of his New York speech, Mr. Blake said.

You know Mr. Justin McCarthy (loud applause). But you do not know, any one who has not mixed in intimate association with him, who has not seen him, watched him, lived with him, heard him, observed him, as I and some others have for the last two years, can know the virtues of his character. A more unselfish, a more self-abnegating man, a man more mild, more genial, more desirous to promote harmony—a man who along with all those qualities retains a more unwavering grasp of great principles, and a more tenacious determination that good shall be done, if it can be done, for Ireland, than Mr. Justin McCarthy I do not know. (Applause). He has labored and suffered for your cause. He has retained, at enormous personal sacrifice of health, of means, of comfort, of all that a man can wish for, the post of chairman in the interests of the party, and to no man do we as a party owe more than to him. (Cheers).

Well, our Chairman, who happened to be in London alone, supposed that the two subscriptions which were sent to him direct—the subscriptions of Mr. Gladstone and Lord Tweedmouth—were spontaneous; and that the reference contained in Lord Tweedmouth's letter to a circular applied to some notice which he might have seen in some newspaper, and not at all to any application which had been made to him. Our Chairman thought it impossible to refuse Mr. Gladstone's testimonial of good will, and difficult to return Lord Tweedmouth's check, which was sent by Lord Tweedmouth in the letter covering Mr. Gladstone's. I will quote Mr. McCarthy's own words: "I thought it a grateful action on the part of the Grand Old Man, who is now out of public life, and I did not think I could distinguish between the two offerings which came together under the one authority."

Please remember that those subscriptions of one hundred pounds apiece were but a drop in the bucket. Ireland had given about £5,000 at the time, and was still subscribing; and two hundred pounds from these sources did not in the least degree alter the national character of the tribute which was being paid for the members of Parliament. We were at that time, comparatively speaking, flush of money; and more was coming in, and the fund, notwithstanding these subscriptions, was and remained a national fund, an Irish fund, to which these sums made no material pecuniary addition, although the sentiment resulting in their spontaneous offer would be valuable to the cause. (Applause).

Still after full consideration, and when it had become clear that these and other subscriptions had been sent in response to the circular erroneously addressed, the Chairman, looking over the whole situation, thought it better to avoid all risk of misconception by causing all such subscriptions, save that of Mr. Gladstone, to be returned; and this has been done. So that in name and in form and in substance this question remains as it was before that circular was issued. In truth, and I can speak upon this subject

with absolute confidence on evidence by which I shall convince you, there never could have been any idea in the mind of Mr. McCarthy, or, for that matter, as I know and as I shall prove to you, in the mind of Messrs. Sexton, Dillon, O'Brien, or O'Connor, of asking for subscriptions from those quarters for the Parliamentary Party fund.

I give you my proof. Last spring, in our very darkest hour, when the session was going on, when the fate of the Home Rule government and the Home Rule cause depended upon the Irish vote being kept at Westminster, when the Canadian subscriptions were exhausted, when there was nothing from the States, when it was absolutely impossible, for reasons connected with the evicted tenants' fund, which I have described, to make any appeal to Ireland, when we did not know where to turn, when we were within measurable distance of collapse for want of funds, I myself, as a person who was known to have had some little success in collecting funds on this continent, was approached by a generous friend, by a British Liberal, who was a staunch ally of our cause, who had done much for us politically, and who did not want to see it fail in this miserable way. I was approached by him, and he said to me, "I have done a little for this cause. I have labored for it. I don't want it to fail in this way. It ought not so to fail." And being a very wealthy man, he said to me, "I am willing, and I offer as a testimony of my continued interest in the cause, to give you in my own name or anonymously, or any way you please, two thousand pounds sterling, —\$10,000— as a subscription to the Irish Parliamentary Fund. That, gentlemen, was Lord Tweedmouth. (Loud applause). The offer was made in the handsomest spirit. It was made in a spirit of respect for those to whom it was made. I told Lord Tweedmouth that I did not believe it would be possible to accept that offer, but that I was not going, in the circumstances under which we stood, to take on my own shoulders the responsibility of decision. I had some private conversation, not mentioning the name—for this is the first time I have mentioned the name (I have thought it due to Lord Tweedmouth, under the circumstances, that it should now become known, and I make it known to the world to-night. Without mentioning the name I told the offer to some friends, to the gentlemen I have named Messrs. McCarthy, Sexton, T. P. O'Connor, Dillon and O'Brien. They one and all declared to me their opinion that the money could not be accepted (applause), even although a collapse of the movement were inevitable. They said, "Better the movement should fail than that we should put ourselves in the position of accepting such a subscription from a member of the British Government." (Applause).

I felt that the party must have the opportunity of dealing with the offer because the situation was too serious for the assumption of individual responsibility, and I named it at the meeting of the party at which we were considering our financial condition. We had three meetings before we decided to make an appeal to Ireland. I conveyed the offer to the party at the first of these meetings. But the party did not accept the offer; they determined instead to appeal to Ireland;

and I communicated to Lord Tweedmouth that the Irish Parliamentary Party had decided on that course, not availing itself even in that crisis and that emergency, of his handsome proposal. Now, gentlemen, there is only one single man of the Irish Parliamentary Party, whose name, if I should give it, you would hear with great amazement—there is only one single man whom I have at any time heard propose an appeal to members of the British Government for aid.

I think you will agree that this incident, which recent circumstances have induced me to reveal to the whole world is honorable alike to Lord Tweedmouth and the Irish Party, and proves that our independence has remained intact under great trials and difficulties. (Applause).

In truth, there never was a poorer party as to worldly means, than the Irish Parliamentary Party. You could not get a true representation of Ireland, unless it were largely composed of men of the people, and the circumstances of that country as you know have prevented the majority of its people from amassing wealth. But there was never a party acting on such independent principles. What is it to us, whether leaders or followers that British ministers or British parties should rise or fall? (Hear, hear.) We take no offices. We take no salaries. We take no honors. (Cheers). Our sole interest is to put in and to keep in the friends of Ireland, to put out and keep out the foes of Ireland, and our sole subject in putting in the one and keeping out the other, and in mingling in the play of parties, is to advance the sacred cause of self government for Ireland. (Applause). It is to this that we bend our energies; and we count confidently on our people here and elsewhere to help us in our struggle by the exhibition of their sympathy and by their material aid.

I think I have shown you plainly, freely, fully, frankly, first, what our tactics are, and secondly, what are our necessities. I ask you by your voices and by your actions to show that you approve of our tactics, and that you are prepared to do what is necessary to enable us to prosecute this great and sacred cause to a triumphant and, I hope, a speedy issue. (Prolonged applause).

### St. Patrick's Cathedral, Armagh.

A circular letter from his Eminence Cardinal Logue was read in all the churches of the archdiocese of Armagh on Sunday last in reference to the unfinished state of the magnificent Cathedral of the Primate of Ireland. The Cardinal Primate appeals in eloquent and feeling terms to the clergy and people of Armagh to complete the interior of St. Patrick's Cathedral, the unfinished state of which is wholly out of keeping with the beautiful outlines and imposing magnificence of its exterior. The appeal of his Eminence is one which should meet with a warm response, not alone from the Catholics of Armagh, but from Irish Catholics wherever they may be found.

There are cases of consumption so far advanced that Bickle's Anti-Consumptive Syrup will not cure, but none so bad that it will not give relief. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to fail. It promotes a free and easy expectoration, thereby removing the phlegm, and gives the diseased parts a chance to heal.

### A Blasphemous Politician.

The speech made by the member of Parliament, Signor Cavallotti, during a banquet offered to him at the Hotel de Rome on Tuesday last, is the one subject of conversation in Rome ever since. Eloquent and undoubtedly clever as the honourable member is, he has seriously injured his reputation, even amongst his own supporters, because owing to recent evolution in thought, word, and action on the part of former avowed enemies of the Church and religion, it is now considered bad form to insult the belief of so many friends and companions in public life. Cavallotti is one of the most conspicuous leaders of the Italian Radical party, and has won great popularity with the masses, thanks to his independent character and fearless condemnation of all abuses; but he is also a rabid anti-Christian. In his discourse Cavallotti reviewed the condition of Italy, late events, and statesmen. He made Crispi his special target, and his synopsis of that gentleman's character and career was a curious mixture of praise and blame. He drew a word picture of the young rebel, praising him for his "bravery" in outraging the Church, and terminated his retrospection by pitying the aged statesman who has of late shown some semblance of repentance and respect. But all this rhetorical eloquence was expected, and no umbrage would have been taken had not Cavallotti ventured to make use of words insulting to Almighty God. His language, which was intolerable, has caused widespread horror.

### Mother House of the Ursuline Nuns.

This magnificent institution (located at Thildonak, and the largest convent school in Belgium), was holding high festival on the feast of the Presentation of Our Lady, 21st November, on which day so large a number as nine of the members made their solemn profession. Out of this number five were choir nuns and four were lay Sisters. The touching ceremony, according to the ancient ritual of the Order, was witnessed by a large and devout congregation in their beautiful church, which has almost the proportions of a cathedral. One of the newly professed was a convert from Anglicanism. She had once been a pupil at Thildonack, and in spite of very deep Protestant prejudices, grace, and the examples of earnest piety she saw around her, at length triumphed over all, and after a year's probation in the world, she obtained the permission of her father, himself a convert, to devote herself irrevocably to God.

The Lord Chief Justice of England was the honoured guest on Friday night at the Middle Temple Hall, the occasion being "Grand Day" of Michaelmas term. As he passing down the ancient hall there was not a barrister or student who did not join in the ovation he received; and so unexpected was the greeting—for this freedom is not indulged in at the other Inns of Court—that he was visibly affected by it.

If you have a troublesome cough, don't keep nibbling sweets, and so ruin your appetite. A dose or two of Ayer's Cherry Pectoral will do you more good than pounds of candy, and assist rather than impair your digestion. Always keep this medicine in your house.

## CHRISTMAS RECOLLECTIONS.

## Midnight Mass Under Differing Conditions.

## A Fairy Story.

I was detailed with some other students to assist at the church ceremonies on Christmas Eve. It was in the south of France I was then sojourning and, strange to say, the young people, with whom I formed intimate associations, were not very much different in appearance and character from those with whom I had been accustomed to live and play and frolic in Ireland. The part of France I was assigned to for education was a mountainous district, amid the hills and valleys of the Cevennes, where St. Francis Regis once prayed and taught. It is generally remarked, and experience proves the truth of the remark, that people who inhabit mountainous plateaus and hill side villages are more unsophisticated and more simple in their manners, and probably in consequence more attached to their religion and more virtuous than the city populations or those who live down on the plain. The people I met with in those elevated localities of Southern France were simple and unpretentious in their habits and in manners affable and sympathetic. Their Catholic faith permeated and gave direction to all their acts whether public or private. The feast days of the Church were days of public rejoicing for the whole community. All took part in the ceremonials; the civic authorities joined with the priest in proclaiming public holidays; the professions, the tradesmen and soldiers and religious confraternities, all took up their positions and were assigned places in the open air religious processions. Those mountain villages were so many happy families where all joined together in reverent worship in the forenoon and gave themselves up to boisterous merriment and unrestrained though innocent gaiety towards evening.

Corpus Christi, or the *Fete Dieu*, is the day of all days for the expansion of heart and uplifting of souls in those Catholic centres, where no shadow of doubt ever dims the sunshine of simple Faith and implicit trust is given to all the priest says and Holy Church teaches. The houses are all festooned and garlanded, the very streets over which the procession must pass are carpeted with rose leaves and petals of every flower that blooms—repositories of green and gold stand high in the public squares. The blare of trumpets is heard and choristers fill the air with hymns of joy—while acolytes swinging censers and surpliced priests advance bearing the Sacred Host under a huge canopy that is followed by the Mayor and all the civic dignitaries with bowed heads and reverent demeanor.

All this I have witnessed with rapture in many towns and villages in Catholic France and oft have I said to myself, when will this be possible in Catholic Ireland? Away back in 1846 I was detailed with a few others to take part in the parish ceremonial of midnight Mass of a large city. The streets were crowded with people going to and fro; all were no going to the churches, but all were out for the quiet enjoyment of the Christmas holiday. There was no noisy disturbance of any kind, no sign of levity or disorder, much less of any thing that savoured of impiety or intemperance. But the parish Church was crowded. The aisles and nave and sanctuary were lit up with a thousand twinkling tapers and colored lamps burning olive oil. The perfume of cedar and bay leaves that twined round the pillars filled the temple, while the fragrance of smoking incense in the Sanctuary, and the sweet mellow voices heard from the choir chanting *Gloria in Excelsis* made one fancy that Heaven and Earth were easily blended, and that the Prophecy

of Isaiah was fulfilled "Lo! Earth receives Him from the bonding skies. Sink down ye mountains and ye valleys rise." The grand high Mass with deacon, sub-deacon and master of ceremonies commenced at midnight. An orchestra of several instruments, accompanied the rendition of Mozart's 7th Mass. The many trained voices that reached with ease the highest soprano and lowest bass notes with the organ's solemn peal produced an effect on the audience that was simply ravishing.

At the offertory the "Pastors," just then published by Father Lambillote, was heard for the first time, and at the end of Mass, while the hundreds who received communion were wrapt in adoration making their thanksgiving a choir of infantile voices with organ accompaniment intoned from a side chapel the beautiful Christmas hymn, "Noel, Noel, Salut a Noel." On our way back to the college the streets were yet thronged with pious people all quietly wending their way home from the different churches. It was then about 2 a.m., and neither young or old seemed wearied or inclined to sleep, a band of little fellows who preceded as were going from door to door singing,

Il est né le Divin enfant  
Jouez haut-boys reconnex musettes,  
Il est né le Divin enfant  
Chantons tous Son avènement.

Which translated in English might be:

Lo! he's born the Infant King  
Strike the harp and sound the tymbrel  
Lo! he's born the Infant King,  
Let all in concert His advent sing.

The impression left by that night's Christmas celebration can never be effaced from mind or memory.

How such a nation, such a people with all the hallowed traditions, and venerable customs, and both royal and saintly ancestors with the ages of faith and its chevaliers sans peur et sans reproche, can tolerate the impiety and the blasphemy that rules them from Paris is one of the most insolvable of modern mysteries.

## A CHRISTMAS DAY IN IRELAND—MIDNIGHT MASS.

It was my lot also to witness a Christmas celebration in Ireland about the same period. I was sojourning with some relatives in the neighbourhood of the Slieve Bloom range of mountains when Christmas approached and midnight Mass was announced. The parish church, however, was not designated as the proper place for attending midnight Mass. A quarter of a century had scarcely passed since the penal laws prevailed, when it was considered high treason either to celebrate or assist at the public celebration of the Holy Sacrifice. The people had been accustomed to steal away from their homes after darkness set in and reach the appointed glen, or the little chapel concealed in some sheltered vale—where the confessions would be heard, and Holy Mass offered up, and all the people blessed and made happy before daylight; when time would still be to reach home in safety and thus escape detection and punishment by the officers of the law. It appeared to me then that midnight Mass in Ireland was intended not only to commemorate the miraculous Birth of the Saviour of Mankind, but also to keep up and perpetuate, at least in memory, the dark days of penal persecution.

On this occasion the midnight Mass was offered up in a large, extensive parlour of the parochial residence, which was at least two miles distant from the parish church. Three other chapels in the same parish were yet more distant, but it could be said fairly that the priest's house was in the middle of the parish. It was a little after ten when I with some friends arrived at the priest's house. There were a few horses and wagons of old-fashioned style and material already

in the haggard adjoining the residence. My friend on alighting tethered his horse to a post, then went deliberately to a stack of oats not yet threshed and drew away an armful of provender for the animal, which did not require any pressing to eat the priest's oats most greedily. On remonstrating with my friend I learned that such was the custom, as the priest was above want and had oats to spare. I looked at the other horses and found them without exception enjoying their forbidden fruit with keen relish. Several people were in the large kitchen on chairs or benches in solemn silence, and some were kneeling in preparation for confession. After a little while a man came out from the hall and another went in, then some boys went and came one after another, then some women replaced each other until about sixty or more had confessed and were reciting their beads, probably their penance. Mass began precisely at midnight. There was no music—no organ peal or hymns of any kind. These all passed away out of Ireland when liberty of worship was proscribed and £5 reward was set on the head of a priest saying Mass. But if there was no organ, there was intense devotion. There was solemn, profound adoration and the life-giving faith of martyrs. Nearly all received communion, and at the end of the holy service the priest—who must have been seventy years past—spoke in very feeling words to the congregation. His address was more in the nature of an act of thanksgiving to God, in which the people joined, than of an exhortation to sinners who needed conversion. After this every man present and some women advanced and placed an offering of a shilling or a crown on the temporary altar. The priest again blessed them, all kneeling, returned thanks for their generous gifts and wished them from his heart a very holy and very happy Christmas. It was all done in the simplicity and intensity of primitive faith, but it is questionable if the cathedral celebrations, and blare of trumpets, and organ's deafening music were more pleasing to God than the quiet, heartfelt devotion of that aged priest and those simple-hearted rural populations amid the hills and glens of St. Patrick's holy isle.

