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# Catholic Register. The

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

Vol. III.-No. 45

### TORONTO, THURSDAY, NOVEMBER 7, 1805.

PRICE FIVE CENTS.

### PASTORAL LETTER

Of His Grace the Archbishop of

On the Boctrine of Pargetory and on Praying for the Bead.

(OFFICIAL).

John Walsh, by the Grace of God, and the appointment of the Holy Sec. Archibishop of Toronto.

To the Clergy, Religious and Laity of the Archidocese, Health and Bono-diction in the Lord.

diction in the Lord.

Dearn' Bhotope Brethers:—Tho approach of the nonth of Novomber, with own the Compression of the Compressi

is in strict accord with right reason and in parfect harmony with the rovealed Word of God.

Nord of God.

In treating this question we must, for the proper understanding of it, lay down certain preliminary propositions:

We will premise by stating that every sin is not mortal, and does not deserve eleman punishment, according to the laws of divine justice; but that there are the statement of t

forgive certain temporal chastisements which remain to be ondured or expiated by the forgiven sinner.

Our first parents disoboyed the command which God gave them—they sinned. God pardoned their sin, but oh! how terrible were the temporal punishments inflicted on that sin! They were banished from Paradiae and were condemned to death, and that sentence of death comprised all their posterity. By their sin there came into the world postilences, famines, plagues, wars, sickness and death. Moses and Aaron, for having sinned at the water of contradiction by want of confidence, were never permitted to enter the promised, land; and though Moses feasted his eyes upon its beauties yet, as a tomporal punishment of his sin, he was never a greater pennicut, offended God. The prophet of the Lord was sent to him. He confessed his sin, exclaiming, "I have sinced against the Lord."

die; nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing the child that is born thee shall surely die." There remains, therefore, a temporal punishment due oven to forgiven without activitying, as to all the punishment due to the the control of the contro

day of the Ascension.

Our blessed Lord and teacher telle
us in Matthew, (ohap, xil., 32): "That
he that shall speak against the Holy
Ghost, the sin shall not be forgive
him, neither in this world nor in the

### ST. PAUL'S CHURCH

His Grace the Archbishop Destructive Reading.

The beautiful St. Paul's Church was crowded at the cloven o'clock Mass, on Sunday, when two hundred children received the sacrament of Confirmation at the hands of the Archbishop. The middle seats nearest the altar rail were reserved for the youthful candidates, who marched in under the direction of their teachers. the girls in white veils, and the boys with white ribbon knots on their

arms.
Rev. Father Wilson was colobrant
of the Mass, Fathers Wholan
and Treacy were descon and subdescon, and Fathers Campbell and
Hand assisted the Archbishop at the

At the conclusion of the Mass the Archbishop addressed the congrega-tion. He said:

Since last Friday we have been been celebrating the Octave of the feast of All Saints. The holy Church has instituted this festival in order that we might glorify God in His saints; that we might glorify God in His saints; that we might be induced to imitate their bright examples and by doing so we might one day reach the happiness which they are enjoying in the beatific vision of God. We have been made for happiness, and God who made us has implanted in our souls an inextinguishable desire for happiness. It is our deatiny; it is our vocation. The happiness of heaven was as much intended for, us as it was for the saints who are enjoying it. The administration of the secrament which I am about to confer upon your children to-day, my beloved brethren, is calculated to remind us of all that our Lord has endured for us in order to enable us to reach that happiness which the saints of God are enjoying in heaven. The administration of this sacrament should remind us of His infinite goodness and His tender love for us. The Son of God, the Creator of this vast universe, of whom the Soriptures say "He holds the waters of the ocean in the hollow of His hand and before Whom the pillars of heaven tremble;" that great God became a little child for our sake. He took upon Himself our form and became man. And He did all this, he became the Son of Man that we might become the sons of God. He lived for us, he went about healing the sick, bringing the sunshine of comfort into the homes of the desolate and sorrow-stricken, presching what are the great truths of the Catholic roligion, truths that have since shone in the firmment of time; and He died upon the Oross in order to redeem and save us, in order to atone to the justice of God for our multitudinous sins. He shed His heart's blood for us: one drop of that blood, my beloved brethren, would have been sufficient to redeem the thousand of God poured out the full tide of His heart's blood that, in the language of St. Faul, he might purchase us with plentiful redeemption. This ble

through all the ages it goes like the light of the setting sun upon the surface of the lake; gluttering and shining in the same way the chain of light the chain of gold, goes hack fro Pope to Pope until it reach St. Peter, until it reaches Jesus Ohr. who appointed St. Peter, until it lifts us to the very throne of Ged. There is the Church: "Thou art Peter; and upon this rook I will build my Church, and the gates of hell shall not prevail it." So that, my dear brethren, we have the faith standing upon the rook of Poter, and against it the gates of hell shall never provail. In that Church are established the sawraments, as so many channels of grace, so many channels through which the grace and the merits of atonement may be communicated to the human soul. I am going to administer one of these expressed is the abilitate of the control of these expressed is the abilitate of the human soul. many channels through which the grace and the merits of atonement may be communicated to the human soul. I am going to administer one of these sacraments to the children who have been propared for its reception, and I will say, from my personal examination of them yestorday, that they have been well propared by their oxcellent priest and religious teachers, and I have no doubt that the persons themselves have done their duty in preparing their children for the profitable reception of this great sacrament of Confirmation. This sacrament of Confirmation. This sacrament of Baptism is the sacrament of infants, the sacrament of soldiers. The sacrament of Baptism is the sacrament of infants, the sacrament of confirmation makes us soldiers of Jesus Christ. This sacrament of Confirmation makes us soldiers of Jesus Christ. This sacrament of paptism is the sacrament of infants, the sacrament of confirmation makes us soldiers of Jesus Christ. This sacrament of paptism is the sacrament of infants, the sacrament of confirmation makes us soldiers of Jesus Christ. This sacrament of profess the holy faith, and, abovall, to profess the holy faith, and, abovall, to proceed the first of the courage, strength and force to profess the holy faith, and, abovall, to profess by words, but by deeds too, we must live out only to enable us to profess by words, but by deeds too, we must live out our faith in our life. You know what St. Paul says: "We must bear about in our bodies the image of the Son of God." So it is we must practice the virtues which the holy faith of the Church inculcates and enforces. Now, the business of soldiers is to fight. Sometimes there are several battles. Christians slive, to fight? My dear brethern there the several battles. Christians bave to fight against the devil, the world and the feet, these are there but the suits of light segme overshadow your young souls in order that, having fought the battle of life successfully, you will hope to reach the happiness of the saints in heaven.

reach the happiness of the saints in heaven.

After giving Confirmation the Archbishop instructed the children at length. Also speaking to the parents he cautioned them concerning the sort of books and papers they admit to their homes. There is much, he said, in the daily secular papers that is dangerous, esandalous and destructive, and utterly unfit for any Christian parent to suffer young children to read. Let Catholic parents have a good Catholic newspaper in the family and good works of history written by Catholic authors. Let them make their homes what they ought to be, and then young children will hove their homes. Let the beads be said in the family and those virtues which in the old country have kept the faith alive like the tree beside the running water, also practiced in this country. One of the greatest curses of the country bear happened to total abstinence to all the boys confirmed until they reach the age of twenty-one. confirmed u

#### TO THE CARDINALATE.

Mgr. Satelli Receives Official Notice of His

aron, October 31. nor Satolli to day received official no-tice of his elevation to the Cardinalate. The first announcement came by letter, and this was followed by a cablegram to Cardinal Gibbons, as

"To the Most Eminent Cardinal Gibbons, U.S.A.: I am happy to inform you that the Holy Vather having decided to confer the Cardinalate upon the Apoetolic Delegate, Mgr. Satolli, your Eminence will be delegated to impose the Cardinalitial bersita, his Hollness intending in this way to perform an act gratifying to your Emineace.

### .CHOLIC SOCIETIES.

pressive Sermon by Father Brennan, C. S. B.

On Sunday evening the members of the combined branches of the O.M.B.A. of Toronto attended special musical Vespers at St. Basil's church, on the invitation of St. Basil's branch 145. The choir was under the leadership of Rev. Father Murray, and rendered an impreesive and beautiful programme, the following being the notable num-

CHORUS..... "Magnificat "....Lambelotte CHORUS...... Tantum Ergo",.....Gillsin

FATHER BBENNAN'S SERMON.

CHORUS....... "Tantum Ergo"...... Gillele FATHER BEENNA'S SERMON.

Tho sermon was preached by Rev. Fr. Brennan, who, after some introductory observations said: Anyone who has observed the progress and the habits of Catholic associations, must have been struck with some strange facis in their history. As pastor in charge of some of these associations, I have asked the president, or some other office. for an explanation of these facts, and I have been told that, with members scattered all over the country, it is very difficult to keep these associations alive. I care not whether they be associations for purely religious business, or partly for religious and partly for social interests. Now what is the cause of this? Is it that God's Church, being divinely intended for the treatment of all wayfarers, is such that He gives men to understand that they can look for no such measure of success as members of any other body —the Catholic Church? Of course, outside that Ohnreh no work of man can be of a permanent body—the Catholic Church? Of course, outside that Ohnreh no work of man can be of a permanent character; they must all submit to the law of human effairs. My contention is but a proof of the words of Divine wisdom. You know that one of the wisset of men, who had searched down deep in his heart for the truth, could discover nothing here below of the great principle of happiness and permanent peace; instead he found but disappointment and vanity — vanity of vanities, nothing but vanity under the sun. For the sake of convenience we peace; instead he found but disappointment and vanity — vanity of vanities, nothing but vanity under the sun. For the sake of convenience we may divide all the associations of Catholics into three heads: the good the bad, and the indifferent. By the indifferent Catholic associations as living outside works of charity and piety, devote themselves exclusively to the advancement of temporal interests. Now, what is the attitude of the Church towards such associations? Her attitude is decidedly and distinctly one of non-interference. She does not touch them, has mothing to say to them, and so long as they observe the laws of justice and charity, she has no word of reproach for them, except occasionally, as a tender mother would say to them: take care that while you do not forget those interests that are higher. Of bad societies the Ohurch is the uncompromising foe; she will not submit to her children having anything to do with them; she regards them as bad men who have banded themselves together in an illegal organisation for unlawful purposes. When men join such societies they hind themselves together in an illegal organisation for unlawful purposes. When men join such societies they hind themselves together in an illegal organisation for unlawful purposes. When men join such societies they hind themselves together in an illegal organisation for unlawful purposes. When men join such societies they fill public prints with denunciations of tyranny and bad government—they always being the judges of what is right and wrong; sometimes, while undertaking to subvert, the established law and order, they fill public prints with denunciations of tyranny and bad government—they always being the judges of what is right and wrong; sometimes, while undertaking to subvert, the established law and order, they fill public prints with denunciations of tyranny and bad government—they always being the judges of what is tyranny, of what is bad government—they always being them here they always being them here they always being them her

such societies. If our laws are not good, we can only blame ourselves; there is a constitutional manner of remedying such laws, and there is no excuse for other agencies. Of good secreties — and under such I would include these when are met here this evening — those who laws banded themselves together for partly religious objects and partly social objects, the Church lends assistance and encouragement. Here we see a number of Catholic gentlemen met together to introduce more economy into their lives, trying to put something by for the rany day when the arm of the laborer may no longer be able to twin the bread. With the system of insurance of the Catholic Mutual Benefit Association, whether it is the best possible or only one of a number of very good systems of insurance, it is not my place to deal, nor am I able to give judgment, or and I asked to give judgment, or and the system; but it would hardly do for one speaking from the pulpit of this church, who has made poverty his beloved, his intimate friend for life, it would hardly become me to commend members of the Oatholic body to join societies for purely secular interest. We are living in an age of societies, the whole fabric of society is honeycombed with associations. They meet one at every siep, and they press their claims upon us in every interest. Until lately all these associations were under the leadership of non-Catholics, and we hold it to be dangerous for Catholics and we hold it to be dangerous for Catholics and we hold it to be dangerous for Catholics to mix up to much with unbelievers, dangerous to cur holy faith, dangerous as against the frequenting of the secress would begin and end with the sign of the cross. And how is it has we come to see so many of these coicities not flourishing, but dying? When we look for the search with the sign of the cross. And I would say to you: if you have a constitution let it be a simple one, if you have have a constitution let it be a simple one, if you have have a constitution let in the success of the would

### THE MOTHER LAND.

Latest Mails from Iroland, Eugland and Scotland.

Some Feresting Particulars of John ion's future Bride-The Pope and the English people-Beligions Ride spring in tilasgow.

Cork.

Cert.

The Mest Rev. Dr. Brown, Bishop of Gloyne, left for Rome after the meeting of the Archbishops and Bishops of Iroland at Maynooth College, His lordship is accompanied on this his first visit by the Very Rev. J. Canon Murphy, Adm., Queenstown.

Oanon Murphy, Adm., Queenstown.

The Australian papers chronicle the death of Rov. Father Clancy, S. J., which took place at St. Patrick's Oolege, Melbourne on Friday, 6th ult. On Saturday morning Solemn Requiem Mass was celebrated at St. Patrick's Cathedral, Archibishop Carr and a largo array of clorgy assisting. The funeral took place later on, the remains being followed by a goodly procession to their last resting place. The deceased was 50 years of age, and was a native of Mullown Malbay, Clarpe, where his mother still resides, Joining the Order of Jesuits in 1861. Father Clancy went to Australia about the year 1877.

Revenue of the Comment of the Commen

the year 1877,

Dubin.

Commenting on an address on the "Origin of Exhibitions," Mr. J. C. Connolly writes; To Iroland belongs the distinction of having originated exhibitions. The first exhibition ever hold was in Dublin, under the auspices and management of the Royal Dublin Society, which commenced its beneficent career in 1745. The London Society, which commenced its beneficent career in 1746. The London First Copaul, collected 4000 exhibits in or near Passy, and so on. But Ireland 'started the movement.'

Concerning Mr. John Dillon's engagement, it may be said the families of Mr. John Dillon and Miss Mathow have been for more than a generation on terms of intimacy. Mr. Dillon's father, the late Mr. John Blake Dillon, M. P., for Tipperary, and Mr. Justice Mathew had cognate intellectual isstes, and were close personal friends. In 1840 Mr. John Blake Dillon beiund a senior moderatorship and cold medal in Trinity College Dublin. Publin.

In 1840 Mr. John Blake Dillion ob-latined a senior moderatorship and gold medal in Trinity Collego, Dublin, for proficiency in ethics and logic, and in 1849 Mr. Justice Mathew gained the same honours in the same subjects at the degree examination in Trinity College.

the same honours in the same subjects at the degree examination in Trinity College.

Miss Mathow is at present in Trinity College.

Miss Mathow is at present in Trinity Chand on a visit to Mr., and Mrs. Morrogh O'Brien at Killiney, near Dublin, Miss Mathew is well known in London and Dublin society. She is medium sized, with dark brown hair, large blue eyes, broad forehead, and very highly chiselled features. She is an ardeat Irishipationallet; and is seddom absent from the Ladies' Gallery in the House of Commons when any debate of interest is proceeding. Miss Mathew is very brilliant in conversation, and exceptionally well informed. Miss Mathew inherits to every large extent the benevolent disposition of her grand-uncle, Father Mathow, the apostle of the temperance movement, whose statue, adorn the principal thoroughfares in Dublin and in Cork. She visits the poor and destitute in the prevent her regular attendance, once at least every week, in Falham Workhouse.

