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The Catholic Register.

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

VOL. I.—No. 45.

TORONTO, THURSDAY, NOVEMBER 9, 1893.

PRICE 5 CENTS.

Register of the Week.

The Prohibition Commission has evolved a good deal of evidence and newspaper correspondence upon the subject. As might be expected, it varies, although the temperance opinion back of it is unchanged and displays a healthy state of the public mind upon this very important social virtue. Goldwin Smith appeared with a straightforward letter against prohibition, on the ground that it interferes with individual liberty, and that no legislative measure can eradicate the evil of drink. He advocates the use of wine and beer as substitutes for the stronger and more injurious liquors. This letter called forth a number of replies, forcible in argument and more temperate in language than prohibitionists usually employ.

We should like to see the Commission extend its sessions and take evidence of the working of prohibition in one or more of the United States where it has had a trial. The evidence placed before it, so far, concerns the evils of drink, and what were the indications of public opinion in the Province. It is really very desirable to find out how such an act works. Prohibitory measures, which are partial because they are confined to a limited locality, were not a success: in fact they demoralized the districts in which they were tried. Would it be the same with Provincial prohibition? If the evidence upon this point is not more unanimous than upon the questions already answered by witnesses, better have temperance grow naturally and leave prohibition alone.

A Russian view of the state of Italy's finances appears in the Roman correspondence of the *Irish Catholic*. It was stated some time ago in a Berlin journal that war between France and Italy was at hand, and that Italy had an arm by which she would surely conquer France. The arm was a declaration of bankruptcy. The French people understood the situation and allowed the ever shrinking Italian stocks to drift into the German market. The French Government has not been so careful. It has been the creditor of Italy to an enormous extent. France is a member of the Latin Monetary League; and the coins of Italy, depreciated as they are elsewhere, are received in France at par, and consequently France is inundated with them. If France withdraws from the League then Italy is obliged to redeem all her silver by paying its normal value in gold, which, according to computation, would cause Italy a loss of 250,000,000 of francs. If France does not withdraw, Italian silver continues to flow into France. When war breaks out,

Italy declares herself bankrupt and France will have her hands full of worthless silver.

The Russian journal concludes that, by remaining in the League, France is sustaining Italy to the great advantage of the Triple Alliance, and she is putting it in the power of Italy to strike a terrible blow at French finance in case of war.

Reports appeared in the telegraphic despatches during the week concerning the Holy Father's health, stating that he was suffering from nervousness, which caused anxiety to those near him. It is gratifying to find that these coined rumors are not true, and that the Venerable Pontiff was able to enjoy the delightful October weather in the Vatican gardens for a longer time this year than usual.

The following address has been issued by Justin McCarthy in the interests of evicted tenants:

FELLOW COUNTRYMEN—As Chairmen of the Irish Parliamentary Party I venture to address to you an urgent appeal on behalf of the evicted tenants.

It was in order that the Home Rule Bill might be carried through the House of Commons in the face of unprecedented difficulties and delays that the claims of the evicted tenants were not this year forced upon the attention of Parliament.

The evicted tenants have consented to undergo a further period of suffering and suspense rather than that their individual interests should be insisted upon to the prejudice of our National cause. They have made this further sacrifice in the confidence that the Irish Party will not brook a day's unnecessary delay in the Parliamentary settlement of their claims, and that their fellow-countrymen will not desert them in the interval.

I venture to express a confident belief that in their reliance upon the Irish people and the Irish Party they will not be disappointed. The Government have pledged themselves to give a bill for the reinstatement of unjustly evicted tenants a front place among the Ministerial measures of next session. It is difficult to imagine that any class of the community will be able to bring themselves to offer an irreconcilable opposition to a measure which is universally acknowledged to be the first condition of permanent peace in the country.

But before Parliament can come to the rescue there must elapse an interval during which evicted tenants must rely upon the generosity of their fellow-countrymen alone to sustain them and preserve their children from starvation. Their need is most urgent, the funds subscribed for their relief are exhausted, the Irish Party are not in a position to make any further provision for the evicted tenants out of their own slender resources, and no other source of supply is at this moment available.

Under these circumstances we have no alternative but to appeal to the ever-generous hearts of our fellow-countrymen to save from privation and ruin men to whose self-sacrifice and endurance our nation's cause owes a never-to-be forgotten debt. To recount their sufferings or the advantages which their brother tenants and their country owe to their struggle would be but repeating facts which are present to the mind of every Nationalist, and as to which all sections of our people are absolutely united.

Owing to the necessity for an immediate and constant attendance of the Irish members at Westminster it will not be possible for us to make an appeal to the country in detail by means of county conventions. We shall have to rely upon the usual parochial organizations to undertake the work of collection as promptly as may be found possible in the circumstances of the different districts.

Deeply though we grieve to be obliged to have recourse once more to the generosity of our already overburdened country, I trust and believe the response will be one which

will attest the confidence of the Irish people in their representatives, will discharge cheerfully a debt of national honour and gratitude, and convey a message of relief and confidence to the starving families of the evicted tenants.

All subscriptions, as heretofore, should be made payable to the National Trustees, Messrs. Justin McCarthy, Thomas Sexton and John Dillon, and all communications in connection with this fund should be addressed to "The National Trustees, care of David Sheehy, M.P., 20 Rutland Square, Dublin. Signed, JUSTIN MCCARTHY.

London, Oct. 21st, 1893.

The death of Dr. Knox, Protestant Archbishop of Armagh and Primate of all Ireland, on the 28th of October, has removed not a high dignitary only, but a large minded, learned and courteous gentleman. He was born in 1808. His death excited regret amongst all classes wherever he was known.

John Redmond, leader of the Parnellites, comes out with a statement of which the following is a portion:

"It is, in our opinion, necessary that Ireland should continue, in Mr. Gladstone's own words, to 'block the way.' No, we cannot consent to postpone Home Rule for the Newcastle programme, and whatever power we possess must be used to prevent any such fatal calamity occurring.

"What, then, is our position? On the one hand we insist upon Ireland blocking the way' and protest against an indefinite hanging up of Home Rule; on the other hand, we recognize that, owing to the change which the destruction of Parnell brought over the position, prestige and power of our cause, Gladstone cannot, perhaps, afford to dissolve Parliament without some dealing with British affairs.

"We are prepared for a compromise autumn session. Just now the commencement is to be devoted to two British bills of great importance—Employers Liability and Paris Councils bills—we are willing to attend to support them on the condition of one single week being devoted between now and the end of the year to passing the Evicted Tenants' bill—to restore the thousands of victims of landlordism to their homes.

"Surely this is a moderate demand. The session of 1894 will commence in January, and we are quite content that it should be devoted, in the main, to British reforms, but upon two conditions—the bills to be dealt with must be bills likely to help Home Rule, such as the Registration bill for widening and extending the franchise, and not bills such as the new Liquor bill, which is certain to divide the Liberals and lessen their chances at the polls.

"Secondly, if we agree to support these British measures and to have Home Rule in the meantime hung up we must have a clear and definite understanding that the dissolution of Parliament will not be delayed. It must take place at the end of 1894, or, at the latest, when the new Registration of Electors law takes force.

"On these conditions we are content to help purely British measures during all next year, and to agree that during the year the Home Rule bill should not again be introduced in the House of Commons.

The English Parliament opened its full session on the 2nd instant with little public attention and in the presence of but few members. Mr. Fowler, President of the Local Government Board, moved the second reading of the parish councils bill, which provides for councils in parishes similar to the county councils, elected annually. They are to take over all the existing powers of vestries, excepting what concerns church affairs and church charities, and they are to have control of parish property, land allotments, roads, water supply, local watching and lighting and sanitation. It was well received by all the House,

and will create no party controversy, the Conservatives criticizing only a few of the details.

Special despatches from South Africa state that the troops under the command of Major Forbes occupied Buluwayo, the capital of King Lobengula, after severe fighting, in which the Matabeles suffered heavily. Gatling guns and British bravery were too much for savages armed only with their native weapons.

Later in the week came reports that Lobengula was captured. This monarch is described as a man of great force of character, whose will is law, and whose law is cruel to extreme. Some years ago his sister ruled his household. When he married the daughter of a neighboring king the sister became quite jealous, which greatly displeased Lobengula. To get rid of the annoyance he had her smothered. Clever, he reads character with great quickness and correctness; and, being deceitful himself, he is always on his guard against being deceived. What would he have done if he had seen his picture in last Saturday's *Globe and Mail*?

The Spaniards are having a harder time against the Moors than was at first anticipated. F. General Macias, who succeeds Gen. Margallo in command, has adopted the system of worrying the enemy by repeated sorties, alarms and cannonades. The 7,500 troops are strong enough for defensive purposes, and later advices gave a more cheerful account of the Spanish position. The Spanish Cruiser *Conde de Venadito* has prevented the Rifians from occupying any place of strategy; while the forts keep shelling tribesmen who are striving to erect trenches. Before the sortie made by General Ortega the Spaniards were in serious difficulties; food and water supplies were exhausted and communication with Melilla interrupted. General Ortega made a dashing sortie notwithstanding the heavy fire of the Rifians, who failed by their bad aim. Through the trenches the Spaniards burst with fixed bayonets and routed the Rifians, who fled in great disorder.

Very Rev. Edward Sorin, Superior General of the Order of the Holy Cross, founder of the University of Notre Dame, and first editor of the *Ave Maria*, died last week. Father Sorin was born near Paris in 1814. He graduated at the University of Paris, afterwards studied for the priesthood, and was ordained in 1838. In about a year he felt a desire to become a missionary among the American Indians. With a view towards this he entered the Order of the Holy Cross. He was shortly after appointed Bishop of Bengal, but declined. He came to America in 1841 and devoted his time and work to the Indians of Indiana. He was instructed to abandon this field by the Superior of his Order, who directed him to establish schools wherever opportunity offered. He arrived at the present site of Notre Dame on November 24, 1842, with but \$5 to begin the work. It was thus the foundation of Notre Dame was laid; and owing to the great energy of its founder, who crossed the Atlantic fifty times in its interest, has become one of the first Catholic educational institutions of the United States.

PASTORAL LETTER.

We publish the following very able pastoral letter of his Grace Arch bishop Walsh, which he wrote when Bishop of London. It was largely quoted in our leader of last week, but its solid arguments and touching thoughts will bear repetition and be useful reading during this month of the dead. FR. CATH. REGISTER.

To the Clergy, Religious and Laity of the Diocese, Health and Benediction in the Lord.

DEARLY BELOVED BRETHREN.

The approach of the month of November, with its "All Souls Day," is for us an appropriate occasion for addressing you on the consoling and salutary doctrine of Purgatory and on the duties of piety and charity towards the faithful departed, that spring from it. The Church, in consecrating this month to special devotion for those who have died in Christ, seems to have formed an alliance with nature in order the better to attune our minds to solemn thoughts of death and to touch and move our hearts with the sacred memories of those who have gone before us. November is the graveyard of the year. The withered, fallen leaves; the naked trees; the hush and silence of the woods; the dark, short melancholy days; the moaning winds, that seem like the dirge of nature over its departed glories and its present sad desolations—all these characteristics of our November strongly impress the mind with thoughts of decay and death. They remind us that, in the language of Scripture, "All flesh is grass and all the glory thereof as the flower of grass; the grass is withered and the flower is fallen."—Is. xl., 6. They tell us that, in the words of the Psalmist, "In the morning man shall grow up like grass, in the morning he shall flourish and pass away; in the evening he shall fall, grow dry and wither."—Psalms lxxxix., 6. The Holy Church takes up these voices and warnings of nature, and, blending them with her own, teaches her children that, at this season of the year, they shall occupy themselves with salutary thoughts concerning death and the dead; that, mindful of the certainty of their own death one day, they should not forget those who have gone before them, but should, by prayers and almsdeeds, and especially by the oblation of the holy sacrifice of the Mass, seek to bring them aid and refreshment and to hasten their advent into that eternal rest and everlasting light and unending and perfect happiness which are enjoyed in the Kingdom of God. For there is a place of punishment in the next life, where some souls suffer for a time before they can go to Heaven, and these souls may be helped and relieved by prayers, almsdeeds and other good works.

For us Catholics there can be no doubt about the doctrine of Purgatory, for it is a defined article of our faith that there is a middle state in the next life, where some souls are detained for a short time before they reach their immortal and happy destiny, but it is useful to show that this, like all the other doctrines of the Church, is in strict accord with right reason and in perfect harmony with the revealed word 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 eternal punishment, according to the laws of divine justice; but that there are less grievous sins which are, from their nature, venial, and do not destroy grace and charity; and it is to such the Scripture refers when it declares that the just man falls seven times. Hence, the just can truly use the words of the Lord's prayer: "Forgive us our trespasses." St. John

declares that if we say we have no sin, we deceive ourselves, and the truth is not in us. (1st Epis. St. John, 1st chap.) Our Lord even assures us that "for every idle word we speak, we shall render an account on the day of judgment." (Matthew, chap. 12.) Would it not be monstrous, for instance, to assert that the telling of a jocular lie were equal in gravity to the horrible crime of parricide, or the shameful sin of adultery, and that it deserves a like punishment? Hence, St. Augustine says that, "for those daily, transient and venial offences, without which this life is not lived, the daily prayers of the faithful satisfy."

We must, in the second place, premise that, even when God pardons the truly penitent the eternal punishment due to mortal sin, He does not always forgive certain temporal chastisements which remain to be endured or expiated by the forgiven sinner.

Our first parents disobeyed 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 Paradise and were condemned to death, and that sentence of death comprised all their posterity. By their sin there came into the world pestilences, 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 temporal punishment of his sin, he was never allowed to set his foot upon its soil. David, than whom there was never a greater penitent, offended God. The prophet of the Lord was sent to him. He confessed his sin, exclaiming, "I have sinned against the Lord." The prophet said to him, "the Lord also hath taken away thy sin, thou shalt not 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 even to forgiven sin.

We should also understand that no sin, according to God's ordinary providence, can or will be forgiven without satisfying, as to all the punishment due to it, the laws of divine justice.

Now, it can happen, and it too often happens, that the just depart from this life still stained with venial sins, or bound by the debt of the temporal punishment yet due for mortal sins forgiven, as to their guilt, and the eternal punishment due to them.