## A CHRISTMAS FAIRY TALE.

On our return journey from the priest's house we drove several miles along the well kept macadamised road that leads from Berr to Berrisokane. The weather was delightfully mild and calm for midwinter and the full moon lit up with silvery rays the low-lying plain and trees and streams we hurriedly passed on the way. Suddenly a dark shadow fell on our path and for some time obscured the shifting landscape from view. A hill of several hundred feet rose abruptly from the green fields to our left and completely shaded us from Luna's slanting beams. "Does that hill enjoy any particular name?" I asked of my friend who held the reins. "Most certainly," he replied, "there is scarcely one rood of ground in Ireland to which some distinctive name characteristic of the spot is not attached. This hill that now overshadows our path enjoys the honour of a very euphonious title. We call it Knockshegawna—which in plain English means The Hill of the Queen of the Fairies." "And have you any just reason for calling a hill by such a heathenish name?" "Why, of course, we have every reason. Pray, look along the edges where the scintillating rays are veiling with the penumbra of yonder cleft in the rocks. Do you not see the little gentlemen sporting in their playful gambols, some on foot and some astride diminutive ponies, clearing the furze bushes and the thick set hedges? You don't. Oh! Well, were you riding past the side lit up by the moon's rays, or were you returning from a wedding feast or

a christening, instead of coming from your Christmas devotions, the probability is that you would see them sporting or frolicking by the scores or the hundreds. Did you ever hear the story of Mick Nowlan, the noggin-maker?" "Never in my life." "Well, that clump of an oak tree we just passed in the very spot where Mick Nowlan, some years ago, had an experience with the Fairy Queen and her gentlemen. I suppose you know that Irish fairies are also named the good people, because they never injure any person, although invested with supernatural power. They are not vicious or malignant like the Lutins and Gobelins of Brittany, or the Ghouls of Persia. The Irish fairies are all sport and merriment, and the Clericane or Linnahaune can tell you where a crook of 'gould' is hid if you only hold him long enough and keep your eye on him all the time. When you hold him tight in your grip and are just worrying the secret out of him, he diverts your attention by saying perhaps, 'Oh! there goes the King,' or 'There goes your mother,' and you turn your head to see, when, presto! he disappears and your prospect of finding 'the crook o' goold,' has vanished also. But with all their goodness the Irish fairies are addicted to one very mischievous trick, that of stealing away beautiful little infants or handsome young brides and leaving in their stead little withered old lugs or witches with sunken eyes and emaciated bodies. Mick Nowlan was on his way from Lorrha, his birthplace, to the fair of Shinnone. He carried on his back and shoulders a bundle of his wooden ware. That was light enough burthen when taken a short distance, but rather heavy and tiresome when carried all the way from one fair to another. Mick called in at the cross of Ballingarry for rest and refreshments. Some neighbouring boys insisted on his accepting a few treats, and then when passing a shebeen near the Pike he could not resist the temptation of another glass and of filling his pipe for another blast because the night was chilly though otherwise bright and clear. By the time he reached the section of country wherein we now are he felt tired and drowsy. He turned off the road towards that clump of oak-tree to which I have just called your attention, and sat down with his back against it, his bundle of noggins supporting both head and shoulders. He was not there very long when a troop of fairies on swift ponies came in full gallop down from the top of Knockshegawna. They cantered and capered about on the road until they spied the noggin maker.

'Here's Mick Nowlan,' screamed the foremost one. 'He must be with us,' said another. Fetch him a horse, said Queen Mab, 'he shall ride along beside me.' A high spirited pony was soon prancing and curvetting before the astonished noggin-maker. But he was more astonished and yet more bewildered when he was seized by the two arms and lifted into the saddle. Away the whole cavalcade flew taking hedges and fences and rivers at a bound. But each time they landed on the other side the bundle of noggins that were lifted high in the jump came down with a sudden thud on Mr. Nowlan's back that threw him out on the neck of his charger, almost dismounting him. After a break neck ride of one hour's duration, they reached a farmer's house in the vicinity of Nenagh, where a joyous wedding feast was being held. They all dismounted Mick Nowlan with the rest. 'Now,' said Queen Mab, 'we must secure the hand some bride just wedded in this house; there is no more innocent, no fairer creature on this whole earth. This night we must introduce her to our gilded halls in the caves and grottoes of Knockshegawna's hill. All we have to accomplish is to effect her sneezing three times without any person, even

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

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

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

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## THE CATHOLIC WORLD.

### What is Going on in Church Circles.

Crispi and the Vatican.

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

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

#### ALMONERS OF LABOUR.

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

#### AN EASTERN PATRIARCH.

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

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

#### CARDINAL LOGUE AND THE LABOUR QUESTION.

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

#### CARDINAL VAUGHAN ON PARISH COUNCILS.

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

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

#### A CATHOLIC PEOPLE'S PARTY IN HUNGARY.

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

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

#### ARCHBISHOP RYAN ON AGNOSTICISM.

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

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

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

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

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

#### Effect of the French Treaty. Wines at Half Price.

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

## THE CONDITION OF FRANCE.

What the Clergy Have to Contend Against

By a FRENCH PRIEST.

It would be difficult to enumerate all the laws and vexatious decrees secretly concocted and devised in the Masonic Lodges, and carried through Parliament by a majority of sworn enemies of the Church. Yes, the liberties of the Catholic Church have been set at naught in a thousand different ways by the sectarian and tyrannical rulers of France. Laws have been forged for the annoyance of the priests and people to such a degree that outside of France no conception is possible of the hostility under which French Catholics are now groaning. The powers that be have left no means untried to enforce the "new dispensation;" the religious Orders have been expelled, their churches closed, their pupils scattered, the schools have been "laid out"—that is, the teaching Orders, for the parochial school children, have been replaced by "certificated" lay teachers; every emblem of religion is banished from the schools, the very name of God erased from the school books. The tolerated Orders are being mulcted in a most scandalous way, by enormous fiscal impositions levied from each member of the Order at the death of their brethren. The hospitals and other asylums are also laid out—that is, the Sisters of Charity and other devoted, self-sacrificing religious are replaced by "certificated lay nurses," squanderers of the public funds, let what may happen the sick, the poor, and the dying. Everything must be, according to law, "laïque, obligatoire, et gratuit"—i. e., godless with a vengeance, compulsory despite "liberty," and gratuitous whilst the Budget for education is increased by millions and is constantly advancing, whilst the number of pupils is decreasing in the Government schools, and Catholics are compelled to endow their own free schools if they want religion taught to their children.

But of all the sectarian trickeries by which the rulers or persecutors of France have duped the country none has been devised with more diabolical skill than the military laws with reference to the clergy. As you know, a law exists which obliges every French man to be a soldier. This law makes no exceptions; consequently, aspirants to the priesthood, postulants to religious Orders, because all are equal before the law, must, at the age of twenty-one, be soldiers for one year, and afterwards during three years, twice a year must spend twenty-eight days in a regiment for drill and manoeuvres. The law is rigid; on the day appointed the young Levite must cast off his soutane, don the military uniform, and with his breviary under his arm, join his regiment.

This general exodus from the seminary, at the autumn season, has been the occasion for Catholic France to introduce into the sacred liturgy of the country a new religious ceremony in which all conscripts join. So far, the Catholics have to thank the Freemasons for this new "departure." The departure of the young conscripts for the army is thus marked all over France by a glorious manifestation. The ceremony takes place in the church, and bears the impress of the superhuman character of self-sacrifice. Parents and friends, indeed the faithful in general, nay, a whole nation assembled in the churches, publicly praying together, bearing witness to the fact that he who answers the call of duty obeys the law of God. The smallest villages as well as the largest cities, all present the same spectacle of a heroic sacrifice. The Bishops in person show their paternal solicitude, and all over the country thousands of voices in unanimous concert proclaim the greatness of the people's resignation and the magnitude of the sacrifice de-

manded. Thus religion, officially silenced by infidel and illegal enactments, resumes its position and character in the social practices and customs of a Catholic people—a result precisely the reverse of what the framers of the iniquitous law had in view when they passed the decree.

—But scenes of a still more instructive and soul-stirring character are exhibited on the occasion of the conscripts' farewell meetings in the churches. Amongst them we see the young ecclesiastics, who, as loyal subjects, humbly submit to the rigour of the law, iniquitous though it be, for aspirants to the church at all times and everywhere enjoyed an ecclesiastical immunity from civil service. These muster at the foot of the altar in presence of their Bishop and Professors. Twenty, thirty, forty of them, from the diocese to which they belong, are there wearing the livery of true soldiers of Christ—the black cassock to indicate that they are already dead to this world, and the white cotta, the symbol of a life of innocence and sanctity in preparation for their Levitical duties in God's Holy Church. To-day they form the phalanx of that army in battle array terrible to the devil and the unbeliever alike; tomorrow to don the soldier's uniform. Oh! could you but listen to the eloquent farewell address of the Bishops to their "must-be-soldier" sons! Called by God to serve their country, as churchmen, in defence of the souls of their fellowmen, they are constrained to submit to a shameful legislation which imposes on them an additional sacrifice.

The priests, the Bishops, presiding over these farewell ceremonies, whilst loudly protesting against the cowardly violation of their right, as they did whilst the decree was being debated in Parliament, and giving expression to the grief which an impious and scandalous injustice causes them to feel, address the poor children of the Sanctuary with words of patience, resignation, perseverance and confidence in God. Then Mass is said, at the close of which they renew their sacred promises and engagements to God and to their Bishop, who embraces them as they come up, one by one, for his farewell blessing. This ceremony adds to the manifestation an indescribable character, and tears flow freely from the eyes of all bystanders, strangers and friends alike, whilst the parting "conscripts" show by their imperturbable serenity and cheerfulness, as though they passed from one college duty to another, that they mean to start on an expedition wherein victory shall be theirs.

The barracks being their novitiate, they must sacrifice the spiritual and educational training of the Seminary with the duties sacred to their holy calling, and practice under terrible difficulties the virtues which later on they shall have to teach with the authority of the priesthood.

The writer of these lines has just received a letter from one of his relatives, a Seminarist of the College of Lyons, who is now a soldier at Belley. What he says is well calculated to excite the deepest pity for this class of young soldiers, and to induce the faithful to pray fervently for the preservation of the Faith in France by the preservation of a fervent priesthood, more needed now than ever before. The "Abbe" writes as one from another world:

"I am where I never dreamed I should ever be! I had to give up the noble habit of the Sanctuary, which it had been my delight to wear for over two years, and don the uniform of a French infantry soldier! Oh, how cleverly the devil combined his plan by means of his agents, the Freemasons! When still at the college I could not quite realize the magnitude of the dangers to which we Seminarists are exposed at the Barracks. How

can I describe the life which I am forced to lead here, and picture to you the company that surrounds me! I find no words in the French language to express the feelings of my honest soul. I shall not attempt to give you even the faintest idea of what I hear and see and feel and suffer—impossible to touch on the subject. Suffice it to say that the Barracks are the greatest schools of beastliness (*abrutissement*) and of immorality. One must, indeed, see, to know, what is meant by "abrutissement," and to what excess and shameless licentiousness a man goes when he becomes a *beast*. The language which I hear is limited to the coarsest expressions, the most monstrous obscenities and most revolting blasphemies! Every word is a sin, every gesture a crime, every laugh expressive of some diabolical idea. Oh, how well the Freemasons, in their Atheistic schools, have trained the boys who are to-day the soldiers of France! The wildest animals for the wildest prey! But for the thought that I am on duty and must make the sacrifices I should have long since deserted and gone over to Ireland. The life I am forced to lead is simply inconceivable; I suffer indescribable moral pains; and what is worse, so far no regard is shown for me, who am known to be a clerical, a Seminarist, the red rag, it would seem, before the bull! A thousand times rather to be on the banks of the Uhanghi, in the Dark Continent, with your missionaries, than in this hell! I remember my Seminary, my chapel, my school-room, my directors; I think of the charms, the calm, the peacefulness of my companions at the Seminary. I think of you, of all I know, and the contrast of what is with that which was, but adds to my agony! Oh, more than ever pity me and pray for me, that I may come out of the Babylonian furnace without injury and sing my *Benedicite omnia opera Domini Domino!*"

Were it not for the mercy of God, incalculable would be the effects on a Catholic nation, needing an active staff of forty thousand priests, the consequences of such a state of things as that now described—the barracks would be the insatiable whirlpools where our ecclesiastical vocations would be shipwrecked, the mouths of hell which would swallow all that is holy for ever. God, who protected Daniel in the midst of the lions, even to-day, however, foils the designs of the wicked and He brings in the person of the priest-soldiers a powerful disinfectant into the vitiated military quarters, whose inmates are the more worthy of God's compassion as their despotic rulers, despite of every protestation, had suppressed the spiritual help and action of the army chaplains. And oh! how the Almighty has already confounded the pride of His enemies. These had closed the barracks to the Army chaplains; but, unconsciously, they framed, on the other hand, a decree by which the Seminarists, a whole army of chaplains in themselves, are to be quartered permanently with the soldiers. Does this not show the hour of God's mercy on the unjustly oppressed people, who sacrifice their heart's blood for the salvation of their country? Thus the persecutors have reopened the doors of the barracks to Christian traditions, and brought the priest into contact with the soldier and the Catholic priesthood into contact with the people; thus God, in His mercy, turns evil to good account. Already the people commence to see that the odious military law aimed at the clergy is supremely absurd.—*Irish Catholic and Nation.*

## If the Baby is Cutting Teeth

Be sure and use that old, well-tried remedy, Mrs. Winslow's Soothing Syrup for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhoea. Twenty-five cents a bottle. It is the best of all.

## Leaflets from Lorette.

Among the good things that Christmas brought to our sanctum was this excellent publication of the pupils of Lorette Abbey. Opinions may differ as to what the standard and character of a school journal should be. As a stimulus to ardent study, an aid to thorough scholarship, and an evidence of correct literary taste and culture, we consider the Leaflets a very good model indeed. It is interesting, bright and sparkling from beginning to end. And it is suggestive, solid and instructive, without showing extensive, varied and thoughtful reading on the part of the pupils, and judicious, thorough training on the part of the teachers. And, what seems to us most commendable, it is evidently the honest work of the pupils themselves, with very little, if any, outside aid.

Each contributor has something good and all are well worth reading, from the pretty opening poem to the capital musical catechism and the graceful obituary tribute to the memory of Miss Chopitea. Milton says Eve was "the fairest of his daughters," and Miss O'Leary might therefore justify her telling us that the "Father of his country" was "his country's best beloved son." But we beg to assure Miss Robinson that Mrs. O'Flaherty never said "aslapp" for asleep. Dialect is not the strong point of writers or teachers at the Abbey this year.

In general, however, the contributors of last year show marked improvement in purity of diction and perfection of style, and the new recruits give hopeful promise of successful work. This Christmas number is on the whole a credit to the gifted pupils of Lorette Abbey, and will be a Christmas joy to their teachers and friends. We wish the Leaflets many Happy New Years.

## Knights of St. John.

St. Mary's Commandery 216 R. C. U. Knights of St. John held their regular meeting on Sunday Dec. 9th inst. The president was greeted with a large attendance of St. Mary's Knights, and also a good representation from other city commanderies amongst them being Sr. Kts. W. H. Cahill, Haffy, Kew, Murphy of St. Paul's Commandery, Sr. Kts. Callaghan and Kels of Leo, No. 2, all of whom delivered stirring and instructive addresses pertaining to the welfare of the union in general.

St. Mary's Commandery No. 216, R.C.U. Knights of St. John, held their regular meeting on Sunday afternoon, Dec. 23rd, and elected the following officers for 1895:

President, Joseph McEvoy, acclamation; 1st Vice-President, J. E. Whelan; 2nd Vice-President, Ed. Davine; Rec. Secretary, John P. McCarthy; Financial Secretary, Ed. Peterson; Treasurer, Chas. Bird, acclamation; Director of ceremonies, P. C. Rosalter; Sergeant-at-Arms, John Whelan; Trustees, I. Furlong, J. J. Doye, Michael Clanoy, Chas. O'Brien, T. A. McIntyre.

The installation will take place on Sunday, January 6th, 1895, at their new hall, corner Queen and Cameron streets at 2 P.M., after which an open meeting will be held, commencing at 3.30 p.m. where all members of other city Commanderies and their friends will be welcomed to hear Sir Knight W. H. Cahill deliver his able lecture on the "Knights of St. John."

The following was unanimously adopted by St. Mary's Commandery, 216 Knights of St. John.

Whereas the allwise Providence has called to his eternal reward the beloved Father of our esteemed Brother Sir Knight Clanoy.

Be it resolved that we the members of St. Mary's Commandery, No. 216 R. C. U. Knights of St. John unite in expressing our sincere sympathy for the sad loss that Sir Knight Clanoy has sustained by the death of his beloved Father, and we pray that divine Providence through the intercession of his Holy mother may give him strength to bear his sad loss with Christian resignation.