An Irish lady lately staying at

at least every week, in Fulham Workhouse.

An Irish lady lately staying at Oraig-y-Nos Castle, the beautiful home of Madame Patti, sends the following note of an incident which happened there recently at a dinner party to The Freeman:—A gentleman sitting at Patti's right hand, unaware that there was any one of Hiberaian origin present, made some disparaging remark about Irish people, but hostes, though his equally unconscious of her gueet's nationality, turned to him, and with sudden warmth exclaimed, "Don't say one word against the Irish, Inever allow any one to speak against them in my presence. I love them, and I love poor Ireland, and I don't know why or how it is people abuse them... Well, they won't when I'm listening, for I always stand up for them."

"Yes, you certainly do on all occa-

istening, for 1 always etanu up nor them."
"Yes, you certainly do on all occasions. I forgot that when I made my untimely remark."
"You haven't known me for the last five and twenty years without having heard me say the same thing often," continued Erni's fair champion emphatically. "No; don't let me hear anyone say a word against the Irish."

The tragic culcide of the Marquis of Waterford has created a profound

of Waterford has created a profound sensation.

The jury returned the following verdict, after hearing exhaustive ovidence: "That the deceased, John Honry de La Poer Beresford, K.P., Marquis of Waterford, was on the 28rd day of October, 1895, at Curraghumore, in his business room, wounded by a gun shot, discharged by himself, during temporary insanity, and those died."

#### England.

The Pops and England.

The Standard says: The Dopo has communicated to soveral Cardina' another letter which he intends to address to the English people upon the question of returning to the Church of Rome. It is believed by those who have opportunities of forming opinion on such a subject, that the objections urged against the preceding letter will be combated, but with studied moderation, and that explanations will be given as to what concessions it is possible for the Pope to make.

Loo XIII has invited to Rome during the next few months a number of Italian and foreign Cardinals in order to consult them upon various questions of the day, and important modifications to be introduced into the Eclesiastical Congregations, in conformity with the exigencies of the times. Underlying this idea, however, there is known to be that of hearing the opinions of all the Cardinals, both inside and outside the Ouris, as to other modifications regarding the political position of the Ponitificate, and in Valican circles it is believed that the Pope is preparing the way for an Ecumenical Council, to pronunce upon the question of temporal power as an article of faith, and is setting the opinion of the Cardinals separately and collectively.

Putath of A Canasian.

The death took place at Oxton, Cheshire, on Oxt. 20th of Francis M. Townsend, senor partner in the cotton firm of Townsend, Woolley & Co., Liverpool. Mr. Townsend was of a remarkable familty, his ancestors having been clearly identified with American independence, and his grandfather having held office during ten years, as Secretary of State for Vermont, in the time of George Washington. In that position he framed the first constitution of that State, on the marked in glassusking and railway management in Canada in 1664 he passed an examination at Quebea Military School, but preferred entering business life to the army though offered a coloneloy. Accordingly, he embarked in glassusking and railway management in Canada an amember of the Mersey Docks Board, and also toke

### Scotland.

Died in the West Indies.

News is to hand of the death of Mr. Ogivie Bennet in the West Indies. Deceased was a native of Edinburgh and served in St. Mary's as an alvar boy.

Edinburgh Cathedral.

It is announced that the dedication sermon in connection with the opening of the new chancel of the Gathedral, on St Andrew's Day, will be presched by Dr. McGuire, Bishop-Auxiliary of Glasgow.

Increased Grants to Cathelle Schools.

The committee on Secondary Edu-

Increased Grants to Catholic Schools.

The committee on Secondary Education for the Burgh of Glasgow have recommended that of the grant of £7115 9s. 7d. for the current year, St. Mungo's Academy and St. Aloysius College shall receive £250 sach, and the Franciscan Convent, Charlotte street, and the Convent of Mercy, Garnett Hill, £100 cach. The committee have made the recommendation favouring increased grants to these schools after careful consideration, on the ground of progress, and on condition that the number of scholarships is enlarged from 86 to 42. The Board schools and evening classes suffer a consequent reduction this year. This step proves more elequently than any words could, the remarkable efficiency of higher Catholic education in Glasgow.

Ought to be Catholics.

In the First Division of the Court of Session. Edithurch last week, inti-

untimely remark."

"You hawan't known me for the last five and twenty years without having heard me say the same thing often," continued Erin's fair champion emphatically. "No; don't let me hear anyone say a word against the Irish."

"But what do you see in them that you like them so much?" a lady ventured to ask.

"Why do I like them? Well, there that tell you... but I do like them; I always have all my life. I don't know how it is, but when anyone mentions Ireland or the Irish, I get a pleasant thought at once—something bright and lively comes over any mind.

Limerick.

His Lordahip the Most Rev. Dr. O'Dwyer, Bishop of Limerick, has proceeded from the meeting of the fashops at Maynooth to pay his quinquesnial visit to the Holy See. The Bev. Dr. Halliman, P.P., St. Mary's, accompanies his lordship.

father and brother of Hugh Kineakrd, and as the nearest relatives of the children they repeatedly applied to Mr. Quarrier for their delivery, but without success. They state that the documents in Mr. Quarriers possession signed by Mrs. Kineaird, do not really express her wishes, and were obtained from her by a religious enthusiast and a street preacher. She was also dying at the time, and was weak and failing in mind. The children are being brought up as Protestants, and the potitioners ask either their delivery or declaration that they ought to be brought up in the Catholic religion.

#### ANNUAL CONFERENCE.

Ills Grace the Archibishop on the Teaching Doctrines by the Priests.

The annual conference of the clergy of the deanery of Toronto took place at St. Michael's Palace on Wednesday the 30th. His Grace the Archibishop of Toronto presided, and the clergy were all present. In opening the conference His Grace remarked that nothing was more beneficial to the ecclesiastical life in the priesthood than that they should assemble at times to discuss the sacred doctrines of salvation which they were appointed to deliver to the faithful of Christ. Then he spoke upon the necessity of study, saying that two things were requisite to every priest. First a true knowledge of doctrine was required, and secondly, Christian piety. These two things were the spiritual eyes of the priest's soul. Doctrine was necessary to the priest, because he was a teacher of the faithful. "The lips of the priest proserves knowledge," says the prophet Malachias," and they shall seek the law from his month, for his is the angel of the Lord" If the priest the doctrines of the Church how can he teach the people? If the blind be leaders of the blind both shall fall into the pit. To teach the people therefore, the priest must be a man of doctrine, and being thoroughly conversant with these doctrines he shall then be able to give to the people the solid food of Christian truth. The people capcet all this from the priest. They look to the priest for the doctrines of salvation. The priest is the practical teacher and expounder of revealed truth to the faithful extered through lowery part of the world, and honce we see how necessary it is for the priest to be thoroughly impregnated with those doctrines which he must afterwards deliver to the faithful as the spiritual bread of their souls.

The questions discussed at the conference were "Justice" and "Rights." Many interesting and intricate questions were brought up before the confirme of individuals and corporate bodies. Also the question of the divine inspiration of

#### REV. FATHER KIERNAM.

An Address Presented by the People Sheen boro' P. Q.

An Address Presented by the People Sheen bor' P. Q.

SHEENBORO, P. Q., Oct. 28—On the 6th inst. the Rev. P. J. Kiernan, and to G. St. Mary's N. B., was installed as our Parish Priest to repeace the late lamented Pather Shalloe, and on Sunday 18th inst. after High Mass Mr. M. O. Foley tepped in front of of the alter-rails and read the following address, to which the Reverend Father replied in feeling terms. It is needless to say the people one and all are highly pleased with their new pastor, their wish being that his stay may be long and happy while administering to their spiritual wants.

(Signed)

To the Rev. John Patrick Klernan Parish Priest of St. Paul's of Sheenboro.

REVERED AND DEAR FATHER—A few weeks ago we were called upon to moun. As between the least stricken family and the strength of the s

soul is now enjoying the fruit of a woil-pent life, while all that was mortal of him lies mouldering in the silent of embrace of the tomb.

This parish being left widowed our good Bishop, after much consideration and anxisty cast his thought to far off Now The second with the second second with the se

in leaving note ut of the saming us.

In conclusion we hope you sojourn may be long and pleasant among us—it is out sincero wish that perfect pace and harmony may exist between pelect and people—we pray God's blessing rest on all year work and undertakings, and finally, we wish you a most cordial welcome to Shewaboro.

### WINTER LECTURES.

Rev. Dr. Treacy on Catholicity of Doctrine.

e Sacred Deposit of Christian Revelation has been Preserved Unchanged and Unchange-able-New Doctrines have not been Taught -Protestant Writers Answered.

On Sunday evening, the 27th, Rov. Dr. Treacy continued the Winter Lectures at the Cathedral, speaking upon "Catholleity of Doctine." He raid. Our Divine Lord and Master has many names and titles, each more expressive than the other of the minite graces and blessing which He has conferred on mankind. He is called "the Prince," "the King," "the Messia," and the Saviour," by the prophets of old who beheld in Him the future Redocumer of the world. But of all these names there is "the Saviour," by the prophets of old who beheld in Him the future Redeemer of the world. But of all these names there is none so appropriate as that name by which Ho was recognized by Zechary and Sincon, who called Him "the Light of the World," "the Uclent trow on high that enlightened them who sat in darkness and in the shadow of death." Before the advent of Christ the nation of the carth were ignorant of God. The dark and impenetable clouds of error and sin covered the earth like a funeral pall, hiding the sun of the truth and morey. Men were bluded by ignorance and passion. Their wills were weakened by pride and concupiscence, and they were groping in the darkness of the shadow of death, a prey to the world, the flesh and the devil, Like a dismasted ship toxed in the stormy billows of the occan with no polar star to light it on its way, humanity was in danger. The rudder of homan reason was lest and overy moment the children of Adam were about to be engulyhed in the seething waters of eternal prediction. Suddenly at light lashed across the face of the heaveners. about to be engulphed in the seething wa-ters of eternal pordition. Suddenly a light flashed across the face of the heavens; a light brilliant as the sun appeared in the East. The Star arose out of Jacob. The Son of God descended on earth and by the saving light of His doctrines dispelled for-over the dark clouds

East. The Star arese out of Jacch. The Sun of God eleacended on earth and by the saving light of His doctrines dispelled forever the dark clouds

OF INSOLUCE AND SIN

which had enveloped the world for ever 4,000 years. Before His death Christ entrusted these picclous doctrines to the care of His apostics, to be kept. by them for future generations of men. The Church of the apostics was not only the official representative of Christ on earth, but she was also the guardian and custodian of all Historian and the generations of men. This was also the guardian and custodian of all Historian and the custodian of all Historian and the successive of the custodian of all Historian and the successive of the custodian of all Historian and the success of salvation, but she is to say she must of necessity contain all the doctrines which Christ revealed to men. She must be also Catholic in the doctrines of Christ, and only the doctrines of Christ, and the same and the same and the carring the same and the carring and the same and impressive manner with high the same and the same and the same and the carring and the earnest and impressive manner with the charmal and the same and the same

commanded His aposites to teach all ideotraces. They were admonished to gus these doctrines as

A PRICHOIS INITERIFANCE

for the generations of men yes unberra, we were to know if they failed in this said duty. They could not teach certain divines and repudiate others. They most make distinctions between essent truths and truths accidental. They wo the tilberty to disteriminate in these divines; to add anything to them, to detra anything from them. No! But as the lad received them from Christ as they we to guard them end preserve them for mis date of the said of t

ALL THE DOCTRINES OF CHRIST.

ALL THE DOCTRINES OF CHRIST, and only the doctrines of Christ. The true Church of the Scriptures was Casholic in har doctrines. This was characteristic of her never year. It was a visible and evident sign, by means of which all men might recognize that she was the Church casholished by Jesus Christ, as distinct from churches of human issuitution. Where in this our of human issuitution. Where in this our in the satisfies of the contains all the doctrines of Christ.

All thinking men and carnest searchers after truth will note the characteristics of the various Christian seets. They will see that each seet possesses only a portion of the doctrines of Christ. Some had one doctrine; others had char doctrines, but of Christian revelation, From an earnest of Christian revelation, From a carnest we realist that white such creed claims to be the titse church of God, yet seah one had only a fragment of the doctrines of Christian revelation in the contract of Christian contract of the doctrines of Christian seeds of Christian revelation, from a carnest we realist that white such creed claims to be the titse church of God, yet seah one had only a fragment of the doctrines of Christian Some believed in the usity of God and

count conveniently Defleve; as much as would sait.

THE ISCALIAN TYP DENCIFY.

of his own mind, or the ovit customs of his country, and leave behind him the dectrines that would be opposed to bis own pastions or prejudices, or which would not in his pastion or prejudices, or which would not in his principal to the property of the would not in his pastions of the property of the would not in his pastions of the property of the would not in his pastion of the pastion o

RISE AND FALL OF THE TIDES

As long as words r different sense wid bear, And each map to his own interpreter, Our sirp faith will no foundation find, The word is a weathercock to every wind —

one sty full with no constitutions. The word we weather the catholic forms and the control of th

#### NOT ON WRITTEN PAGES

She received these olectrices

NOT ON WRITTEN DADAS

but on the 'subdilible tablets of apostolic heatts. She carried them into all lands, penetrating into every country, province and city, ordaining her priests and deacons in every city from east to weat the country of the country in every city from east to worth the country in every city from east to worth the country of the country in every city from east to worth the country in every city from east to worth the country in every city from east to worth the country in every city from east to worth the country in every city from east to worth the country in every city from east to worth the country in every cou

THE AUTHOR OF THE CHANGE.

false prophets and teachers of error would arise, and

TRY TO REPUGE HER CHILDREN

Is it possible that she could be false to her mission? On the contrary she preserved three dectrines pure and unsulfiel, and do-fonded them agains' the assaults of error, in the condemnation of herosics we see the greatest proof of the purity and immurability of Cathollo doctrine. In the first contury

SUBBLADER THIS SCRIPTURAL DOCTRING

Go back 1600 years ago and

Validan: "Non possumus." We cannot change.