Men die suddenly in many ways—some by heart disease, others by apoplexy; some are found dead in their beds; others are killed by accident on trains or steamboats—and thus have not time to repent of venial sins, and die stained with their guilt. It is certain that the number of souls who thus die in venial sin, or who have not discharged the temporal punishment due mortal sin forgiven, is very great. No sin shall go unpunished; unless it be punished by the sinner himself, by penance, it must be punished by God, who is offended. Divine mercy does not violate the rights of eternal justice, but respects and conserves them. Hence, whilst it forgives the guilt of sin and the eternal punishment due to it, it does not absolve from the debt of temporary punishment to be undergone in order to satisfy justice. Now as nothing defiled can ever enter the kingdom of Heaven, and no debt of punishment due to sin can coexist with eternal beatitude, it necessarily follows that, before the imperfect can enter Heaven, they must be purged from the stains of venial sins and from the debt of temporal punishment due to forgiven grievous sins. But, since this does not always take place in this life, it must necessarily take place in

the next, and hence the necessity of Purgatory, or a place of punishment in the other life, wheresome souls suffer for a time before they can go to Heaven.

We now come to the Scriptural proofs of this doctrine. In the Second Book of Machabees (xii., 46) it is related that the heroic and pious Judas Machabean sent 1,200 drachmas of silver to Jerusalem for sacrifices to be offered for his soldiers slain in battle, and the inspired writer, commenting on this fact, says, "It is therefore a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins." Now, it would be perfectly useless to pray for the dead if they were in Heaven, and worse than useless to pray for them were they condemned to eternal torments. There must be, therefore, in the belief of the inspired writer of this book of Scripture, an intermediate place, where, in the next life, some souls are detained, and who may be loosed from their sins by pious prayers and suffrages. I am aware that some Catholics contend that this Second Book of Machabees is not canonical Scripture, but the very same authority from which we hold the whole Canon of Scripture, namely, the authority of the Catholic Church, holds this also to be canonical and inspired Scripture. But, admitting, for argument's sake that it is not canonical, it must be admitted, at all events, to be perfectly true and reliable history. It, therefore, proves that, amongst the Jews the people of God—in those days the belief prevailed that some of the departed dead could be relieved and loosed from their sins, and the penalties of their sins, by prayer and sacrifices, and this could not be the case if, besides the Heaven of the saved, and the hell of the damned, there did not exist an intermediate place of expiation for some souls ere they could reach their immortal and final destiny in Heaven. Our Lord, who came to teach the truth and to point out the errors and corruptions that had crept into Jewish belief and practice, would have condemned this doctrine were it not true, but, so far from doing so, he confirms it. It is of this prison, according to the Holy Fathers, our Lord speaks when he says (Luke xii., 5, 9): "Thou shalt not depart thence till thou hast paid the last farthing." In the parable of Dives and Lazarus, our Lord tells us that the latter, after his death, was carried to the bosom of Abraham. Now, what place was this? It could not have been Heaven, for no one could enter Heaven before the death of Christ, nor could it have been hell, for then the prayer of Dives to Lazarus would have been without meaning or purpose. It must, therefore, have been that middle place in which the souls of the just of the old law were detained until after the death and resurrection of Christ. xvi., 22.)

Again, in First Epistle of Peter (iii., 19), we read, "Christ died for our sins, being put to death in the flesh, but enlivened in the spirit, in which, also, coming, he preached to those spirits that were in prison." Now, what was this prison? It was not surely the hell of the damned, but that hell or prison of which the Apostles' Creed speaks, in which were detained the souls of God's servants who died before Christ, and to whom the Saviour came to announce the glad tidings of their liberation and of their eternal salvation. It is of those spirits the scripture speaks when it says of Christ that, ascending on high, He led captivity captive (Chap. 4, v. 8), that is, he freed from the captivity of their prison the patriarchs, prophets, and just of the old law, and led them in triumphant entry into heaven on the day of the ascension.

Our blessed Lord and teacher tells us in Matthew (chap. xii., 32), "That he that shall speak against the Holy Ghost the sin shall not be forgiven him, neither in this world nor in the

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 heaven or hell, and this is the meaning which the Holy Fathers, with a striking unanimity, attach to this text.

The last scriptural authority to which we shall call attention in proof of a middle place, or purgatory in the next life, is taken from St. Paul's 1st epistle to the Corinthians (iii., 13, 15), where the apostle says, "The day of the Lord shall be revealed by fire, and that fire shall try every man's work, of what sort it is. If any man's works abide, he shall receive a reward. If any man's works be burnt, he shall suffer loss, but he himself shall be saved yet so as by fire." Here the apostle draws a distinction between perfect works done in charity, which stand the test of fire, and bring rewards to their authors, and imperfect works and venial sins, which are burnt by purgatorial fires, whilst their authors are saved by those purgatorial fires.

The general council of Florence, held in 1458, and in which the Greek and Latin churches were united, teaches that these words are to be understood of the fires of Purgatory, and so do all the Greek and Latin Fathers, and the constant tradition of the Church. In fact, the unbroken tradition of the Catholic Church, and of all the Christian ages down to the sixteenth century, testifies that a belief in a middle state of purgatorial expiation in the next life was a doctrine of Christian faith firmly, constantly and universally held 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 taught the doctrine of purgatory and the farther and co-relative doctrine that the souls detained therein could be assisted, relieved and freed by prayers, almsdeeds and by the unbloody sacrifice of the altar. Hence, the Council of Trent, basing its teaching on the word of God and the unanimous tradition of the Christian 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 those prisoners of hope may be helped, relieved and freed from their purgatorial prison by our prayers, almsdeeds and other good works, but chiefly by the holy sacrifice of the Mass. No doctrine of our holy religion has more undeniable proofs of its antiquity than this of the duty of praying for the dead in Christ, and the benefits they derive from this holy sacrifice. No proof of the existence of a middle state could be more convincing than this of the unfailing tradition and practice of the Church. Of what use, without the existence of a middle state, could be prayers for the dead? They could be no use to the just in heaven, for as St. Augustine says, "he who prays for a martyr does injury to the martyr;" of none to the damned, for out of hell there is no redemption. Tertullian, who lived in the age next to that of the apostles, speaking of a pious widow, says: "She prays for the soul of her husband, and begs refreshment for him." St. Cyprian, in the following age, is, in several pages of his writings, a witness to this belief and practice of the Church in his day. As far back as the fourth century, St. Cyril testifies that it was the custom to pray for those who had departed this life, believing it to be a great assistance to those souls for whom prayers are offered while the holy and tremendous sacrifice is going on." St. Chrysostom, who flourished within three hundred years of the age of the apostles, writes as

follows. "It was not without good reason ordained by the apostles that mention should be made of the dead in the tremendous mysteries, because they know well that these would receive great benefit from it."

All the other great Christian writers and teachers of antiquity, down to St. Ambrose, St. Jerome and St. Augustine, 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. Augustine, "that which the universal Church holds, which has been always retained, and not instituted by councils, is justly believed to have been not otherwise transmitted than by apostolic authority." (de Bapt. contra. don.)

St. Augustine, who flourished in the fifth century, is most explicit on this subject. In one of his sermons (serm. clxxii.) he says. "Funeral pomp and a gorgeous mausoleum, 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, alms, 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."

A most touching incident is related by this same great saint, which gives us a glimpse 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; be not concerned about that, only I beg of you that wheresoever you be, you make remembrance of me at the Lord's altar," and the saint goes on to tell how he fulfilled this request, and how, after her death, the "Holy Sacrifice of our Ransom" was offered for her, and how fervently he continued to pray for her soul.

The constant and unbroken tradition of praying for the dead, prevailing at all times and in all countries, is, we repeat, one of the strongest, even if less direct than other proofs, of the truth of the doctrine of the Church as to the existence of a place of purgation and probation in the next life. This practice of praying for the dead presupposes also the doctrine of the communion of saints.

The Catholic Church 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 in Purgatory in a suffering state. "As in one body," says St. Paul in the Epistle 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' Creed. 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 these 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, hath broken down all the walls of partition which sin and death had interposed between God's children, and hath made both one; that is, hath embraced and united the saints in Heaven, his children on earth, and his suffering prisoners in Purgatory, into one body, which is His Church. And, as in the human body, all the

members are interdependent and minister to each other's wants, and feel 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 according to their position and the measure of their capacity, minister to each other's spiritual needs, interchange kindly and merciful offices, are bound together by the bonds of active charity and friendship, which defy the powers of death and the ruin and wreckage of the grave. We here on earth invoke the prayers of the saints—they intercede for us with God—and by prayers, almsdeeds and other good works we bring relief and comfort, and we hasten the day of their freedom and happiness for the prisoners of God in Purgatory. This is the communion of saints in the fullest sense of the word. It presents the whole world of souls who are at friendship with God, whether they still remain in the flesh or are divested of their bodies, and are reigning in Heaven or suffering, with unspeakable longings for home, in Purgatory, bound together in the golden bonds of sympathy, friendship and love—bonds which death itself cannot rend asunder, for love is stronger than death—*fortis est ut mors delectio*. In the Catholic system the love of friendship and of charity is not killed or extinguished by death. It survives its awful ravages—it smiles above the wreck of mortality, like the blessed light of hope upon a death-bed—like the rainbow of promise over the retiring waters of the deluge. Soul lives in blissful communion with soul—friend here with departed friend—and nor death nor the grave can part them. This is and ever has been the belief and practice of the Church, and hence we find in every Christian age, from the catacombs to this nineteenth century, prayers and sacrifices offered up by the living for the souls of the faithful departed. We find this belief and practice recorded on the damp walls of the catacombs—on mural tablets in churches—on the tombs that affection or pride has raised to the memory of the departed. We find them enshrined in the immortal pages of the Fathers—embodied in the liturgies of the eastern and western Churches, and in the plaintive music and wailing dirges of the Church—in the "Dies Iræ," and "Liberas," they have come echoing, sounding down the ages, soothing and healing broken hearts, drying the tears of those made widows and orphans by death—and, in accents of tenderest pity and compassion, pleading at the mercy-seat of God for the rest and peace and happiness of the departed ones. Oh, far more heart-reaching than Jeremiah's song of sorrow amid the ruins of his beloved city—far more touching and overpowering than the lamentations of Rachel for the lost children of Rama—are the sorrow-laden dirges of the Church when pleading to God for comfort and strength and patience for the living bereaved ones, and forgiveness and mercy for the departed dead. All the sighs and sorrows of broken hearts—all the crushing afflictions and griefs of widows and orphans—all the heart anguish and agony of bereaved 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 fearful, 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 Egyptians embalmed the bodies of their dead, and thus preserved them incorrupt for centuries. The Church

embalms the memories of her departed children, and makes them immortal in her offices and liturgies, and she never fails and never ceases to offer supplications 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 youth and manhood, yet will the Church never forget the children she bore to Christ. She treasures up their memory in her mighty heart, and, even 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 herself will look her last on a perishing world, and will be taken up into Heaven to be there the New Jerusalem—where God will wipe away all tears where death shall be no more, nor mourning nor weeping shall not be any more.

O, dearest brethren, let us not fail to pray for the dead. Death has merely parted them from us as to their bodily presence, but he has not severed their immortal souls from communion with us, nor from the graces and mercies 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 commemoration made of them at the Altar of God in the communion of the body of Christ." The souls in Purgatory are in the Kingdom of Christ's infinite mercy and compassion, as well as of His justice. Pray for them 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 widow of Naim carried her dead son 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 the just, to the citizenship of Heaven, to the home of God, where, in the words of holy writ, "they shall be before the throne of God and serve him day and night in his temple; and He that sitteth 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 rule them, and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes." (Apoc. viii., 15, 6, 7, 16.)

Among the suffering souls there may be some whom we are especially bound to aid. There may be some who have shared the joys of our past life, and some who have shared our sorrows. There may be some whom we have injured by our example, harshness or indulgence, and to whom perhaps, we have ever been the immediate cause or occasion of the sins for which they are suffering. There are some, mayhap, whose death occurred under such circumstances that we have reason to fear that their sufferings are peculiarly terrible, and that their absence from God will endure long. Possibly, too, these suffering souls have during life been very near and dear to us. They may be our relatives, our brothers or sisters, our children, our fathers or our mothers. God loves them and desires their speedy admission to heavenly happiness; yet He makes this depend on the amount of love we may manifest for them. He will not admit them to eternal glory, until our fervent prayers open to them the heavenly gates. That our works of charity, whereby we relieve the poor on earth, performed for Christ, and raised in value by His merits, cancel many sins, is attested in Holy Scripture; for "alms delivereth from death,

and the same is that which purgeth away sins and maketh to find mercy and life everlasting. (Tobias xii., v.) If then so great a reward is promised to those who relieve the suffering on earth, will not the reward be proportionally greater, if by our good works we relieve from much more intense suffering the souls in Purgatory?

1st. In conclusion, then, we most strongly recommend to our Catholic people a special devotion for the relief of the souls in Purgatory. Let their prayers and good works, and especially the Holy Sacrifice of the Mass be frequently offered to God for this purpose.

2nd. For this end we exhort our people to recite the Rosary of the Blessed Virgin, with their families, for the repose of the souls of the faithful departed. We may well imagine that those souls appeal to us constantly for the help that we can so readily afford to them. We may imagine them addressing us in the words of holy Job (xix. 21.) "Have pity on me, have pity on me, you at least my friends, because the hand of the Lord hath touched me."

3rd. We desire that the Church bell be tolled at seven o'clock each evening during the month, to remind the faithful of the sacred duty of praying for the departed.

This pastoral shall be read in all the Churches and Chapels of our diocese, and in the religious communities, the Sunday after its reception.

Given at St Peter's Palace, London, Oct., on the 26th October, 1885.

JOHN WALSH,
Bishop of London.

The Late Mayor Harrison.

Carter Harrison, who was assassinated at Chicago on the 28th of October, was a native of the State of Kentucky, having been born in Fayette County in 1825. He traced his descent to one of Cromwell's lieutenants, Richard A. Harrison, who led Charles I. to the block. The future Mayor first settled in Chicago in 1855, from which time he continued in increasing influence amongst his fellow citizens, who showed their confidence by electing him Mayor on five different occasions. A peculiar sadness gathers round the tragedy from the fact that Mr. Harrison, on the 7th of this month, was about to marry his third wife, Miss Annie Howard, a young lady of New Orleans who is on a visit at Chicago, was the intended bride, but who came very nearly being an eye witness of the murder, having just left Mr. Harrison's house when the murderer called.