Be it further resolved that a copy of this resolution be spread in the minutes of this meeting and forwarded to the CATHOLIC REGISTER and official messenger for publication.

CHAS. O'BRIEN, Secretary.

So thorough is the excellence of Ayer's Hair Vigor that it can be used with benefit by any person, no matter what may be the condition of the hair, and in every case it occasions satisfaction and pleasure, in addition to the benefit which invariably comes from its use.

C. M. B. A.

BRANCH 85, TORONTO.

At the last general meeting of Branch 85, Toronto, C. M. B. A., the following officers were elected:—President, T. B. Winterberry; First Vice-President, F. Lynett; Second Vice-President, Walter Hughes; Recording Secretary, D. F. McCloskey; Assistant Secretary, H. E. Wall; Financial Secretary, D. J. Walsh; Treasurer, M. Keilly; Marshal, John Liston; Guard, J. J. Farrell; Trustees, M. Keilly, James Connors, Richard Desette.

BRANCH 52, WINNIPEG.

The election of officers of Branch 52 C. M. B. A. of Winnipeg Man. for the ensuing year took place on Wednesday evening, the 5th inst, which resulted in all the officers being elected by acclamation. The result of the elections by acclamation was as follows: President E. Cass; 1st vice-president Geo. Germain; 2nd vice-president R. Driscoll; treasurer, N. Bergeron; recording secretary H. A. Russell; financial secretary D. H. Allman; assistant recording secretary J. J. McDonald; marshal J. O'Connor; guard, C. J. McNerny; trustees R. Murphy, G. Gladnish and S. T. Thomas.

BRANCH 215.

At a regular meeting of Branch 215, Summerside, held on Tuesday last, the following were elected officers for the year 1895: Chaplain and Spiritual Director, Rev. D. J. G. McDonald; President, Dr. J. H. McLellan; Vice-President, Jas. A. McNeill; 2nd Vice-President, John E. Delaney; Rec. Secretary, J. B. Stuney, re-elected; Asst. Rec. Secretary, Jas. B. Dampy, re-elected; Treasurer, Capt. D. McKinnon, re-elected; Fin. Secretary, S. M. Bent, re-elected; Marshal, P. T. Fanney, re-elected; Guard, J. E. Noonan, re-elected; Trustees, P. Hamell, J. M. Noonan, Jas. McCullough, F. Kerry, B. McLellan.

BRANCH 59, OTTAWA.

The following officers of Branch 59, were elected for the ensuing year: President, Hector Laperriere; 1st Vice-President, Ed. Bivet; 2nd Vice-President, L. D. Dion; Rec. Secretary, E. Edmond Lemieux; Asst. Rec. Secretary, Cyrille Pothier; Financial Secretary, D. Duhamel; Treasurer, Rev. J. A. Plantin; Marshal, J. Alfred Chabot; Guard, Geo. Philbert; Trustees, Rev. J. A. Plantin, E. A. Laflamme, A. E. Lusier, to end of 1895, and N. Casault, Rev. L. N. Campeau, to end of 1896.

HAMILTON, Dec. 21st, 1894.

RESOLUTION OF CONDOLENCE.

At the regular meeting of Branch 56, held in their Hall, 12th Dec'r, 1894, it was moved, seconded and carried unanimously that Whereas, it has pleased Almighty God to call to his Heavenly rest the father of our worthy President and Brother, J. J. Seitz; Resolved that we extend our deepest sympathy to Brother Seitz in his affliction, and trust that Almighty God will give him the grace to bear with the sad bereavement, and that a copy of this resolution be given Bro. Seitz and also published in the *Catholic Record* and *CATHOLIC REGISTER*.

B. J. CONWAY,  
Rec. Secretary

BRANCH NO 4, LONDON.

President, J. Roddy, C. P. R. Station; first Vice-President, G. Barry, 533 King street, city; second Vice-President, F. Coles, Central Ave. city; Recording Secretary, P. F. Boyle, Sydenham street, city; Asst. Rec. Secretary, F. Gould, 290 Grey street, city; Fin. Secretary, M. O'Meara, P. O. Dept.; Treasurer, O. Labelle, Merchant, Richmond street; Marshal, M. Curry, Mill street, city; Guard, J. Curtice, McBeth street, London south; Trustees, Mr. O'Meara, M. Curry, T. Coffey, P. Mulhall, W. Fitzhenry; Spir. Adviser; Rev. M. J. Tiernan.

BRANCH NO 19, INKERSOLL.

President, A. Trezell; 1st. Vice-Pres., N. P. Dunn; 2nd. Vice President, James Laflamme; Treasurer, Robert Keating; R. C. Sec., C. B. Ryn; Asst. Rec. Sec., J. P. O'Neill; Fin. Sec., E. H. Henderson; Marshal, John Trezell; Guard, George Edwards; Trustees, J. S. Smith, James Comiskey, M. J. McDermott, Jas. O'Callaghan, Peter Carling.

BRANCH No. 77, LINDSAY.

Chancellor, John O'Reilly; President, W. V. Lynch, M.D.; Vics-Pres., A. J. Kerr; 2nd. Vice-Pres., W. K. O'Boyle; Rec.-Sec., M. W. Kennedy; Asst. Rec. Sec. John O'Reilly; Fin. Sec., John Flurey; Treasurer J. B. Shannon; Trustees, P. J. Hurley, W. F. O'Boyle, J. Flurey, W. L. White, L. J. Brady.

BRANCH No. 14, BERLIN.

Officers for 1895 are: Rev. William Kloefer, D.D., Spiritual Adviser; Aloys Bauer, Chancellor; Rev. Joseph Schweitzer, President; Martin Reidle, 1st Vice-President; Joseph F. Reiss, 2nd Vice-President; Jos. Fuhrman, Treasurer; Alex. Von Neubrom, Recording Secretary; George Hiokey, Asst. Rec. Secretary; Frederic Rohleder, Financial Secretary; August P. Frank, Asst. Financial Secretary; Chas. S. Mueller, Marshal; Nicolaus Welhenser, Guard; Trustees, Franz Hesse, Co-brer, Joseph Weinstein, Andrew Englert and Anton Odrowski. Number of members belonging to Branch is 76.

BRANCH NO. 71, TRENTON.

At a meeting of Branch 71 of C.M.B.A., Trenton, on the 5th inst, the following officers were elected for 1895: President, Jas. Fitzpatrick; 1st Vice-President, T. Holmes; 2nd Vice-President, L. LePoint; Rec. Secretary, M. I. Greaney; Asst. Rec. Secretary, U. E. Lello; Treasurer, J. D. Kinsella; Financial Secretary, M. P. Kinsella; Marshal, Jno. Froteau; Guard, Jos. Sauve; Trustees, J. Coleman, J. M. McDonald and L. W. Dion.

BRANCH 68, HULL.

G. V. Ardouin, Chancellor; D. C. Simon, President; Guillaume Barrett, 1st. Vice-President; Alex. Richard, 2nd Vice-Pres.; T. Madore, Treasurer; T. J. Carriere, Rec. Sec.; Jos. Ste Marie, Asst. Sec.; Gldoon Lafon, Financial; N. Clairvux, Marshal; L. N. Darlou, Sentry; Syndic, Danni Richer, George Bonneville, D. N. Darlou, G. H. Renand, Olivin Gratton.

DUBLIN, NO. 60.

Chancellor, John Carpenter; President, B. O'Connell; 1st Vice President, M. Doyle; 2nd Vice President, James Williams; Recording Secretary, Jas. Jordan; Assistant Secretary, Jos. Dinnin; Financial Secretary, Geo. Howard; Treasurer, John Carpenter; Marshal, S. Kalo; Guard, P. J. Evans.

BRANTFORD, No. 5.

President, Arthur Hawkins; 1st Vice President, W. J. Harrington; 2nd Vice President, Richard Power; Recording Secretary, W. B. Schnler, Box 619; Assistant Secretary, P. Ryan; Financial Secretary, W. J. Comerford; Treasurer, James McGregor; Marshal, John Daly; Guard, S. Huff; Trustees, Arthur Savage, M. Quilivan, M. Shanahan, George Walter, Joseph Quinn.

BRANCH 176, OTTAWA.

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LETTERS FROM BERMUDA.

LETTER XX.

HAMILTON, March, 18—.

DEAR — As you have requested I will continue with the arguments in favor of Home Rule, and tell you what I have read on that subject. Hon. Mr. Gladstone stated in one of his speeches that England cannot be properly governed on account of Ireland, or rather the "Irish Question." He said: "There are perhaps thirty or forty questions of great public importance, many of them of vast public importance, perfectly ripe for discussion, all of them demanding solution, all of them having large bodies, and intelligent bodies, of men pushing them forward; and no doubt it is a disagreeable duty to perform, to say or to have performed on you, to be told: It is all nonsense; "Ireland blocks the way."

Mr. Gladstone illustrates his meaning by comparing it to a railway accident which has encumbered the line with a wreck of carriages and goods, perhaps of passengers; then the next train comes up and it cannot move, and half a dozen trains accumulate all together; then the passengers are impatient, and some say: "I cannot wait; you must drive on." The engineer would, if a sensible man, say: "Are you fool enough not to know that there is but one thing to do, and that is to CLEAR THE LINE." Ireland is the wreck that blocks the way.

Hon. Mr. Gladstone makes mention in a letter in the Nineteenth Century Magazine some years ago, of the fact that the House of Lords resisted effectually the efforts of a Conservative Government in 1845 to mitigate those frightful evils and shocking misery disclosed by the Devon Commission of investigating; that three millions of Irishmen and their unfortunate families dragged out a miserable existence at the standard of living just barely above starvation point. "Barely" is an expressive word, for the creatures were half clad as well as half fed.

Speaking of American assistance in the period of the famine, Mr. Gladstone says: "May there not seem to be, in the outcry against present American subscriptions, even some taint of ingratitude? When and how did they begin? They began, I believe, certainly they began to attract notice, in and after the Famine of 1847. They were directed to three ends; and what ends? First towards saving the people from death by starvation. Secondly towards saving the people from eviction, and paying the rents of the landlords, at a time when England reprobated indeed the evictions, but did not amend, nay, as we have seen, aggravated the law. And, thirdly, they went to carrying forward a gigantic work of emigration; a mournful remedy indeed for a people who intensely love their soil, but yet a real remedy, so far that it has powerfully served to obviate the recurrence of famine, to slacken the intolerable pressure of the demand for the occupation of land, and to raise the wages of labor and the standard of living above starvation point; above that point at which, according to the report of the Devon Commission, as interpreted by the Conservative Government of the day, three millions of Irishmen habitually dragged on their equivocal existence in this vale of tears. Surely it is not for us either to exaggerate the evil of subscriptions abroad for the cure of mischiefs at home, or to provoke a hostile review of the causes which first induced America to direct a stream of wealth fed from her own resources upon Ireland.

"Can the Imperial Parliament claim the credit of habitual good intention towards Ireland? Has its intention when good been well informed as well as good? Presuming the intention of Parliament to be always good, and always well informed, does the Imper

Parliament, under the established conditions of its working, offer a satisfactory provision for dealing with the internal affairs of Ireland?

"For what period, then, and under what limitations, can we firmly predicate a good intention of England, and letterly of the Imperial Parliament, towards Ireland? Not in the first four of the seven centuries through which the connection has lasted; for in those centuries of cruelty or neglect Mr. O'Connell has demonstrated, not by assertion but by citations from authority, that the policy, so far as there was a policy, was in the main a policy by no means of mere subjugation, but actually of extirpation, for the Irish race inhabiting the island. Not for the fifth of the seven centuries; it was the century of confiscations. Not for the sixth down to 1782; it was the century of the penal laws. All these decency forbids us to defend; and we consign them to condemnation, and wash our hands of such proceedings.

"There is no question now about the years following 1782; for they are the years which the Irish bless. But who will dare to assert that the intention of England and of the Parliament was good even from the Legislative Union onwards? At that period we cast aside the virtual pledges given to the Roman Catholics as ruthlessly as the English of William the Third's time broke the Treaty of Limerick; and, when the Union had fatally weakened the personal ties between landlord and tenant by drawing the peers and gentry of Ireland to London, we broke up by the Act of 1825 the old traditions of the country, transformed the old in the interest of the landlords, and to succeed the centuries of extirpation, of confiscation and of penalty, we ushered in the century of evictions. To the mass of the Irish people it would have been a less terrible and smaller grievance to re-enact the penal laws.

"From the time when our representative system was remodelled by the Reform Act, a new spirit, an improved intention, became visible and operative in Irish government. The time of Drummond and the Viceroys over him has still a place in the affectionate recollections of the country.

"In support of the contention that, since the first Reform Act, good intention has in some form prevailed, it may be pointed out that a large party at least in this country have for the most part been ready to extend equal laws and franchises to Ireland; that at times, and especially in the legislation of 1845 and in the Devon Commission, a kindly spirit guided the action of a Conservative Government; and that at a later time great exceptional changes were introduced into Irish laws for Church and land with a real desire to show to Ireland that she could obtain from British justice and intelligence all the good which she could have from a Parliament of her own.

"But was it with a good intention that the House of Lords resisted effectually the effort of a Conservative Government in 1845 to mitigate the frightful evils disclosed by the Devon Commission?

"It is more material to ask whether this good intention was well informed. Now we cannot affirm that the Parliaments before 1829 were well informed, which suffered the question of Roman Catholic disabilities to fester, until the only choice remaining was between concession and civil war. But after 1829? The Parliament of 1847, which passed the Encumbered Estates Act, had an undoubtedly good intention, the intention of introducing capital into Ireland. But its want of information and care was so gross, that we now look back with astonishment upon a measure which, in a country where the improvements had

almost universally been made by the tenants, sold those improvements over their heads to the incoming purchasers, and paid the price to men who had not the smallest moral title to receive it. I go farther and touch what concerns myself. Was the Parliament, or was the Government, of 1880 well informed, when, guided by local officialism, it deemed the suspension of the Habeas Corpus Act to be the proper cure for the agrarian disorders of Ireland?

"But in truth the difficulty lies much deeper. We are treating, be it remembered, of the local concerns of Ireland, which, as distinct from Imperial concerns, hold a position quite different from any that belongs to those of Scotland or of Wales.

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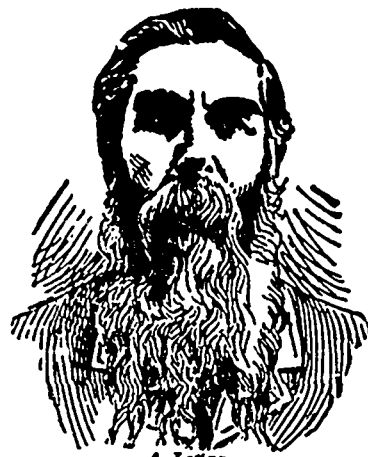
"The vast business of this Empire is not worked as are the affairs of a shop, factory, or farm. There, and in human life generally, the day suffices for the work of the day, and the agents for the acts to be done. But in the case before us, no effort has availed to transact the business within the time, or to make the agency equal to the work. And all this congestion is further complicated by the primary conditions of party government, which incessantly mix with the merits of of each case a cross discussion, as to the effect it may have in bringing administration to a standstill by overthrowing the Government of the day. Under these circumstances the best government never can do its duty, but only a small part of its duty. Among the particulars of State affairs, the struggle for life is incessant, and ends in the survival of the strongest. Not the strongest in fitness or in merit, but the strongest in the sum of heterogeneous considerations, gathered out of the world wide relations of the Empire, and the intricate working of Parliamentary forces, which, when taken together, best compound and represent the public interest in dealing with what must be dealt with, and in postponing what only may. In questions organic and constitutional, Ireland has had more than her share. But in that regular provision for the wants of the people which is the business of civilized government, she has had, and can have, little part. Her weakness is aggravated by the fact that the representatives of her people are, and while the present methods last must be, almost entirely excluded from that enhanced influence on affairs, which is conferred by official life. Ireland will always be the weakest; and not only the weakest, but the sorest. I speak in this manner as one who has seen what he describes. I affirm that it does and must happen that a Cabinet has to compromise the good of Ireland, in matters strictly her own, for considerations essentially non-Irish. Practical and primary interests of Ireland are set aside or postponed, from special as well as general difficulties: sometimes the necessity of party, sometimes the crotchet of a clique, whether Liberal or Conservative, sometimes the needful contact between the official corps and those who represent the Irish people, sometimes the unpalatable fact that a large proportion of the available time of Parliament has already been consumed in her name: consumed, that is, in a vain attempt to govern her without taking heed of that one Irish want, wish, thought, and aspiration, which lies at the root of every other.