Go back 1600 years ago and

ASK THE MOMAN MARTIES

of the Colliseum what faith they professed.
Was it different from that which we hold to day? They will answer, "No." Go back to the slopers of the Roman catations of the control of the Colliseum of the Section o

QUARD WHAT SHE HAS DECEMBED

SAVING DOCTRINES OF SALVATION

### OUR IRISH LETTER.

SPECIAL CORRESPONDENCE OF THE CATHOLIc REGISTRESS DUBLIA, Out. 23.—We have an art repository in Dublin oxclusively divoted to church decoration. Bull's, of Suffolk strot. Their collection of statucs, pictures and altar ornaments, is simply an artist a dream of the celestial leveluess artists dream of the celestial loveliness of the place where to d's glory dwelleth. I was in there yesterday with a friend who wanted to get some white and gold silk for vostments, and while she selected a pattern, I remained looking at a charming 20py of Millaris' "Angelus." With what a dopth of soul the artist has endowed these two homely peasants, how vividly they stand out against the monotonous background of field and sky You catch yourself studying first the man's face, then the woman's; and some how you seem to learn the whole story of how you seem to learn the whole story of their simple lives -the story of cheerful toilers, content to take the world as how you seem to learn the whole story of their simple lives—the story of cheerful toilers, content to take the world as they find it, and thank the good tool it is no worso. The unconscious grace of their prayerful pose, the perfect faith which illumines their devotion, the history of the prayerful pose, the perfect faith which illumines their devotion, the find which illumines their devotion, the find which illumines their devotion that his was again as a first that the first village that, although there was no wordered to their content. "Sweetly with them tal. they read, if they heart toprehend then out." I have seen an "Angelus" in a little rish village that, although there was no wordered to the first village that, although there was no wordered to the first village that, they have the seen to be found in the was quite as a called the first village that the foot of hills or "anding from Knockshegowna, the "Dovil's Bit," keeper, to Kilbarron. It long, wide sweet lies between the softest, groonest of meadows, through which the mill stream ripples, before it flings itself in mining fury over the weir at the foot of the village street. One day in May as I stood in a friend's doorway, the mild-day Angelus rang out. I was an ideal May noontide. A sky all blue and gold, acress which were wafted feathery white clouds like angel's wings, the love of the cardway gleauned like a track of Portland stone, the teces dipplug their long arms into the river rejoiced in the loveliness of virgin foliage, the air was at all that between the chiming of the bell, one could hear tan soft splash of running water under the bridge. At first I shought I was the only creature abroad in the otstreet, but looking up towards the fair green and upright.

Some time ago I heard the Rev, T. A. Finlay, S.J., gifv a lecture on the art of the rid.

a man pays such ripontaneous homage to the Virgin Mother, his intention to God is pure and upright.

Some time ago I heard the Rev. T. A. Finlay, S.J., giva a locture on the art of reading. He supported by the processed on his audience the necessity of each individual exercising his own discrimination when perusing the portentional utterances of the additorial "Voc." This Wo." said Father Finlay, "does not stand for an inspired oracle, it very often sercous a by no means infallible man, who would be considerably atomished entil he of receive the offect created by his studied phraseology. Sometimes the most first articles are written by the mildest met." His words sent may orratic thoughts wandering amongst the oditors whom I have known. For most amongst them, as a personality most utterly at variance with the tone of his paper, comes Mr. John "Vyac Power, the editor of the Eventing Herstell, by no stretch of inagination could you realize his soft, ite? voice de-animing one of his paper, comes Mr. John "Vyac Power, the editor of the Eventing Herstell, by no stretch of inagination could you realize his soft, ite? voice de-animing one of his beat and his abover seen without a cardial her the sealines, he reconvey of the control of the editors of the force of the editors. Accept his gonial offer of a chair in his gafeet that is good natural almost to weakness, he reconvey of the control of the editors with a profuse of the special papers while chatting unsaffectedly with you, now and again meeting your romarks with a half-quixical smile, and ton to one a you wish him "good-bye" you are telling yourself thas such a kindly, anished man could not possibly indite those surribus attacks on his countrymen who returns to accept folia Redmond as a leader. Behind his unassuming man reho possesses splodid ability. Before the apilt he was chief leader-writer on the Freeman. To this day his words can his as straight home as ever when his pen is not hampered by the meshes of party politics.

During the general election the stacks of the Redmondite press on the Roman Catholic condemation of von their own supportors. The Weekly Independent threw all precluce of clendoped on the winds and published carbons that were an outrage to Christianity, Even Redmondite town councils and other public bodies passed resolutions condemning these productions. The astonishing part is that the brothers Redmond are constantly making public profession of their allegiance to the Roman Catholic Church. I have heard William Redmond say that he never in his life uttered a disrespectful word of a pricet; and yet he and his brother are the scknowledged organizers and directors of a set of journals whose fronzied investives of the Roman Catholic clergy can be compared only to the demoniac hatred with which apostate pricess and runaway nuns revile the Church they have foresworn.

are loresworn.

The editor of the Weekly Independent one of the Mannings of Waterford, au rish giant—and to judge from appearances not a vary amiable giant at that.

Once in the course of conversation th a Sister of Charity I mentioned a Herald. For mission to the poor of

Dublin made her very conversant with public affairs. When I uttered the word Herald the nun drew back a step, her face grow pale with horror, and she half raised her hand as if to make the sign of the Cross "Oh" sho said in a pained tone, "what a dreadful paper. The Canon would not allow it to be mentioned in his persence; but what can you expect, the celitor is an Orange man." In vain I assured her the elitor was a Catholic, who professed the most respectful veneration for nuns. "It cannot be," she resterated impressively, "no Catholic could sanction such language being used towards our beloved Archbishep. Just think of all the harm that this abuse of the clergy has done. There are always people who are only too ready to avail themselves of the sightlets prefet to throw off the restraint of religion, and when mon of public military they start them on the road to unboiled. Ah, we come face to face with the saferiate of it every day."

the sad fruits of it overy day."

The very antithesis to the editor of the Herald is Mr. Taylor of the Telegraph. He is a gentleman keenly alive to his own importance, with a manner that veers to brusymens rather than courtesy. He is a romarkably stout man, quth broad enough to fill up any editor's desk. His pale face, dark hair and moustanche, liceral display of shirt-front and black coat impress you as a study in black and white. There is a metallic ring in his voice, and his oyes are shrowd rather than sympathetic. Somehow you feel that his pou ought to be sharp as a surgeon's lance. You would expect no mercy from him, even on paper. Still the men all say "Taylor is a rattling good fellow," and any one who has seen the Telegraph need not be teld that its leading articles are the mildest things in type.

are the mildest things in type.

Both Telegraph and Herald take fits of advocating employment for women. It mover seems to occur to either party that if they would only be libecal enough to engage two women to wash out their respective offices it would be highly beaeficial to the offices and good for the charwomen. Like home manufacture, employment for rownen is an excellent thing to talk about in the mewspapers. It would be most unreasonable just now to expect Irish politicians to practice what they preach, oven in such a trifling detail as helping some poor creature to ear a much needed shulling. No one expects an editor's office to be a neatly arranged as an old maid's oureau. Still it ought to be commonly clean.

The Irish Times office slines like a new pin. There is not a dingy corner on the whole premises. On dit, that the split in the Irish party added 129,000 per annum te Sir John Arnott's income. All last Winter priests in different parts of the country made use of its columns to appeal for relief for their famine-stricken people. Sir John Arnott is a very practical philanthropist, and he is always ready to help in any pood work. The poor of Dublin were indebted to the Irish Times for the starting of the Sir John Arnott coat fund during last Winter's terrible frosts. The distress at that time in the city was appalling, only God knows how many Japless women and children this timely bounty aswed from famishing. In politics the Irish Times is out-and-out Cosse, vative, but it treats a cial and religious questions in the most liberal spirit.

and roligious questions in the most liberal spirit.

'How long ago is it since Catholic Emancipt...on?" an old lady askenme the other day. She was sitting in the Jusk with her hands folded on her black silk gown, and that inward o.pression of face which tells that the mind's oye is looking backward; down a long vista of years. "My eldest sister often told us that she remembered well seeing public meetings held to colobrate Emancipation. Maty a time she related how when my father was preparing for one she heard my mother say to him: 'Now, while yo are about it, speak up to have the bell rung for the dead!" I commend this simple reminiscence to those who like to think out for themselves what Ireland was like in pro-Emancipation days. Respect for the dead from time immemorial has been an Irish national trait. Could a whole volume of poekry tell more elequently how fondly the memory of those "gone before" was enabrined in the nation's heart than thosefor which every which agrang to the lips of a Papier woman in the privileged to walk aboved in open day. Seventy years ago "men must work, women must pray," provailed, I won, der which side does the praying now?

A funeral in West Claro is cortainly the names robseaus side to un the late of the arth.

women music prays. Prevailed, I wonder which side does the praying now?

A funcar in West Clare is cortainly the most protesque sight on this earth. My first experience of one was one Sunday in June. We were taking an atterneon walk over the cliffs to the Spa. There is a very good iron spa. half way between Lahinch and Moy. It dribbles through clotts in the rocks, making streaks of rich iron-menuld down their black sides, and throwing an iridescent film over rock-bound pools, which lends a perfect brilliance of rainbow thining to the shade of the strength of the shade of

with tw frollesome pupples took a lively interest in his repast. Cliffs, fields, strand, every place was ellived, interest in his repast. Cliffs, fields, strand, every place was ellivented the property of the control of the property of the control of the contro

CHARLES DALTON.

### HIS SHOP OPENED UP

Closed for Two Months in the Expectation of Death.

stemmons, unt., markets maker buezpi Jr Turns Up and Resumer Business: His old Stand After seing Cured of Bright's Disease with Dodd's Kidney Pilic.

Kidney Pills.

Hichmord, Ont., Nov. 4.—Thus not very discaut suburb, I the Canadian capital bas 'beer highly wrought up during the past few days over the recovery of a well-known business mathere, Mr. J. McCarthy, who being declared to be in an advanced stage of Brights disease of the Ikidneys, had been given up to die. Outlous to know the particulars of a esse creating so much local interest your correspondent made haste to call and introduce himself to Mr McCarthy, and fourl' him in his shop and willing to talk of his case.

"I have called to see Mr. McCarthy; are you 'hat pentioman?"

"Yes, sir' said he, "what can I do for you?"

"Hearing that there was something

"I have called to see all successing y are you 'that pentleman "at can I do for you?"

"Hearing that there was something rery unusual about your recovery from a seemingly fata; illness I have called to learn the facts," said it.

"Well, sir," replied he, "I am never too busy to talk about my dector, I rram Dodd's Kiduoy Pills, for, with the blessing of God, they have saved in yill."

"Is it true that you had been given up to dio, and that your dectors boll named your trouble Bright's disease?

"Asked I.

"Yos, si," he answored, "although ailing for some time it was only about sown months ago that my case became serious. After dectoring here and in Ottwas about four months I had to close my shop fearing that I must die of Bright's disease.

"About ten weeks ago Mr. McCord, afarmer living out near here, advised me to use Dodd's Kidney Pills as they had cured him of diabotes, and so I commenced. After using two boxes all distress left me. I have used tweyle boxes in all; have just re-opened my shop acquet of the stress left me. I have used tweyle boxes in all; have just re-opened my shop and cypect to do brainess at the old stand for some years yet, as I am just coming to years of ago. There is no use trying to describe my sufferings. You can understand when I tell you that my weight ran down from 165 to 129 pounds. I am nearly up to my old weight, but lool as well as ever in my life, and I am perfectly cured."

Dodd's Kidney Pills is the only medicine over known to cure Bright's disease.

perfectly cured."

Dodd's Kidney Pills is the only medicine ever known to cure Bright's disease.

a.m. p.m. a.m. p.m. ... 6.00 7.45 7.20 9.40 4.7.45 8.00 7.30 7.40 7.70 9.20 4.16 10.10 8.10 7.00 4.25 10.85 8.00 7.30 4.16 10.10 8.10 7.00 4.30 10.85 8.00 7.00 3.35 12.50pm 9.30 6.30 3.00 12.35pm 2.50 a.m. p.m. a.m. p.m. a.m. p.m. 5.00 9.00 7.50 6.30 4.00 10.45 8.30 6.30 4.00 10.45 8.30 8.30 a.m. p.m. a.m. p.m. 6.30 12.10 n 9.00 8.45 4.00 10.45 pm10.50 9.30 6.30 12.10 9.00 4.00 9.30

Regish mails close on Mondays and Thursdays 930 pm, and on 1st, Ind and Srd Saburdays and start of the Thursday of Tifty and Srd Saburdays and the Thursdays at 7.15 pm., Supplemental mand the Thursdays and Fridays at 12 noos. The follows are the date of English mails for the month Norember 1, 1, 2, 4, 5, 7, 8, 9, 11, 12, 14, 15, 18, 30, 21, 27, 20, 50, 25, 29.

N.B.—There are brunch post offices in every part of the city. Residents of each district, should transect their Savings Bank and money Order business at the local office nearest to their residence, taking care to notify their correspondents to make orders psyable at each Sranch Fostoffice.

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former notice is now fully completed, togs-ther with the water tower, gradework, al-temperators, refrigerators, etc., etc., all operated by the De La Vergue System, which is working admirably. The public are cordially invited to call and inspec are cordially invited to call and inspec are considered to the call and we pro-mise that they shall be well replaid, so the above system is the most perfect in activities, and the only one, so far, executed in Canada, and the only one, so far, executed in Canada.

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#### The Catholic Register. PODLISHED EVERY TRUBBLAY,

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THURSDAY, NOVEMBER 7, 1895.

#### Calendar for the Week.

mber 7-Of the Octave,

8-Octave of All Saints,

8-Octave of All Saints,

10-St. Andrew Avellings,

11-St. Martin L. Pope and

Martyr,

13-St. Nicholas I., Pope,

The question of Christian re-union is coming up at all the diocesan conforences throughout England, and without exception, the speakers pledge themselves to do nothing to hinder the possibility of unity in the future. , they must hope for it.

We owe The Globe an apology for saying it did not publish a letter when it did—or says it did, which is quite the saute—on its editorial page. The explanation is obvious: The Globe editorials are so cleverly written that they throw everything clse appearing on that race into the slade. on that page into the shade.

Mary Anderson de Navarro in the account of her girlhood, which The North American Review publishes, gives plenty of evidence of her Catholic training. Her mother's marriage was a runaway one, and her father died when she was but three years of age. After the mother's second mar-riage, the little girl, who was then eight, was sent to the Ursuline Connear Louisville, of which ough she appears to have been an indolent student, she speaks with great fondness. The convent was stricken with fever, and, she says
"I was taken away from its friendly
shelter just as I had begun to love it." shelter just as I had begun to love it."
It was her shepfather, Dr. Griffin, who touched the spring of genius in her nature when she was twelve, and it is ovident that all her girlhood was blessed by the love of Dr. Griffin as well a ... her mother. It is amusing to learn that when she would read "Hamlet" to the family, she evaded a "swear" by reading a well known line thus:

Be thou a spirit of health or coblin's dame.

On Oct. 14 the Pope gave a special audience to Very Rev. Prior Glynn, O.S.A. Superior of St. Patrick's Roman Legion, which was founded last year o the feast of the Apostle of Ireland to and in the Eternal City a church in honor of St. Patrick.
During the audience the Holy Father
made a touching reference to the faith
of the Irish people, saying:

of the Irish people, saying:

No people had ever given atronger testimony to the name of Christ, even unto the shedding of their blood, than the Irish people converted by St. Patrick, and no one can call into question the gratitude which they felt towards their Apoatle. The circumstances of dire persecution and extreme poverty, continued during many years, had prevented their pleat from erecting in the Eternal City a fitting monument which would commemorate not alone the glory of their great Apoatle. but the sacrifices and holiness of the children of Iroland. The church in course of erection will not only their great Apostle, but the sacrifices and holiness of the children of Iroland. The church in course of erection will not only serve as a sational monument, but will also meet the needs of the falthful living in the vast and populous Ludevoisi quarter. "For these reasons," he said, "we have contributed 50,0.0 france, both to show our love For St. Patrick and his Irish children, and to do our duty of pastoral solicitude as Bishop of Rome." "If there should be any person unequainted with the circumstances which make a church so saily needed in that portion of our city, tell him in our name that there is the greatest need of a church in the precise locality where St. Patrick's is being creeted, and that the lishop of Rome is thoroughly alive to the needs of his flock."