Thus lay in death the chief magistrate who should have closed the great Fair, and the day which should have been marked with gladness and congratulations is marked with gloom and sorrow. President Palmer made the formal announcement, and prayers were offered. The flags flying at half mast, a city in mourning, and the Columbian Exposition of 1893 passes into history, like a summer day whose evening is clouded with storm and shock of thunder, but whose wonderful success will ever be a subject of pleasing remembrance to those who took part or saw its wonders.

The German papers state that the Theodosian Sisters, or Sisters of the Cross, who were expelled from Warden in 1876, have now been authorized to return.

Mr. George W. Barge of Twyford, near Buckingham, England, a well-known High Churchman and controversialist, has lately become a convert to the Catholic Church.

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

POPULAR PHILOSOPHY.

From our New York Correspondent.

We have received the following very interesting account of lectures in St. Francis Xavier's College, New York.

It is considered by many that the popular taste for the study of any but experimental philosophy passed away in some mysterious way with the scholastics. It would be an effective antidote to such persons to see the number of students of both sexes, and of every age, who fill the theatre of St. Francis Xavier's College, in New York City, to hear the Rev. P. A. Halpin, S.J., lecture on mental and moral philosophy. The Jesuit Fathers evidently feel that English speaking people have been disgusted, not by philosophy, but by the dreamland nonsense that has been palmed off on them as philosophy during a few centuries past. This idea induced them to publish the Stonyhurst Series of Philosophy, which met with such success a few years ago, and now to open up a Post-graduate course in Philosophy in their Colleges in Boston and New York.

We might be claiming too much for our theme by attributing the wonderful success of the lectures in busy New York to the latent power of philosophy alone. The science is fortunate in its expounder, Father Halpin, S.J., so widely known in Catholic and educational circles as the leading philosopher of the United States. His flow of wit, continual allusion to current topics, fecundity of language and clearness of illustration serve to make the most involved question not only clear, but attractive and entertaining. There is no dogmatism about his method. Reason is used as its sole basis, and a question box is left where doubtful or dissentient hearers may deposit their questions or difficulties. Everything is answered with an accuracy and thoroughness that only the trained philosophic mind can reach.

This movement is all the more interesting to readers of this paper, since it so closely resembles in many of its phases, especially in the brilliancy of its expander, the popular "Philosophical Chats" in which Father Ryan of your city concealed the loftiest truths under the semblance of a joke, and made people think even when they smiled. It is an interesting experiment in itself, and it shows how anxious the educated laity are becoming for a solid shield of truth, rational and revealed, to withstand the attacks of modern infidels. To it has also been added a course of lectures in Natural Science under the able direction of Father Fox, S.J., "to show," in the words of Father Halpin, "that the Catholic Church is not afraid of science—that to all true science is the best friend."

Both the able lecturers have the best wishes of this paper in their work, as they are doing in a wider field what we have been doing since our first number.—ED. CATH. REG.

Catholic News.

There are four Indian boys studying in an Indian normal school for the priesthood.

France is carrying out the pernicious law requiring of priests a month's services with the army reserves.

There is a great probability that the government of the United States is going to investigate the American political Society, the A. P. A., which, in the judgement of many, is a treasonable organization.

Mrs. Eleanor Cronan, of Halifax, N.S., died recently, leaving property to the amount of \$155,000. Sixty eight thousand of this was left to charitable and religious objects, and to the clergy of the Halifax diocese.

The New York Catholic Review observes sadly that the indorsement of the Catholic Truth Society by the Catholic

Congress, has not enabled that useful organization to avoid collapse, resulting from lack of pecuniary encouragement.

Apaisants at Schererville, Ind., recently destroyed every grave stone in the Catholic cemetery, and then broke into the church and parish library, took the books, including the missal, and burned them, and carried off the sacred vessels and altar ornaments.

Very Rev. Father Schoch, O. M. I., Prefect-Apostolic in the Transvaal, sailed from Southampton recently in the Tartar, accompanied by nine sisters of the Holy Family, destined for various missions in the Transvaal, Cape Colony, and the Free State.

At the death of the present King of Wurtemberg the Catholic line will come into power. More than two-thirds of the people of Wurtemberg are Protestants. In Saxony, where there are only 128,600 Catholics to 3,337,860 Protestants, the reigning house is Catholic.

Mgr. Satolli in answer to the question whether his jurisdiction extended over Canada, has instructed the Rev. Dr. O'Gorman of the Catholic University at Washington to say that he has no jurisdiction whatever in Canada. An effort is being made to have a delegate appointed for Canada.

In an article on the Parliament of Religions, Mrs. Besant, after referring to the refusal of the Church of England to be represented, says: "The more ancient historic Church of Rome made no such difficulties, but sent eminent prelates as her representatives. Rome is the most adaptable of churches, rigid at the core as to doctrine, but flexible externally as to method."

England will very soon be the only civilized country without anything like a Catholic University. The Spanish papers state that the queen-regent has determined to carry out a wish of the deceased husband and establish a Catholic University in the Escorial, which is to be directed in a strictly Christian spirit.

The Jesuit Order in England has sustained a serious loss by the death of the Rev. Thomas Harper, S.J. One of the ablest and most distinguished writers and preachers which that exceptionally able body of men could boast, he achieved wonderful success in the conversions he effected and the impression he made on the public, Catholic and non Catholic alike.

M. Gounod, the great musical composer, who died recently, wished at one time to take orders. He even began his novitiate, and he always maintained, if only as a volunteer organist, a certain connection with the Church. Not many years ago, when he was composing his cantata of "Joan of Arc," he obtained from the Archbishop of Rheims permission to place his desk in front of the high altar of Rheims Cathedral, where Joan of Arc herself had stood. Writing there day by day he might perhaps (he said to the Archbishop) be inspired by some of the noble thoughts which had animated the Maid of Orleans.

Personal.

His Grace the Archbishop, accompanied by Fathers Walsh and Ryan, left Toronto on Tuesday for Buffalo, to join in the celebration of Bishop Ryan's Silver Jubilee. Dean Cassidy and Father Hand were the other city clergymen who went over to do honor to the occasion.

We are very glad to see our old friend, Mr. Elmsley, on a visit to Toronto once more. He arrived this week, and remains but a short time. His appearance is as fresh and young as ever.

He was a countryman, and he walked along a busy thoroughfare and read a sign over the door of a manufacturing establishment, "Cast Iron Sinks." It made him mad. He said that any fool ought to know that.

"Religion and Suicide."

To the Editor of the Catholic Register.

SIR—In a late issue of the *Educational Journal*, a paper in its own sphere second to none on the continent, there was an article headed "Religion and Suicide." The article was evoked, apparently, by something similar in the *Catholic Educator*, for it was introduced by a copious extract from the *Educator*. The *Journal* dealt with it in a good spirit and called it "Very true! Very good!" The *Journal*, however, says, "The only fault in our contemporary's argument is in its manifest assumption that a true religious education can be given to order in the public schools." Let this pass for a few minutes. The next sentence is a startler: "Religion is not a creed but a faith." What does this mean? Before we can determine, we must search for the significance of the terms. To *creed* only one generally acknowledged sense can be given, namely, a concise expression of belief. But *faith* has been used in more than one sense. Watson (Methodist), Theolog. Dict., says, "Faith in Scripture is presented to us under two leading views. The first is that of *assent or persuasion*, the second that of *confidence or reliance*. The former may be separate from the latter, but the latter cannot exist without the former." A Catholic writer agrees with it. He says, "The word 'faith,' in Scripture, sometimes means *confidence* in God's omnipotence and goodness, that He can and is willing to cure and benefit us by some miraculous interposition. Mostly it refers to revealed truths and signifies *belief* in them as such." Now, if the *Journal* means, by "faith," simply a confidence or reliance, it is not with the statement, that there can be no confidence where there is no belief. If a confidant in Jesus Christ, we do so, because, and only because, we believe Him to be what He has revealed concerning Himself. If the other sense be given to "faith," the quotation is a medley of words.

Agreeably, perhaps with what I have quoted, is the next sentence. "It (religion) is a thing not of the head but of the heart." This of course, is the key-note of the peccatorial theology of Neander, for which he was so mercilessly ridiculed by the greater part of Germany. According to it, religion has no intellectual side; the searcher for the truth cannot proceed a step; the preacher cannot expound the saving doctrines of the Gospel; he cannot ask "What think ye of Christ?" The heart—the will, affections, etc.—must be reached, subdued and corrected, but not through the channel of the head!

The *Journal* thinks that religion cannot be taught in school, because there is no means of testing the competency of teachers for the work. Fancy a board of examiners seeking to ascertain by written tests whether A, B and C are really religious, and capable of giving their pupils a religious training. Their capability of giving religious instruction can be ascertained by written tests; but confessedly no human tests can be used to find out whether they are "really religious." A board of ministers cannot tell whether one of the candidates who offer themselves for the ministry is "really religious" or not. The best they can get is the young man's life; they may prefer his own voucher, though. Well, now, teachers can qualify themselves (as a class they are pretty free of scandals), mentally and morally for teaching religion to their pupils, just as well as young men can qualify themselves for the ministry. But this is not the difficulty. The *Journal* hints at the whole trouble. It speaks about "just what the true religion is." This is it. The public schools can not have religious instruction, for the simple reason that neither the preachers connected with them nor the teachers of them can agree on the "fundamentals." How painful it must be for the Protestants, the enlightened of the universe, to see that they cannot teach to their infants the elements of the religion of which they boast themselves the only correct exponents!

DONATUS.

Wedding at Thorold.

To the following report from the *Evening Star* of St. Catharines we merely add our congratulations upon the happy event and our best wishes to Mr. and Mrs. Battle:

The *Star* has pleasure in announcing to its readers the marriage of Mr. James Battle, cement manufacturer and Reeve of Thorold, to Miss Mary (Mamie) Conlon, daughter of Mr. Thomas Conlon, of the same place. The bridegroom is a son of the late John Battle, so long and favorably known in this city and surrounding neighborhood. He is a young man of promise, of marked ability and of sterling character and integrity. Mr. Battle has always taken a prominent part in municipal matters, having served in the Thorold Town Council for a number of years as Councillor, Deputy Reeve and Reeve. He is also a member of the Welland County Council, and is well known and highly respected in his native country, so much so that his name is prominently mentioned as the candidate of the Conservative party for the coming elections to the House of Commons. The charming bride is also of a family well known in St. Catharines and

vicinity, of gentle disposition, quiet and assuring in manner. She is a general favorite with all who have the pleasure of her acquaintance. The wedding, which was of a very quiet character, took place in the Church of Our Lady of the Holy Rosary at 6.30 a. m., Monday, Oct. 23, Rev. Father Sullivan officiating. The Bride, who was given away by her father, was attended by her cousin, Miss Mary McAuley of Buffalo, the brother of the bridegroom, acted as best man. The happy couple left on the 8 a. m. train for Chicago.

Reception at Loretto Abbey.

A most impressive ceremony took place at Loretto Abbey on Saturday morning, when six young ladies were received into the novitiate and three novices took their final vows. In the Abbey chapel, which was beautifully decorated with flowers and many hundred burning tapers, were the immediate relations of the ladies who were about to renounce the world for ever. Archbishop Walsh presided. He was assisted by Very Rev. Dean Cassidy, Rev. Father Walsh, Rev. Father Teoly, Rev. Father Reddin, Rev. Father Coyle and Rev. Father LaMarcho. Full choral service was rendered by the nuns and students, and as the six young ladies, dressed in ivory white satin with long tulle veils and orange blossoms, entered the chapel the organ pealed forth the wedding march. Each of the young ladies' trains was borne by two little maids dressed in white silk with tulle veils covering their sunny brown hair. Immediately after they entered the chapel Rev. Father Teoly of St. Michael's College preached a most eloquent sermon on the duties and obligations of the life they were about to enter. After the ceremony of asking permission of the Archbishop to enter the Loretto Order, the ladies retired, and on their reappearance were clothed in the convent garb. The Archbishop then proceeded with the ceremony of investing them with the ring, girdle and rosary, after which High Mass was celebrated. The young ladies who were received into the order were Miss B. Devine of Renfrew, now Sister Auxilium; Miss F. Devine of Renfrew, in religion Sister Felix; Miss Reddin of Whitby, now Sister Anselm; Miss B. Cushing of Lindsay, now Sister Chrytha; Miss O'Leary of Toronto, now Sister Anacleta, and Miss O'Brien of Ottawa, now Sister Prudentia.

A New Clothing Palace.

Oak Hall, with its long record of enterprise and progress, has even excelled itself in the change which has just been completed at its old stand opposite St. James' Cathedral, King street. The new building erected for its enlarged trade is an ornament to the architecture of the city, and a lasting monument to the public spirit and business capacity of the proprietors of Oak Hall. For light, room and the value of its wares the Hall cannot be surpassed in Canada. It is a sight to see the Hall lit up with its countless electric lights. The courteous manager, Mr. Pirie, cordially invites all to come and inspect the big bargains just now offering.

Mgr. O'Brien.

The Right Rev. Monsignor O'Brien, of Rome, who is the guest of Mr. Patrick Hughes, Jarvis street, has recovered from his recent indisposition.

IMPERIAL BANK OF CANADA

DIVIDEND NO. 37.

Notice is hereby given that a dividend of 4 per cent. upon the capital stock of the Bank has been declared for the current half year, and that the same will be payable at the Bank and its branches on and after FRIDAY, THE 1ST DAY OF DECEMBER NEXT.

The transfer books will be closed from the 10th to the 30th November, both days inclusive.

By Order of the Board.

D. WILKIE,

Cashier.

Toronto, 25th October, 1903.

Freehold Loan and Savings Co.

DIVIDEND No. 68.

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

The transfer books will be closed from the 17th to the 30th November inclusive.

By Order of the Board.

S. C. WOOD,

Managing Director

Toronto, 25th October, 1903.

J. J. LANDY,
Solicitor, Notary, Etc.11 MASONIC HALL,
Toronto street, Toronto.

BISHOP O'CONNOR'S TOUR.