"I submit, then, that the good intention of Parliament towards Ireland, even if undeniable, has often been equivocal, has in essential matters been fatally ill informed; and that the machinery of our Imperial Legislature has been shown by our present experience to be ill adapted for the despatch of purely Irish concerns.

for as to the two members from Dublin University it would be a farce to speak of them as representing Ireland (cheers). Well with that 101, as you know better than I do, 85 are the number who demanded a local government for Ireland. As to what Ireland wishes therefore there is no doubt whatever. The wish is reasonable, gentlemen—in my opinion it is entirely reasonable, and by local government for Ireland, although there is no official or technical definition of it, yet it is perfectly understood what we mean. We mean a real effective government in affairs properly and exclusively Irish, subject to the unquestionable supremacy of the Imperial Parliament. In her demand so defined I believe Ireland entirely concurs, and has not sought to extend her wishes beyond those limits."

These calm, deliberate words of a great statesman point out clearly the vital necessity, as regards England and Ireland, for Home Rule—that is, a local parliament by which the Irish can manage their own local affairs, as we in Canada do, and as the other British colonies have done successfully for many years. I will give some other reasons, equally cogent from another point of view, in my next.

Adieu. PLACIDIA.



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**SETTLEMENT LIFE.**

To the Editor of the Catholic Register.

DEAR SIR.—It has been suggested to me by one of my correspondents if I were to give by illustration an idea of the drawbacks and difficulties attending a new settler's life in Muskoka, outsiders would more easily be able to grapple with their chances of success and see their way to comfortable homes before immigrating. I do not, nor shall I advocate migration into Muskoka to the extent of advising settlers to come here and settle down with their families, without first seeing the place and choosing for themselves. My object is to lay before them the advantages and disadvantages of a settler's life in those parts and then let them act on their own responsibility. To give in detail the daily life of a pioneer settler such as would suit a newly arrived immigrant would, I fear, occupy more space than you could well afford to give to the subject. But to save time and space I shall briefly touch upon, according to different circumstances, the difficulties that might come in the settler's way along the line of progress before he is settled in a permanent home. So far my letters have been more or less devoted to a certain class—the grown-up families of settlers in the front or elsewhere who can find no longer room in the old homestead, who are from experience conversant with a Canadian settler's life, sober, active and industrious, and to whom a pioneer's life in this vast district is the only novelty. To such as these I shall always consider it a pleasure to give any information by way of details or illustrations, confirmed with their own past experience, so as to enable them to form a judgment and come to a practical conclusion regarding Muskoka as a future home. For a more thorough understanding and in order to have the settlers prepared to contend with any difficulties they might meet with in the course of settlement I shall classify as follows:

- 1st—The settler with a young family and little capital.
- 2nd—The settler with a grown family and little capital.
- 3rd—The settler with a young family and a few hundred dollars.
- 4th—The settler with a grown family and a few hundred dollars.
- 5th—The single man.

To begin with class No. 1.—Say he starts for Muskoka early in the Spring, and on arriving he at once secures a lot. If he takes his family with him he must at once rent a small house in some village, say at the rate of three or four dollars a month. Not having much money he must obtain work. Having housed his family he seeks employment on the colonization roads, in the saw mills, on the railway, wherever best suits him. Having succeeded he works away for three or four months, and coming on the Fall he turns his steps towards his lot. Here, he begins to realize, his first trouble commences. If a neighbor is within easy reach of his lot, as likely there will be, he may secure accommodation for himself and family till he has cleared an acre or two and erected a house suitable to live in. Then he remains in his family. Once he arrives at this stage he begins to feel himself secure. This tardy or hasty progress thus far depends on the kind of man engaged at the work and on the economy he uses in devoting his time and little means to the best advantage. A ready plan is to exchange labour with some near settler, working turn about a few days or a week, one with the other. By this means monotony is avoided, and each has the benefit of the other's assistance which is of very great advantage. Another plan and one which works well, is the "getting up a raising bee." The settler having prepared the logs and material for his house, when all is ready, calls in the assistance of the

surrounding neighbours who gladly lend a helping hand to encourage the new settler. In this way when all is ready, it is only a matter of a day or so when the settler is in the possession of a house, logged and shingled and in every respect as good as his neighbor's. The difficulties in his advancement, thus far will be aggravated or lessened according to the position of his lot. If his lot is near a road, they will be comparatively light, if far remote from any road or settler they will be increased. But if manfully borne the settler eventually has his reward, for if his lot is well chosen, every year brings more settlers in; there is more statute labour; colonization roads are opened up; the country around him becomes more and more settled until he finds his home originally far back in the woods surrounded by neighbors and situated on a good road with direct communication with affording every opportunity of carrying his produce to market. Perhaps beyond his most sanguine expectations he might see some day the iron horse thundering along by his very door. Look for instance at Kearney, that now beautiful village situated about five miles from Emsdale. Did the pioneers ten years ago who settled there in the back woods ever dream to have communication with the outside world by means of a railway? Yet by this time next year they will see the line of railway from Ottawa into Parry Sound passing through their thriving village close by our beautiful little Church, with, in all probability, a station there to accommodate them. Here we have a nice congregation of about twenty-five families, and in the vicinity suitable farms can be had capable of containing as many more. But to come to the point.

Class No. 2.—will have the same experience with this difference. No. 1 had no help, his family being too young, the family of No. 2 are grown up, therefore he has a better chance of success as he has their assistance he progresses faster with his clearing he finds himself in a short time in the road to success, and if he can spare them, some members of the family can be out to work obtaining funds to meet the household expenses until he gets properly started. He may make a beginning as No. 1 did in the Spring to chop and log and clear his farm and if early enough, he can put in a crop of potatoes, turnips, etc., and then if he chooses, he may go out to work again, if not his son can, his attention is particularly directed towards his farm; his clearing becomes larger; he has a few head of stock; he begins to feel that his farm already is almost self-supporting; his reward is obtained; he has a comfortable home for himself and family.

Class No. 3.—This settler's mode of proceeding will differ very much from classes No. 1 and No. 2. His having sufficient means will enable him to make a good beginning. He has a choice to make, and probably he would rather buy a lot partly cleared, or take possession of a derelict farm on which there might be a barn perhaps a house already built than proceed as No. 1. and No. 2, to clear up a new farm. Men of No. 3 class generally prefer to buy if they can, a farm of twenty, thirty or forty acres of a clearing because having some means, it would be only waste of time and money to settle on a wild lot, when they could procure it a reasonable price, a farm sufficiently cultivated to be stocked right away and produce crops which in a short time would repay the price given for the farm. By judicious management No. 3, will not be compelled to go out to work but will be able to spend all his time and labor on his land. Therefore there is a moral certainty of his succeeding, for the man that can remain on his lot, and he will always find enough to do, is on the way to prosperity, and if success does not crown his efforts, it will be his own

fault. The man who is forced to be away from his lot a great portion of his time for the purpose of supporting his family is sure to neglect his clearing, and has an uphill game to fight. This is one reason why I do not address myself to any particular class exclusively.

Class No. 4, has all the advantage of No. 3, and in addition has the help of his grown up family and consequently is the best of all classes and if steady and industrious cannot help succeeding. He has money enough to give himself a start; he knows the value of land, and secures a farm which he feels is well worth the money paid for it; he cultivates and stocks it; he is a farmer from past experience, and loves his work; he puts his hand to the plough with a will, and has sons to help him; every year finds him more and more independent, and going down the hill of life he looks back with satisfaction to the beginning of his labours now brought to a successful termination. He is blest with a snug and comfortable home in his old days, and is a happy man. This is the class of men we wish to see settling down in Muskoka, as well as class No. 2 and No. 3. They are of inestimable value, and introduce new vigour into a settlement, and have scarcely any obstacles to overcome, compared to what the pioneers of old had to encounter when hewing for themselves homes in the wilderness.

Class No. 5.—Cannot see much hardship, capital or no capital; his responsibilities are no burden to him, and he finds it very easy to shift for himself. If adapted to farming he has every chance to succeed; he is not harassed with the burthen of a young family; his future is clear before him; he can make a choice selection of a lot and abide his time in clearing it up; he can engage in the lumbering business in winter time, and during the summer months work in the mills, and fall and spring he can devote to the shaping of his farm; if sober and industrious he will certainly become not only a successful farmer but contribute his quota of good to the community at large.

Yours truly,  
T. F. FLEMING, Priest.  
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T. O. FARRAR, P.M.



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THURSDAY, DECEMBER 27, 1894.

## Calendar for the Week.

Dec. 27—St. John.  
28—Holy Innocents.  
29—St. Thomas of Canterbury.  
30—Of the Octave of Christmast.  
31—St. Sylvester.

1895.  
Jan. 1—Circumcision of Our Lord.  
2—Octave of St. Stephen.  
3—Octave of St. John.

## Our Christmas Number.

The Christmas number of THE CATHOLIC REGISTER may be fairly taken as indicating three things—first, that it is possible to produce an Ontario Catholic paper of the highest excellence, written by Ontario Catholics and beautified by Catholic art; second, that those to be looked to for the accomplishment of such a purpose are to be found in touch with THE CATHOLIC REGISTER; and thirdly, that the paper is sparing no effort to give its readers the best that can be produced. The issue passes the high-water mark of forty years of Catholic journalism in this country, though it is but a beginning of what is hoped for.

## The Presbyterian Attitude.

The utterly illogical attitude of the Presbyterians of Manitoba as shown from the report of their discussions on a motion respecting the schools of that Province, cannot be looked upon but as an expression of contentment that a deep injustice has been practised upon Catholics. They vigorously condemn any proposition to interfere with the present system. The speakers tacitly admit that a great wrong has been done the Catholics and one, fair beyond his fellows, is candid enough to say that the old arrangement never should have been changed. They go so far as to insist upon Bible teaching and upon having teachers suitable to themselves. And they have appointed a special committee to watch the progress of events and keep prospective meddlers with their ideas of right and proper posted as to the voting forces behind the committee.

It would seem to be about time that the Manitoba Government had seen the failure of their secularising policy and the impossibility of making the system anything but Protestant. Here are the Anglicans and the Protestants both insisting that the schools should be managed in accordance with their notions, and threatening destruction if religious instruction be not permitted in so far as they require it. What good can come of holding up a hollow mockery of this kind it is not easy to see. It must be quite evident that Catholic taxes are being applied to support the schools under this Anglican and Presbyterian dictation. The result is not at all what Mr. Martin desired it to be. The Liberal journals

of this Province, notably the Woodstock Sentinel Review, freely admit the Catholic grievance and the justice of their position. Under the circumstances there should be no great difficulty in reverting to the old state of affairs.

## The Honor to Sir Frank Smith.

The death of Sir John Thompson having left the Governor General without a personal advisor, his Excellency seized the occasion to tender the highest office in the gift of the Canadian people to Sir Frank Smith. That he declined the task of forming a ministry is neither here nor there. The incident has proved that it is not impossible for an Ontario Irish Catholic born in the ranks of labor to attain to the highest place in our government institutions. Sir Frank Smith, no doubt, appreciates the honor that has been done him, and the Catholic people of this Province will no doubt have entertained feelings of deep pleasure in the occurrence. It is a welcome proof that in spite of occasional waves of bigotry the storm is really subsiding and that the Protestant majority in the Dominion are content with the rational view that Catholics as citizens are equally earnest and sincere with themselves in the upbuilding of the nation.

## Robert Louis Stevenson.

There would appear to be some uncertainty as to whether Mr. Stevenson has died in Samoa, or whether it is the wife whose care has protracted his tenure of life so long against the ravages of a dread disease. At the first report of the death of the great novelist there was a chorus of praise for his work and of admiration for the man who not only fought against death for years but all the while worked hard for the creation of a literature which would bring pleasure to many a home.

Catholics have cause to cherish the memory of his chivalric defence of Father Damien against the lying aspersions of an ease loving missionary who, long content to leave the lepers of Molokai neglected, grumbled maliciously against the world-wide expressions of sympathetic approval given rise to by the death of the priest of the lepers. Mr. Stevenson was esteemed by good judges as perhaps the most brilliant master of England since Thackeray. He certainly spared nothing in his characterization of the man who had sought ruthlessly to defame the martyr. His protagonist is better unremembered; his brief distressful fame was found in an evil cause. But the fame of Father Damien is secure. One paragraph from the long letter written by Mr. Stevenson will serve to renew the impression of the physical abjectness and mental horrors of the field in which the self chosen lot of the priest was cast:

"It is not the fear of possible infection. That seems a little thing when compared with the pain, the pity and the disgust of the visitor's surroundings, and the atmosphere of affliction, disease and physical disgrace in which he breathes. I do not think I am a man more than usually timid; but I never recall the days and nights I spent upon that island promontory (eight days and seven nights) without

heartfelt thankfulness that I am somewhere else. I find in my diary that I speak of my stay as "a grinding experience." I have once jotted in the margin, "Harrowing is the word"; and when the Molokai bore me at last toward the outer world, I kept repeating to myself, with a new conception of their pregnancy, those simple words of the song:

*Is the most distressful country  
That ever yet was seen.*

And observe: That which I saw and suffered from was a settlement purged, bettered, beautified, the new village built, the hospital and the Bishop Home excellently arranged; the sisters, the doctor and the missionaries, all indefatigable in their noble tasks. It was a different place when Damien came there, and made his great renunciation, and slept that first night under a tree amid his rotting brethren, alone with pestilence, and looking forward (with what courage, with what pitiful sinkings of dread, God only knows) to a lifetime of distressing sores and stumps."

If, as Mr. Hall Caine insists, there is in the human breast an ever present desire for compensation, there will always be a warm spot for Mr. Stevenson, the instrument of a full atonement in this case.

## The Desire of Office.

There is in the American character a large element of irreverence. It appears in their humour; it appears in their sedate literature; it appears in their newspapers; even the Catholic press is by no means free of the infection. It is not at all unusual to see in professedly Catholic papers, which are undoubtedly read by large masses of the Catholic people, dignitaries high in the Church referred to as "Corrigan," "John Ireland," "McQuaid," "Satolli," etc., without the smallest attempt at showing that respect for authority of which St. Paul speaks.

The Bishops of the Catholic Church are sometimes charged with ambitions scarcely worthy of ward politicians, and as the successful ward politician rather than the enlightened statesman is the ideal of the American commonalty, these attacks often go unrebuked. Sometimes the prelates do feel called upon to refute the calumnies as in the case of Archbishop Corrigan recently when he gave a direct denial to some charges made by a sensational preacher of one of the denominations. More recently there has been another such assertion of dignity from one of the ablest Bishops in the United States, Right Reverend J. L. Spalding of Peoria.

It appears that a Catholic paper published a rumor to the effect that Archbishop Ireland had prevented the appointment of Bishop Spalding to the rectorship of Washington University. Bishop Spalding wrote to the editor: "In your issue of Dec. 8, you affirm that I expected to be appointed rector of the Catholic University and that I attribute my failure to Archbishop Ireland. There is not even a shred of truth in this assertion. When Cardinal Gibbons informed me that my name had been suggested for the position, I assured him that under no circumstances would I accept the offer should it be made. I have never blamed Archbishop Ireland, I have never known that I have had any reason to blame him for this or anything else in which I am personally con-

cerned. It is not and never has been in the power of any man or body of men to keep me from a coveted position or office, for I have coveted and coveted none. May I ask you to publish this note and thus repair the injustice you have done me."

This is an unusual statement, though not altogether an exceptional one, to be made by a man of great ability and in high office, but it is in a spirit doubly admirable in a churchman.

## Independence of the Irish Party.

Whatever might have been the feelings of alarm entertained by the friends of Ireland in this and other homes of the race abroad, that feeling should be at once allayed in view of the action taken by Mr. McCarthy and the other leaders of the party in serving notice upon Mr. Morley and through him upon the Liberal Cabinet, that any relegation of Home Rule to the background will be met by the instant withdrawal of the Irish support.

Elsewhere is published a report of that part of Mr. Blake's New York speech bearing upon the incident which was though at the time to have involved the integrity of the Irish party. Mr. Blake told of how in their day of absolute distress in financial matters the party had refused to accept even a loan from Lord Tweedmouth, because he, though an ardent and consistent Home Ruler, and although acting in a noble spirit and with the best intention was yet a member of the Liberal Ministry. We can receive Mr. Blake's statement with that full confidence which may always be placed in the word of that gentleman. But more than that, we must look upon the speech as a glimpse of brightness in an atmosphere persistently darkened by adverse comment and by internal party disagreements.

Of the gravity of the episode which gave rise to the emphatic protest, we on this side of the water are yet unable to form a just estimate. If it be true that the gentleman who made the speech in the Scotch capital indicating a retrograde movement on the question of Home Rule is a close personal friend of Lord Rosebery and probably acting from his inspiration, it can only be said that there are stormy times ahead for the Liberal party and in especial for Lord Rosebery. That any English Premier, and most of all the premier of the Liberal party should deliberately close his eyes to the knowledge of how reforms are accomplished in Great Britain seems incredible. Wrong may be long endured, justice may be long denied, reparation may be long deferred, but once a reform is taken in hand, it is carried on unto accomplishment. Speaking of another of the great crises of the century, Mr. Justin McCarthy in his History of our Own Times says: "If the fate of the Irish Church could have been averted or even postponed by impassioned eloquence, the Bishop of Peterborough might alone have done something to stay the stroke of doom. But the fate of the institution was sealed at the moment that Mr. Gladstone returned from the general election in command of a Liberal majority." The attitude of the House of Lords is less prudent now than on

that occasion only because it is more selfish.