Hon. G. E. Foster's reference

must take the conditions in which we live, geographical, racial and religious, all into consideration, and in taking those into consideration we must remember this, that by nutual conclination and compromise it became possible for us to be some a confederation, and it is only by matual conclination and lycompromise, and abroad toleration, that we can hope to remain a confederation, (Applause, 1 And, sir, whatever prepdidical may education may have instilled fato me as a public man, and a keeper of an executive trust which is bestowed upon me in common with others by the Constitution of the country, I must say to prejudice, I must say to repudice, I must say to atrong feeling, "you must remain quiescent for the time, when the rights and liberties of any section of the pospilo of this Confederation are being dealt with; that and liberties where were granted by the constitution; rights and liberties, the confideration of which is necessary for the very maintenance of the compact of the Confederation, and of our remaining a people united and progressive as wei."

This is the only nosition for the

This is the only position for the men at Ottawa to take.

A deeply interesting article appears in The Pall Mall Gazette of Oct. 23. The embalmed head of Cromwell is still presorved in an English family as an article of personal property, and the history of the gruesome relic can be satisfactorily traced down to the pro-sent day from 1658. The Protector died on Sept. 9, and the body had to be immediately embalmed, such was the leathsome disease that attacked it. On Sept. 26 the body was deposited in Westminister Abboy, in a vault at the east end of Henry VII's chapel; and all kingly honors were paid it. The Commons' Journal of Dec. 8 1660, contains the order of the Legislature prescribing that the regioides Crom-well, Bradshaw and Ireton, be haled from their tombs, drawn on burdles to Tyburn and hanged in their coffins. The sentence was carried out on Jan. 26 and 30 1661. Pepys records that on Feb. 5 he saw the heads of the three set up at the further end of the hall, and the heads of Cromwell and shaw were transfixed by a spike on the south gable of the hall, where the Protector's head remained till it was blown down into the street one stormy night about the closing year of the century. A sentry picked it up, carried it home and hid it; and it was sold by this man's heirs to one of the Russells. Sir Joshua Reynolds bought it from a needy scion of the ducal house in 1786, and in 1790, as advertisements in the papers of that day Cox, the British Barnum of the period. He sold it for £280 on retiring from business; and from the purchasing syndicate of three it des noices of those persons, who handed it to Mr. Wm. Arthur Wilkinson, a med-ical man of Beckenham. At his death in 1832, it passed to one of his sons, in whose family it remains to this day. The spike still sticks in the skull, there is a good deal of hair about the face, tucked up under the chin, by the caken staff to which the spike was affixed, the neck shows plain signs that the axe of the headsman struck two blows upon it, the famous wart can be traced near the angle of the nose and eyebrow, and the nose has been flattened against the cheek. The relic is said to be in safe custody.

### The Globe and Judge Curran.

The Globe on Tuesday defended The Globe on Tuesday defended itself against our charge that it had attacked Mr. Justice Curran because he is a Catholic. We cannot expect that The Globe will openly admit the case as we have made it out, but we cannot congratulate it upon the line of defence taken, viz.: that we deny the catholic contributor of the Catholic contributor right of free criticism where Catholics are concerned. This is quite of a piece with the declaration of our con-temporary that it "distinctly put the religious question aside in discussing Judge Curran's appointment." Now what are the facts? In Montreal, where Judge Curran is known to all classes of citizens, the only objection made to his appointment, in any quar ter, was on the ground of his religi That objection was made publicly Hon. G. E. Foster's reference to the Manichola School question at the Conservative reseting in London, on Friday last, was manly and to the point. He said:

The Constitution has been made. 'The Constitution is the bond of this country's permanence and stability, and the Conservative party proposes to abire by the Constitution of this country, and to keep the compacts that that Constitution in the country, and to keep the compacts that that Constitution in page 1. It is a lawyer.' An ignorant classe of conservative has that country, that we will be atmosphere of the 'bate, are easily and that prejudices may be run against, and that prejudices may be run against, and that prejudices that are not run against may be excled, but after all I submit to the Conservatives here before me, and to the Conservatives of the country, that we responsible persons, and presented to

nade for their edification. This is what The Globe has done; n bigotry, for the Globe is no bigot, but orgety, for the close is no begot, each al-though it did not endorse the position assumed by Bishop Bond and others in Montreal, all its statements have been calculated, with far more clever-ness, to impress the anti-Catholic party here with the idea that a wrong has been inflicted upon the Protestants of Montroal

We ask The Globe to point to or sentence in our former article, or to general tenor, showing that we obj to criticism of any public man solely because he happens to be a Catholic. What we have done in the case of Judge Curran is to point out his long, honorable, active and able service as a public man, as well as the regularity of his appointment according to British practice, citing a fresh precedent in the case of the Solicitor-General of Ireland, who had been in office only ow weeks, and who was appointed the first vacancy occurring on the bench; and for the rest we deplored any tendency to subordinate the judi-ciary to the clamer of intolerance.

The Globe says this is conducting

the Judge's case very badly. Is not this the most discreditable insinua-tion of all? We hold no brief for Judge Curran; the editor of this paper is not known to the Judge, has never had any communication with him, or with his friends, and did not need to have any in order to see his way when such an unworthy attack was being The Globo is surprised that w should use pretty long words in speaking of it. But surely here is justification for using long and strong

again. It again.

It also invites Judge Curran's friends to compare his abilities with those of the late Sir John Thomp-If The Globe has put t religious question aside, why in all its articles, have made no other than Catholic comparisons? Again is no Catholic in this Dominion, especially no Catholic of Irish name to aspire to honorable service in Canada unless he can tip the scale the late Sir John Thompson's record.
We have no desire to follow the example of The Globe, and demand that the judges of this country shall come down to the newspaper officer for certificates of their capacity. But we ask: why compare Judge Currar only with Sir John Thompson? I all our judges must come up to tha standard, we had better dismiss the benches at once and go in for pulling our judges out of the ballot boxes. If they are not to be above the peoplet them be as much under the hee of Demos as they are in the United of Demos as they are in the United States. Without going to Quebec, without attributing motives, and without any intention to single out this judge or that, let us ask how many Sir John Thompsons there are the bench in Ontario. They are all good, worthy, honorable men, who administer justice impartially, who have the respect of the public who have the respect of the public who go to seek justice and law at their hands. And that is all we are bound to look, too, for from Mr. Justice Curran. But when Ontario judges were appointed did the Dictator and tor who sits in the office of The Globe insist that they come down with a mass of test their "commanding ability" as law yers. This sort of toy Cromwellism enough to make a horse laugh. although it may impress a peculiar race of burros who pasture here in Ontario, and who are always available for service coming on election times.

### Reply to The Christian Guardian

We have waited long for the answer of The Christian Guardian to our as ticle of September 5 on the question of religion and public education.

After due deliberation The Guardian does not find it convenient to combat more than two of our statements, and one of these it reserves for another issue. The single point taken up after two months' study of the whole matter is this: "The State has no right from heaven to educate the child." We said so, and The Guardian, frankly accepting Socialism for its ground, takes e with us.

Mr. Benjamin Kidd, and indana every notable writer and thinker of the day, admits that the principle of Socialism underlies our advantion legislation; but Mr. Kidd (Social

colution, new ed., p. 184.) says:

It may be remarked that over no other sation is the atruggle between the old

spirit and the new likely to be more severe and prolonged than over this question of education. It is in reality one of the last principal strongholds of the retreating

The Christian Guardian believe that the stronghold must be captured because it says: "All government should be paternal or parental"—and Socialism cannot go further than this. But there is still -- thank Good But there is still—thank God—n wide gulf between Social-ism and practical politics; and let us see how far this position is supported by the views of practical statesmen. When we invited The Guardian to this controversy we undertock to rely for our arguments entirely upon Protestant sources, and that engagement we shall cheerfully abide by. The present Promier of Great Britain neither believes nor intends that the last stronghold of parental freedom shall be captured; for in a speech delivered at Preston in October, 1893, he declared :

"There is only one sound principle in ro ligious education to which you should cling, and that is that a parent, unless he has forfetted the right by criminal act, has the tortited the right by criminal act, has the mallemable right to determine the teaching which his child should receive upon the holiest and most momentous of all subjects (prolonged cheers). That is a right which no expediency can negative, which no State necessity ought to allow to sucop away."

And what does the greatest state man of the century on the other side of politics say? Mr. Gladstone, in a letter published on the eve of the London School Board election, made the case for parental liberty more clear even than Lord Salisbury. Here

"The State has no charter from heavsuch as may belong to the church or to the individual conscience."

But we might fill this whole page with authorities equally explicit and to the point. Fortunately, however, to the point.

there is ro need for being so diffuse.

A secular system of primary education has been generally and officially condemned by the people of Great Britain. We will quote for The Guardlan Mr. Fitch's memorandum, found in the report of the Committee of Council on Education, 1, p. 252:

"A secular system it would appear i incapable of becoming a purely national system."

Prior to the passage of the Educa-tion Act of 1870, it was seriously contemplated to experiment with a system of secular education upon the people of England. The Non-Conformpeople of England. The Non-Conformies were in the wan of religious opposition to the proposal, and Mr. Gladstone, who was behind it, retreated from the storm. The state, however, took education into its hands, and the country consented to compulsory education accompanied by the coosal that all efficient voluntary sol education be maintained out of the state funds But now the Non-Conformists are or ganizing a campaign which denies even-handed justice to the Church of England and Roman Catholic schools and from the anti-Socialist position of twenty-five years ago, they have, by a complete evolutionary process, come to what The Christian Guardian is today—pure Socialist. But they are in bad company and they know it. Let our contemporary The Guardian turn up and read The Methodist Times of ent issues. Here is one little nut from that paper which we think is certainly a hard one for The Guardian to crack. Bear in mind The Methodist Times is speaking for the Non-Con-formists only as opposed to the Church of England and Roman Catholic

combination:

"We shall have no allies against such a combination except atheists and agnostics, and we shall be hopelessly beaten."

There is no doubt they shall be hopelessly beaten, because they are opposed to the fundamental law upon which the structure of our civilization stands, and is not this latter paragraph quoted also an acknowledgement that the struggle for what is nonsensically alled "non-sectarian Christian educalled "non-sectarian Christian edu cation" in all state-aided schools is founded upon the vain imagination that the state shall aid the Non-Oonformists to stuff their peculiar reli-gious views down the threats of people of different religious convictions.

#### Protestant Convents.

We never had much faith in the stability of so called religious communities of men or women established under the auspices and authority of Protestant denominations. The very elements are lacking in them which make for perpetuity and uniform suc-cess. Protestant education and train-ing are not intended to beget that

ss to the sacred cause in view, at to the general welfare, with which the Catholic religion thoroughly imbued before she is permitted to take her final vows. But let us even suppose that the Protestant lady is a woman of self-denial devotedness to God's interests oman of self-denial and the day of her entrance to conventua life-and that she is all zeal and carnestness at the beginning of her solf-imposed career of usefulness and daily sacrifice. How is she to persevere? She has entered upon the ways and practice of a spiritual life, spiritual food, spiritual help, and direction shall be found absolutely necessary for the sustenance of the she has undertaken to live : now life and to live without faltering to the end. The Catholic nun finds all these essentials ready propared. She has been educated up to them from childhood. Spiritual aid, spiritual childhood. Spiritual aid, spiritual direction, strength and comfort are found in abundance. She may kneel morning and evening, and at any time, in the presence of Him whom she has chosen for her spouse, and drink deep, and with joy, from the very fount of all grace and holmess hauriet salutem cum gaudio de fontibus salvatorie. The food of angels is present to console and to fortify; that living bread coming down from Heaven, of which, " if one est, one cannot die. Should human frailty, that causes the just one to fall seven times, tempt her to look back on the false world she has forsaken, as the Israelites turned back longing eyes to Egypt, her spiritual director is at hand to warn to guide, to comfort and pardon.

spirit of self-renunciation and devoted

Submission to spiritual authority, owever, which is the keystone that pholos the arch of every spiritual edifice, must be the rule that austains and prolongs conventual life. Inde-pendently of submission to such au-thority, no cooleriastical organization can possibly exist. But Protestantism inculcates a spirit of freedom or emancipation from all restraint of a spiritual nature, the supposition being that the divine Legislator has being that the divine Legislator has not delegated the authority of impos-ing restraints to any institution or body of men; or that He meant any-thing in particular when He said to His Church: "He that heareth you heareth Me, and whosoever contemneth you contemneth Me, and whosoever contemneth He, contemneth Him who sent Me."

ossibility of a religio hood, living independently of church authority, while pretending to advance the interests of the church, is inconceivable. It would be just as possible to expect a happy result and success from a lot of masons, who would

from a lot of masons, who would undertake to erect a large and elaborate new building contrary to the orders and the plan of the architect. We have been led to these remarks by reading an editorial in The Evangelical Churchman headed, "The Kilburn Sisterhood," which states that when the Archibehop of Cauterbury resigned his position, on account of the insubordination of the Sisters, that Miss Ashdown, the secretary of the convent, made public the state ment that "the Sisters had taken action already, and had removed the names of all patrons, including the Archibishop."

chbishop." In a letter to The Times the Arch In a letter to The Times the Arch-bishop says, that very serious charges had been brought against the sister-hood as to their treatment of children, and their methods of administration. The Evangelical Churchman goes on

The Evangelical Churchman goes on to say:

"The whole affair was enveloped in mystery, but a new light has been coat upon it by the excent publication in The Times of a memorandum by the Archive, in which he explains his action relating to the eisterhead.

and an account of the control of the

### PASTORAL LETTER,

Continued from Page 1

world to come." These words manifestly imply that sins may be forgiven in the world to come, and, therefore, there must be a middle place wherein this forgiveness could be meted out, as it could not take place in either here.

there must be a middle place wherein this forgiveness could be moted out, as it could not take place in either heaven or hell, and this is the meaning which the Holy Fathers, with a striking manimity, attach to this text.

The lest scriptural authority to which we shall call attention in proof of a middle place, or Purgatory, in the most life, is 't.ben from St. Paul's list Epistlet the Corinthians, (iii, 13-16,) where the apostle says: "The day of the Lord shall be revealed by fire, and the fire shall try every man's work, of what sort it is. If any man's works, abide he shall receive a roward. If any man's works be burnt, he shall suffer loss, but he himself shall suffer loss, but he himself shall so saved, yet so, as by fire," Here the apostle draws a distinction between perfect works domin chartty, which stand the test of fire, and bring rewards to their authors, and imperfect works and venial sins, which are burnt by purgatorial fires, and in the national contents of the fire authors are saved by those purgatorial fires.