From the Peterborough Examiner

A very large congregation attended Vespers in St. Peter's Cathedral on Sunday, the edifice being filled to the doors. His Lordship, the Bishop of the diocese, as announced some days ago, gave a report, in extenso, of his recent visit of three months' duration, to the northern and western portion of his large diocese. Bishop O'Connor, who gave the address at the request of the ladies of the Sewing Society of the Church, spoke nearly an hour, and his words were heard with marked attention. The narrative of his travels, his description of the barren and rocky regions through which he passed, the spread of the Gospel in out-of-the-way places, the devotion, zeal and fidelity of the Catholic missionaries and Jesuit fathers, the generosity, piety and sobriety of the people, the enlightening of the Indian and the conversion of pagan members of the tribe to Christianity, as well as the progress and advancement made in the erection of churches, chapels, presbyteries and mission stations, all combined to make the account as interesting, and instructive, as it was encouraging and hopeful. It was some four years since his Lordship paid a visit to these remote and wild regions of his diocese, but his official visit at that time was not nearly as lengthened in point of time or extensive in the area covered as on the present occasion. Last evening he addressed his parishioners and friends with vigour and power, and in the comparison made of the state of the mission work as it was some four years ago and as it had progressed, extended and borne fruit in the interim, one would hardly believe that such important and great changes in religious cultivation and the spread of religious instruction and influence could have taken place within a period of four brief years.

His Lordship said the principal missions in the western portion of the diocese lay along the districts of Lake Huron, Georgian Bay and the north shore of Lake Superior. The inland missions lay along the C.P.R. track, which ran about 600 miles through the diocese of Peterborough, and on the Soo branch 190 miles. A large number of the missions lay on the line from North Bay to English River, a distance of 800 miles, and on the branch from Sault Ste. Marie to Sudbury, a distance of 190 miles. A great deal of travelling was necessary on the part of the missionaries to visit the missions and stations of these districts which were very far apart and hard to reach. At present a great deal of the country was not settled except along the shores of the lakes and rivers, along the railway and in regions where there was good land. The principal occupation of the people was working in the mills, engaging in fishing, while some worked on the railways. The railway was so divided that at certain distances, every 125 or 130 miles, there was what was known as divisional points. At these divisions large villages had sprung up and engineers and firemen were changed at each divisional point. In order that the Catholic missionaries might properly attend to the spiritual wants of the people, there were two or three missions or centres from which the missionaries and Jesuit Fathers worked along the railways. From these places the missionaries radiated. At Sudbury there were four Jesuit priests, at Sault Ste. Marie another and at Fort William and Port Arthur there were two priests respectively. One in each place attended to the white people along the railway, while the other two ministered to the Indians. These missionary fathers had to lead a very nomadic life and to endure many physical hardships to see that the welfare of all souls was looked after. The Jesuit Fathers endured every sort of toil and hardship and proved that they were true sons of St. Ignatius. On Sunday they gave Mass at the chapels and at the stations, and on week days they travelled all over and did the best they could in order that the people might receive religious instruction. The life of these missionaries was truly an apostolic one. They had to carry their vestments—their chapels—with them to say Mass as they journeyed from house to shanty and to log cabin. The missionaries had to put up with many hardships, but they patiently endured it for the love of Christ and the Church and the salvation of souls. The Bishop said he visited more places on this tour than he did four years ago. He thought it was his duty, as God had given him health. The people showed their gratitude, loyalty and reverence by decorating their churches and turning out in large numbers to confession and receiving Holy Communion. This showed the appreciation they entertained of his visit. Since his previous visit four years ago fifteen new chapels had been erected and five were now in the course of erection. He had made arrangements for three more to be erected next year. All these chapels had been erected by the generosity of the people, who were poor and worked hard for a living, and none of these chapels were heavily encumbered, thanks to the liberality of the people. In four years many churches had also been improved and enlarged, most of these could not be called churches, but modest chapels. His Lordship felt it his duty to erect not only chapels and churches,

but stations, to give the settlers advice, instruction and encouragement, which they appreciated, especially from the missionaries. The paths travelled by the railway were settlements of recent date, since the road was only built some ten years ago. These settlements along the railway were the oldest outside of the lake and fishing districts. It was necessary to provide chapels and churches for these to receive religious instruction. Through this large district along the railway, a district of some 800 miles, and all along the branches they had only twenty-four priests to travel. The Bishop said his heart was filled with gratitude to God and to the priests and people to see the progress religion was making. He had to congratulate them in every place for the sacrifices they had made. Although they had only a few dollars, and considering their strivings and hardships they gave generously, and were doing so much to have themselves and their children preserve the faith of Jesus Christ. At thirty-six places the Bishop held confirmation and over 1000 were confirmed altogether, 60 of whom were converts. The priests instructed the Indians as well as the white people. The speaker next told of the progress made by the people in building churches and chapels. At Sudbury there was a large brick church, free from debt. At Chapleau another and larger church had been erected since his previous visit. At Port Arthur fire had destroyed the vestry, vestments and a portion of the church, which had been rebuilt at the cost of \$3200. A Presbytery had also been built in the last two years there at a cost of \$3,600. As a sample of the generosity of the people, one man in Port Arthur had given the altar with all its candles and its decorations. Others had done equally well, and the speaker had to congratulate the people as a result. At Fort William, on the Indian side there was an Industrial School, established and on the white side of the river a new church had been erected.

Coming east to Sturgeon Falls, the people had Mass every Sunday now, and were preparing to put up a new church. There were in the diocese some 4,000 Catholic Indians, who were visited by the Jesuit Fathers, who show the greatest devotion and self sacrifice in their work among the Indians, as well as among the white people. It was much more difficult to attend to the wants of the Indians, as they were not so educated or so improved. The Bishop visited fourteen Indian missions on this trip and found a great development in spiritual growth, as well as finding them greatly improved in temporal matters. The Indians under the guidance of the Jesuit Fathers were pious and sober, for they kept the Christian Indians from the pagan Indians. The Indian missions were very difficult to visit, they were so far from the railway. At Lake Nipigon mission there were 300 Catholic and 200 pagan Indians. It was necessary to go 100 miles by canoes to visit this mission. His Lordship graphically described his journey in canoes to make this distance. The party, composed of twenty-eight in all, had six Indians to do the cooking and paddling. And the Indians thought it was a great privilege to do this work. The appetites of the Indians were humourously described. It was feast or famine with them always, but if after a feast they had to fast two or three days before they killed, trapped or shot anything, the Indians did it uncomplainingly. On the journey to Lake Nipigon the party had to make seven portages on account of rapids. At the head of the river there was a lake of some sixty miles to cross. When on the lake a storm came on and the party had to stop at an island for two days until it abated. The Indians, squaws and papooses endeavoured to make the time of the detention pass pleasantly and on the first night a sacred concert was held and on the second night a secular concert at which three prizes were given to the best singers. His Lordship said he enjoyed these concerts very much and was well entertained. The mission was reached on Sunday morning and a stay of two days made. The return trip was made in safety, although, after paddling 38 miles the first day, a storm was encountered and although some anxiety was felt for the party in two of the canoes, they came in safely. The Bishop said he related these incidents to show the difficulties and dangers missionaries have to encounter in their labours. At Michipicaton a distance of 63 miles had to be travelled to reach the Indian mission. He thanked Almighty God that many Pagan Indians had become Catholics through the Jesuit Fathers' visit. More difficulty was experienced in converting the old Pagans than their children, for the old Pagans generally had two or three wives and these they were not willing to renounce. The Indians showed their appreciation and respect in a graceful manner for his Lordship's visit. The Indians, squaws and papooses, turned out in great numbers to meet him, coming down to the shore and firing a salute in honour of his visit. Thanks to the efforts of the Jesuit Fathers, many Catholic school houses were erected among the Indians. On fourteen Indian reservations there were Catholic teachers who gave the children instruction in the common branches of education, and his Lordship was pleased to note, the cleverness with which the children answered the catechism and know

the mysteries of the doctrine. In the white settlements there were in nine places Catholic schools, with a large attendance. It was necessary that schools should be established in order that the children might be instructed and properly brought up in their religious duties. In the last four years five presbyteries had been erected, and from these the priests worked or radiated. These presbyteries were a home for the priests, and most of them were paid for. The Bishop called attention to the generosity of the people, who were not rich, in erecting schools and churches. He had to congratulate the priests and people on their great efforts to save souls. Along the railway regions the land is of an uncultivated nature. In Sudbury on account of the mines there was a large population. The principal settlements were along the Nipissing district and in the eastern part of the Algoma district. At Sturgeon Falls, where four years ago there were 75 Catholic families, now there were 180. At Verena, where there were 40 to 50, now there were 80 to 90. At Warren 62 families had taken up land. The bishop said he drove through the country from these places and was glad to see the improvements made and the good farm houses they erected. He congratulated the settlers on the industry and progress made since his last visit. In the increase of population the Catholics were holding their own. According to the last census there were 13,000 persons in the Nipissing district. Of these 8,300 were Catholics and the remainder were non Catholics, so that they were double in numbers. He was pleased at the piety, devotion and faith of the people and the interest taken in the religious instruction of themselves and children. At one place the Bishop saw five generations alive, the oldest an Indian woman 97 years of age. In conclusion the Bishop said he had great reason to thank God that religion was making such progress among the settlers in these remote districts. The religious instruction was being extended along with the new settlements. It was the Bishop's duty to provide missionaries to look after the people, and the priests and people asked the prayers of the people of the diocese that this good work might go on and prosper. The people appreciated the visits of the priest. In winter the latter endured greater hardships in reaching the lumber camps, and, in going through the woods to hear confessions and say Mass, they met great dangers. The Bishop prayed God that he might bless the missionaries in their work, and send more labourers for the vineyard. At the close a special offertory was taken by the ladies of the Sewing Society, under whose auspices the lecture was given, and a liberal response was met with. The funds will be devoted by the ladies towards ministering to the comforts of the poor and needy during the coming winter months. The choir had prepared special music for the occasion. A duet, "O Sponse Mi," by Mrs. Geo. Ball and Mr. R. J. Miller was sung in good time and with taste and sweetness. The grand "Magnificat," by Jambillotte, was well rendered by the choir, the solo being taken in good voice by Mr. R. J. Hiller, their leader. At the offertory Miss Lily Jackson rendered in excellent voice Piusini's beautiful "City of Rest." Before benediction Mr. T. Dunn sang with taste and expression, "King of Kings," showing his splendid voice to advantage. During benediction Mr. R. J. Hiller rendered in excellent taste A. Holden's "O Salutaris," and a trio, Millard's "Tantum Ergo," by Miss M. Hurley and Messrs. R. J. Hiller and T. Dunn was excellently rendered. The voluntary and recessional selections by the organist, Miss K. Hurley, are also worthy of special mention.

The Irish National League.

At the regular fortnightly meeting of the Toronto Branch of the Irish National League on Thursday last in Red Lion Hall, Yonge street, the following resolution passed by a unanimous and enthusiastic vote:

The Toronto Branch of the Irish National League is overjoyed to hear that patriotism is not yet dead amongst Irish Protestants, which was so painfully manifested at the late annual Diocesan Synod of the County Down by the Revs. Doctors Wright and Hunt, in taking a stand which will endear them to lovers of liberty all over the world, irrespective of race or creed. Be it therefore

Resolved, that we express our deepest gratitude and admiration for the Reverend gentlemen in displaying to the world that the principles which their glorious and immortal Protestant fellow-countrymen Emmet and Wolf-Tone died for are still dear to the hearts of Irish Protestants, and we hail with enthusiasm the dawn of a new era when Irishmen of all creeds and classes will be united in a bond of brotherly love which will endure for all time, and ensure a glorious future for our country.

"If you marry Grace," explained an irate father to his son, "I'll cut you off without a penny and you won't have so much as a piece of pork to boil in the pot." "Well," said the young man, "Grace before meat," and he immediately went in search of a minister.

"Shorter" Pastry and "Shorter" Bills.

We are talking about a "shortening" which will not cause indigestion. Those who "know a thing or two" about Cooking (Marion Harland among a host of others) are using

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A ROMANCE OF EULALIE.

Two schoolgirls, with their arms intertwined, paced up and down in the flower-scented, shady garden cloisters of the convent school of the Sacre Coeur, in Paris, a dozen or more years ago.

As the kindly sisters saw them together they said to each other: "There is friendship; those two children are inseparable and it will not be surprising if the little American one day deserts her home across the sea and finds another in Spain, eh?"

The close relationship of the two young girls never faltered during the time that they were under the instruction of the excellent Sisters. Even when school days were over frequent letters were exchanged between them.

Too proud to do aught but shun the friends and flatterers of the happy days of the past, the two women sank in their misery step by step, more and more into that terrible grind of keeping up an appearance of gentility on nothing but hope and prayer.

Marie's letters to the Princess ceased. What had she now to do with royalty or gaudy? Her pen ran now to try to eke out a miserable subsistence in some correspondence which she had agreed to furnish for an American newspaper.

In her small, bare room in the close-quartered Russian fourth class hotel she could only lie awake at night and dream of another night in the South, a night when Eulalie had been given permission to receive the members of her family and their suite; and in the suite there had been a young fellow, the Duc De B., who was duly presented to the young American who was permitted to be present as a great favor to her friend Eulalie.

The Spanish eyes and the eyes of the New York girl had met. The story is as old as the everlasting hills, as quickly told as the lightning can flash, as unforgettable as that spring-time follows winters. The capitalist being appealed to, the extreme youth of his daughter was his excuse for declining to sanction an engagement which in private he expressed an abhorrence for. For the capitalist was one of the not numerous American fathers who object to foreign sons-in-law and titles both, and so it happened that when Marie left Paris for St. Petersburg she left her girlish heart behind her.

What could it matter now either to the father in his grave or the Duc De B. living luxuriously in France's capital whether she dreamed of him or not? Very wholly alone then, presently the gentle mother passed away, too, leaving the girl forlorn, desolate, broken-hearted, and with little hope she came home to the land of her birth.

But work came, and if it was hard work she did not grumble. One day, months ago, she heard, of course, as everybody did, of the impending visit of the Infanta, and as she heard the discussion in the newspaper office as to who would be detailed to report certain of the proceedings a faint smile fluttered on her mouth as one said to her, "Oh, we know it will be you, of

course, and her answer was, "I should ask to be excused from the task were it given me."

And then Eulalie came, and once Marie, riding down town in a Fifth avenue omnibus, heard the music of the Saragossa band playing under the Princess' windows at the Savoy.