We are firmly of the opinion that no man can, if he would, cause the abandonment of Home Rule by the British electorate. If Lord Rosebery chooses to assume any theatrical attitudes, he will find a practical people setting him back.

But the main hope is still the fact that the Irish party is always prepared for war, though its hand be against every man and every man's hand against it. If a second lesson be necessary, they are ready and able to impart it.

#### Mgr. Toner's Success.

Some time ago, during the presence of Mgr. Patrick Toner in this city, in commenting upon the object of his visit to this continent we were obliged to comment upon the unfairness of the United States Government in the matter of refusing Catholic priests the privilege of celebrating Mass and administering the sacraments to Catholic seamen when the warships are in port. Mgr. Toner had generally been met by the assertion that "the ship's chaplain could do all the praying necessary," and he was constantly refused admission to the men-of-war.

It is gratifying to note that the request of the zealous prelate has been now acceded to, Secretary Herbert having given him this brief and pointed letter:

"Should any officer at any time show any disposition not to encourage you in the exercise of your sacred functions among the men under his command, you have but to show him this letter, and in case you do not receive a favorable response I should be glad to be informed of the fact.

"The fact that a minister of one denomination is on board a ship as chaplain the department does not believe should interfere with the right of the other denominations to visit and minister to such of the crew as may desire their services."

#### The Downfall.

M. Zola has been advertised into a prominence that is almost fame. He is a master of the French language. He has clothed the vile in loveliness of speech. He has chosen subjects which are forbidden by good manners—startling subjects. He has written the books which people read and advise others not to read. He has just put *Lourdes* into a novel, and now proposes to take the Pope in his net. All this has been done that he might attain a cherished ambition. But the effort has been too much for him. Instead of gaining he has lost.

There was an election to membership in the French Academy the other day. M. Zola was a candidate, and there was one other. M. Zola has stood for this position fifteen times. It is the aim of his life. He once received eleven votes. This time he received not one. Poor Zola!

While he was in Rome the Congregation of Rites concurred in pronouncing favorably upon the verity of miracles said to have been wrought by certain saints. Zola did not bother. On November 18th the decrees confirming the miracles of Bernardine Realini of the Society of Jesus, and Clare Isabelle Gherzi, of the Franciscan Order were

read approved of in the presence of the Pope. If those were sham miracles Zola's fame was made. He could have been present at the investigation. But he is at work on the new sensation, so stayed away. And meantime the friends who had theretofore voted for his admission to the academy voted against him.

#### Newfoundland.

THE CATHOLIC REGISTER is pleased to learn from late despatches that Mgr. M. F. Howley, late Vicar-Apostolic of St. George's, Newfoundland, has been made Bishop of St. John's, in succession to the late Bishop Powers who died in 1893. Apart altogether from his capacity for administration, Mgr. Howley possesses acknowledged ability in the literary arena. That in common with other distinguished prelates His Lordship appreciates the influence of THE REGISTER appears from the fact that he has been an occasional contributor to its columns. Within the past month many of our readers will have recognized a controversial article from his vigorous and learned pen.

#### A Disgrace to Humanity.

The News of the 15th inst. contained an account of the work done by the city in relief of the sick poor in which the statement is made that Dr. Sheard has been able to save the city at least three thousand dollars within ten months. Dr. Sheard was careful to point out that every patient admitted to the hospital at the city's charge costs, on the average, fifteen dollars. He spoke of the great care he had exercised in dealing with all cases brought before his notice and no doubt thought to impress the public with the advantages of such an administration.

Catholics, however, will be likely to remember that during the preceding year St. Michael's Hospital received a part of the public grant. Not so this year. Dr. Dwyer, the energetic house surgeon of St. Michael's evidently did not think Dr. Sheard's statement of the case as candid as it might be. He therefore sent to the News a letter in which he explained that St. Michael's had during the period in question treated gratuitously two hundred and fifty patients, which at the rate of forty cents a day heretofore allowed would have cost the city just the three thousand dollars Dr. Sheard takes credit for having saved.

This shows a very discreditable desire on the part of the health department to take credit for a saving not effected through any virtue of the work of that department. And it shows what must be considered a lasting disgrace to the government of the city which persists in refusing to recognize the claims upon public charity of those two hundred and fifty poor people who for good and altogether sufficient reasons preferred the ministrations of St. Michael's Hospital. To say that the benefits of charity shall be denied to those who desire it is that in their time of sickness they shall have the comforts of religion offered them in a Catholic hospital, is to make a by word and a reproach of the very name of charity.

The city which thus yields up the care of a large part of its sick poor to

the voluntary care of a section of the community itself poor in the goods of the world, incurs, thereby a stigma of dishonor and dishonesty from which it is to be hoped its good name, tarnished enough already, will be speedily redeemed.

St. Michael's Hospital as now improved by the addition of the surgical wing and operating room is perhaps the best hospital in the Province, and as good as any in the Dominion. Let us have an end of the bigotry which denies it a fair share of the city's apportionment for the work in which it is engaged. We may have another word to say upon this matter.

#### Editorial Notes.

The Hon. Edward Blake appeared before the English Privy Council in behalf of the Catholic minority in Manitoba.

A telegram has been received in England from Mgr. Moupe, Vicar-Apostolic in China saying: "Violent persecutions in Li Chuwaw. Help us. Sending a letter." The statistics of Catholic population in China were published in a recent issue. In Corea there were in 1893, 22,419 Catholics and about 800 Protestants.

Mr. T. P. O'Connor having failed grotesquely in his efforts to secure the triumph of the Progressists at the School Board elections, is now coming in for some criticism about his theological attainments, a field in which he chose to run a tilt with Cardinal Vaughan. Up to the present Tay Pay seems a little discomfited.

Father Doyle of the Paulists, recently addressed a class of Presbyterian theological students on methods of Preaching. Dr. Briggs in introducing the lecturer said: "I am glad to welcome Father Doyle here as the representative of the great Mother Church of Christendom, whose head recently issued a touching appeal for the reunion of the Church. It breathed a spirit like that of the Master Himself."

A comment made by the Catholic Columbian of Columbus, Ohio, is the frankest thing we have seen in American Journals for a long while: "The sudden and unexpected death of Sir John Thompson, the Canadian premier, last week, caused universal sorrow in the Dominion. The late premier was a convert to Catholicity but the fact that he professed spiritual allegiance to Rome did not cause our Canadian neighbors who are non-Catholics, to have any apprehensions of his civil loyalty. In certain respects the Canadian Dominion is far in advance of this country, with all our boasted freedom, toleration and progress.

Having given our readers some substantial evidence of wishing them a merry Christmas in the shape of our excellent special number, we can now only conform to the generous customs of New Year's Day by first wishing all our readers many years of happiness, and second, by ourselves taking a pledge (though not this time the one so strongly advocated by the president of the League of the Cross) to make THE REGISTER for 1895, not only the best in Canada, which it now is, but even more representative and better than it has ever been.

#### Denny's Daughter.

Denny's daughter stood a minute in the field I was to pass,  
All as quiet as her shadow laid before  
Along the grass;  
In her hand a switch o' hazel from the nut  
tree's crooked foot;  
An' I mind the crown o' clover crumpled  
under one bare foot.

For the look of her,  
The look of her  
Comes back on me to-day;  
With the eyes of her,  
The eyes of her  
That took me on the way.  
Though I seen poor Denny's daughter white  
an' stiff upon her bed,  
Yet I be to think there's sunlight fallin'  
somewhere on her head;  
She'll be singin' Ave Mary where the flowers  
never wilt,  
She, the girl my own hands covered with the  
narrow daisy quilt.

For the love of her,  
The love of her  
That would not be my wife;  
An' the loss of her,  
The loss of her  
Has left me lone for life.  
—Moira O'Neill.

#### The Kings.

A man said unto his angel:  
"My spirits are fallen through,  
And I cannot carry this battle;  
O brother! what shall I do?"  
"The terrible Kings are on me,  
With spears that are deadly bright,  
Against me so from the cradle  
Do fate and my fathers fight."  
Then said to the man his angel:  
"Thou wavering, foolish soul,  
Back to the ranks! What matter  
To win or to lose the whole,  
"As judged by the little judges  
Who hearken not well, nor see?  
Not thus by the outer issue,  
The wise shall interpret thee.  
"Thy will is the very, the only,  
The solemn event of things:  
The weakest of hearts defying  
Is stronger than all these Kings.  
"Though out of the past they gather,  
Mind's doubt and bodily pain,  
And pallid thirst of the spirit  
That is kin to the other twain.  
"And grief, in a cloud of banners,  
And ringlotted vain desires,  
And vice, with the spoils upon him  
Of thee and thy beaten sires.  
"While Kings of eternal evil  
Yet darken the hill about,  
Thy part is with broken sabre  
To rise on the last redoubt;  
"To fear not sensible failure,  
Nor covet the game at all,  
But fighting, fighting, fighting,  
Die, driven against the wall!"  
—Louise Imogen Guiney.

#### A Broken Song.

"Where I am from?" From the green hills  
of Erin.  
"Have I no song now?" My songs are  
all sung.  
"What o' my love, then?" Alone I am  
farin'.  
Old grows my heart, an' my voice yet is  
young.  
"If she was tall?" Like a king's own  
daughter.  
"If she was fair?" Like a mornin' o'  
May.  
When she'd come laughin', 'twas the runnin'  
water:  
When she'd come blushin', 'twas the break  
o' day.  
"Where did she dwell?" Where once I  
had my dwellin'.  
"Who loved her best?" Th' are no one  
now will know.  
"Where is she gone?" Och, why should I  
be tellin'!  
Where she is gone, there I can never go.  
By Moira O'Neill.

#### Call Early.

There's silence in the house to-day,  
The children do not want to play:  
They hang around, their movements slow,  
Their voices are subdued and low;  
Each face shows earnest thought, because  
To-night's the night for Santa Claus.  
Anticipation running high,  
They waited as the days dragged by,  
And almost hourly on parade,  
The largest stockings they've surveyed  
From early morning light, because  
To-night's the night for Santa Claus.  
Papa down at the office sits  
And all day long his eyebrows knits;  
He's almost tired enough to drop;  
But, on he toils, he cannot stop;  
He's had no time to loaf, because  
To-night's the night for Santa Claus.  
—New York World.

Irving's Gratitude to the Irish Race.

Mr. Henry Irving, responding to the address, the Lord Mayor's speech, and the other features of a demonstration unparalleled in the eventful history of the Gaiety Theatre, Dublin, said: "My Lord Mayor, my lords and gentlemen, the honor which you bestow is such that we, who would fain acknowledge worthily your gracious kindness, feel keenly the inadequacy of finite words to express emotions which are without bounds. Throughout my own working life the quick and subtle sympathy of your race has been to me both an incentive and a reward. Now that your University has accepted me to the brotherhood of her sons, and when your city and your nation have taken me to your hearts, I feel that the cup of a player's honor is full to the brim. The event of this evening cannot lightly pass, for our calling will be grateful to you who, abandoning the narrow traditions of the past, have extended their art so great an honor. The sweetness of your greeting to Miss Ellen Terry is worthy of the chivalrous natures and honest lips of the countrymen of Burke and Grattan, of Sheridan, Saell and Moore. Her many friends throughout the world will read with glad eyes so generous a commendation from the true hearts of Irish gentlemen. She herself is grateful beyond the power of expression, and asks you to accept in default of words the mute thanks of an overwhelming emotion. How can I even attempt to thank you on behalf of our art? The whole-hearted generosity of your words—representing as you do every class and section, every interest and endeavor—make for me and mine this document with its distinguished roll of names, an heirloom beyond all price. It is truly a state paper in the history of Irish amity, for it is an evidence for all time that the people of the nation which you represent stand as one before the world in the cause of artistic progress, sympathetic, generous, tolerant, helpful. We, who are the happy recipients of this wonderful tribute to the power of an art which we love, can only assure you of our undying gratitude."

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

The New Apostolic Prefect.

Father Michael of Carbonara, recently nominated Apostolic Prefect of Erythraea, left Rome on the 22nd ult., for Naples, where he has embarked for Africa. His farewell audience with the Holy Father was most touching and cordial. Leo XIII. blessed and encouraged the good missionary and his companions over and over, reminding them that even martyrdom for the Faith may one day be their lot. His Holiness also—like the patriot he is—spoke of the future progress and grandeur of Italy and her colonies with warmth and eloquence, but, as usual, reminded his visitors that "Peace on earth, goodwill to men," is the motto of the Catholic Church wheresoever she may plant her Cross. The audience terminated with the Apostolic Benediction.

A Gift of Leo XIII.

The Dominican Sisters of St. Catherine of Siena, of the mother house of Trepagay in France, have for some years past been taking loving care of the lepers in the hospital of Cocorita. The Archbishop of this last place has just received from Mgr. Casca, Secretary of the Congregation of Propaganda, a letter in which he says that the Holy Father has been pleased to make a long eulogy of the charity of these daughters of St. Dominic. He sends his blessing to them and to all the Catholics who live among the lepers, and he makes a gift to their community of a mosaic picture representing the Holy Mother of God.

A BATTLE FOR LIFE.

THE RESCUE OF A C.P.R. OFFICER'S WIFE.

Helpless and Bed-ridden for Months—\$275 Spent in Medical Treatment Without Avail—Her Early Decease Looked for as Inevitable—But Health and Strength Have Been Restored.

From the Owen Sound Times.

Last fall when the Times gave an account of the miraculous cure of Mr. Wm. Belrose through the use of Dr. Williams' Pink Pills for Pale People, we had little idea that we would be called upon to write up a case which is even more remarkable. The case referred to is that of Mrs. John C. Monnell, whose cure has been affected by these marvellous little messengers of health. The Times' reporter was met at the door by Mrs. Monnell, who, though showing a few traces of the suffering she had undergone, moved about very sprightly. With apparently all the gratitude of a man who had been saved out of the deepest affliction, Mr. Monnell gave the following account of his wife's miraculous cure. I have been in the employ of the C. P. R. at Toronto Junction for some time. In August last year after confinement, my wife took a chill and what is commonly known as milk leg set in. When I came home from my work I was informed of the fact, and next morning called in the family physician. The limb swelled in a very short time to an enormous size. Every means known was adopted to reduce the inflammation, but without avail. Consulting physicians were called in, but all the satisfaction they could give me was that the doctors in attendance were doing their utmost. A tank was rigged up, and a long line of rubber hose attached and wound around the afflicted limb and ice water allowed to trickle down through the piping to relieve the pain and reduce the inflammation above the knee. The leg was opened and perforated, a tube inserted from the thigh to the ankle with the hope that it would carry off pus which formed. For five long anxious months I watched the case with despair, while my wife was unable to move herself in bed. At the end of that time she was placed in a chair where she spent another three months. To add to the complications gangrene set in, and for weeks there was a fight for life. At last the physicians gave up. They said the only hope was in the removal of my wife to the hospital. After a brief consult on she emphatically refused to go, stating that if she had to die she would die amongst her little ones. At this time she could not put her foot on the ground. Her nominal weight was 135 pounds when in good health, but the affliction reduced her to a living skeleton for she lost 65 pounds in the five months. To all human intelligence it was simply a case of waiting for the worst. Up to this time I had not thought of Dr. Williams' Pink Pills for Pale People until one day I came across an advertisement and determined to try them. This was two months ago, just about the time we were moving up here from the Junction.

At this point Mrs. Monnell took up the story of the marvellous cure, and corroborated what her husband started. Continuing she said: "After using a few boxes I could walk on crutches, and after their further use I threw away my crutches and am now doing all my own housework. The limb is entirely healed up, and the chords, which in the terrible ordeal had been forced out of their places, have come back to their natural position. And to show how complete has been my recovery I am pleased to say that I have recovered my lost weight and five pounds more. I now weigh 140 pounds."

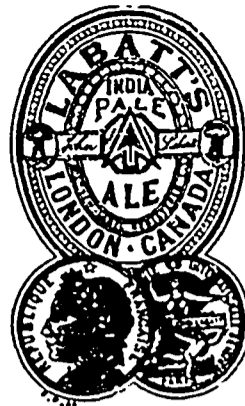
"We spent \$275 in doctors, fees and other expenses without avail, before beginning to use Dr. Williams' Pink Pills," said Mr. Monnell and it seems marvellous that my wife, who a few months ago was considered past human aid, has by this wonderful medicine been restored to health and strength;" and the Times concurs in the conclusion.

Mr. Monnell is one of the C. P. R. staff of clerks at this port, and he is always willing to tell of the cure effected. But there are hundreds of witnesses to the truth of his statements both in Owen Sound and Toronto where he resided up to months ago.

Dr. Williams' Pink Pills are offered with a confidence that they are the only perfect and unfailing blood builder and nerve restorer, and where given a fair trial disease and suffering must vanish. Sold by all dealers or sent by mail on receipt of 50 cents a box or \$2.50 for six boxes, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y. Beware of imitations and refuse trashy substitutes alleged to be "just as good."