The General Council of Florence, held in 1458, and in which the Greek and Latin Pathers, and the constant tradition of the fluered. In fact, the unbroken tradi-

do all the Greek and Latin Fathers, and the constant tradition of the Catholic Church, and of all the Chiristian ages down to the sixteenth century, testifies that a belief in a middle state of purgatorial expisition in the next life was a doctrine of Chiristian faith, firmly, constantly and universally beld and acted upon. The east and west, the north and south—in other words, the universal Church of Christ, from the earliest ages downwards, held and atoed upon. The east and west, the north and south—in other words, the universal Church of Christ, from the earliest ages downwards, held and taught the doctrine of purgatory and, the farther and co-relative doctrine, that thesouls therein dotained could be assisted, relevied and freed by prayers, alms-deeds, and by the unbloody sacrifice of the altar. Hence, the Council of Tent, basing its toaching on the word of God and the unanimous tradition of the Chiristian ages, defined and decreed that "there is a Purgatory, and, that the souls there detained are helped by the suffrages of the faithful, but chiefly by the acceptable sacrifice of the altar. And this brings us to the consoling doctrine that these prisoners of hope may be helped, relieved and freed from their purgatorial prison by our prayers, alms-deeds and other good works, but which the property of the dead in Christ, and the brain and practice of the Church. Of what use, fwithout the existence of a middle state could be more convincing than this of the duty of praying for the dead in Christ, and the benefits they derive from this holy practice. No proof of the autistices of a middle state, could be prayers for the dead? They could be of no use to thojust in heaven, for as St. Augustine says, "he who prays for a martyr does injury to the martyr," of none to the sum of the church in his day. As far back as the fourth entury, St. Cyriia estifies that it was the custom to pray for those who had departed this life, believing it to be a great assistance to those swile for whom prayers are offered while the holy

reason ordained by the apostless that mention should be made of the dead in the tremendous mysteries, because they knew well that these would receive great benofit from it."

All the other great Ohristian writers and teachers of antiquity, down to Bt. Ambrose, St. Jerome and St. Augusline, prove that the doctrine and practice of the Church in this important regard were the same then as now, and, therefore, that they are of apostolic authority, and warrant, according to the maxim of St. Augusline, "that which has been slways reasined, and not instituted by councils, is justly believed to have been not otherwise transmitted than by apostolic authority." (Be Bapt. coutra, don.)

St. Augustine, who flourished in the fifth century, is most explicit on this subject. In one of his sermons (serm. cxxii.) he says: "Fureral pump and a gorgoous mausoloum, without being of the least service to the dead may.

clxii.) he says: "Funeral pump and a gorgeous nausoloum, without being of the least service to the dead, may, indeed, offer some kind of consolation to the living. But that which cannot be doubted is that the prayers of the Church, the holy sacrifice, aims, bring them relief, and obtain for them a more merciful treatment than they deserved. The whole Church, instructed by the traditions of the Fathers, takes care that at the part of the sacrifice in which the dead are mentioned, a prayer and an oblation are

made for all those who have departed this life in the communion of the body of Jesus Christ."

of Jesus Christ."

A most touching incident is related by this same great sanut, which gives us a glinpse into the life and practice of the Church in his day. When his saintly mother Monica was dying she said to him. Lay this body anywhere; benetoencenedabouttlat; only Ibeg of you that wheresover you be, you make remembrance of me at the Lords attar." and the saint goes on to tell how he fulfilled this request, and how, after her death, the "Holy Secrifice of our Ransom" was offered for her, and how fervently he continued to pray for her soul.

The constant and unbroken tradition

The constant and unbroken tradition of praying for the dead, prevailing at all times and in all countries, is, were all times and in all countries, is, worepeat, one of the strongest, even if less
direct than other proofs, of the truth
of the doctrine of the Church as to the
oxistence of a place of purgation and
probation in the next life. This
practice of praying for the dead prosapposes also the doctrine of the com-

apposes area. The Church Catholic is a living organism—it is the body of Christ. It exists in Heaven in a triumphant state, on earth in a militant state, and texts; it it recent in a transpinant state, on earth in a militant state, and in Purgatory in a suffering state. "As in one body," says St. Paul in the Episite to the Romans, "there are many members, but all the members have not the same office, so we being many, are one body in Christ, and each one members one of another." The communion of saints is a great fact attested by the revealed word of God, and embodied as an article of faith in the Apostles' Orced. The Church is a vast society of the children of Christ, embracing the saints in Heaven, the suffering souls in Purgatory, and its members still detained in the flesh. There is a bond of union, of sympathy, and of charity, binding all those children of the Church in one great family of God. Death cannot separate these souls, nor raise up an impassible barrier dividing them, for Christ, who is our peace, lath broken down all the walls of partition which sin and death had interposed between God's children, and hath made both one; that is, halh embraced and united the saints in Heaven, his children on entil, and his suffering prisoners in Purgatory, into one body, which is His Church. And, as in the human body, all the numbers are interdependent and minister to each other's wants, and fool for each other's sufferings, and contribute to the well-being of the whole body. So in the Church of God which is the body of Christ, the various members thereof do, by the divine appointment and accordible to the bonds of active charity and friendship, which defy the preyers of the saints—thoy intercede for us with God—and by prayers, almadeeds and other good works we bring relief and comfort, and we basten the day of their freedom and happiness of the prison the fullest sense of the word. It presents the whole world of souls who are at friendship which death itself cannot rend as under; for lowe, in Purgatory, bound together in the golden bonds of sympathy, friendship and of charity is not killed or extinguished by death. It survives its awful ravages—it smile above the we

doad. All the sighs and sorrows of broken hearts—all the crushing afflictions of widows and orphane—all the heart anguish and agony of boreaved mothers—all the fears and hopes of the living for the dead—are taken up and given voices in the liturgy of the Church, and, in union with the pleadings of the precious Blood, ascend to Heaven, and in accents more tearful, more piteous, and more touching than ever else pleaded for the remission of guilt or the alleviation of sorrow, cry out to God for comfort for the sorrows of the living, and for mercy and pardon for the departed.

The lighthans embalmed the bodies

God for comfort for the sorrows of the living, and for mercy and pardon for the doparted.

The Egyptians embalmed the bodies of their dead, and thus preserved them incorrupt for conturies. The Ohurch embalms the memories of hor departed children, and makes them immortal in her offices and liturgies, and she never falls and never cases to offor supplications and oblations for them to God. Even though the mother should forget the child of her womb, the wife her husband, and though men should cease to remember the friends of their youthandmanked, yet will the Church nover, forget the children she bore to Christ She treasures up their memory in her mighty heart, and, oven though centuries may pass away—even though the marble monuments raised to their memory should have passed into ruins, she will ever pray and plead for them to God, and she will never surrender her hold on them and her abiding and loving interest in them, until that day when she horself will look her last on the perishing world, and will be taken up into Heaven—to be there the New Jerusalem—where God will wipe away all tears—where God will who are the heart of the has not severed their immortal souls from communion with us, nor from the graces and morcies of Christ. "The souls of the faithful departed," says St. Augustine, "are not separated from the Church, which is the Kingdom of Christ, for otherwise there would not be a commenceration made of them at the altar of God in the communion of the bedoy of Christ."

from the Church, which is the Ring.
dom of Christ, for otherwise there
would not be a commenceration made
of them at the altar of God in the
communion of the body of Christ.
The seuls in Purgatory are in
the Kingdom of Ohrist's in
finite mercy and compassion, as
well as of His justice. Pray for thom
as Martha prayed for her dead brother,
and obtained his return to life. Bring
them in faith and hopefulness before
the mercy seat of our Lord, even as
the window of Naim carried her dead
ann to Him, and He will have compassion on them, and will say: "I say to
you arise." And the dead will hear
the voice of Christ releasing them
from prison and from pain, and they
will arise to the company of tha just,
to the citizenship of Heaven, to the
home of God, where, in the words of
hohy writ, "they shall be before the
throne of God and serve Him day and
night in His temple; and He that
siteth on the throne shall dwell over
them, and they shall not hunger nor
thirst any more, neither shall the sun
fall on them, nor any heat, for the
lamb which is in the midst of the
throne shall add shall wipe away all tears
from their eyes." (Apoc. viic., 16, 6,
7, 16).

Among the suffering souls there
may be some whom we are especially
bound to sid. There may be some
who have shared the joys of our past
life, and God shall wipe away all tears
from their eyes." (Apoc. viic., 16, 6,
7, 16).

Among the suffering souls there
may be some whom we are especially
bound to sid. There may be some
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who have shared the proportion of the
souls in Purgatory?

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the help that we can so readily afford there. We may imagine them addressing us in the words of help Job (xiz. 21.) "Have pity on me, have pity on me, you at least my friends, because the hand of the Lord bath touched me."

We desire that the Church bell be tolled at soven colock each evening during the month, to remind the faithful of the seared duty of praying for the departed.

This pasteral shall be read in all the Churches and Chapels of our Archidocese, and in the roligious communities, ithe Sunday after its reception.

tion.

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op of Toronto.

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named it after hun. He duet in 1891.

W. S. - He was Wordsworth who said he could write like Shake-peare if he had a mind to, which produced Lamb's famous retort "So you see it's the mind that's wanting.

S. O. J. - The second volume of Cardinal Wiseman's Issays contains an article on the Muor littes and Offices of the Charch, which you will find of much assistance to you.

uch assistance to you.

AUTHOR OF THE HYMS.—Mr. Roundell almer says Blook of Praise, MacMillan Co., London, 1941, the author of the ymm. "Nearer my God to Thee" is arah. Flower Adams, and the date hen it was written 1840.

when it was written 1840.
TEREN: —The scown canonical hours:
midnight, daybreak, 0 a.m., noon, n p.m.,
0 p in., and bed-line are mystically referred to in the Passion of Our Lord, as
is explained in the following rhyme:

At Matins bound, at Prime revited, condemned to death at Turce. death at Turce.
Nailed to the cross at Seat, at Nones His blessed side ten; jefer :
they take Him down at Vesper tide, in grave at Compline that His Church observe her seven-fold hours always.

fold hours alway.

Purnarony.—The Jowa have never eased to pray for the dead. The fol-wing is from the prayer said at the one of the mourners, as given in a nodern Jowish prayer-book issued with attherity:

modern Jowish prayer-book issues was authority:

"May our reading of the law and our prayer be acceptable before Thee for the soul of (N.) Deal with it according to Thy great mercy, opening to it the gates of compassion and mercy, and the gates of the Garden of Edou, and receive it in love and favor; send Thy holy angels to it to conduct it, and give it rost beneath the Tree of Life.

"Measured the Redemu-

J. S.—The Monastery of the Redemporists at Dublin was founded by Car-

Иввя.—In pouring coffee the milk would be put in the cup first.

EMBARRASSED.—The gentleman pro-cles the lady in entering a church, a loatre or any place of amusement.

neatro or any place of anusement.

Tirred-Out.—The gentleman should
commodate himself to your pace.
here cannot be much advantage in
cycling for you if you tire yourself
ut, striving to keep up too swift a pace.

There cannot be much advantage in bicycling for you if you tire yourself out, striving to keep up too swift a pace. Mixon Rirk.—I cannot do better than quote for you Cardinal Newman's short and striking description of this service: "Benediction of the Blessed Sacrament is one of the simplest rices of the Church. The priests cuter and kneel down; one of them unlocks the tabernacle, takes out the Blessed Sacrament, inser\*; it upright in a monstrance of precious metal, and sets it in a conspicuous metal, and in a metal sets in a conspicuous metal, and in a metal sets in a conspicuous metal, and in a metal sets in a conspicuous metal in a metal sets in a conspicuous met

A firm faith is the best divinity; a dear discionce is the best law; honesty is best policy, and temperance the stohysic.



If a woman is not attractive, there is something wrong, something wrong, something wrong, other tractive if as will make the effort. It inn't altogether a question of beauty, and the woman landsome. It is a homely woman landsome. It is a homely woman landsome. If the woman landsome. If the woman landsome will be women one meets are semilida. Failure to leed the warnings utraged nature—failure to give the most delicate and tilve organs—little troubles ignored. I they have become dominant—dis needed by the most delicate and tilve organs—little troubles ignored. I they have become dominant—dis a settled seat—three things oring at the sunken, circled eyes, the loichecka, the pale and sallow akin, flabby, strengthless fiest, which racterize the appearance of the wonder of the wonder of the word of the wo

r. Pierce's Favorite Prescription has dd thousands of suffering women. It perfected specific for the aroubles suffering to them. It eradicates the dis-stops the dragging, life-sapping n, and in a perfectly rational, nat-

#### FARM AND GARDEN.

FARM AND GARDEN.

One source of loss to unthrifty farmers, and one which, with others, makes them poor, is the unconfortable condition of the stables. Food is used in the maintenance of warmth in all animals, and exposure to excessive cold is a mere waste of food, the same as waste of fuel is caused by excessive cold in the welling. The common arred sheathing paper is cheap now, and is impervious to the winds. A hume of such paper will keep out the cold winds and keep in the warm air of the stables, and an inside luning of beards will greatly add to the warmth. This applies to very building on the farm, even the place where the fowls are kept, but especially to the cow and horse stables, for the losses in this respect are serious. It may be said, however, that the careful farmer, testing on the principle of economy all through his business, will not leave the least thing undone while the more important matters are attended. For whou a man acts from principle, the least as well as the greatest things are done on that general basis, and he who is faithful, as we are told, in the greatest will also be so in the least. Indeed, there are no little things in this respect, for much is unde of an accumulation of small things, and a accumulation of small things, and a strict economy in everything is of paramount importance on every farm.

accumulation of small things, and a strict economy in everything is of paramount importance on overy farm.

As a rule, fruit trees need lune and potash more than any other plant food, for the reason that the leaves and the wood are the largest product of the tree, the fruit having but little solid matter in it beyond the sugar, the acid, and the cellular tissue, and all these are mostly derived from the atmosphere. The most important part of the fruit from the point or view of the fertilizer needed is phosphoric acid, but as this is mostly concentrated in the seeds, the total quantity needed for an acro of land is very small. Wood ashes would reasonably appear to be the most useful of all fertilizers for this use, and this is the fact, as they contain lime, potash and the phosphoric acid in about the proportion required, which is 80.8 and 6 per cent, respectively. In the place of these the potash might be supplied in the form of kainit, having 12 to 25 per cent, of it, as the grade of it varies, the price, of course, changing proportionately; but, as lime supplies itself, and by its action out in land elsomakes available potash, phosphore acid, and antirogen as well, a dressing of air-slacked lime at the act of the course of the control of the course of th

needed to fully supply the wants of the trees,

It is said by statisticians that there are 559,000,000 sheep in the whole world, and that nearly half of them are merines. The rest are grade merines, and a comparatively small proportion of the whole number perhaps, or indeed pretty certainly, are the long-wool mutton sheep. The remainder are those nondescripts commonly known as natives. The kind of sheep existing gives a reasonably good idea of the kind of wool mostly in demand, which is very clearly a fine quality, such as the fieces of the merine, and the coarser kinds are but a small contribution to the total supply. As the fashion is now growing for coarser clothing fabries and the desire for good mutton is still more satively increasing, the tendency seems to be wholly in favor of the coarser wooled and best meat-making sheep, as the Cotswold and that type of breeds. Doubless there is a great opening for the production of a mutton and wool sheep, about such a kind as might be produced by the cross of the merine ran on the Cotswold even, the merine ran on the Cotswold even, the merine ran on the Cotswold even, the merine ran on the Cotswold over the merine ran on the Cotswold over, the merine ran on the cotswold

giving the finences of wool and the heavier carcasa.