What were they playing? The quick blood rushed to her cheeks. The same matchless, subtle, enchanting danza, with its cadence of love and passion that the Duc De B. had played for her on the convent piano that night so long ago.

A moment more and the melody was blotted out by the rush and roar of hoofs and wheels, and half an hour later Marie was at her desk.

Eulalie went to Chicago; she returned, taking up her abode at the home of Senor Ceballos. Some one who knew Marie's past, said to her: "Why do you not call upon the Infanta? I am sure she would see you."

The young newspaper woman sighed as she gazed at her reflection in the twelve-inch mirror opposite her, sighed and laughed both.

"This is my best gown, my dear. It is a shabby, horrid green. I can't afford a new one. I think I won't call on the Princess in this. I'll wait until next Columbus year and then I'll be sure to have a better one."

The next day it rained, softly trickling down on the thick June leafages of the park side of Fifth avenue. Marie chanced to be walking there, and as the cool breeze struck her face she glanced up to find herself at the Sixty-second street lower crossing. She crossed the street and walked quickly eastward. As she went a hansom shot past her and she caught the brilliant flash of a red gown as it passed and then suddenly pulled up at the corner house, followed by a coupe, which also stopped.

Marie was now before the very house at which the vehicles were. Three gentlemen sprang from the coupe, the hansom doors opened and the red gown fluttered out; its wearer turned to smile at the gentlemen who were assisting her; her blue eyes met the eyes of the newspaper woman.

It was a low, little cry—"Marie queridissima!" "Eulalie!"

And the shabby gown was drawn swiftly up the steps with the smart red one.

Presently up on the second floor, there was the sound of women's voices telling over the story of the years; noiseless attendance with a delicate, delicious luncheon; a thousand questions and as many answers among them there.

"Marie, have you then forgotten the Duc de B.?"

"No, in a low, low voice; "he is well, I hope?"

"Yes, in health; no, in heart. He is not married; he will never marry, Marie unless he marries you."

Smiles, tears; the pressure of woman's fingers on woman's fingers.

"Marie queridissima, when I return to Madrid may I tell him that you, too, are unmarried?"

And the young newspaper woman answered the Princess this way: "Yes, you may." —New York Press.

The Pope has commissioned a theologian to make a special study establishing the exclusive right of the Vatican to name the Patriarch of Venice—a right which is contested by the Italian Crown.

A resolution for the erection of a statue of that pioneer priest, Father Marquette, was introduced by Representative Brickner in the Wisconsin legislature, where its passage was promptly effected.

"A chemical success and medical triumph," so speaks an eminent physician in reference to Ayer's Cherry Pectoral; and the eulogy was none too strong. No other medicine is so safe and efficacious in all diseases of the throat and lungs.

Orange and Green.

There is something to be said concerning those Conservatives who object to Sir John Thompson as Premier, not because he is lacking in ability, for he is one of the ablest men in our public life, but because of his religion. The Roman Catholics are a large proportion of our whole population. They are citizens to precisely the same extent as the rest of us. They observe the laws, they pay their taxes, they are liable to military service, and they discharge all the obligations of citizenship just as fully and just as freely as do those of us who are Protestants. Shall we, therefore, because of their church, exclude them from enjoying their fair share of the honors and emoluments of public life? Would it be right to do so? Would it be British to say to the Catholics, "You may vote to choose men to represent you in Parliament or the Legislature, but you must take care that they are protestants?"

The Vote of the Irish Landlords.

Besides a number of peers who own less than 10,000 acres of land in Ireland there were fifty-nine who voted in the House of Lords on the "Home Rule" bill who own upwards of 10,000 acres apiece, and 2,084,375 acres in the aggregate. We subjoin a list of these lords with their acres attached:

Table with 4 columns: Lord, Acres, Lord, Acres. Includes entries like Conyngham 164,973, Bath 22,762, Kenmare 118,608, Carlisle 22,241, etc.

There are at present before the Roman court five hundred causes of beatification of martyr missionaries belonging to the Dominican Order. The most notable is that of Father Francis de Capillas, the first martyr of China, who was beheaded on the 15th of January, 1648; and four other religious, who were put to death about the same time. This cause, which had been abandoned for more than two centuries, owing to the loss of the canonical process, has just been resumed.

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The Mother of the Madonna.

By the Rev. Matthew Russell, S.J., author of "Emmanuel," "Madonna," and "Erin."

There is one sweet Saint above
Whom I love we do not love
With thy love which is her meek,
Worthy of our love indeed
Is the good and kind St. Anne:
Let us praise her all we can.

She within whose virgin breast
Habe Divine took sweetest rest,
Jesus' Mother meek and mild,
Dear St. Anne I was once thy child.
Nay, she is thy child on high—
Where she reigns, thou must be nigh.

Thine, O Mother! the delight
To behold this blossom bright
Opening out in beauty rare;
Thine to hear her infant prayer;
Thine with wondering love to trace
Her increase in peerless grace.

Hadst thou gone from earth before
Gabriel to Mary bore
Marvellous message from above?
Did thy tender Daughter's love
Hover o'er thy parting breath,
Sweetening the pang of death?

This we know not but we know
That in heaven, as here below,
Blessed Mary, meek and mild,
Is thy grateful, loving child.
Oh! how great thy power must be!
Use it, kind St. Anne, for me.

Eld thy Daughter ask her Son
To forgive the wrongs I've done,
And, in spite of all, to spare.
She will heed her mother's prayer—
And His Mother's prayer, 'tis plain,
Never, never can be vain.

What now grace shall I implore?
Ah! to feel yet more and more
Of that filial love and zeal
Which the Breton peasants feel—
Honoring as best I can
Mary's Mother, good St. Anne.

*The inhabitants of Brittany are famous for their devotion to la bonne Vierge, St. Anne. Her favourite shrine is at Auray on the coast of Bretagne.

The C. M. B. A.

On the night of the 24th ult. the citizens of St. Joan Baptiste Ward in Montreal met to the number of 800 to tender the Rev. Father Auclair a banquet. The Chairman, Mr. Joseph Lauzon, President of Branch 142, C. M. B. A., spoke most eloquently of the growth of the parish and the zeal of the pastor, who had done so much for the advancement of religion, education and charity in their midst.

Amongst the other toasts proposed was that the C. M. B. A., to which the Hon. J. J. Curran, Solicitor-General of Canada, replied. We take the following report of his speech from the Montreal Gazette of Oct. 25th:

Solicitor-General Curran was heartily greeted when he rose to reply. He said that the meeting and everything connected with it was a revelation to him. Although a native of Montreal, he had never dreamt of the vast strides made in that section of the city, and he was sure very many were ignorant of the number and importance of their institutions of religion, education and benevolence. It was a still greater revelation to listen to the marvellous eloquence of their pastor, a veritable Chrysostom. (Great applause.) It was no wonder that with such an exhorter they had been spurred to such noble achievements. He had done something more than the chairman had given him credit for, as he had been the first priest in the province of Quebec to become an active member of and to endorse and bless the C. M. B. A. (Applause.) The institution had been founded at Niagara Falls in 1876 under the patronage of the Right Rev. Bishop Ryan, of Buffalo. In 1868 His Grace the Archbishop of Toronto, then the Bishop of London, who had sanctioned its introduction into the province of Ontario, had since become an active member of the association and had conferred upon it the distinguished honor of becoming the chief spiritual adviser for the Dominion of Canada. No one could overestimate the deep debt due by the association to His Grace the Archbishop of Toronto. The Archbishop of Halifax was also an active member of the society and had rendered great ser-

VICES. In 1883 His Grace Mgr. Fabre, of Montreal, had sanctioned its introduction into the province of Quebec, had fostered it and promoted its interests in every way. The first branch was No. 25, and to-day there were thirteen branches in the city and thirty-six in the whole province. Some time ago it had been resolved that it was for the best interests of the association that it should become a Canadian one. (Applause.) A charter had been obtained from the Dominion Parliament and they had now a membership of 8,500 in this country. Some of the original members still retained connection with the parent society in the United States. It was painful to witness any ventilation of differences on that subject. The corner stone of the institution was Christian charity and it would be very much better to let all attacks pass than to permit the breach to be widened. The members of the Canadian brotherhood believed in their own country, but had no ill-will, and ought not to have any, against those who thought their interests would be better conserved by remaining with the parent association. The great body was progressing and must continue to do so. They had a Dominion charter. Their interests were surrounded by all the provisions of the Canadian laws and the proceedings of the society were under the supervision of the Dominion Superintendent of Insurance. They were subject to the strictest scrutiny and every guarantee was offered to the policy held under the Canadian charter. They had nothing but good will to those who differed from them, but had the strongest faith in their constitution as they had in the future of their Canadian home. (Great applause.) Continuing, he said. The object of this association as set forth is "to improve the moral, mental and social condition of its members; to educate them in integrity, sobriety and frugality; to endeavor to make them contented with their position in life, and to aid and assist members or their families in case of death." With such objects in view and maintaining steadily their efforts to accomplish their purpose they must succeed in doing a vast amount of good. Already \$75,000 had been paid on policies in the city of Montreal since the organization had been introduced here, thus protecting many widows and orphans from distress. Mr. Curran concluded by eloquently referring to the labors of Father Auclair in connection with the society and was about to resume his seat when, in response to loud and repeated cries of *en Francaise*, he had to say a few words in that language—which were highly appreciated.

Athletics in Catholic Colleges.

It is pleasing to note, says the *Republic*, the interest taken in athletics this fall in many of the Catholic colleges. The practice of educating the mind, without at the same time paying some attention to the development of the body, is dangerous in the extreme. Heretofore the Protestant colleges have seemed almost to have a monopoly of athletic contests, and, indeed, the success of the students in the field and on the water received much wider publicity than the success of the brainy, persevering undergraduates, who were on top in their classes. It used to be the belief that the athlete was necessarily low in his class, but this theory has been thoroughly exploded. Everything considered, it is gratifying to see the increased interest taken in athletics in the Catholic colleges.

A Simple way to help Poor Catholic Missions

Save all cancelled postage stamps of every kind and country and send them to Rev. F. M. Barral, Hammoncton, New Jersey. Give at once your address, and you will receive with the necessary explanation a nice Souvenir of Hammoncton Missions.

Jeremiah Moriarty, who was accidentally shot recently at the Gap of Danloo, died in the workhouse infirmary, Killarney, Oct. 6.

The A. P. A.

A despatch dated Washington, Oct. 30, says: The memorial which Mr. Weadock wanted read in the House this morning comes from Mr. Youmans, a member of the last House from the Eighth Michigan District, and who was defeated by Wm. S. Linton.

It declares that Mr. Linton and his supporters represented that Youmans was a Roman Catholic, and that the Pope controlled his vote while he was in Congress. The American Protective Association, a copy of whose oaths accompany the memorial, binds its members to do everything in their power to overthrow the Roman Catholic Church and its followers. It is declared that owing to the purchases of arms by the A. P. A. the Saginaw District were frightened into voting for Linton.

Exhibits of letters and circulars sent out by officers of the A. P. A. are attached to the memorial. They all breathe the same hostility to Roman Catholics and call upon "All true and loyal Protestants" to vote for Linton.

The alleged oaths of the American Protestant Association which accompany the memorial presented in the House to-day by Mr. Weadock are very binding on those taking them.

Number 1 is a secretive oath, in which the candidate declares his honesty of purpose, and in which he asserts that he is not the spy of any theological institution, and more especially the Catholic Church.

Number 2 asserts the candidate's intention to deal justly with his fellow-men.

No. 3 (taken on a dagger) prohibits the candidate from divulging what takes place in the order, commits him to the support of the United States Government, makes it obligatory to keep the Church and State separate, renounce foreign powers, temporal or ecclesiastical, and asserts that he will take up arms if need be to defend the principles of his faith there set forth.

In No. 4 the candidate swears he will make warfare against ignorance and fanaticism and will use his utmost power "to strike the shackles and chains of blind obedience to the Roman Catholic Church from the hampered and burdened conscience of a priest-ridden church-oppressed people." That he will not employ a Roman Catholic if he can secure the services of a Protestant; that he will not aid the Catholic Church, but will do all in his power to retard and break down the power of the Pope; that he will not enter into an agreement with Catholics for a strike where Protestants might be displaced and Catholics employed. The closing part of this oath is political, and is as follows: "I furthermore promise and swear that I will not countenance the nomination in any caucus or convention of a Roman Catholic for any office in the gift of the American people, and I will vote only for a Protestant; should there be two Catholics for the same office I will erase the name from the ticket I vote; that I will at all times endeavor to place political positions in the hands of Protestants, to the entire exclusion of the Roman Catholic Church, or the members thereof and the mandate of the Pope."

No. 5 is as follows: "I hereby denounce Roman Catholicism. I hereby denounce the Pope, sitting at Rome, or elsewhere. I denounce his priests and emissaries and the diabolical work of the Roman Catholic Church and its Pope. Amen, Amen, Amen."

In No. 6 the candidate swears that he will use all endeavors to keep Roman Catholics out of office; oppose all efforts of Catholics to obtain control of public schools, and will hold these principles above party affiliations, and will give a brother of the order preference in all matters of business and also with his elective franchise.

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THURSDAY, NOVEMBER 9, 1893.

Calendar for the Week.

- Nov 9—Dedication of the Basilica of Our Saviour.
 10—St. Andrew Avellino, Confessor.
 11—St. Martin of Tours, Bishop and Confessor.
 12—Twenty-fifth Sunday after Pentecost. Feast of the Patronage of the Blessed Virgin Mary.
 13—St. Nicholas I., Pope and Confessor.
 14—St. Deusdedit, Pope and Confessor.
 15—St. Gertrude, Virgin.

The Archbishop's Anniversary.

To-morrow, the 10th instant, will be the twenty-sixth anniversary of his Grace's episcopal consecration. And though he himself in modesty allows the day to pass without any celebration, we deem it appropriate, a most pleasurable duty, to notice it in our columns, and offer the slight tribute of our respect and congratulation. We rejoice to see that as year succeeds year, advancing time only increases his energy and improves the fresh appearance of his dignified and noble form. Few men can look back upon the long period of thirty-nine years spent in the hard missionary work of the priesthood and the still more arduous duties of the episcopate. Fewer still can pass through all that this service implies, and stand erect beneath the heavy burthen borne so long; and Archbishop Walsh has been among the very few. The yoke which he has carried has been heaviest upon himself; for his sensitive nature has keenly felt the trials which grieve an episcopal heart. The sceptre he has swayed has been tipped with velvet, and charity has gilded his crozier. Mercy has seasoned justice in his character and office. He now enters upon the twenty-seventh year as bishop with the ever increasing affection of his extensive flock, and the esteem of a more extended circle of admirers. That his Grace may enjoy many more years of health and blessing; that he may long occupy the Cathedral chair, which he adorns with his great qualities of heart and mind, is the earnest wish and prayer of every child of Toronto Diocese.