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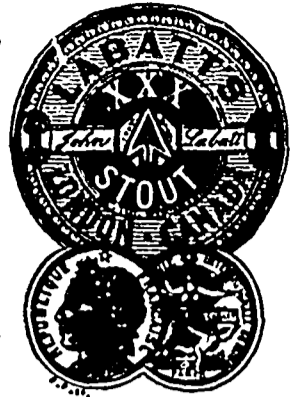
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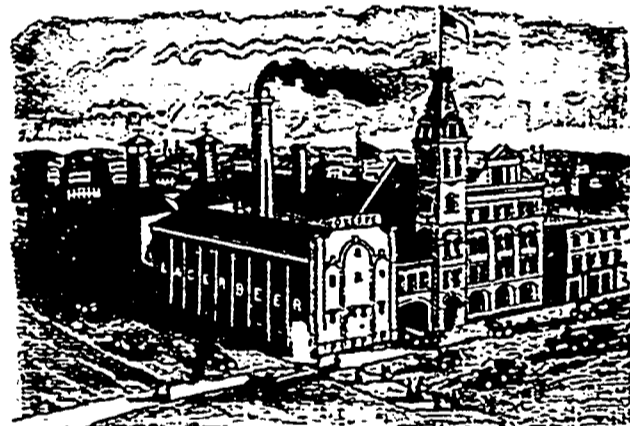
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SUMMARY OF IRISH NEWS.

Antrim.

In the Probate Court, Dublin, on November 29th (before Judge Warren), in the matter of the goods of John F. Anderson—Mr. T. Macaulay Fitzgibbon, on the part of Thomas Anderson, a railway employe in America, and a brother of the deceased, John F. Anderson, applied for letters of administration of the goods of the deceased, J. F. Anderson, who died intestate on the 11th December, 1893, was possessed of a farm in the county Antrim, and other property also. His other next of kin were two sisters, Mrs. Louisa Davison and Mrs. Olivia Thompson, both of Belfast, and the former claimed that the grant of administration should be made to her. Judge Warren granted letters to Thomas Anderson.

Carlow.

On the Feast of the Presentation the impressive ceremony of conferring the black veil and the other insignia of a professed nun of the Presentation Order took place in the chapel of the convent of the Carlow community. The young lady who made her final vows was Miss Ellie O'Rourke (in religion Sister Xavier), daughter of Mr. William O'Rourke, Ballynock, county Carlow. The Most Rev. Dr. Comerford, Coadjutor, Bishop of Kildare and Leighlin, officiated at the ceremony.

Cavan.

The Lord Chancellor has appointed Mr. James McGauran, P.L.G., Gourthill, Blacklion, to the Commission of the Peace for the county of Cavan. He is a leading Nationalist in the district. Mr. Robert Willoughby Hamilton, of Dowra, has also been appointed to the Commission of the Peace for Cavan.

Cork.

On Nov. 28th, Alderman Flavin was nominated as the Nationalist candidate for the Mayoralty of Cork, for 1895. The only other candidate was Alderman Roche, the present Mayor. There are 18 Nationalists in the Council, 19 Redmondites, and 19 Tories.

We regret to have to announce the death of Mr. Patrick O'Hea, of Bridge st., Skibereen, which took place at the residence of his son, the Rev. Timothy O'Hea, C. C., Clonakilty. Mr. O'Hea had been in feeble health for some time, and a few months ago he went on a visit to Clonakilty, in the hope that the change would bring about an improvement. It had not the desired effect however and to the grief of his friends, and a wide circle of acquaintances, the end came on November 28th. Mr. O'Hea was highly respected in West Cork. He was an old resident of Skibereen, where he carried on business for a number years, and was for several years a member of the Town Board, and as such helped to promote the interests of the township in a very material degree.

Dublin.

Viscount Monck died on November 29th, at his residence, Charville, Enniskerry, in his 76th year. During his time he held various positions of importance, including that of Governor General of Canada. He was Lieutenant of the County and City of Dublin until 1892, when, like some other Conservatives, he resigned before the dissolution, in order to ensure the continuance of the office to his party.

Dougal.

Henceforward the mail car which was hitherto run between Bundoran and Glenties, will run from Bundoran to Manorbhamilton. The car will leave Bundoran at about 4 p.m., and proceed by way of Glenties to Manorbhamilton, returning to Bundoran next morning.

Fermanagh.

On Nov. 21st, three young ladies received the white veil at the hands of the Most Rev. Dr. Owens, in the Convent of Our Lady of Mercy, Enniskillen. The ladies received were—Miss Maguire, of Munnville House, Lisnakea (in religion Sister Mary Francis de Sales); Miss M. Heary, Enniskillen (in religion Sister Mary John Berchmans); and Miss Quinn, Cork (in religion Sister Mary Faucha). The Most Rev. Dr. Owens was assisted by the Ven. Archdeacon Smollen, Enniskillen; and the Rev. P. McDonnell, Ann., Monaghan. The Bishop preached an eloquent and impressive sermon on the occasion in which he was engaged.

Galway.

The election for the East Ward of Galway, which took place on the 6th of September last, having been quashed on petition by the Queen's Bench, a new election was ordered, and took place on Nov. 24. The Redmondites and Tories combined to defeat the Nationalist candidate, and gave their joint support to the Unionist, Mr. Henry Palmer, who was nominated against Mr. Henry Lydon. The Municipal franchise in Galway, under its special acts is a very unfavorable one for the Nationalists, there being plural voting on a scale extending to six votes where the valuation reached £250 or upwards. The election was very hotly contested, both parties making every effort to poll their last man. The active Redmondites and officers of the local Land League acted as agents for the Unionists, and brought up their allied supporters. The poll closed at eight o'clock, when the figures were announced as follows by the returning officer:—Mr. F. Lydon (N.), 160; Mr. H. Palmer (U.), 136. Majority for Lydon, 14. Mr. Lydon

was thereupon declared elected. The result has given the greatest satisfaction to the Nationalists of Galway.

Merry.

At the meeting of the Listowel Board of Guardians, on November 30th, a communication was received from the Chief Secretary's Department, acknowledging the receipt of the resolution of the Board, pointing out the certainty of distress during the winter in the Listowel Union as a result of the all but total failure of the potato crop. There was also a communication from Mr. Sexton, and another was received from the Congested Districts Board, stating that the relief of temporary distress, resulting from the failure of the potato crop did not come within their province. Capt Leslie advocated the construction of a light railway to Tarbert as a good means of giving employment. He suggested it could be constructed for £3,000 a mile. A resolution was passed calling on the Congested Districts Board to open up some permanent useful works, and particularly the construction of a light railway to Tarbert, which would be sure to prove a useful and reproductive work.

Mildare.

On November 30th, in the Queen's Bench Court No. 1 (before Mr. Justice Johnson) the case of the Queens v. Boughton was called. The prisoner, Thomas Boughton, a gamekeeper on the Clongorey estate, is in custody on the charge of the wilful murder of Laurence Fox. The case has been removed from the county Kildare into the Queen's Bench Division by writ of certiorari, and it was now to be tried, by order of the Queen's Bench Division, as a court record in the county of the city of Dublin. Justice Johnson fixed the next sitting of the court, in Queen's Bench No. 2, for the hearing of the case, and stated that a large attendance of juniors would be required, as there was a likelihood of many challenges being made.

Milkenny.

The recent election of the aldermanship of St. Canice's Ward, Kilkenny, is in dispute. Alderman Rowan claims 64 votes as against Mr. Purcell's 63, and the Returning Officer declared that it was 64 all, and gave his vote in favor of Mr. Purcell. Alderman Rowan has instructed his solicitor to lodge a petition against the election, which will now be decided by the Queen's Bench.

King's County.

On Sunday, November 25th, the ceremony of the reception of a religious took place in the Convent of Mercy, Frankfort. The young lady received was Miss Annie O'Growney (now Sister M. Veronica), sister to the Rev. Eugene O'Growney, Professor of Irish, Maynooth College, who is now in the United States. The ceremony was performed by the Rev. M. Gaffney, P. P., V. G., Clara. A large number of the friends of the religious and many of the clergy were present on the occasion.

Lectrim.

At the meeting of the Mohill Board of Guardians, on November 29th, Major Mullins, J. P., presiding a letter was read from a farmer named Felix Kelleher, calling the attention of the Board to the imminent peril of the farmers and poor people through the failure of the potatoes crop in Mohill district, and stating that he had been requested by the people to lay the facts before them. They had been wholly deprived of potatoes for the previous month, and the farmers and laborers were on the verge of pauperism. They called on the Guardians to bring their case before the Congested Districts Board, to use their influence to get public works opened, to aid the farmers in getting a seed grant, and to ask the landlords for reductions in rent. The Chairman said he believed the present year had been the worst for potatoes since '46. Many farmers had not even a seed to put into the ground, and it was really saddening to look at the present state of things. He knew extensive farmers who could not pay rents this year, and he suggested that a resolution be passed calling on the landlords of the district to give substantial reductions. After a long discussion it was decided to call a special meeting to settle the matter.

Limerick.

The threatened strike amongst the employes of the Great Southern and Western Railway, for an increase of wages, has been put off to a future date, owing to strong appeals made by influential public men, as, at this season, it would cause great inconvenience and loss to the general public, as well as the country at large.

Louth.

On November 28th, at a large and influential meeting, Alderman Jordan, J. P., presiding, the Mayor, Mr. B. Nulty, T. C.; the High Sheriff, Mallen (evicted tenant, Massorne estate, and secretary of the Monasterboice Branch (N. F.)), in addition to Alderman, Town Councillors, laborers, and artisans, were present. It was decided that every effort should be made to ensure the success of the National meeting at Tenure, at which Mr. John Dillon had signified his intention of attending.

Mayo.

On November 26th, a narrow escape from a serious accident took place in the "Soup Yard," Ballina, which is converted now into a steam saw mill, by Arthur Maffeny. On one of the lofts, Mr. Maffeny had de-



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posited sixty or seventy tons of bran. The floor was in itself not sufficient to stand the test, the uprights being partly rotten. While Mr. Muffeny was quitting the place in the evening the whole structure came down with a crash, the boards splitting in the centre as if they had been cut by a saw.

Roscommon.

Mr. J. Vaughan, Athlone, attended at Enfield, on November 29th, to receive the rents due on the Keller and Cartron estate of Mr. E. Hughes, ex-High Sheriff, on Roscommon. He granted a reduction of 3s. in the pound, to the tenants, on the judicial rents.

Sizoo.

At a full meeting of the Nationalist members of the Sligo Corporation, held in the Mayor's parlor in the Town Hall, on November 30th, Mr. P. A. McHugh, M. P., was unanimously selected by his party as Mayor for 1895. The Nationalists have only one of a majority over the Tories, and although two of the members are Redmondites, they support Mr. McHugh without hesitation.

Tipperary.

Alderman Edward Cantwell, J. P., the present Mayor of Clonmel, has been selected by the Nationalist members of the Corporation as their candidate for the Mayoralty, for 1895.

Mr. John Power Walsh, J. P., National Bank, Nenagh, has resigned his position as manager of the Nenagh branch of the bank, owing to increasing ill health, resulting from the severe injuries sustained by him, some years ago, when he was shot at and injured when returning from his office of the Bank at Borriskane.

Tyrone.

On Nov. 23d, a sad accident took place in a farm house in Killybrack, about a mile from Dunganon. A girl, about nineteen years of age, named Josephine Caldwell, residing with her father, was subject to epileptic fits, and while doing some domestic work, took one of these fits and fell into the fire. Her father, who has been totally blind for some years, and is an invalid, on becoming aware of her position, rescued her, sustaining severe injuries himself while doing so. On hearing his cries some of the neighbors came to their assistance, and Dr. Sugars was sent for. On his arrival he had both sufferers removed to the Union Hospital. The daughter was found to be severely burned, and the father much injured in his hands.

Waterford.

At the meeting of the Nationalist members of the Waterford Corporation, on November 27, Mr. William J. Smith, J. P., was the motion of Alderman Power, adopted as their candidate for next year's Mayoralty.

A painful accident occurred at Hacketstown, near Portlaoine, on November 24th. A young girl named Alice Pycne, a servant in the employment of a farmer named Drohan, residing in that town, was engaged in preparing the sheaves for a threshing machine which was at work in her employer's haggard, and after the horses had stopped on the conclusion of the day's work, but while the "beaters" were still revolving with the momentum acquired, she approached the machine and incautiously pushed with her hand some of the straw between the beaters. The result was that she was caught by the machinery and her hand and arm were frightfully mangled before she could be released.

Wexford.

On November 21 an interesting event took place at the residence of Rev. Michael C. Hayden, C. C., Ferns, when the Rev. gentleman was presented with two addresses and a purse of sovereigns from the parishioners of Litter, whence he has been removed to Ferns. On his ordination, some five or six years ago, Father Hayden was appointed curate of Litter, of which the Rev. Jeremiah O'Connor is parish priest. Shortly after, Father O'Connor, who was engaged in building a new church in Litter, left Ireland to

collect funds in America and Australia for that purpose. Father Hayden was accordingly left in charge of the entire parish of Litter for fully five years, and his popularity in the parish is shown in the presentation; after which Dr. Poudenon, on behalf of the Protestant community of Litter, spoke in feeling terms of the respect in which they held Father Hayden, and of the feeling of good will between all sects that the good priest had so labored to foster. The Rev. gentleman returned a suitable response.

Wicklow.

Messrs. Kynokh & Co., of Birmingham, have selected a site for their cordite factory in the neighborhood of Arklow, and the works are to be commenced immediately.

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Obituary.

REV. M. SPILLANE.

A young priest who was but very recently ordained in the archdiocese of Toronto, died on Monday the 17th inst., at Uxbridge. Rev. Michael Spillane was born at Milltown, Ireland, and had he lived until the 20th inst., would have attained his twenty-seventh year. Removing to this country very early in life, he settled with his parents in Guolph, Ont., afterwards coming to Toronto, where he made his studies for the priesthood. He was ordained on July 7th of the present year by his Grace Archbishop Walsh. He was first stationed at St. Paul's church, Toronto, and afterwards sent to Uxbridge, where, as has been said, after a very short exercise of the holy ministry, he died last week. The funeral services were held at St. Paul's church here. The father of the deceased, D. Spillane, Sr., and a brother, J. J. Spillane, were present from Minneapolis; a sister, Mrs. O'Neill, from Chicago, and a second brother, now a member of Christian Brothers, in religion Brother Cyprian, were also present.

Children of Mary.

At the regular Sunday meeting of the Children of Mary at Loretto Academy, Wellesley Place, a handsome white vestment wrought in gold, was presented to Rev. Father Walsh, by the members of the Sodality. Miss Marie Hughes, President of the Association, in a few, well chosen words made the presentation, and gave expression to the feelings of gratitude and esteem entertained by all the members for their Spiritual Director. Father Walsh feelingly thanked the young ladies for their appropriate gift, and remarked that, though elaborate and beautiful, it was not too beautiful for the service of God, and that when wearing the vestment at the holy sacrifice he would always be reminded of the good children of Our Lady of Lourdes. After having repaired to the chapel some new members were received into the Society and a happy afternoon was closed by Benediction of the Blessed Sacrament.

E. B. A.

The officers of Branch No. 21, E.B.A., Peterborough, for 1895 are:

Rev. D. Scollard, Chaplain; Chancellor, J. J. Lynch; President, J. Daley; Vice-President; J. Wall; Rec. Secretary, J. J. Hickey; Fin. Secretary, A. Giroux; Insurance Secretary, H. Carveth; Treasurer, J. H. Primeau; Marshal, P. Doris; Ass't Marshal, M. Ganey; Stewards, John Hanerhan, E. Mirancey, D. Coughlin; Inside Guard, A. Miller; Outside Guard, W. J. Devlin.

ST. MARY'S BRANCH NO. 24, ALMONTE.

At their regular meeting held on the 13th, the following efficient staff of officers were elected for 1895:

Chaplain, Very Rev. Canon Foley; Chancellor, Timothy McAuliffe; President, John O'Hearn; Vice President, E. J. O'Reilly; Rec. Secretary, C. E. Leaney; Financial and Insurance Secretary, P. L. Dowdall; Treasurer, B. M. Bolton; Stewards, Robert Johnson and P. O'Brien; Marshal, Peter Codere.

A Grand Concert will be held by the Branch in January. The Grand President, D. A. Carey, will deliver an address, and the Committee are engaged arranging for a first class programme for the occasion.