Disease of kidneys may be recognized by very plain symptoms, as thus, the animal is weak in the back, drags the hind legs when walking, staggers and trembles and humps up the back. There is often difficulty in passing the urine, with considerable pain. This is especially the case when there is a stone or gravel in the kidney, the pain being very severe when the small stones are passing through the urinary passages from the kidney to the bladder. The disease is also often complicated by spasm of the neck of the bladder, which causes incluse pain when the urine is passed. The treatment should be to apply some strong liniment, or even a blister, on the belly between the thighs, and partly up at the back of them. Give one or two drams of extract of belladona, and plenty of linseed groul, warm milk, with some gum arabic dissolved in it. Feed no bran, but oatmeal, with the food. Some carrots or beats will be useful.

wheat hay in not a good feed for dairy cows. There are some other kinds of fedder which are much better, as cats and coas, which will grow where wheat will. Corn is an excellent fedder, especially when mad in the allege where the consecually when mad in the allege where the consecually when mad in the allege will make grain, ground, for the coies, and wheat grain, ground, for the coies, will make grain, ground, for the coies, will make grain, ground, for the coies, will make grain, ground, for the coies, and wheat grain, ground be the coies, and wheat grain, ground to the coies, and wheat grain, ground to the coies, and wheat grain, ground to the coies, and wheat grain when the coies of the coies, and the coies of the coies, and the coies are considered to the coies, and in fact, the deeper than its dismoter—thus, it is twelve feet square, it should be fitteen or sixteen feet deep, and, in fact, the deeper it is the better all round, as the slage packs more solidly, and this makes it keep better. Thus, the depth is a matter of convenience mostly—the creater the better—but it should not be less than the limit above mentioned. Corn is cut for silage when the grain is glazed.

DYSPERSIA AND INDIGESTION.—C. W. Show & Co., Syracuse, N.Y., writes:
"Please sends us ten gross of Pills. We are selling more of Parnelee's Pills than any other Pill we keep. They have a great reputation for the cure of Dyspersia and Liver Complaint." Mr. Class. A Smith, Liudaay, writes: "Parmelee's Pills are an excellent medicine. My sister has been troubled with severe headache, but these pills have cured her."

#### FIRESIDE FUN.

Made to Measure. Dry goods clerks. Magistrate: "Now tell me why you ole that watch." Prisoner: "Oh, just while away the time."

to while away the time."

Mr. Kerr Hardie's latest move.—It irreported that the late member for East Ham has joined the Baconian Society Next Door Neighbour: "My ne organ has twenty stops." The Suitere "Why don't you use 'cm once in while?"

while?"
"Well," said the monkey to the organgrinder, as he sat on the top of the
organ, "I'm simply carried away with
the music."

the music."

Ethel (in grand stand): "The umpire called a foul and I don't see even a feather." Fred: "Ah, my dear, you must remember this is a picked teath."

"Some of the world's fluest literature is out of print," remarked the bibliophile. "That's right," replied the poet: "I can't get an editor to touch my productions."

ductions."

Borus (struggling author): "Naggus, I always thought you were a warm friend of mine." Naggus (literary editor): "Borus, I am. That's why I roasted your book."

your book." What is it, Johnny!" "I reasted
"Papa!" "What is it, Johnny!" "I read a poem in my school reader which
spoke of 'dogsoflinghdegree," "Well?"
"Papa, does that mean sky terrier?"
"A Great Success.—Sawdley: "Sangas
says ho is a failure as far as successes
concerned." Criffs: "In other words
ho is a success as far as failure is concerned."

A maxim antiquated; Then disappears for exermore, As often demonstrated.

A maidou writes: "Cau you tell mo how to change the colour of my hair, which all the young men tell me, is red?" Cortainly we can. Get rich; they will then call it golden or auburn.

The following was "invented" by a widow as a good riddle for her fellow-sufferers to give out when occasion offered: "What is the pleasantest kind of husbandry?" "To destroy widow's weeds."

woeds."

City Lady (in the country): "I got so impatient for the news out here. The mails are so irregular." Old-fashioned Grandmother: "La! So they was in my young days, I could'nt trust om atall."

'em atall."

She (sentimentally): "In the Spring all nature smiles, the birds woo, lovers kiss; but, ah! now comes winter." He:
"I know more things that kiss all the year round, and nover change." She:
"Inpossible! What?" He (calmly):
"Billard balls."

"Billiard balls."

When you hear a follow boasting of his spelling powers, just quictly ask him to spell and pronounce cryptoconchoidaynhonostomata, and in all probability you'll see his coat tails vanishing round the first corner ere you have finished you'r request.

your request.

Dr. Young, of Birmingham, having one day forgotten to attend to bury the corps of a Dissenter, was accused to neglecting the funeral in consequence of the creed professed by the departed. "I have heard, friend Young, that thou would'st not bury — because he was of the Dissenters." You have heard wrong, then, said Young, "I should be happy to bury them all, and you amongst them, friend Obadiah."

wrong, then," said Young, "I should be happy to bury them all, and you amongst them, friend Obadiah."

An eccentric Anglican clergyman once gave his wife monoy to purchase a chest of drawers, but the lady being "glamored!" with the sight of a new bonnot, roturned home with the bonnet and minus the drawers. On the following Sunday she came to church late, with her new bonnet on, whereupon, on approaching her pew, her husband audibly remarked from the pulpit: "Here "comes Mrs, Kidd with a chest of drawers] on the blacd."

The late Rev. Dr. Kidd, of Aberdeen, was one day assailed in the street by a beggar-woman with several famishing children, who implored him for an alms. The doctor's sympathy was oxcited, and he bade them follow him to his house. Leaving them at the door, he went upstairs, where in the dining-room he found dinner laid upon the table. Seizing a joint of cold mutton, he raised the window, and calling the woman over, dropped it into her lap. When Mrs. Kidd entered to take her place at the table, a few moments afterwards she aid, "Dear me, what has come o' the said," Dear me, what has come o' the leg o' mutton?" "My dear," said the leg o' mutton?" "My dear," said the leg o' mutton?" "My dear," said the window."

A story was recently told of how a minister tested the effect of the hard

same in at the door and went out o' the window."

A story was recently told of how a minister tested the effect of the hard times upon his congregation. At the conclusion of one of his sermons he said:
"Let all in the house who pay their debts stand up." Instantly every man, woman, and child, with one exception, arose to their foot. He seated the crowd and he said: "Let overy man who is not paying his debts stand up." The exception noted, a careworn, hungry individual, clothed in his last summer suit, slowly assumed a perpendicular position and leaned upon the back of the seat in the front of him, "How is it, my friend," inquired the minister, "that you are tho only man in this large congregation who is unable to meet his obligations?" I publish a newspaper," he meekly replied, "and my brothren here, who have just stood up, are my subscribers, and—"" Let us pray," exclaimed the minister.

Severe colds are easily cured by the

Severe colds are easily cured by the use of Bickle's Anti-Consumptive Syrup, a medicine of extraordinary penetrating and healing properties. It is acknow-ledged by those who have used it as being the best medicine sold for coughs, colds, inflammation of the lungs, and affections of the threat and chest. Its agreeableness to the taste makes it a favorite with ladies and children.

Whoever would do good in the world ought not to deal in censure. We ought not to destroy, but rather construct.

Be sure and use that old, and well-tried remedy, Mrs. Winslow's SOOTHING SYRUF for children teething. It soothes the child, softens the gums, allays all pains, cures wind colle and is the best remedy for diarrhom, Twesty-five cents a bottle.

#### DOMESTIC READING.

The standpoint of the soil is what them art, not what others think thee. If them art one with any true self, thed and the eternal laws bear thee up and obvard.—Right Rev. J. Lancaster Spelding, D.D.

Art builds on wand, the works of pride And human passions chance and fall; But that which shares the life of field With Him suremeth all

If we are faithful to one another in our outward march, it is because there is no one who may not fail. Our road lies through a perpetual ambush, whoever has a friend to keep with him on the way will try to place him on the sholtered side.

shottered side. Philanthropy, with the best inten-tions, can never got inside the heart. There are sufferings there too deep for anything but religion either to reach or to appreciate; and such sufferings are neither exceptional nor uncommon.—Father Faber.

Father Faber.

If any man is able to convince me and show me that I do not think or act right, I will gladly change; for I scot the truth, for which no man was ever injured. But he is injured who abides in his error and ignorance.—Marcus Aurelius Antoninus.

Why this lament: "We've no time for devotion?"— With pure intention work becomes a prayer; Each trying thought worth more than encede motion; Each weary step a should have convard stair.

Sot about doing good to somebody. Put on your hat and go and visit the poor; inquire into their wants and administer unto them; sock out the desolate and oppressed and tell them of the consolations of rolligion. I have often tried this and found it the best medicine for a heavy heart

for a heavy heart.
The bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I leved her," "I always meant to make more of our friendship." Such words are the poisoned arrows which cruel death shoots backward at us from the sepul-

chro.

Masters of intercourse, men who obtain sway over many minds, have the gift to detach themselves not only from their own individuality in tete-a-tote, but from hundreds of others who may happen to be assembled in crowded rooms, and in doing so throw away their own selves, but gain the whole world.

World.

I hate above all things a cross man. What right has he to murder the sunshine of a day? What right has he to assassinate the joy of life? When you go home you ought to go like a ray of light—so that it will, even in the night, burst out of the doors and windows and illuminate the darkness.

illuminate the darkness.

It is easy to thank God for happiness and prosperity, but hard to thank Him for sorrow and roverses; yot troubles may be for us greater blessings than pleasant gifts. If we had faith as big as a mustard seed, we should be content with whatever His Providence sent us and would make everything meritorious by accepting it in conformity with His will.

by accepting it in conformity with His will.

Out of loarts ploughed by contrition spring flowers fairer than ever grow out the last ground of unbolded splice of the loars ground of the loars grow out the last ground of the loars grow out the last ground of the loars grow of the last ground of the loars grow of the last grow of the grow of the last grow of the last grow of the grow of the last grow of the last

important fact to his intelligence.
Opportunities approach only those who use them. Even thoughts coase bye-and-bye to visit the idle and the perverse. But suddeu and unforseen helps and continued encouragement are vouclessfed to the devout worker. For God is everywhere, having His will, and He cannot be baffled. Make His business yours, as did His Son. The man who works with Him is constantly assured of achievement.—Emerson.

PROPLE WHO MAKE MISTAKES.—Parents

PROPER WHO MAKE MISTAKES.—Parents who quarrel before their children. Those who talk about their troubles to strangers. Those who think that gaing riches will make them happy. Parents who permit their children to grow up in idlenoss. The man who thinks that drinking you't hurt him. The young woman who does not make a confidant of her mother. The father who tells his children to go one way while he walks another. Those who never try to be religious except when they think they are being watched.

MAXIMS YON YOUTH.—Never be idle. When your hands are not usofully employed, attend to the cultivation of your mind. Always speak the truth. Keep good company or none at all. Make few promises. Live up to your engagements. When you speak to a person look him in the face. Good company and excellent conversation are the very sinews of virtue. Good character is above all things else. Never listen to loose or idle conversation. You had better be poisoned in your blood than in your principles. Your character cannot be orseentially injured except by your own acts.

How St. Leon Fixes Rhoumatism and Cont.

Hew St. Lees Fires Rhesmattan and Gest.

"I have boon troubled during five years with rheumatism and gout, and have used a great many romedies to get relief, but was unable to obtain it until began using St. Loon Mineral Water. I have found it to be an excellent remedy; it has given me outlive satisfaction. I freely advise others to try it for the above diseases." L. A. Beisvort, Fresident Licensed Victuallers' Association, Queboc.

#### CHAIS WITH THE CHILDREN.

CHATS WITH THE CHILDREN.

"Fond of Stories" writes, in reply to the institation held out by "Chats." last week, a lottor which deserves a place of flavor in this column. "I am fond of Thackeray, and think he is delighting for children. I have been reading something now about my favorito author; how, when he used to visit the lonner of list friends, the little once surrounded hum, and he drow pictures in their seribiling books to please them. If o used to illustrate Byron, a Jow 'old clo' man, a boy playing the Jow's harp, a woman, a boy galloping for life on a pony, the 'last canter' of Child Diarobl'; a man up to his neck in too, the prisoner of childness in a boy with a bandaged face near a child reading.—

Little Ton Sooks te fond of his books, And loved by he take yard and marker; had supply face, say he cot a black ty., and sarris his nock in a patter;
a little gird making a wyr face, an ompty

little girl making a wry face, an empty tickle bottle before her—

Justice Distributes to lead plaking cherkins; She went to the cupboard and stole some; But she found her mistake when her stomach di ache.

They were so shocking mashiolesome.

Last week's New York Times tells of a very remarkable little girl named Maria Gaotana Agnesi, who was born in 1718. She lectured in Latin in her ninth year. Parties of learned men, invited by her father, used to visit her home for the purpose of disputing with her on philosophical points. After her father's death she was given his place as Professor of Mathematics at the University of Bologna by the appointment of Pope Benedict XIV.

resity of Bologna by the appointment of Pope Henedict XIV.

The Chinese long ago had several very cutrions ways of measuring time. One of these was by meane of "facelocks," which were principally used a hight. The combustible part of them was a rod or cord, formed of a kind of paste made from powdered wood. These rods were usually about the length of one's fuger; but some of them, which were intended to last a long time, were twisted in the form of a conical spiral. The night in China was divided into five watches, so the rods which were intended to be used in one night, were divided into five parts. Sometimes they were put in metal vases filled with ashes, so that the process of their combustion might be followed with the oye, and sometimes they were put in metal vases filled with ashes, so that the process of their combustion might be followed with the oye, and sometimes they were put in metal below, scooped out of an ornamental dragon or fish, which was placed on two caved blocks, one at each end. Between these was of, in placed a metal pan, and suspended across the dragon was a cord with a metal ball on each of its onds. The cord was put across the notch, which indicated the time of rising. So when the for reached the cord and burnt it, the two modal balls dropped into the pan beneath, and so would awake 'the sleepers. Was not this a curious kind of alarm clock?

AMM TO BE A MAN.

The boy who always means to do
The very beet he can;
Who always Yespa the right in view
And alms to be a manAnd alms to be a manThe man whose hards that it will
The man whose hards that it wild.
The future of our land; and we
Shall speak their names with pride,
All monor to the boy who is
A man at heard, it say;
Why who will be the same and the same and the will
Willight always wing the days.

An eider duck was recontly shot on the Norwegian coast. When picked up by the lucky hunter it was found that the bird carried a ring about its neck, upon which was engraved the words, upon which was engraved the words but what is nore wonderful is the fact that this duck must have crossed the Atlantic Ocean and traveled at least 8,500 miles, from the place where it was first caught to the spot where it was shot.

There are three monkeys in Calcutta just now which disport themselves along the bank of the river near Juggernath Ghat; and, according to a serious charge preferred against them to the police by several aggrieved persons, they are considerable among the same to the police by several aggrieved persons, they are cobbers the size greatest thieves and cobbers the size greatest thieves and cobbers the size of the compact of the commentary walked into the Jorahuse monkeys, walked into the Jorahuse monkeys, walked into the Jorahuse thana, and, in all soriousness, wished to that a count of religious seruples. The inspector regretted that the could not accept the charge, and advised the complainants to clearty of the troublesome animals. This suggestion they would not adopt on account of religious scruples. The inspector thereupon advised the men to go to the police court and charge the monkeys with being burglars of a very bad type, and apply for a warrant for their arrest. The vulsar mind fancing that it is a very that it is a very the consideration of fallers.