The Episcopacy.

It is rather a novel sight, and an ungrateful act to do, to see clergymen holding their commission from Bishops turn round, and try to prove that Episcopacy is not essential to the Church and may be done away with. Such a proposition, if announced in a Catholic Church, still more if stated before theological students of the Church, would shock the hearers and condemn the preacher. Why is so much less expected in the Church "of historical continuity?" Canon Henderson of the Church of England delivered lately before the Alumni Association of the Montreal Diocesan Theological College a sermon, in which he strives to prove that Episcopacy in the Church of Christ is not

imperative but obligatory. A remarkable subject for candidates for the ministry, treated in a remarkable manner.

True it is that the text taken from the Epistle of St. Paul to the Ephesians, ch. iv., vv. 11, 12, lays down clearly a division of the ministry: "And he gave some apostles, and some prophets, and other some evangelists, and others some pastors and doctors," &c.; but we are assured, "Apostles as such have passed away." The fact that the order of Deaconesses, established by the Apostles, has not had for a long time any formal existence in the Church, and the setting aside of the decree of the Council of Jerusalem, concerning the abstention of the Gentiles from things stained with blood, both prove either a great lack of church organization, or warrant the belief that Apostolical appointments are not necessarily and intrinsically unalterable.

In order to judge which ordinances are alterable and which are not, we must enquire what is imperative, and what is merely obligatory. "In its scriptural aspect Episcopacy is non-imperative. But it must not be inferred from this that it is non-obligatory. On the contrary, the obligations under which Episcopacy has placed the Christian Church and the world at large are innumerable, and the ties by which we are bound to it are such as cannot lawfully be severed except by the Church. But though obliged to adhere to Episcopacy upon many grounds, our obligations do not rest, in their scriptural aspect, upon an inflexible command." And though the Scriptures teach plainly the fact of Episcopacy they do not command it. Episcopacy is thus based upon apostolic practice, and is therefore morally binding upon all, but is not enjoined by precept. The Book of Common Prayer may state "that it is evident unto all men diligently reading the Holy Scriptures and ancient authors that from the apostles' time there have been three orders of ministers in Christ's Church—Bishops, Priests and Deacons"—but this evidence is summarily dismissed with the remark that this statement "says nothing of their origin, their nature, their extent, their perpetuity or their powers."

The text of St. John's Gospel: "Receive ye the Holy Ghost," etc., is dismissed as irrelevant, because not only were the Apostles present on the occasion, but others—most probably the hundred and twenty. Furthermore, the idea of men becoming channels of grace to one another has no Scriptural foundation. The thought is derogatory to God, our Redeemer, and the Holy Ghost.

Nor must it be supposed that the Episcopate is the succession of the Apostolate, since the latter office was extraordinary. They were eye-witnesses of our Lord's ministry; they had supernatural powers and a universal commission. Hence it follows from all these considerations that the Episcopate is not of obligation. It is advisable that it should be left as at present "an open question."

What! The very pivot of the teaching Church, the key stone of the arch out of

place, unsettled by the divine Builder! Of two things one: Either there is a duly ordained Episcopate in the Church established by our blessed Lord, or there is not. If there is not, then it must be let go altogether. No matter what may be the claims of the great order of Bishops upon mankind—and they have the grandest claims of all—they are not of obligation. No matter what the Leos, the Gregories, the Augustines, the Patricks and the Benifaces have done for their times and their adopted children, if they went without a commission their life was a lie and their work deceit. They deserve not the praise of mankind, but its curse. To leave that question open is not only to condemn the minister himself who states the proposition; it is to tear away the very stone placed in the arch, not by the will of our Lord and Saviour. Scripture, tradition, the monuments of the Church are all so overwhelming in their evidence and so clear in their meaning that it is loss of time paying attention to one who treats the subject as Canon Henderson did. Nor is there foundation for the distinction which he makes between things of command and things of obligation. In matters of religion things of obligation derive their force from some command, either divine or ecclesiastical. If, therefore, Christ established the Sacrament by which the Episcopacy is given to the Church, it becomes obligatory—not perhaps on Canon Henderson to receive it—on the apostles to bestow it upon the next generation, and they upon their successors, in order that the ministry of Christ may descend to all ages and abide with His teaching Church until the consummation of the world. That our blessed Lord did establish the Sacrament of the Episcopacy is the voice of all Christianity, from the first century down to the present: it is reserved for a Montreal Canon of the English Church to leave it "an open question."

Dr. Fulton Scored.

The well known and ill famed Dr. Fulton lectured lately in the Baptist Church of St. Catharines, besouling his own tongue and the morbid ears of a throng with the usual calumnies against the doctrines and the individuals Catholics hold dear. As is his wont nothing was too low, suggestive and untrue for this wholesale slanderer to indulge in. Passing over the insults heaped upon our political leaders, which is now a worn out theme, the evil minded Dr. took up the World's Fair. From Mrs. Potter Palmer, who was educated in a convent, to the part taken by Catholics in the various exhibits he lost no opportunity to say little and insinuate much.

Dean Harris wrote a very dignified protest:

"I summon before the bar of public opinion the deacons of the Queen street Baptist church, where I charge them with offering an open, deliberate and unprovoked insult to their Catholic fellow citizens. A repeated insult, for twice they invited a man bankrupt in character, position and reputation, to make a shameful attack upon the faith and religious practices of the Catholic people of this city. I charge the deacons of the Queen street Baptist church with extending the privileges of their pulpit to this peripatetic agitator, who wars on

defenceless women, whose lectures against Catholics are filled with vile slander and vile indecency. On behalf of enlightened Christianity, I publicly protest against this disgraceful system of warfare.

The stand which the Dean maintained brought out the following manly notice from the *Evening Journal*:

"In another column will be found a timely letter from the trenchant pen of Dean Harris. It is well worthy of perusal by all who do not believe that the Catholic church is outside the pale of Christianity. It is time the wandering vagabonds, male and female, who make a living by trafficking in calumny were frowned down by enlightened and liberal public opinion. Of course when these irresponsible and characterless people, such as the *Shepherds and Fultons*, conduct business on their own account, and hire a hall in which to pour out their diatribes against the Catholic church and harrangue about the 'scarlet woman,' no one has any special grievance; for we live in a country of free speech. But when such characters are endorsed by a Protestant church and brought here for the purpose of traducing the creed and institutions of a large portion of our population, the matter assumes entirely another aspect. How many of the Protestants who listened to Dr. Fulton in the Baptist church believe what he said? Do the managers of the church which he was permitted to pollute by his presence believe that the Catholic church is not Christian? Of course if they take the ground that it is heathen and idolatrous, then the warfare is justifiable to a certain extent, but even then not on the lines laid down by the Master."

All that Catholics want in this country is a fair field. They will have that if the leaders of religion and of the press stand together for justice, charity and liberty all round. We feel confident that such men as the *Fultons* and such women as the *Shepherds* will not have things all their own way in St. Catharines, and that the deacons of the Baptist Church will sink twice before they give themselves away again.

Our Poem.

The verses which we publish this week in honor of St. Anne, appear in print for the first time, and have a history connected with them. When his Grace Archbishop Walsh was Bishop of London, and was about to start the building of his great Cathedral, he formed the idea of publishing a volume treating of the history of religion in the West, and containing other select articles from the pens of distinguished writers. His Grace wrote upon the subject to Father Russell, Editor of the *Irish Monthly*, and brother of Sir Charles Russell. Father Russell very prudently discouraged him from issuing the proposed volume, but sent his contribution in the form of a short poem entitled *The Mother of the Madonna*. The book never appeared. The poem was treasured carefully until the other day his Grace very kindly gave it to *The Register* for publication, which we do with thanks to our venerable patron, and with the hope that he can light upon many a similar treasure trove for us.

In the British House of Commons on Monday last, in reply to a question from Mr. William Redmond as to the intentions of the Government in regard to evicted tenants, Mr. Gladstone said that the Ministry could not introduce any new measure this session. Mr. Sexton suggested the renewal of a clause (18) of the Land Purchase Act of 1891, with supplementary legislation to meet the case. Mr. Morley, Chief Secretary for Ireland, intimated that he was prepared to bring in a measure reviving this clause in a modified form, if the Opposition would not regard it as contentious.

The Sulpicians.

It seems that the Seminary of St. Sulpice in Montreal is to receive some of the storm which for a long time has been muttering and thundering in the cloudy sky of Quebec. As with the Jesuits so with the Sulpicians—it is a question of money. A member of the Quebec Legislature threatens to bring in a motion at the next session of the Provincial Parliament calling upon the Seminary to make a return of the funds entrusted to its care. The spirit which prompts this motion originates in the anti-clerical feeling which is continually on the obb and flow, and just now is at high tide. The *Canada Review* charges the gentlemen of the Seminary with the violation of their trust, in so far as they receive enormous sums of money and neglect the duties imposed upon them. The *Globe* is accountable for asserting that:

"A few years ago there was a deadly feud between the Sulpicians and the Jesuits, and in a pamphlet written under Jesuit auspices it was asserted that although the Sulpicians had received enormous wealth for the purpose of maintaining worship in Montreal, they compelled the people to aid them in building churches, and it was hinted that they had subscribed not a cent toward the magnificent cathedral now nearing completion in Dorislon square. In fact, if the charges made by the *Review* are well founded, it would appear that the church in Quebec is more than any other interested in remedying the abuse."

As to the attitude of the Jesuits towards the Sulpicians, whatever local differences there might be in Montreal, we do not hesitate to deny that the Jesuits took any part, open or covert, in the attacks made upon the Seminary. Not only are they too prudent to do such a thing, but it would ill become them to do so; for if ever the returns of the Seminary are given to the public the Jesuits of Montreal will be found amongst those who are under a debt of gratitude to St. Sulpice. Nor is it to be concluded from any stand of the Jesuits upon the subject that the Church in Quebec sympathizes with the movement. The Bishops of Quebec are the Church, in the sense of the article; and the Bishops are too long under an obligation to the Sulpicians to join any movement against them. Differences have arisen in the Province of Quebec upon points which had better never have arisen; but no charge against the good priests of St. Sulpice ever found many advocates. No community in the Church ever carried out its trust, both spiritual and material, with greater fidelity to all interests concerned than these gentlemen have done. Associated with Montréal, from its inception, the Seminary has grown with its growth, but has been most single and devoted in the work of education. Politics never turned them aside from duty; and, with one sad exception, their record has been stainless. Men of virtue and learning they have educated a large number of the priests, not only of the Province of Quebec, but of Ontario and the Eastern States, without anything like a proper return.

All the obligations, according to the statute, are as follows:

- (1) The care of the souls of the Parish of Montreal.
- (2) The mission of the Lake of the Two Mountains, for the moral and religious instruction of the Algonquin and Iroquois Indians.
- (3) The maintenance of the little Seminary or College of Montréal.

(4) The maintenance of the schools for children in the Parish of Montréal.

(5) The maintenance of poor sick people and orphans.

(6) The suitable maintenance of the members of the corporation and its officers and servants.

(7) The maintenance of such other religious institutions of benevolence and education as might be approved of from time to time by the Government of this Province.

As to the wealth of the Seminary, it is well known to be great. The figures given by the *Canada Review* may and may not be true. It is none of our business any more than it is that of the *Review*. We do not propose to discuss the wealth of the Sulpicians, any more than we would think of discussing the wealth of any private gentleman. Poor we may be ourselves, but we cast no envious eye upon what belongs to our neighbor, and especially a neighbor who will make as good use of his wealth as the Sulpicians do of theirs. Furthermore, we think it most impudent for the world to charge any religious community with hoarding up its wealth, with not being true to its trust in money matters. If the same economy were practised in households in the world as is practised in religious houses there would be a great deal more stability in business circles, and a great deal more simplicity in private life. It ill becomes the world to charge religious either with miserly saving or with reckless spendthrift; for the world itself can render a poor account of the money placed in its hands. What one generation gathers the next scatters. But in the Sulpicians we have an example of a religious community for two hundred years devoting themselves to their work, and carrying it on with zeal and success, erecting buildings which are an ornament to the city of Montreal, asking nothing for their individual services, and spending themselves for the cause whose Master Himself was calumniated and despised. We are quite confident that they will be fully able to justify themselves at the proper time and before the proper tribunal. It is due to them and common justice that in this story people wait to hear the other side.

Petty Persecution.

Our attention has been called to the following example of bigotry and persecution. Such things do not surprise us, for we long ago learned that Catholics had to fight for everything they have in this country, whether social or political. D'Arcy Magee it was who used to say that an Irish Catholic had to do twice as much, and do it twice as well, as any other before he will get the same credit for it. It is just as true to-day, except that it is doubled; he has to do four times as much, and do it four times as well. In the workshop, in society, in politics, the story is always the same. The spirit of bigotry is abroad: Catholics need expect no quarter, and should give none. Wherever the trail of the serpentine P. F. Association, or any of its branches or emissaries are found, there is no use for our co-religionists: no Catholic need apply. Wherever the band of calumniators now infesting the land breathes, society is blighted; no tree of charity or peace or neighborly feeling can grow; and there, too, is political

life withered. It may do us all good—and will if we are not divided, but stand together.

Now to our case. A gentleman taught a public school in a certain section for three years. He was a Protestant. During that time he married a Catholic, and continued in his position until last summer, when he came to Toronto to attend the Normal School and sit himself for a higher grade of certificate, which he obtained. A short time ago he applied to the Trustees of a certain section in the County of—, for the position of Master, and was duly accepted and appointed. On the 1st instant he received a letter, of which the following is a copy, names being omitted, containing a resolution passed at a special meeting of the School Trustees:

Oct. 30, 1893.

To J—N—, Esq., Toronto.

DEAR SIR: I am instructed by the trustees of B. S. No. 3 to say, owing to a report having been circulated to the effect that your wife belongs to the Roman Catholic Church and you attend said Church, that a strong feeling exists in this section against employing a Teacher in any way connected with that Church.