W. LANE, S. T.

I. C. B. A.

The regular meeting of Branch No. 1 took place on Tuesday evening last (Dec. 15) in their Hall corner King and Jarvis streets, President P. Shea in the chair. There was a large attendance of the brothers, in fact, each succeeding meeting shows an increased attendance. There was one gentleman elected to membership and three names were proposed. Also after a hard and spirited contest the following officers were elected for the year 1895:—President, Owen Hickey; First Vice President, Wm. O'Neill; Second Vice-President, Chas. Rogers; M. of C., Jos. Corrao; Recording Secretary, H. J. McQuillan; Financial Secretary, Thos. Horan; Assistant Financial Secretary, C. O'Brien; Treasurer, J. H. Barber; Sergeant-at-Arms Patrick Harrington; Marshal, Chas. Burns; Assistant Marshal Jas. Malone; Librarian, Patrick Shea.

A. O. H.

Division No. 1 had a crowded hall at their meeting Sunday afternoon, December 16th. The officers were all present and in their respective places. After the meeting was duly opened the usual routine of business was taken up, six candidates were present and duly initiated, several others were reported on and a number of propositions read and acted upon. As the membership is increasing very much every meeting it shows that No. 1 still stands as the banner Division. A special committee was appointed to work in conjunction with the other Divisions to run an entertainment on the 18th of March.

After the most important business was disposed of the interesting feature of the

meeting then was the election of Officers. After a close contest the following were declared elected for 1895: President, J. J. Rutledge; Vice-President, John Travers; Recording Secretary, Wm. Ryan; Financial Secretary, Edward Rutledge; Treasurer, Frank Higgins; Sergeant at arms, G. J. Furlong; Tyler, Frank Burns; Marshal, Patrick Mohan. After the election Brother P. W. Falvey, County President addressed the members with a few well chosen remarks. The meeting then closed in usual form and singing "God save Ireland."

W.M. RYAN, Secretary.

Div. 2, A.O.H., Toronto, at its meeting on Monday night, elected the following officers for the coming year: President, John L. Leo; Vice President, John Falvey; Recording Secretary, M. J. Ryan; Financial Secretary M. F. Hyland; Treasurer, T. Doran; Sergeant at-Arms, J. J. Hyland; Tyler, T. Brady.

The officers of Division No. 1, Summer-ville, Peel County, for 1895 are: County President, F. J. Goulding; President, John McBride; Vice President, Joseph Heary; Recording Secretary, Patrick Lamphier; Financial Secretary, John Doyle; Treasurer, Frank Lamphier; Sergeant at Arms, Charles O'Donnell; Tyler, Patrick Dean.

League of the Cross.

There was a good attendance at the meeting on Sunday last. Mr. W. H. Cahill, presided. The programme committee reported a draft of the entertainment for the first Sunday of the New Year. A special effort is being made to enlist the sympathies of the young men of St. Paul's in this good work.

MESSRS. NORTHROP & LYMAN CO. are the proprietors of DR. THOMAS' ELECTRIC OIL, which is now being sold in immense quantities throughout the Dominion. It is welcomed by the suffering invalid everywhere with emotions of delight, because it banishes pain and gives instant relief. This valuable specific for almost every ill that flesh is heir to, is valued by the sufferer as most precious and indispensable, and it should be in every house.

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To Close All Odd Lots this Week.

Specials in Silks.

Figured Japanese Silks, in navy and white and black and white, 150, worth.. 35c Colored Faille, 22 inch, 39c, worth..... \$1 00 Colored Moire, 24 inch, 19c, worth..... 50c Colored Moire, 22 inch 60c, worth..... \$1 00 and \$1.25 Black Surah, 22 inch, 69c, worth..... 85c Colored Silk Velvets, 60c, worth..... \$1 25 Colored Sat Velvets, 25c, worth..... 69c Silk Flashes, 25c, worth..... 75c

Black Dress Goods at Greatly Reduced Prices.

46 inch Henrietta, worth 39c, for..... 23c 66 inch Royalette, worth 65c, for..... 30c 46 inch Silk Finished Henrietta, worth 75c, for..... 43c 40 inch Silk Finished Henrietta, worth 65c, for..... 49c 60 inch Estamino Serge, worth \$1.25, for..... 69c 46 inch Silk Finished Henrietta, worth \$1, for..... 69c 60 inch English Worsted, worth \$1.50, for..... 83c 64 inch Extra Fine Beaver Cloth, worth \$1.75, for..... 85c Dress Patterns in French and German Novelties, very neat and stylish, regular price \$6.50, \$7.50 and \$8.50, for..... \$3 75

Special Reduction in Colored Dress Goods.

40 inch Cheviot Suitings, worth 25c, for..... 15c 40 inch Fancy Tweeds, worth 40c, for..... 10c 40 inch Brocade Suiting, worth 40c, for..... 19c 45 inch All-Wool Henrietta, worth 40c, for..... 19c 40 inch Fancy Crepons, worth 35c, for..... 19c 42 inch Silk and Novelty Suitings, worth \$1, for..... 25c Evening Shades in All Wool Crepons, worth 60c, for..... 20c 54 inch Ladies' Cloth, worth 60c, for..... 39c 44 inch Tweed Suitings All-Wool, worth 95c, for..... 39c 54 inch Broadcloth, worth \$1, for..... 49c 42 inch Silk and Wool Fancy Suitings, \$1, for..... 49c 55 inch Tweed Suitings, worth \$1, for..... 49c

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Hosiery and Underwear.

Children's Merino Vests for..... 9c Children's Vests and Drawers, worth 25c, for..... 15c Boys' Underwear, worth 50c, for..... 25c Ladies' Heavy Ribbed Vests, worth \$1, for..... 50c Ladies' Fleeced Lined Vests and Drawers, worth \$1, for..... 50c Camel Hair Underwear, worth 90c, for..... 50c Ladies' All-wool Vests and Drawers, worth \$1.25, for..... 75c Fine Black Underwear, worth \$2, for..... \$1.25 Ladies' Non-shrinkable Vests and Drawers, worth 75c, for..... 60c Ladies' Cotton Hose..... 5c Canadian Cashmere Hose..... 9c Ladies' Fine Wool Hose..... 19c Ladies' Finest of Cashmere Hose, worth 60c, for..... 40c Children's Cashmere Hose..... 10c Children's Fine Lamb's Wool Hose, worth 40c, for..... 15c Boys' Knickerbocker Hose..... 25c Ladies' Gaiters, worth 75c, for..... 60c

Special Bargains in Men's Furnishings.

Men's Half-Wool Hose, worth 20c, for..... 9c Men's All-Wool Hose, worth 25c, 2 pairs for..... 25c Men's Linen Collars, worth 15c, 3 for..... 25c Men's Woolen Top Shirts, worth 75c, for..... 35c Men's Night Shirts, worth \$1, for..... 50c Men's Underwear, worth 75c, for..... 60c Men's Lined Kid Gloves, worth \$1, for..... 60c Men's Nigh S'trts, worth \$1 25, for..... 75c Men's All-Wool Underwear, worth \$1.25, for..... 75c Men's Ceylon Flannel Top Shirts, worth \$1.25, for..... 75c Men's Lined Kid Gloves, worth \$1.25, for..... 75c Men's All-Wool Ribbed Underwear, worth \$2, for..... \$1 00 Men's Antelope Palm Gloves (Storey's), worth \$1.75, for..... 1 00 Men's Unlaundried White Shirts, worth 50c, 4 for..... 1 00 Men's Woolen Top Shirts, with or without collars, worth \$2, for..... 1 25

A large assortment of Ties and Scarfs all new and stylish.

We carry an extra Fine Stock. Special values for the holiday season. Ladies' 4-button Kid Gloves, worth \$1, for..... 50c Ladies' 4-button Kid Gloves, worth 50c, for..... 25c Ladies' Cashmere Gloves, worth 15c, for..... 9c Children's Lined Kid Mittens, worth 50c, for..... 35c Choice of any Kid Gloves, worth \$1.50, for..... 1 00

Handkerchiefs. See Our Window.

Our Handkerchief Department is replete with Novelties, exhibiting the products of all the great Handkerchief makers of the world, as represented by our window display. Linen Hemstitched Handkerchiefs, 5c, 7c, 8c, 10c, 20c, 25c. Colored Hemstitched Handkerchiefs, 2c, 5c, 7c, 8c, 10c, 15c, 15c. Embroidered Linen Handkerchiefs, 15c, 20c, 25c, 35c, 50c. Embroidered Silk Handkerchiefs, 10c, 12c, 15c, 20c, 25c, 35c, 40c, 50c.

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Too Precocious.

It is related that one day Benjamin Franklin, who, as a boy, was very fond of using big words, told his father that he had swallowed some acephalus mol. luscus, which so alarmed the parent that he shrieked for help. The mother came in with warm water, and forced half a gallon down Benjamin's throat with the garden pump, then held him upside down, the father saying, "If we don't get those things out of Benjamin he'll be poisoned sure." When Benjamin was allowed to get his breath he explained that the articles referred to were oysters. His father was so indignant that he whipped him for an hour for frightening the family. Benjamin never afterwards used a word of two syllables when one would do.

An Episcopalian Horse.

A Virginia judge once visited a plantation where the darkey who met him at the gate asked him which barn he would have his horse put in. "Have you two barns?" inquired the judge. "Yes, sah," replied the darkey; "dar's the ole barn, and mas'r has jes build a new one." "Where do you usually put the horses of visitors who come to see your master?" "Well, sah, if dey's Methodist's or Baptist's we gen'rally puts 'em in de ole barn, but if dey's piscopal we puts 'em in de new one." "Well, Sam you can put my horse in the new barn. I'm a Baptist, but my horse is an Episcopalian."

Bishop Matz.

The latest report anent Bishop Matz's resignation is that it was prompted because of the financial difficulties of the diocese, which Monsignor Matz depaired of getting settled satisfactorily. The past year has unquestionably been a severe one for Colorado, many of whose chief enterprises were crippled by the repeal of the purchasing clauses of the Sherman silver bill. It is difficult to see, though, how any new bishop would stand a better, or even as good a chance of extricating the Denver diocese from its liabilities as Monsignor Matz; and it would not be surprising if Rome looked at the matter in the same light, and insisted on Dr. Matz remaining at his post and doing the best he can under the circumstances.

The Pope's Industry.

The Holy Father is showing wonderful industry in the preparation of Papal letters. The number of such documents that he has recently issued is remarkable; and he is said now to be at work on another, one to be addressed to the Catholics of this country, a second to the Anglican ministers, a third on the outcome of the conference recently held in Rome for the recall of the separated eastern churches, and a fourth to show that the church has kept pace with and profited by the progress of the age. The preparations of these papers is all the more remarkable when one considers the advanced years of the venerable Pontiff who is writing them.

Father Healey's Suggestion.

Very remarkable was Father Healey's rejoinder to the late Mr. Justice Keogh, who, although himself a Catholic, on more than one occasion denounced the Catholic clergy. "Father Healey," said Judge Keogh, "I do not know where to turn this vacation. I want some variety." "Why, then, Judge," said Father Healey, "the best thing you could do would be to turn Catholic and go to Church just for variety."—*Westminster.*

The doctors attending Lord Randolph Churchill have issued a bulletin saying that the patient is in a critical condition. The doctors say Lord Randolph is a victim of general paralysis.

C. M. B. A.

The following is a list of the officers elected for 1895:

BRANCH 22, WALLACEBURG.

Spiritual Advisor, Rev. J. Ronan. Chancellor, A. J. O'Flynn; President, T. F. Hennegan; 1st Vice President, Geo. Arnold; 2nd Vice President, Anthony Creamer; Recording Secretary, F. P. O'Leary; Assistant Recording Secretary, John Kenna; Financial Secretary, Thomas O'Donnell; Treasurer, Edward Kelly; Marshal, William Lychert; Guard, Frank Gambie; Trustees, Edward Kelly, J. J. Kenna.

BRANCH 30, PETERBOROUGH.

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BRANCH No. 115, CHEPSTOW.

Spiritual Advisor, Rev. S. E. Wadel; Chancellor, Louis Yack; President, John Clancy; 1st Vice President, Nicholas Lang; 2nd Vice President, John T. Lacey; Financial Secretary, Jos. W. McNab; Recording Secretary, Geo. Lyles; Assistant Secretary, Alois Reinhart; Treasurer, Jos. W. Graf; Marshal, Engelbert Zettel; Guard, Joseph H. Zettel; Trustees, Nicholas Lang, John T. Lacey, George Lyles, Jos. W. McNab and L. Yack.

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Spiritual Advisor, Rev. Father Valiquette; Chancellor, A. H. Belliveau; President, D. L. Desaulniers; 1st Vice-Pres., A. Morin; 2nd Vice Pres., L. N. Fortier; Rec. Sec., L. Laframboise, House of Commons; Asst. Rec. Sec., A. A. Pinard; Fin. Sec., R. Roy; Treasurer, Geo. Robitaille; Marshal, A. A. Dion; Guard, V. Laporte; Trustees for two years, J. A. Pinard, L. A. E. St Pierre, L. Laframboise; Trustees for one year, A. Morin, J. C. Blais.

The Cairo correspondent of the Daily News reports that Nubar Pasha, the Egyptian Premier, is seriously ill, the result of breaking an ankle.

In the last number of the Chicago New World appears a biographical sketch of His Grace Archbishop Cleary of Kingston, by Wm. Ellison. The portrait is very well drawn but does no more than justice to the learning and valiant spirit of its subject.

THE MARKETS.

TORONTO, December 26, 1894.

Wheat, white, per bush.....	\$0 62	\$0 00
Wheat, red, per bush.....	0 61	0 00
Wheat, goose, per bush.....	0 58	0 00
Oats, per bush.....	0 31	0 32
Peas, per bush.....	0 55	0 57
Barley, per bush.....	0 42	0 45
Turkeys, per lb.....	0 08	0 09
Dressed hogs, per cwt.....	5 00	5 25
Chickens, per pair.....	0 35	0 45
Geese, per lb.....	0 08	0 00
Ducks, per pair.....	0 55	0 70
Butter, in pound rolls.....	0 20	0 22
Eggs, fresh, per doz.....	0 24	0 25
Cabbage, new, per doz.....	0 30	0 35
Celery, per doz.....	0 25	0 35
Rhubarb, per doz.....	0 15	0 60
Turnips, per bag.....	0 25	0 30
Potatoes, per bag.....	0 50	0 55
Beans, per peck.....	0 30	0 60
Beets, per bag.....	0 55	0 60
Carrots, per bag.....	0 35	0 40
Apples, per bbl.....	1 50	2 50
Hay, clover.....	7 00	8 00
Hay, timothy.....	8 00	9 50
Straw, sheaf.....	7 00	7 50

AT THE CATTLE YARDS.

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

CATTLE.

Butchers' choice, picked, per cwt.....	3 00	3 50
Butchers', choice, per cwt..	2 75	3 00
Butchers' medium, ".....	2 50	2 75
Bulls and mixed, ".....	2 25	3 00
Milk cows, per head.....	25 00	50 00
Springers, per head.....	30 00	45 00

CALVES.

Per head, good to choice....	4 00	7 00
" common.....	1 00	2 50

SHEEP AND LAMBS.

Butchers' sheep, per head..	nominal.	
Lambs, choice, per head..	2 00	3 25
Lambs, inferior, per head..	1 50	2 00

HOGS.

Long lean, per cwt (off cars)	3 75	4 00
Thick fat.....	3 50	3 75
Stones, per cwt.....	3 25	3 50
Stags.....	2 00	2 50
Radishes, per doz.....	0 10	0 15
Lettuce, per dozen.....	0 20	0 30
Onions, per bag.....	0 75	0 80

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**ADMINISTRATORS NOTICE**

To Creditors of John Noonan, late of the City of Toronto, laborer, deceased.

NOTICE IS HEREBY GIVEN pursuant to to R. S. O. cap. 110 that creditors and others having claims against the estate of the above named John Noonan who died on or about the 7th day of November 1894 are required to deliver or send by post prepaid to the undersigned administrators or their solicitors a statement in writing containing their names, addresses, and full particulars of their claims with vouchers if any, duly verified by statutory declaration on or before the 1st day of February 1895, after which dates the said administrators will proceed to distribute the assets of the said estate amongst the parties entitled thereto having regard only to the claims of which they shall then have notice and they will not be liable for any claim of which they shall not have had notice at the time of such distribution.

Dated at Toronto this 20th day of December, A.D., 1894.

The Trustees Corporation of Ontario, Administrators, of the Estate of John Noonan, deceased. By

ANGLIN & MALLON,  
 South-West corner of Adelaide and Victoria Streets, Toronto, their solicitors herein.

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## The Abbe Constantin.

BY LUDOVIC HALEVY.

## CHAPTER VIII.

The day of their memorable conversation about marriages without love, Bettina, for the first time had felt suddenly awaken in her that need of love, which sleeps, but not very profoundly, in the hearts of all young girls. The same sensation had come at the same moment in the soul of Jean and in the soul of Bettina. He, alarmed, thrust it rudely away from him. She, on the contrary, gave herself up, in all the freshness of her perfect innocence, to this new tenderness and emotion.

She was waiting for love, what if this were love! What if the man who could be her thought, her life, her soul should be, he, Jean! Why, not? She knew him better than all those who for a year past had fluttered around her fortune, and in all that she knew of him there was nothing to discourage the confidence and love of a pure young girl.