The vulgar mind fancies that judg ment is implied chiefly in the capacity to censure; and yet there is no judg ment so exquisite as that which knows properly how to approve.

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### The Highwayman and the Fool:

[MANCHESTER CHRONICLE.]

[Manchester Chronicle.]

At the point where the range of mountains which divides the northern fron the southern half of Donegal approaches nearest to the innermost extensity of Donegal Bay there is a wild and rocky pars, which from a distance shows as a saddle-shaped hollow in the sky-line, giving the impression of a bite taken by the mouth of a giant de- out of the centre of the mountain. This gorge is still, as it always has been in the past, the main artery of communication between the level and fertile plains of Tyrone and Londonderry, and the tract of country south of the mountains, extending as far as Lough Erne. It is called Barnesmore Gap, and the following is the logend current upon the country-side as to the origin of the name.

"I will tell the take Aut was told to me."

At the beginning of this contury,

At the beginning of this century, when Mr. Balfour's light railways were not thought of, and even the finn Valley Railway as yet was not, its place was taken in the internal conomy of the country by the high-read running through the Gap, which forms the basin of the River Fina. Great them was the congestion of traffic, and the indignation of traders far and wide, when a highwayman selected the part of this read which lay amidst the mountains for the seen of his depredations, and levied foll upon all comers. Men of peaceloving disposition, or with time to spare, diverted their course round the southern extremity of the range; and as time is the least valuable commodity in Iroland, and usually the least considered, the general stream of commerce followed this direction. But there were cases where urgoney or impatience led to the use of the old route, and of these the highwaymen made his profit.

When this state of siege had continued for some time, a gentleman of Enniskillen, of the name of O'Connor, had need of two hundred pounds within a certain time. This money he had to get from Derry. But he could not trust the mail, which was generally robbed, and it would not reach him in time by any route but the shortest, that through the Gap. None of the servants would run the risk of a meeting with the highwayman, and he had determined to take the journey himself when a half-witted hanger on about the house, named Blazung Barney, from the color of his hist, volunteered for the service.

The man was a "netural," or a "bit daft," as they say in Scotland, but his master know that he could be slarp enough upon occasion, and no one would dream that such a half-witted recavire would be trusted with such an important commission. Altogether this was the best chance of deceiving the highwayman, so he decided to risk it.

the highwayman, so he decided to risk it.

He offered Barney the pick of his weapons and his best hunter, but the omadhawn preferred to go unarmed and mounted upon the worst-looking horse in the stable, an old grey, that was blind of one eye and lame of one leg, but could still do a good day's taveling. As he shrewdly remarked. "Ferhat 'ud I be doin' on a grau, upstandin' baste the likes or yon; that these beyant wud rise to the thrick in no time."

For Barney's silliness only came on in fits at the season of the new moon. The present was a lucid interval, so he could be trusted to take care of himself. So Barney jogged along on his way towards Derry, through Fermangh and Donegal, without fear of any ill, and only had to sak for what he wanted in the way of food and shelter in order to get it. The simple-hearted peasantry never grudge "bit or sup" to the poor of their own order, and those affliched as he was they regard as being under the special protection of heaven.

With the help of an early start, in spite of the sorriness of his nag, he managed the fifty miles between Emiskillen and the town of Donegal on the first day, and early on the second reached the Gap. It was a most, drizzling morning, and as he code in amongst the mountains a damp mist 'closed down upon him, almost hiding the ground beneath him from his sight. The road passed upwards along the mountain and was a precipice, from the bottom of which came the rippling of rushing water, to warn the traveler from its side, and forming a break in the sheep hillide, whence he could hear above him the muffied crowing of the grouse among the heather.

Suddenly a gigantic figure outlined itself upon the mist, seeming to the grouse among the heather.

I'm an the right road?" and Barney

rm an ine right toan?

The work of the control of t

"That old horse of yours wouldn't.
I'm thinking. And if you couldn't.
'"Well, I dahn't know," and Barnoy scratched his head. "Stan', I s'pose, and give him the money, av he axed for it."

"A nice cowardly thing to do with your master's property."

"Betther be a coward nor a corp any day," replied Barnoy, pithily.

"Well, I hope you'll find Derry a good sort of place."

"For sarten abure. Why wudn't I' I hear tell yo kin get as much cahfee there for a punny as ud make tay for tin min."

"Will you shake your elbow?"

"Thank yo kindly, sirr, but niver a dhrain do I taste."

"Well, the loss is your's. Here's luck," and the stranger raised the rejected flask to his own lips.

"Will you be coming back this way?"

"I debu't how."

way ?"
" I dahn't know."
" What day will ye be comin' back,
d'ye think?"
" Dahn't know."

dye think?"

"Dahn't know."

"Dahn't know."

"To-morrow."

"Aiblins."

"Well, will you be coming back the day after?"

"Melbe I might, an' mebbe I might too.

"The omadhawn had turned suddenly sulky after the manner of his kind, and it was evident that there was nothing more to get out of him. The stranger saw this and said:

"Well, don't ge teblin' everybody you meet all you're told me, and mind you don't get robbed before you get back here. Good look to yo."

"Morra till ye, an' God be with ye whiriverye may go," responded Barney as he strode off.

Two days afterwards Burney was

as he strode off.

Two days afterwards Burney was once more parsing through the Gap, this time on his return journey. It was evening, and the scene was very different from the first occasion of his visit to the place. Instead of damp and moist these was now brilliant sunshine, which flooded the valley and the far hill-sides with purple light, and glittered upon the surface of the brook with the slanting rays of eventide. Barney could now see that the side of the precipice leading downwards from the road was not obsolutely perpendicular, but was diversified with rocky ledges and huge boulders, which lent a wild and rugged sapect to the scenery, intensified by the great mountains which towered steeply upon either hand. The glint of the sea in the background added to the loneliness of the scene.

At a turn of the road he came upon the stranger stationed at the same point as before, and as then, drawn up across the path.

"Why, it's yer, anher's silf agin,"

point as before, and as then, drawn up across the path.

"Why, it's yer anher's silf agin," oried Barney, delightedly; more power to yer elbow."

"Oh, so you're here then," said the other, with evident relief. "Where's the money?"

"The money, is it? Troth, it's in me pooch safe enough, I'll warrent ye, I thought I'd sacrumvint that robber villain."

"Hand it over."

"Now you're jokin, sirr," said the natural, anxiously, "Shureye wouldn't for to play a trick that road on a poor bhoy?"
"Don't stand jabberin' there. Give

"Don't stand jabbern' there. Give me the hard stuff."
"An' he was the thafe all the time, see that now, ho! he! he!" and the idies went into a fit of laughter, rock-ing himself to and fro on his horse, and wagging his hands helplessly.

"Give me the monoy, d—your soult" said the robber, out of patience, as he drow a pistol from his holster, "or I'll shoot ye."
"Ah, wirra, wirra, shure yer ahner wudn't harrum Barney; he's only a poor omsalhawn, that niver done no one no hurt, may the hely saint pressaveyse."
"I don't want to hurt you," replied the other; "But I must have that two hundred pounds, so just hand it over.

"I don't want to hurt you," roplied the other; "But I must have that two hundred pounds, so just hand it over, and no more foolery."
"Ah, thin," cried the idlot, flying into a passion, which lent fluoncy to a liss invective, "bad cess to ye for a desavin' earpmt; may the devil roast yo far yer blendandbern' ways, gettin' me sayerit from me, and thun thurnin' on me. Bad seran to yer sowl, my curso an' and the curse of Grommle rest on ye. Sorra till ye; may ye live till ye wish ye were dead, an' die like a dog in a ditch. But the devil a thraneon av the masther's wund yo git, av I had to throw it into the say wid me own two han's, so now," and before the robber could prevent him, he had taken the two packages of money from his pocket and I thrown them down the precipice.

taken the two packages of monoy from his pocket and I thrown them down the precipice.

"Ay, look at that now, look at the goold aloppin' and' arowlin' over the stones. There's yer money, ye thafe ye; much good may it do ye."

As he spoke, the paper packages burst on the rocks below, and the glittering shower of coins could be seen leaping from point to point, ever gathering velocity, while the ring of the metal upon the stones mingled with the babbling of the brook towards with the babbling of the brook towards with the babbling of the brook towards with the were hastening.

With a curse the robber replaced his pisted in its holster, leaped from his horse, and began scrambling down the cliff, to try and save part of the apoli if possible.

"He I he I he!" laughed the natural as he rocked and swayed at the edge of the precipice; and he giggled, and slobbered, and gibbered, and pointed at the robber toiling after his elusive quest.

Sive quest.

When the highwayman was about half way down the descent, Barney mounted the other's fine black horse, and began to ride off, leaving his own cld screw behind.

"Stop, d—your eyes!" cried the highwayman, starting to climb up again, "what are you doin', ye jape ye? Stop, or I'll shoot you."

Shute away, ye blatherakile," replied Barney, cheerfully: "haven't I got yor pistols in yer own holsters? But I'm thinking I'm goin' to jine an' take this illigant baste av yer almer's instid av me own. Troth, fair exchange is no robbery. An' ye can make up the differ in the price. Jo by luckspenny, wid ahl thim bright farthin's down there. I got them a purpose far yous."

After that day the highwayman was seen in omore in his accustomed haunts. But in honour of the omadhawn's stratagem, the place has ever since borne the name of Barney's or Barnesmore Gap.

## BUSY BUT GRATEFUL.

Too Many Messages and Letters to Answer He Tele.

uncan McKenzie, of Kirkfield, Wired His Repectiul Reply to all Correspondents, and Acknowledges His Complete Curo of Plabetes After Using Only Eight Boxes of Dodd's Kid-ney Pills.

Kirkfield, Nov. 4.—A lotter appearing in a Toronto paper from Mr. Duncan McKonzie, a well-known mill owner and lumberman hero, also a brother of the president of the Toronto Street Rait-ya Company, stating that he had been cured of diabetes by using Dodd's Kidnoy Pills after the best medical skill procurable had failed:—The publication of this lotter by the proprietors to the modicine, to which, as he states, he owned in the world be embarrased by such a flood of inquiries.

In order to relieve himself of the pressure of so much correspondence, your correspondent has been requested to wire the facts to the public probable saily death, he was putting line affairs in final ahape, when he was induced to try Dodd's Kidnoy Pills as a last rosort, and which he did with the sucess stated to be other. That he suce that he was the such as the covery; also that this despatch is intended as his respectful roply to all concerned."

No other medicine or treatment in the world has ever been known to cure

SIR JOHN THOMPSON

SIR JOHN THOMPSON.

Senator Miller Tells How the Late Presider
Enterel Public Lite.

The paraphlet entitled "Incidents in
the Political Lite of Sir John Thompson"
furnishes a most interesting chapter
in Canadian Instory. The author is
Senator Miller, and the object of the
ittle book is to make known the actual
circumstances under which Sir John
Thompson-entered public Hig; additional
light is thrown upon those qualities
which so quickly raised him to the
promiership.
I cannot, says the author, better
illustrate the manner in which Mr. J. S.
U. Thompson legan his political career
than by giving a letter from the HonJames MoDenaid, now Chief Justice, of
Nova Soctia, but in 1977 local leader of
Conservative Party in that Province,
Sir Charles Tapper having taken up his
down John McDenaid's government in
John McDenaid's government in
Conservative Party in that Province,
Sir Charles Tapper having taken up his
down McDenaid's government in
House it to conclude this of
House it to conclude the sent of
House it to conclude these in the seaten part
of the Province, with all of which you are
call acquainted, and have large influence
Can you not maday in some way to secure
Thompson's eturn' If there be a local
observation of the seaten part
of the Province, with all of which you are
call acquainted, and have large influence
Can you not maday in some way to secure
Thompson's eturn' If there be a local
observation in the fall, in oed not tell you, it is
most important, it not essential to success
for the now House of Allier, Your Truly,
(Sgd) Jus McDowalle.

On the receipt of the forgoing letter,
continues Senator Miller, I concluded to
call out Bisiden Campron, then residitions of

1820. J.v. McDoxAlb.

T. S.—Thists written without Thompson's knowledge or consent.

On the receipt of the forgoing letter, continues Senator Miller, I concluded to call on Bishop Cameron, then residing at Arichat, and without showing him Mr. McDonald's communication or saying, anything to him about it, obtain his opinion on the subject to which it referred. I was pleased to find, as I anticipated, that his Lordship was warmly in Iavour of getting a seat in the House of Assembly for Mr. Thompson. There happened at the moment to be a vacant seat in the Catholic county of Antigonish, and it was agreed to write, the live. McDonald, then I'. P. of Picton, now Bishop of Harbour Grace, about it.

Pather McDona, 'in his reply said:

A county which at this moment leds to first the first time omacipated from the political oligarchy of a quarter of a century must be insuffed on the matter, we must be convinced that they are taking, the initiature in the matter, remit me to suggest the scheme by which this can be most early secomplished.

I. Keeping politics entirely out of sight, let Mr. Thompson be invited to repost his thecture on the "German Bersecutions" in Angonia Marine has public and college.

After the lecture, let the clergy and of the College Based be convended.

3. After the lecture, let the clergy and cheditical processing the sample of the College Based be convended.

This letter was sont by Senator Miller.

This letter was sont by Senator Miller.

Perhaps you will do me the layer to auvise me as to your views on these poleta, and, if you think well, to communicate mine to his Lordship.

Meastime, with many thanks,
I remain, yours, etc..

(aqd) Jso. S. D. Thompsox."

The Horibo W. Miller.

Sonator Miller did not communicate this discouraging letter to Bishop Camoron or Father McDonald, but applied himself to the task as well as he knew how of bringing about a change in Sit John's viows, in which, he was successful.

Shortly afterwards Bishop Camoron wroto a lotter to Father Gillis, of Antigonish, a man of great local influence, to be used in the county, giving his reasons for supporting Mr. Thompson's candidature, and after further correspondence Father McDonald proceeded to Antigonish to arrange "the dotails" of a requisition to Thompson, but the attempt, proved a complete failure. The village "coterie," as he formed the leading politicisms of the shired town, wore all adversers occanities of the shired town, wore all adversers occanities. Sonator Miller would not hear of this and concluded that there was only one course open to Mr. Thompson in the absence of a requisition, and that was to come boldly into the county at oncordeclare himself a candidate, and outer upon his canvass without further delay.

After some delay, Mr. Thompson a minimate friend, Mr. J. A. Stawart.editor and proprietor of the italifax Herald, the leading Conservative organ in Nows Scotia. On the day of Mr. Thompson came to Antigonish, accompanied by his intimate friend, Mr. J. A. Stawart.editor and proprietor of the italifax Herald, the leading Conservative organ in Nows Scotia. On the day of Mr. Thompson came to Antigonish, accompanied him.

Aktraconsing, Jate Nov., 1877.

My Daan Sin.—Holmes, Stewart and I. A. Lead and the second called the county and the second called the county and the second called the second called the county at oncord called the second called the secon

convoit the following fetter from film:

MY DAM SIX—Holomes, Stewart and I arrived here this morning, and find the situation bad, McGillivray card is out as an independent. The lithorie letters have not made him filterh in his resolution to run.