The trustees met this evening at the call of the Chairman, A—F—, Jr., when it was moved by J—B—, seconded by J—L—, that in consideration of the feeling in the section against employing a Teacher in any way connected with the Church of Rome, we believe it would not be in the interests of either the section or Mr. N— that an engagement be entered into. The acceptance of his application hereby rescinded, and the Secretary instructed to send Mr. N—a copy of this motion at the earliest possible moment.—Carried.

I certify the above to be a true copy of motion.

J—C—, Sec.

The World's Fair.

Now that the great Exposition is closed it is not out of place for any Catholic journal to take a retrospect view. In the first place it is gratifying to find that the managers have a balance of \$2,500,000 and other assets, more than enough to clear all liabilities. What was expected to be a financial failure turns out to be, and deservedly so, a great success. The total paid admissions reached \$21,409,461—the last two months providing one half of these. But satisfactory as these figures may be, there is a much greater satisfaction to Catholics in the part taken by our co-religionists as such in the various works and departments of the Fair. Catholicity on this continent does not often display its treasures or show its strength. The clergy being very actively employed with the administration of sacraments, the laity to a great extent having to struggle for a living, they have had no leisure to reflect upon the glories of their faith and the latent energy for good contained in its principles and dogmas. When, therefore, the many interesting questions of woman's position and work in the Church came up, it was found that the great Church of the middle ages had crowned her with the crown of true dignity, and had made her the angel of charity and had given her her children to educate. When, a short time after, the Congress of Catholics met and the Papal Delegate bade the many thousands before him go forth bearing the book of truth in one hand and the American Constitution in the other, there was an object lesson of deep historical interest. When the only educational exhibit worthy of the name was found to

have come from Catholic schools the eyes of all visitors were opened. What the future will reap from this display of intellectual and material work depends more upon the attention paid to it.

No Catholic on the American continent can be indifferent to the lessons which these great meetings taught, or hang his head when he reflects upon the wonderful vitality and spiritual energy his Church is prepared to show in any of the grave questions which the near future is sure to contain. American is his name and Catholic his surname. If true to these—if true to his religion and patriotic to his country—with that divine book of truth, which insists upon the common brotherhood of man, in one hand, and in the other the constitution which guarantees him liberty, what are the capabilities of a true child of the Church on this continent? One thing he can do—he can lay to heart the lessons of the World's Fair with pride in the glorious past, and in hope for a still more glorious future.

All Saints' Day.

This great feast is the anniversary of his Grace's ordination, he having been raised to the holy priesthood Nov. 1st, 1854. By special invitation he celebrated holy Mass at Loretto Abbey, and preached a very touching and instructive sermon upon the happiness of heaven and devotion towards the souls in purgatory.

After finishing at the Abbey his Grace drove to the Convent of the good Shepherd, where he administered Confirmation to three of the penitents.

Book Notice.

Visits to the Crib is the title of a small book of devotion to the Holy Child prepared by the Sisters of the Precious Blood in this city. Few devotions commend themselves more to Christian families than that of the Holy Childhood, and it is very widespread in many countries. Meditations upon the Christmas tide of feasts and mysteries, upon the persons, words, events, upon the virtues of the Babe of Bethlehem, His holy Mother and foster-father, are all calculated to infuse deeper love of God and Christ into the soul, and bring out a closer imitation of their blessed resignation to God's will and the trying circumstances imposed upon them by a cruel world. It is a devotion most admirably suited to the young, and no less to those of mature years. It teaches the poor to be content and the rich to be charitable and tender-hearted. But we must stop: we are drifting in a tide of thought. We started with the intention of commending their little book—only ten cents—which contains many an exalting meditation and sanctifying prayer; we close with it also, knowing that few booklets of thirty-six pages contain so much. It appears with the approbation of his Grace the Archbishop. It may be purchased at the Convent of the Precious Blood on St. Joseph street. These good nuns, we may also state, intend soon holding their annual Christmas Sale, when the *Visits to the Crib* will be on hand. We wish the good Sisters success.

Weekly Retrospect.

Much maligned November, with its fogs and gloom, is now a week old, and still the expected grumbling has not commenced. How we look back with regret for the lovely October days, now past forever, with their hazy sunsets and many hued leaves rustling in the wind. Now we must begin to stuff all the chinks and crannies against the cruel north wind, which will soon pay its round of visits.

"For mellow pears we have gathered in,
For rosy apples, and well filled bin,
That tell of a fruitful year;
For golden grain that is stored away,
For fragrant piles of the clover hay,
Let us thank our Father dear."

Many may not have been aware that every evening all through the month of October Benediction of the Blessed Sacrament was given at half-past five in the monastery chapel of the Precious Blood. It was so restful and soothing, after the work and trials of the day, to drop in just at this hour, when the tapers had been lighted, the priest at the altar steps, and the sweet notes of the beautiful hymn, "O Salutaris," were breaking the stillness of the early twilight. O Saving Host! how many weary hearts seek Thee, and how many more would do so if they but knew what love, rest and peace are to be found in Thy Presence. Percy Fitzgerald, in "Layman's Day," says: "How appropriate and direct is the Salutation, as the door of the tabernacle is opened, and Our Lord is revealed, 'O Salutaris Hostia!' So do we humbly greet the 'Host' that saves, that saved, and will save us. 'Quæ celi pandis ostia,' which throws wide open heaven's gates to us! Many come bringing their troubles and trials with them, here to find comfort and relief. 'Bella premunt hostilia,' enemies assail us and are pressing us; but we can ask for strength: 'Da robur, fer auxilium.' Then we present our gratitude, praise and thanks, 'Uni trinoque Domino,' to the Lord, One, yet Three in One, to Him be everlasting glory given; 'qui vitam sine termino, Nobis donet in patria': who life unending shall give to us in our own fatherland! There is a melodious charm in these words, as of hope and comfort, with the idea of peace and home awaiting us in that far off country. Much more than is popularly thought is bound up with these touching words, which it is fine to hear a full congregation voicing with one unanimous accord. The good old simple Gregorian hymn, which fits the words exactly, and seems like speech rather than song, should ever be used. The fantastic flourishing of modern operatic settings are truly incongruous."

One of the many pleasant events during Lord and Lady Aberdeen's short stay in Toronto was their visit to Loretto Abbey. All who were so fortunate as to be there that morning had a rare treat indeed. There was a look of pleasant surprise on Lady Aberdeen's face as she entered the hall, and saw the happy pupils, in their black uniforms, with sashes of Gordon Tartan looped over the left shoulder. The sweet singing of that pretty old Scotch ballad, "Mary of Argyle," quite touched the hearts of the listeners, and in fancy we heard the "Mavis singing" too. It made one feel proud of their *alma mater* to see such exquisite taste displayed: the order and modesty of the numerous pupils reflected the great care bestowed on their training by their teachers.

The Catholic Young Ladies' Literary Association was re-organized for the coming season a few weeks ago. A full course of work has been laid out, and promises to be very entertaining as well as instructive. Arrangements are being made for a lecture on the 20th instant by Rev. Father Ryan S.J. In our next issue, we will be able to dwell more fully on the progress of this praiseworthy Association. Last week we spoke of cosy corners, and now we have seen some very pretty

designs in the *Ladies' Home Journal* for November, and at a very moderate sum anyone who is fortunate to possess a grate in their drawing-room could easily have at least one of these ornamental and useful corners. Winter is marching slowly along, and preparations must be made to receive him. It is with regret we bid good bye to the pretty summer and early autumn gowns, and don those of heavier and more substantial material. Dark moire-antique, brown, green or wine red will rival velvet for calling. Trimmings are of velvet of the same shade, narrow bands of fur of a contrasting color, and white lace. A green moire gown imported from Paris has a skirt of five breadths, four yards at the foot, with two full back breadths, the other three gored and darted at the top to fit the figure; the whole hanging free over the foundation skirt of silk, and lined with foundation muslin not very stiff. At the foot the moire is in ten large tabs edged with a brown sable band two inches wide, and overlaid through the middle with narrow pieces of leaf patterned lace. Green velvet sewn underneath shows like a founce in the spaces beneath the tabs. The bias waist, with only under arm seams, laps to the left in front over a fitted lining, and has an added basque of six tabs of moire trimmed like the foot of the skirt. A soft belt of green velvet hides the joining of the tabs to the waist. Some pretty brides' travelling dresses are given in some of the English journals; a description of two or three might be of interest to our fair readers. A costume of fine tan face cloth and brown velvet, handsome mantle to match, trimmed with fine mink tail. Brown velvet 1830 hat ornamented with brown feathers and a pale blue rosette placed under the brim. Another bride's travelling dress of shot blue and brown material trimmed with blue velvet and silk brown feather, hat to match. Another of brown tweed cloth trimmed with black braid, brown felt hat trimmed with black moire ribbon and coque feathers.

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Almoxia wine is good for impoverished blood; for the enervation of the vital functions, for the inactivity of the stomach, for pallor and debility. All the principal physicians have been made acquainted with the analysis. Gianelli & Co., 16 King street west, Toronto, sole agents for Canada. Sold by all druggists.



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become listless, fretful, without energy, thin and weak. Fortify and build them up, by the use of

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weight was laid on a spot the size of my hand. During the attacks, the perspiration would stand in drops on my face, and it was agony for me to make sufficient effort even to whisper. They came suddenly, at any hour of the day or night, lasting from thirty minutes to half a day, leaving as suddenly; but, for several days after, I was quite prostrated and sore. Sometimes the attacks were almost daily, then less frequent. After about four years of this suffering, I was taken down with bilious typhoid fever, and when I began to recover, I had the worst attack of my old trouble I ever experienced. At the first of the fever, my mother gave me Ayer's Pills, my doctor recommending them as being better than anything he could prepare. I continued taking these Pills, and so great was the benefit derived that during nearly thirty years I have had but one attack of my former trouble, which yielded readily to the same remedy."

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Perfect Through Suffering.

God never would send you the darkness
If He felt you could bear the light;
But you would not cling to His guiding Hand
If the way were always bright,
And you would not care to walk by faith
Could you always walk by sight.

'Tis true He has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how low would reach heaven at all
If pain did not guide them there.

So He sends you the blinding darkness,
And the furnace of seven-fold heat.
'Tis the only way, believe me,
To keep you close to His feet,
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in the Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you
Whose courage is slinking low,
And, well, if your lips do quiver,
God will love you better so.

Selected Receipts.

PRESERVED PEARS.—One pound of pears peeled thin; one pound of sugar. Make a syrup of one pint of water and one pound of sugar. Boil and skim. When perfectly clear, put the pears in and cook gently. Stick a clove in the blossom end of each pear, or add the rind and juice of one lemon to each five pounds of fruit. The small pears are best for preserving, but if large pears are used you can cut them in halves. Cook them until perfectly clear.

RASPBERRY SAUCE.—This is a very delightful sauce for boiled puddings. Beat two eggs until smooth, and incorporate a teaspoonful of flour with them; add half a pint of raspberry juice, sweeten the mixture to taste with fine sugar, pour into a saucepan and set over the fire, stirring constantly until it begins to thicken. Another sauce for cold puddings is made by whipping half a pint of raspberry juice with the same quantity of sweet, rich cream pouring over the pudding. Serve at once.

BEAN SOUP.—Boil a beef shank until the meat will fall readily from the bones; press the meat, after it is well seasoned, in a bowl or deep dish, and serve cold. Return all the bones, gristle and tough bits to the kettle, add one teacupful (measured when dry) of beans which have been parboiled, and boil two hours more, adding a little boiling water from time to time as it boils away. There should be about two quarts when done. Strain, season with salt and pepper to taste and serve with warm biscuit.

WHITE CAKE.—A very delicate loaf of white cake that many prefer to angel food is made in the following way: Work one cupful of butter to a cream and add to it gradually two cupfuls of sugar. When light and creamy add a cupful of milk and two cupfuls of flour that has been sifted three times. Beat vigorously and add gradually the stiffly beaten whites of eleven eggs and one more cupful of sifted flour. Add the eggs and flour to the batter alternately, and mix gently but thoroughly. Mix in quickly a teaspoonful of baking powder. Put the cake in tins and bake three-quarters of an hour in a moderate oven.

CHICKEN PATES.—Prepare a four-pound chicken as for fricassee and simmer until tender. Take the white meat only and cut into small pieces. Wash one pair of sweet-breads, cover with boiling water and simmer for thirty minutes. When done pick into small pieces and add to the chicken, with one-half of a can of mushrooms cut into pieces and two truffles chopped fine. Melt two tablespoonfuls of butter without browning, add two tablespoonfuls of flour, stir until smooth. Then add two cups of cream and the meat to which the other things have been added. Stir continually until it thickens. Take from the fire, add the yolks of two eggs and season to taste with salt, pepper and one tablespoonful of

chopped parsley. Fill the pate shells and serve at once.

FRENCH ROLLS.—Take one quart of new milk, one teacup of yeast, one quart and one pint of flour. When this sponge is light, work in a well broken egg and two tablespoonfuls of melted butter, with one teaspoonful of salt, half a teacupful of soda dissolved in hot water, one tablespoonful of white sugar, and enough white flour to make a soft dough. Let this dough stand four hours; then roll out into round cakes and fold over or shape into balls. Set these closely together in the baking-pan; let them rise one hour, and just before putting them into the oven cut deeply across each ball with a sharp knife. This will make the cleft roll—so familiar to us in French restaurants. Bake half hour.

Farm Notes.

Mature horses are best for family drivers. Even when well broken a horse is less reliable before he is seven years old than afterwards. He is also more subject to colic and other troubles.

In some classes of farm products, over-production has not so much to do with the depression of prices as has poor quality. This applies equally to products so widely different as cattle and fruit.

Many serious accidents would be avoided if every colt were taught to stop at the word. Be patient and try to teach him one thing at a time, and educate him so he will not be startled by things hurting him.

Keep the horse hungry is the advice of good horsemen. By regular feeding of just what the horse will eat up clean they need never have the colic, which is generally from over eating, or from eating sour feed left in the box.

Land too rough for cultivation should either be seeded with good grasses for sheep pasture or planted with timber or fruit trees. There is comparatively little land which we are warranted in permitting to remain absolutely idle.

A small farmer can hardly afford to load himself up with expensive machinery for cultivating every separate crop. Very often the farms of a neighborhood can unite to advantage in such purchases. Practice co-operation when you can.