Both, in fact, were right; both were influenced by duty, and by truth: she, in yielding; he, in resisting. She, in not thinking for a moment of Jean's obscurity and poverty; he, in recoiling from this mountain of millions as he would have recoiled from a crime. She, in thinking that he had no right to parley with honor.

For these reasons, Bettina grew more tender and surrendered herself more completely to love's first appeal; while Jean became more gloomy and troubled from day to day. He was not only afraid of loving, he was afraid of being loved.

He should have stayed away; he had tried, but he could not. The temptation was too strong. He continued his visits; and she would come to meet him, with extended hands, a smile upon her lips, and her heart in her eyes. Everything about her said: "Let us try to love each other, and if we can, let us love!"

Fear seized him. He hardly dared touch those hands which were stretched out to meet his. He tried to avoid those tender, smiling, questioning glances which sought his own. He trembled at the necessity of talking with Bettina, of listening to her.

Jean was going next day. Bettina had insisted that he should spend this last day at Longueval, and dine at the chateau. Jean had refused, alleging the preparations he must make before his departure. He came, on foot, about half-past ten in the evening. Several times on the way he had almost determined to go back.

"If I had the courage," he said to himself, "I would not see her again. I leave to-morrow, and I will not return to Souvigny while she is here. My resolution is firmly fixed."

But he went on: he wanted to see her again, for the last time.

As soon as he had entered the salon, Bettina came running, to meet him: "You are come at last! How late you are!"

"I have been very busy."

"And you are going to-morrow?"

"Yes, to-morrow."

"Early?"

"At five o'clock."

"Shall you take the road past the park, and through the village?"

"Yes, that is just the route we are to take."

"Why do you go so early in the morning? I would have gone to the top of the terrace to see you pass, and bid you adieu."

Bettina had taken Jean's burning hand and kept it in hers. He drew it away, sadly.

"I must go," said he, "and speak to your sister."

"Presently! she has not seen you—there are a dozen persons round her. Come, sit here a little while with me."

He was obliged to sit down at her side.

"We, too, are going away," she said.

"You?"

"Yes, we received a despatch, an hour ago, from my brother-in-law, which gave us great delight. He did not expect to return for a month; he will be here in twelve days; he will sail from New York, on the Labrador, day after to-morrow. We shall go to meet him at Havre. We shall take the children and start day after to-morrow. It will do them good to be at the seashore a few days. How glad my brother-in-law will be to know you. But he knows you already, for we have spoken of you in all our letters. I am sure that you will like each other. He is so good. How long shall you be gone?"

"Twenty days."

"Twenty days, in a camp."

"Yes, Mademoiselle, the camp of Cercottes."

"In the forest d'Orleans, I found that out from your godfather this morning. I am very glad to go to meet my brother-in-law, but, at the same time I am sorry to be away from here; only for that I should have paid a visit to your godfather every morning. He would have given me news of you. Will you, in a few days write my sister a little bit of a letter, if it is only four lines—that will not take you long—just to tell her how you are, and that you have not forgotten us?"

"Oh! I can never forget you, your kindness, your goodness, never! mademoiselle, never!"

His voice trembled. He was afraid of betraying his emotion. He rose:

"Mademoiselle, I must go and speak to your sister. She sees me, she will think it strange."

He crossed the salon. Bettina looked after him. Mrs. Norton had just seated herself at the piano to play a waltz for the young people. Paul de Lavardens came up to Miss Percival:

"Will you do me the honor, mademoiselle?"

"Thank you. I believe I have just promised Monsieur Jean," replied she.

"But if you have not promised him, you will dance with me."

"Oh! yea."

Bettina went across the room to Jean who had just sat down by Mrs. Scott.

"I have told a story;" said she to him. "M. de Lavardens asked me for this waltz, and I told him I had promised you. You will say yes, will you not? You do not object."

To hold her in his arms, to breathe the perfume of her hair! Jean's strength deserted him. He dared not accept.

"I am very sorry, mademoiselle. I cannot—I am ill this evening. I came only to make my adieu before my departure—but it would be impossible for me to dance."

Mrs. Norton struck up the prelude to the waltz.

"Well! mademoiselle," said Paul coming up gaily, "is it his waltz or mine?"

"Yours," said she, sadly, still looking at Jean.

She was so troubled that she answered without really knowing what she said. She immediately regretted that she had accepted. She would rather have stayed there, near him. But it was too late. Paul took her hand and led her away. Jean rose, and looked after Bettina and Paul; a cloud passed before his eyes, he suffered cruelly.

"The only thing for me to do," said he to himself, "it is to take advantage, of this waltz and go away. To-morrow morning I will write a few lines to Mrs. Scott, and make my excuses."

He had reached the door. He did not look at Bettina again. If he had, he would have stayed. But Bettina saw him, and suddenly said to Paul:

"Thank you very much monsieur, but I am a little tired. Let us stop, if you please. Excuse me."

Paul offered her his arm.

"No, thank you," said she.

The door had just closed. Jean had gone. Bettina hastily crossed the salon, leaving Paul standing alone, very much astonished, and at a loss to understand what was passing.

Jean was already on the porch, when he heard some one call:

"Monsieur Jean! Monsieur Jean!"

He stopped and turned around. She was there at his side.

"You are going away, without saying good-by to me?"

"Pardon me. I am very tired."

"Then, you must walk home. It looks like a storm."

She held out her hand.

"Why! It is raining a little now."

"Oh, only a little."

"Come and take a cup of tea with me in the little salon, and I will send you home in a carriage."

And turning to one of the footmen: "Tell them to have a coupe ready immediately."

"No, mademoiselle, I beg of you. The fresh air is good for me. I shall feel better if I walk. Let me go."

"Very well, then! But you have no overcoat. You must take one."

"I shall not feel the cold; but you, in that thin dress. I must go so that you will go in."

With out even taking her hand, he escaped and ran rapidly down the steps.

"If I touch her hand," said he to himself. "I am lost. My secret will escape me."

His secret! He did not know that Bettina read his heart like an open book.

When Jean reached the bottom of the steps, he hesitated for an instant. These words were on his lips:

"I love you! I adore you! And that is why, I must see you no more."

But he must not utter them, he must fly; and in a few moments he was lost in the darkness.

Bettina stood there on the door steps framed in the light which streamed through the open door. Big drops of rain, driven by the wind, fell on her bare shoulders, and made her shiver; but she did not heed them; she only heard the beating of her heart.

"I knew very well that he loved me" she said to herself, "but I am very sure that I too—oh! yes, I too—"

Turning suddenly, the reflection, in one of the large mirrors in the hall, of the two tall footmen standing, motionless, near the oaken table, recalled her to herself. Bettina took a few steps in the direction of the salon, she heard the laughter and the waltz still going on. She stopped. She wanted to be alone, all alone, and turning to one of the servants.

"Go" said she, "and tell Madame that I am very much fatigued; I am going to my room."

Annie, her maid, was sleeping in an arm chair. She sent her away. She threw herself down upon the sofa. A sweet sadness oppressed her.

The door opened and Mrs. Scott entered.

"Are you ill, Bettina?"

"Ah! Suzie, it is you, my Suzie! How glad I am that you have come! Sit down by me, close to me." She threw herself into her sister's arms, like a child, pressing her burning cheeks to Suzie's cool shoulder, then, suddenly, she burst into a flood of tears.

"Bettina! my darling, what is the matter?"

"Nothing, nothing, I am nervous; it is for joy."

"For joy?"

"Yes, yes, wait; but let me cry a little, it will do me good! Do not be frightened!"

Suzie's kisses calmed and soothed her.

"It is over now, and I am going to tell you. I want to talk to you about Jean."

"Jean! Do you call him Jean?"

"Yes, I call him Jean. Have you not noticed how sad and depressed he has been for some time?"

"Yes, I have indeed."

"He would come, and he would go immediately to you, and stay there absorbed; and to such a point, silent, that for several days I asked myself—forgive me for speaking so plainly, if he were not in love with you my Suzie. You are so charming, it would not have been strange! But no; it was not you, it was me:

"You?"

"Yes, me! Let me tell you! He hardly dared look at me. He avoided me, he fled from me. He was afraid of me—actually afraid—and, now, to do me justice, I am not frightful. Am I?"

"Certainly not."

"Ah! he was not afraid of me, it was my frightful money! My money which attracts all the rest, and is so tempting to them, my money frightens him and drives him to despair, because he is not like the rest—because he—"

"Take care, my darling, perhaps you are mistaken."

"Oh! no, I am not mistaken. Just now, on the steps, as he was going away, he said a few words to me. The words were nothing, but if you had seen his distress, in spite of his efforts to conceal it! Suzie, darling Suzie, by my love, for you—and God knows how great a love it is—I am convinced, that if I had been a poor, little girl, without any money, instead of being Miss Percival, Jean would have taken my hand just now, and have told me that he loved me; and if he told me so, do you know what I would have answered him?"

"That you loved him, too."

"Yes, and that is why I am so happy. It is my firm resolve to marry for love. I do not say that I worship Jean, not yet; but I am just commencing to, Suzie, and the beginning is so sweet."

"Bettina, it frightens me to see you in such a state of exaltation. I do not doubt that Monsieur Reynaud has a great regard for you."

"Oh! more than that—more than that."

"Love, then, if you will. Yes, you are right, you are not mistaken. He loves you; and are you not worthy, my darling, of all the love that any one can give for you? As for Jean—you see how easy it is for me also, to call him Jean—you know what I think of him; very often, during the last month, we have had occasion to say to each other—'I esteem him highly, very highly.' But, in spite of that, is he a suitable husband for you?"

"Yes, if I love him."

"I try to reason with you, and you interrupt me. Bettina, I have an experience which you cannot have; do not misunderstand me. Ever since our arrival in Paris, we have been thrown into very gay, brilliant, aristocratic society. Already, if you had been willing, you might have been a marchioness or a princess."

"Yes, but I was not willing."

"Then you are contented to be only Madame Reynaud?"

"Perfectly, if I love him."

"Ah, you always come back to that."

"Because, that is the only question. There is no other, and I want to be reasonable. I confess that this question is not quite decided, and that perhaps I am a little hasty. Now, see, how sensible I can be. Jean is going away to-morrow. I shall not see him again for three weeks. I will have all that time to question myself, to deliberate, to find out the real state of my feelings. Beneath all my flighty ways, I am serious and thoughtful; you will acknowledge that?"

"Yes, I acknowledge it."

"Well, then! I ask you this, as I would ask our mother, if she were here. If at the end of these three weeks, I say to you: 'Suzie, I am sure that I love him!' will you let me go to him, all by myself, and ask him if he will have me for his wife? That is what you did with Richard."

"Yes, I will let you."  
 Bettina kissed her sister tenderly, and murmured in her ear those words: "Thank you, mamma."  
 "Mamma! mamma! that is what you called me when you were a child, when we two were alone in the world, when I undressed you at night, in our poor little room, in New York, when I held you in my arms, when I put you in your bed, and sang you to sleep. And since then, Bettina, I have had only one wish in the world; your happiness. That is why I ask you to reflect well. Do not answer me. Do not talk any more about it. I want to leave you quiet and calm. You have sent Annie away. Would you like me to be your little mamma again, to-night, and undress you and put you to bed as I used to do!"

"Oh, yes, I would like it so much."  
 "And will you promise me to be wise, when you have gone to bed!"  
 "As wise as an image."  
 "And you will do your best to go to sleep?"  
 "All that I can."  
 "Without thinking of anything."  
 "Very well, then!"

A few minutes later Bettina's pretty head was gently resting amid embroideries and laces. Suzie said to her sister:

"I must go back to all these people who weary me so to-night. Before I go to my own room, I will come and see if you are asleep. Do not talk any more. Go to sleep now."

She went out. Bettina was alone. She tried to keep her promise and go to sleep, but she only half succeeded. She fell into a light slumber, into an unconscious state, just between dreaming and waking. She had promised not to think of anything, and yet, she was thinking of him, only of him; but vaguely, indistinctly. She could not have told how long a time had passed, when suddenly it seemed to her there was some one in the room; she half opened her eyes, and recognized her sister. In sleepy tones she said to her:

"You know, I love him."  
 "Hush—go to sleep."  
 "I am going to sleep."

Then she fell into a deeper sleep; lighter however, than usual—for about four o'clock in the morning she was awakened by a noise, which at any other time would not have disturbed her slumbers. The rain was falling in torrents, and beat against the windows in Battina's room.

"Oh! It rains," she said to herself "he will get wet!"

This was her first thought. She rose, and crossing the room, in her bare feet, threw open the shutter. The day dawned dark, stormy and dismal; the sky was overcast with heavy clouds; the wind blew fiercely, driving the rain in sudden gusts.

Bettina did not lie down again; she knew that it would be impossible for her to sleep. She put on a wrapper and stood by the window, watching the falling rain.

Since he must really go, she wished he might have had pleasant weather and bright sunshine for his first day's march. Eight or ten leagues in this driving rain! Poor Jean! Bettina thought of little Turner, and little Nortca, and Paul de Lavardens, who would sleep quietly until ten o'clock, while Jean would be exposed to all this storm.

Paul de Lavardens! that name brought up a painful memory, that waltz, the evening before. To have danced when Jean's distress was so evident! In Bettina's eyes this waltz assumed the proportions of a crime; what she had done was horrible! And afterwards, had she not failed in courage and frankness in that last interview with Jean. He could not, dared not, say anything; but she might have shown more tenderness, more abandon. Sad and suffering as he was, she never should have let him walk home. She ought to have kept him, to have kept him at any price. He must have gone away with

the impression, that she was a cruel, heartless girl.

And in half an hour, he was going away for three weeks. Ah! if she only could in any way! But there is a way. The regiment will pass by the park wall, below the terrace. Bettina is seized with a mad desire to see Jean go by. He will understand when he sees her there, at such an hour, that she has come to ask his forgiveness for her unkindness the evening before. Yes, she will go. But, she has promised Suzie to be as wise as an image; and is it so, to do what she is about to do! She will confess all to Suzie when she comes back, and Suzie will forgive her. (TO BE CONTINUED.)



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Catholic Items.

The death of Cardinal Gonzales reduces the number of Spanish representatives in the Sacred College to three. The senior Spanish cardinal is Monsignor Benavides, the archbishop of Saragossa, who was created in the consistory of March 12, 1877. Simultaneously with the late Cardinal Gonzales, Nov. 24, 1884, Monsignor Monoscillo, the archbishop of Valencia, was proclaimed a cardinal, and Monsignor Sanzay Fores, the metropolitan of Seville, was created a member of the Sacred College Jan 16, 1893. The death of Cardinal Gonzales will, doubtless, lead to the creation of another Spanish cardinal at the next consistory.

The Papal consistory, it appears, has been postponed until next March, probably because the Holy Father could not complete the arrangements preliminary to the creation of the new cardinals upon whom he intends conferring membership in the Sacred College. It is no very unusual thing for the Pope to pass over one consistory, and in that case the cardinalial creations at the next consistory are generally large in number. Easter will come in early in April in 1895, so that the consistory that is to be held in March will fall due shortly the feast which is the usual time for the holding of the earlier one of the year, as just before Christmas is the ordinary time for the holding of the second consistory.

That "American Catholic Church" which was begun with such a parade of trumpets at Cleveland, a few weeks ago, has come to speedy grief. The prime mover in the new departure is said to be now seeking restoration from Monsignor Satolli, who will probably exact disciplinary penance from him before acceding to his request. Before he started for Rome, where he now is, Bishop P. of Cleveland addressed a verbal appeal to the Americans of his diocese, their revolt and schism; and it was not issued in vain. The American Catholic Church has recently gone the way of many previous similar enterprises.

Monsignor Satolli continues to furnish the gossip with a fruitful theme for their observations. The past week saw a lengthy dispatch cabled from Paris, to the effect that the delegate stands on better relations now with the American hierarchy than, so the allegation goes, he did shortly after his arrival here; that he recognizes that his made some mistakes at the outset of his American career, and is anxious to avoid any repetition of them. All this is interesting, but how much truth there is in it is another question. The relations between the Papal representative and the American prelates have always, outwardly at least, been of the most cordial character, and it is worth while emphasizing the fact that those prelates whom misrepresentation made antagonistic to him have shown him, perhaps, more deference than others. The Monsignor may have made some mistakes—he would be more than human if he did not—but his course since he came to this continent has been marked with singular prudence and discretion, and he has won golden opinions from all classes by the admirable manner wherein he has discharged his onerous and delicate duties.

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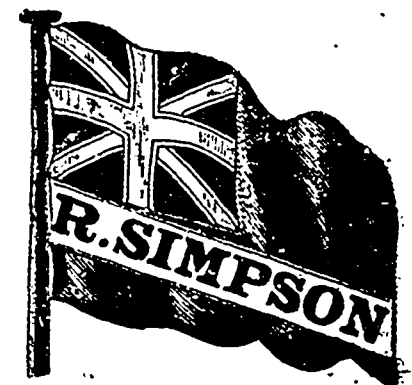
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