It appears that McG, is very strong, and declaring my intention to bold front, and declaring my intention to

The Register

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10LOMBARD STREET. run, so as to bluff rather than be bluffed, I run, so as to bluff rather than be bluffed, I do not really eve the propelety of running-incurring the loss of thine, labor and money of a context without any gain either personally or for the party. I fear that the clergy will be asked to use their influence on the losing aide, and that we shall thus loss the best hold we have on the county, \* \* Father tillib its very kind and regrets the stuation, but van seen no hope, Of course, I will stick to the ward fordered, to fall back, and come to the stratch some other time. Bishop Canceron has been so were no flattering, and as a seen the work of lattering, and as a seen the state of the state

(Signed) J. S. D. Thousas,

"McGillivray has retired from the contest."

TELEPHONE 459

MR, JUSTICE CURRAN. (. N. B. A. Presentation at Montreal A. Piessant Erent.

Plessai Leat.

Montheat Oct. 29.—A very pleasant gathering took place in Glenora hall, last night the occasion being an entertainment given by Branch No. 26 of the C.M.B.A. to members and guests. the C.M.B.A. to members and guests.
The entertainment consisted of a nusical and literary programme, with speeches mentioned below. Hon. J.
Curran, his Lordship Bishop Fmard, of Valleyfield; i.ev. Father Marre, Notro Damo; Rev. Father M. Callagban, St. Fatrick's; Rev. J.
O'Mears, St. Gabriel's, and Dr. G. H.
Merrill occupied seats on the platform.
The most interesting event of the evening was the presentation of an address, accompanied with a handsome portrait, to the Hon. J. J. Curran.
The address was tendered by the president, J. J. Costigan, and reads as follows.

The address was tendered by the president, J. J. Costigan, and reads as follows —

To the Hon. J. J. Carran, L. L. D., on the occasion of his elevation to the bench of the Superior Court of the province of Quebe. How. Judge and Brother—The officers and members of Brann 20, C.M. B.A. desire to express their pleasure and astifaction on the state of the province of the property of the province of Judge of the Superior Court.

Almost since the inception of this branch you have been actively associated with us, and each one feels that he participates in the honor which the federal Government has seen fit to confer upon you.

As a slight token of the exteem and the rappet in which you have vere been held by the officers and members of Brancis Co. L. J. A. we begon this occasion that we have the province of the occasion that we have the province of the occasion that the province of the pr

The letter enclosed for the Bishop, says the Senator, was a strong plea to allow the writer to retire from a hopeless contest. I "decidedly disapproved of the tenor," and did not therefore, deliver it. I now realized that we were indeed in a daugerous crisis; that Thompson wanted to retire; that the Bishop as well as Father McDonald had become "faint-hearted"; and that he ovidently feared to run Thompson against McGilhvray. II Thomson had known that there was any wavering on the part of Bishop Cameron and Father McDonald, he would have retired from the contest at once; but as the medium of communication between the three gentlemen, I had the opportunity of preventing either from fully knowing the "faint-heatedness" of the others, and thus found it more easy to put back bene into thom all, and keep up their courage for the fight. One adverse word from me then would, in all probability, have relegated young Thompson to political obscurity forever.

I immediately wrote the Bishop pretty much on the same lines I had used in my letter to Father McDonald, and called on him during the day, when we only discussed the situation. I told his lordship that with Mr. Thompson can wasy of houorable retreat, but suggested a way by which victory, I thought, could be easily achieved. I played my has earl, which all along I had held in reserve. I advised a change of tactics, and my advice was taken, but not without some hesitation, and oven reductance. Another letter was written to Father Gillivay This communication was in the nature of a personal appeal to the hatter to retire from It contest, which I felt sure Mr. McGillivray's anniable disposition day, a clegarm canne to Dishop Cameron from Father Gillis by his lordship to be read to McGillivray. This communication was in the nature of a personal appeal to the Jurusaded the bishop, it would be good politics to reverse the fable, and try what virtue there was it grass. A few days afterwards, on the morning of nomination day, a clegarm canne to Dishop Cameron from Father Gillis, And when peace shall attend as you walk down line and when peace shall attend as you walk down line closing, we here to express the hope in closing, we here to express the hope in closing, we here to express the hope in closing, we here to express the coffice and members of Branch 13, C. M. 18 A. may only the benefits of your advice and the ail of your active co-operation."

Subscribed to on behalf of the brauch by the president, J. J. Costigns and other officers of the society.

Mr. Justice Curran, in responding, said that the address that has just been presented to him made him feel that in leaving public life he was quitting something after all in which there was a great deal of pleasure.

Bishop Emard, Father Martin Callaghau, Rev. Fat's O Meara, Rev. Fatter Marce and Chancellor Flun also delivered addresses. The following gentlemen took part in the programme, Bro. J. N. Payette, Bro. Wn. Palme, Prof. Lahance and Fryends, Mr. Lahle, Mr. John S. McCaffrey, Mr. J. J. Rown, Br. Julin S. McCaffrey, Mr. J. J. Rown, Br. Julin S. McCaffrey, Mr. J. J. Rown, Br. Shu, Master Palmer.

#### OBITUARY.

"McGillivray has reliced from the contest."

It is highly probable, says Senator Miller, commenting on all the circumstances, that if Thompson had been driven out of Antigonish at that time, the would nover afterwards have got a foothold in the county; his chances of election elsowhere them were more disgusted with politics; and the world word and the world mover have known his subsequent brilliant public career, which owes so much to my fadelity and firmness at that critical moment.

The pamphlet proceeds to tell how Sir John entered the Dominion Cabinot and Jow he became premier. On the OBITUARY.

MRS. NEIL HARKIN, CORN HILL.

The death is aumounced, from heart disease, of Mary Harkin, beloved wife of Neil Harkin, J. P., Corn Hill, on Monday ovening, Sept. 23rd, in the sixty-fifth year of her ago, after a long and patental illness. The deceased was a native of Queen's County, Ireland, from which places she came to Ganada in ISS. accompanied by her parents. Lawasaga, she settled in Sauddale. Show was highly esteemed by all when her; over mindful of others and always forgetful of horself. She excelled in charity and was a dovout Catholic being a member of various religious societies, namely, Altar Society, Loague of the Sacred Heart, St. Joseph's Union and Sacred Heart, St. Joseph's Union and Sacred Hoart Union. The funeral took place from her late residence to St. Patrick's church, Stayner, Sept. 25th, Patrick's church, Stayner, Sept. 25th, Where Requiem High Mass was celebrated by Rov. Father Kinenan, Collingwood, after which Father Minchan delivered a most appropriate discourse dwelling on the uncertainty of human life, and referring to the beautiful saintly life and happy death of her who had gone. The cortespot the winder of the saint was the content of the saint was a supported to the control of the presence of a large number of sorrowing relatives, riends and acquaintances. Pathowners were: Messer, Maiden, Coyle, Malono, Guiden and Devoted husband and nine servoving children, four sons and five daughters, to mourn her demisso. Regulated in page.

"It is a Grant Public Benefit."

These significant words were used in valuations. critical moment.

The pamplibit proceeds to tell how Sir John entered the Dominion Cabinet and how he became premier. On the death of Sir John Macdonald, I, says the Senator, was one of those who thought sir John Thompson acted wisely, where asked to form a government, in recommending the late Mr. Abbott) for the Premiership, because in so prominent a position as that of Primo Minister, he was sure to be the object of much intolerant and bitter hostility, on account of the change in his religious views; and when the vacancy occurred in the Chief Justicoship of Cannada by the death of Sir William Richie, I then thought it would have been better for both his party and himself, had he taken the vacant seat on the Bench of the Supremo Court, for which he was admirably qualified. I know too that this was his own conviction, but he said he felt it his duty to stand by his party friends so long as they desired him to do so, no matter what personal sacrifice it might entail. He discussed the question with me more than once in anything but a cheerful mood, and I clearly discerned on one coasion from an expression that dropped from him that he feared to leave himself open a second time to the charge of abandoning his party in an emergency for a safe refuge on the Bench.

Fries.

The Bordeaux Claret Company eatablished at Motreal in view of the French Treaty are now offering the Canadian convoseers beautiful wises at \$3 and \$4 per case of \$1 large quart police. These are equal to the company of the company, \$20 Hospital Street, Montreal, Company, \$30 Hospital Street, Montreal, Company, \$30 Hospital Street, Montreal, "IT IS A GREAT PUBLIC BENEFIT."—
Those significant words were used in relation to Dr. Thoras' Externet On, by a gentleman who had thoroughly sested its inorts in his own case—having been cured by it of hauness of the knee, of these or four years standing. It never fails to romove sorness as well as lancomes, and is an incomparable publishment and corrective.

#### NOVEMBER MAGAZINES.

The Catholic World Magazine for November has many excellent features. Young readers will be especially interested in W. J. D. Croke's glustion "Whois St. Nicholas?" which is answered in a scholarly treature. "Why We Catholics Sympathize With Armenia, is heidly explained by the Rev. R. M. Ryan, C.S.P. and a deeply interesting paper on Edinburgh. "The Northern Athens," is contributed by John J. O'Shea. This latter article is illustrated by many views and stotches of rolles of Mary, Queen of Seets.

#### The Century.

The Century.

Short stories lend exceptional interest to the November Century. Bret Harte contributes a Spanish-American romance untitled "The Dovotion of Eurlquoz," which has been illustrated by Gilbert Gaul; "The Tragedy of the Comedy," illustrated by Howard Chandler 'Christy, deals with necomplication in the affections of two girl friends for the same young man. The latter story is by Checker Bailey Fernald, the author of "The Cat and the Cherub" in the September number, which has attracted widespread attention.

Prof. Sloano describes. Nanoleon's

number, which has attracted widespread attention.

Frof Sloane describes Napeleou's scheme for invading England. He says: The autumn of 1803 and the spring of 1804 had seen a steady development of 1804 had seen as the steady for the sail of the line under Latoucho-Trevillo should leave Toulon on July 80 as if to reoccupy Egypt, and thus tompt. Noison to follow with the hope of repeating his victory in the seenes of his former exploits. But the French admiral was to turn and appear at Rochefort on the Bay of Biscay, increase his armament by the addition to it of six first-rate vessels with a number of frigates, and then, by a long delour, arrive in the Straits of Dover, as if doubling Cape Clare from the west. "Masters of the Channel for six hours, we are masters of the world," wrote the Emperor. This scheme was thwarted by the untimely death of the admiral.

\*\*Messenger of the Sacred Heart.\*\*

#### Messenger of the Sacred Heart.

A Cessing Cessest.

The concert announced for Thursday, November 14, in Massey Music Hall, will probably be one of the best of this best of this concert. In didition to two of the lead-annother, and the concert of th



Mme. Isidore Kielu.

Mmc. Isidere Kiele.

Christmas also sang twice in Massey Hall with great success. Mr. Field has spent the summer abroad, and is expected to have a new and vory interesting repertoire. The two American artists engaged are Mmc. Lillian Blauvelt, beyond doubt the most attractive concert singer on the continent, and Dr. Carl E. Dufft, the eminent basso, who made such a great hit at the opening of Massey Hall is June, 1894. He has not been heard here, since but has been in great demand on the other side, and comes to Torocate with fresh honors won at the Worcester, Mass., feetival last menth, where he sang with Melba and other where he sang with Melba and other distinguished artists. The plan will be open at Mosser, Gorarley, Winter & Leeming's, 189 Yonge street on Monday, Nov. 11.

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During the prevailance of la grippe, nose who made use of Ayer a Cherry sectoral found is prompt to not and are sectoral found is prompt to not and are sectoral foundations and display and the sectoral foundation and display and the pro-duction of the sectoral forms of the pro-duction of the sectoral forms of the pro-tings, and is fe the only remedy suc-

### ALMOST DEAD

PITIABLE CONDITION OF A YOUNG GIRL IN TORONTO.

Mysterious Illuess - Doctors Were Unable to Gire Her Any Reifel -- Her Uncle's Store of the Case.

Frem the Tomoto News.

Tho remarkable recovery of Cora Gray from a mysterious illness that bulled two of the best known physicians of West Torouto has been the subject of a good deal of talk among the residents in the neighborhood of Bleor street and Brunswick avenue. As it was expressively put by a neighbor, "she was all but dead, when suddenly she begant or rgain strongth, and in a short time was out on the street with the color restored to her checks and the brightness to her eye.

Learning of the case a News reporter called on her uncle, Alpheus Ramsay, who is the proprietor of the Bloor street shoe store, at the corner of Brunswick avenue, and with whom she has lived almost since infancy. On learning that his visitor was a reporter be was somewhat loth to speak of the case." He said, "and I will be glad to tell any sufferer all about it, but I would rather not have it published."

When the reporter or pointed out that he was in a position to let thousands know and probably be the means of giving them information that would lead to their recovery, he began to hesitate, and finally, he gave a brief account of the girls miscending restoration. He said:

"My Nicco is more like a daughter to me. She has been in my care since she was a child, and when she was taken sick at the control of the case, and the said of porteribe for her, but their medicines made her were instead of bottor. She laid in bed wook after week, looking like a corpse, eatting nothing, and apparently wasting away i. a mysteriours manner. Her blood was than and poor, and almost every day these was a change for the worse. She could not take the doctors' prescriptions, for she sickened at taste of them. While I was in this state of worry and anxiety a man came around one day delivering paruphlets and he threw one into my shop. I picked it up and read an exact description of the illness with which my nelce was suffering. The remedy posteribe for the cure of the malady described was Dr. Williams' Pink Pills. I sent for a box and Cora took them in

is now as oright and wen as ever and was.

"That is the whole story," added Mr. Ramsay. "There may not be much in it for others, but I believe these pills sawed, Cors." life and while I am not anxiods for publicity on her account, it may be that other sufferers may be benefitted by hearing of this remedy. I cannot speak to highly of Pink Pills. I recommended them to everyone I know, and I take them myself."

not speak to highly of Pink Pills. I recommended them to everyone I know, and it take them myself."

Mr. Ramasy is one of the best known men in his neighborhood. He is the superintendent of the Sunday school of Concord Congregational church, and has the confidence of the entire community among which he lives. He has spent two years in business this present location and his business has grown so much that he is about to remove to larger premises in the Douglas block on Bloor street, near Eathurst.

His statements as to the young girl's condition are amply correborated by residents of the locality, and up that way there is a boom in Pink Pills.

Any scoptio who has the inclination to wist Mr. Ramasy will be courteously received, no doubt, and the circumstances frankly related. His gratifude for his nelce's recovery leads him to make the most enthusiastic statements regarding the efficacy of the remedy that saved his girl's life.

### LATEST MARKETS.

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Wheat, goose 0 60	0 61
Peas 0 57	0 00
Buckwheet 0 40	0 48
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Potatres 0 25	0 30
Dressed hogs 4 50	4 80
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#### DEATHS

HARRIN-At Com-Hill, Ont., on September 25, Mary, the beloved wife of Neil Harkin, in the 68th year of her age. - B I P.

Notices of Births, Marriages and Deaths intended for Catholic Readers should be made in THE REGISTER. 50 cents per Inser-



the of and it stongthered me gra-e artist to onatout its use to all who this their acress

with their nerves.

Mes M.S. Benediet, Pupil

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Sisters of the Good Shepherd, Alpena, Mich., Nov., 1802 summer Hrush Pattor Keenle's Nerve or sheple-anesonad personsors from 1 une restfor the months. In a short way M. JOSEPH GAGNE

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