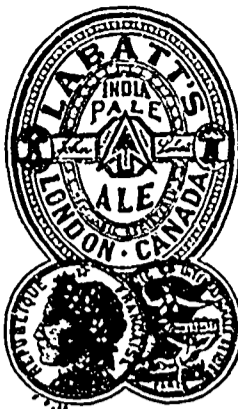
One of the points which all agricultural education tends to impress on the student is the need of thoroughness in all the operations of soil cultivation. This may be attained without the instruction of the schools, but in whatever way it is attained, when carried into practice it is bound to make the successful farmer.

Every farmer should own a few carpenter's tools, not necessarily an expensive outfit, but at least a common hand saw and possibly a rip-saw, a brace and full set of bits, a one inch and a two-inch auger, one smoothing plane, one jack plane, a jointer plane, a good steel square, a drawing knife and a claw hammer. There should be a work bench and a substantial iron vise. With these any farmer can save the cost every year.

In his **VEGETABLE PILLS** Dr. Parmelee has given to the world the fruits of long scientific research in the whole realm of medical science, combined with new and valuable discoveries never before known to man. For *Delicate and Debilitated Constitutions* Parmelee's Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

A benevolent action is not only an investment for the benefit of the receiver, but the accomplishment of a pleasant duty to the giver; and though lost on the obliged party, who knows not how to value it, need never be so to the benefactor, who may ever find in it a wholesome exercise for his sympathies and self-denial. — *Emile Souvestre.*

All the wedding party were assembled at the registrar's. The bridegroom alone was missing. At last he put in a belated appearance. He was a half old gentleman of seventy. "Another time," said the registrar, "come a bit earlier."



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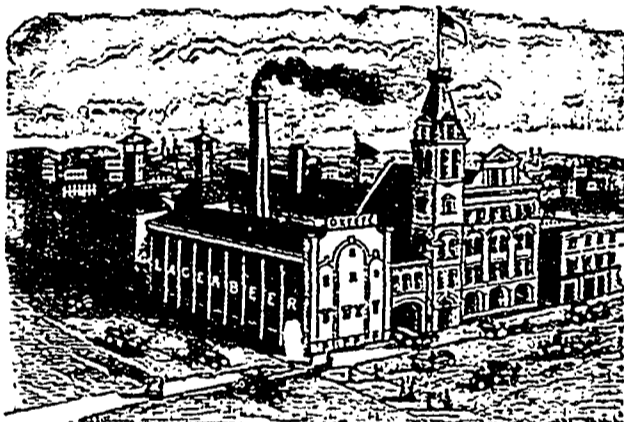
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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Old Post Office Property, at Hamilton," will be received at this office until Wednesday, the 15th day of November, 1893, for the purchase of the old Post Office property, on James Street, Hamilton, Ont.
The property can be viewed on application to Mr. Hornby, caretaker of the new Post Office.
The reserved price is \$14,000.00; no offer less than this will be considered.
An accepted bank cheque, payable to the order of the Minister of Public Works for \$1,000.00, must accompany each tender as a guarantee of good faith. The department does not bind itself to accept any tender.
By order, **E. F. E. ROY,** *Secretary.*
Department of Public Works,
Ottawa, 17th October, 1893. 43-a

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SUMMARY OF IRISH NEWS.

Antrim.

On October 14th a fatal accident occurred during some wedding festivities at Mount Hamilton, near Clough. The wedding party were leaving for church, and a large crowd had assembled, some carrying firearms with which to a *firo feu de joie*. A farmer named John Taylor, residing at Ballyweaney, was in the act of preparing a revolver to join in the shooting, when it accidentally went off, and shot his nephew, Francis McCarroll, who, as one of the spectators of the event, was standing in the avenue of his mother's house. Young McCarroll died ten minutes later, before Dr. Wallace Lavin, who had been hastily summoned, could arrive. Taylor was arrested and remains in custody.

Armagh.

Mr. John F. Small, coroner, held an inquiry on Oct. 17th into the death of a lad of eleven years named Joseph Grant, who lived with his father, Mr. P. F. Grant, National School teacher, at Carrigans, near Forkhill. From the evidence it transpired that on the previous evening deceased left the house to bring in a horse, which was grazing in a field. He mounted the horse, which ran away, and the boy was thrown on the roadside and received such injuries that death followed almost immediately. A verdict in accordance with the evidence was returned.

Cavan.

The following is the result of the municipal elections for the town of Cavan, on October 16th:—Wm. Finlay (N.), 110 votes; Wm. Vance (C.), 107; Patrick M'hen (N.), 99; James Burns (R.), 87; James Matthews, M.D. (R.), 78; James Brady, C.E. (N.), 73. The first named five were declared duly elected.

Cork.

The Bishop of Cloyne has appointed the Rev. Michael Aherne, P.P., Clondrohid, as parish priest of the parish of Castlemartyr, in succession to the late Rev. Timothy O'Connell. The appointment of Father Aherne, who is himself a native of the parish, has been received with universal favor by the parishioners, and a general feeling has been expressed that a worthy successor to an able and patriotic priest has been found.

On the morning of October 17th the remains of the late Mr. R. J. Humphreys, Manager of the Imperial Hotel, Cork, were removed for interment to the picturesque little cemetery at Douglas. Previous to being taken to the cemetery the coffin was borne to St. Finbar's Cathedral, where a full choral service was rendered by the Revs. W. E. Connolly and G. Healy, B.D., assisted by the choir, of which the deceased was an able and earnest member.

Derry.

Tolerance seems to be making some headway in Ulster, notwithstanding the evil example of Belfast. A gratifying feature of the municipal elections at Coleraine was the return of Mr. Robert Ferris, a Catholic, at the head of the poll. His position must be due to the votes of a large number of his Protestant fellow-countrymen, who have given a lesson by which Ulster might profit. But Derry was always more progressive and tolerant than the Orange "North-east corner." The effect of an incident like this may be felt even in darkest Ulster.

Down.

The municipal elections in connection with the Warrenpoint Town Board took place on October 16th. The presiding officer, Mr. J. F. Green, J.P., Chairman of the Town Commissioners, declared the result of the poll, as follows:—Mr. Robert H. Doherty (N.), 127 votes; Mr. David Connolly (N.), 121; Mr. Thos. Caulfield (N.), 118; Mr. Francis Keenan (N.), 114; Mr. R. J. Jones (T.), 113; Mr. Joseph Mayne, J.P. (T.), 110; Mr. James Wilson (T.), 104; Dr. Theodore Bell (T.), 101; Mr. James McMurray (T.), 6. The first four gentlemen were declared duly elected. The announcement was received with much enthusiasm by a large crowd that had assembled.

Dublin.

At the last Athy Petty sessions the magistrates forfeited the spirit license of Mr. John McDonald, of Leinster street, as there were three recorded convictions for illegal selling against him. It appears that, under the circumstances, Mr. McDonald cannot get a license for five years, nor can the premises be licensed for two years.

The death, on October 19th, is announced of Mr. Joseph Gallagher, a member of the reporting staff of the *Dublin Freeman's Journal*. There were few figures in Dublin better known than was that of Mr. Gallagher. The sphere of his duties was almost altogether confined to Dublin, but in Dublin he was known to everyone, and his quiet, unassuming and ever genial disposition made him exceedingly popular with all who knew him. Mr. Gallagher's family hailed from Cork. His father, who is still living, was for many years editor of the *Freeman*. His grandfather was the celebrated Gallagher, "The Ventriloquist," another of whose sons was for many years the leading journalist in Liverpool, while still another was at the head of the profession in Australia.

Galway.

The new marble altars of the pro-Cathedral, Galway, were consecrated on Saturday, October 14th, when an impressive ceremony

took place. On the following day (Sunday) High mass was celebrated, when the Bishop of Galway delivered an eloquent sermon.

The five outgoing Commissioners of the Ballinasloe Town Board—Messrs J. Ward, J.P.; J. Cosgrin, L. Courroy, J. Rigney, and T. F. Meagher, were re-elected without opposition. Mr. John Rigney was elected chairman, for the seventh time, without opposition.

On October 7th, at St. Joseph's, Rockfield, County Wexford, Mrs. Monica Henderson died, aged 84. The deceased belonged to a highly respectable family in Galway. Her maiden name was F'ench, and her daughter is Mother Aloysius, of the Convent of Mercy, at Tuam. Mrs. Henderson was greatly respected by all at Rockfield, where she had resided for the last five years of her life. She was interred, on October 9th, in the New Cemetery, near Wexford. The funeral obsequies were performed by the Rev. T. Murphy, chaplain of Rockfield, and her grave was made bright with wreaths of flowers sent by kind friends. A beautiful cross was also presented by the Sisters under whose care the deceased was nursed in her illness.

Kilkenny.

On the evening of October 4th, William Gorman, a car-driver, residing in Upper Walkin street, Kilkenny, was killed by a fall from a side-car on the Castlecomer New Road. The accident occurred about three hundred yards above the Dunmore police barrack, directly opposite the spot where a man named Dowling was killed some years ago.

On Sunday, October 8th, the blessing of five new statues for the Catholic Church, at Freshford, took place, the impressive ceremony being performed by Most Rev. Dr. Brownrigg, before a large and devotional congregation. The statues were selected by the Bishop as most suitable to the outlines of the Church, and evidenced the greatest taste and judgment. The imposing function was followed by High Mass, the sermon being preached by the Rev. Thomas Feehan.

Leitrim.

The executive committee of the Surgeon Parko Memorial Fund held its first meeting at 24 Kildare street, Dublin, on October 14th, when several letters enclosing subscriptions were read. An appeal is being prepared and will be published as soon as possible.

The laying of the rails on the incline from the Sligo, Leitrim, and Northern Counties' Railway to Afoesk colliery is now proceeding on the borders of Cavan and Leitrim, and everything will be ready for working in a short time.

Limerick.

The Lord Chancellor has appointed the following gentlemen to the Commission of the Peace for the county of Limerick:—Cecil M. McLoughlin, Richard Joseph O'Kennedy, Edward Lloyd, John Ryan, Edward Hannigan, Robert Gabbins, Vincent Nash, and Patrick Joseph McNamara.

A painful incident occurred, on October 10th, at Moanoola, near the village of Oola, the scene of the recent eviction of the two orphans, John and Mary Kirby, at the suit of Mrs. Ellen O'Connor, of Rathmines, Dublin. It appeared that Miss Kirby retook possession after the process of eviction had been carried out. In the afternoon she was again ejected from her former home, but not until she had made a determined resistance. The people of Oola turned out, en masse, as she was being conveyed to the railway station, in the evening, on her way to New-pallas, where she was brought up, at a rather late hour in the night, before Col. De Burgh, J.P., and the charge was formally preferred against her. She was remanded, on bail, for three weeks.

Louth.

Stagreenan House, the residence of Mr. James J. Keappock, with the grounds attached, was, on October 13th, submitted at auction in Mr. L. J. Elcock's sale-rooms, Laurence Street, Drogheda. After keen competition the hammer fell at £1,450 to the bid of Mr. T. McCourt, Ball Ring. It is only a few years since Mr. Keappock became the purchaser of the interest of the then resident in Stagreenan—Mr. McConchy—at £1,200.

Mayo.

Killala and Ross are bound to become favorite watering places. The railway is already down to the sea and into the town.

Mr. Patrick J. Moran (second son of Mr. James Moran, T.C., P.L.G., Westport), has lately passed his first examination at the Royal University of Ireland.

Meath.

The many friends of the Rev. G. A. Taaffe, P.P., of Oristown, will be glad to learn that he is almost convalescent from his recent severe attack of illness. A movement has been set on foot to present the Rev. gentleman with a testimonial that will enable him to visit a health-resort, in compliance with medical advice. The prime mover and instigator of this project is Miss Annie Reilly, of Oristown.

Roscommon.

With sincere regret we have to record the death of J. J. Kelly, Esq., J.P., which took place on October 7th, at his residence, Essex Lane, Roscommon, in the 36th year of his age. He was the youngest son of the late John Kelly (who for nearly forty years was County Surveyor of Roscommon), brother of George A. Kelly, B.L., of the Connaught

Circuit, and son-in-law of the late Joseph Burke, Esq., Crown Solicitor for the County Roscommon. His remains were interred, on the 9th, in the family vault at the ancient abbey. May he rest in peace.

Sligo.

We announced the death of Mr. Michael Giffan, who died on Wednesday October 14th, at his residence, Cartonbrey, Strand hill, County Sligo, at the advanced age of eighty years. The deceased was kind to the poor, and a good and charitable neighbor. In him the people of district have lost a sincere and generous friend. His funeral, which took place on the 6th inst., was one of the largest seen in the district for a long time, and testified the respect in which the deceased was held. The interment took place in Kilmacowen burial ground.

Tipperary.

On Tuesday, October 3d, the interesting ceremony of a religious profession was performed before a numerous congregation, both lay and clerical, in the beautiful chapel attached to the Presentation Convent, Glenview, Ballingarry. The young ladies who pronounced their solemn vows were Miss Hickey (in religion Sister Mary Francis de Sales), daughter of Mr. William Hickey, Donoughmore, county Limerick, and Miss Muloahy (in religion Sister Mary Peter), daughter of Mr. Patrick Muloahy, Bushfield, Nenagh, county Tipperary. Very Rev. James (Canon) Cantwell, P.P., V.E., officiated, and was assisted by the Rev. James Meagher, chaplain to the convent, and the Rev. M. Barry, C.O., Gortnaboe, Thurles.

Waterford.

Mr. George Nolan, of Waterford, has been declared contractor for the new building in connection with the Waterford Lunatic Asylum, he being the lowest contractor by something like £300. The whole work is estimated to cost £19,000, which will give large employment in the city.



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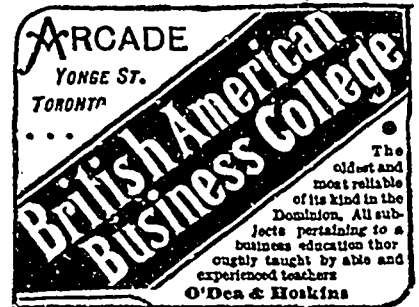
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Miscellaneous.

The funeral of the late Mr. John Hemsley, who was for many years a prominent figure in musical circles in Dublin, took place on October 18th, in Mount Jerome Cemetery after a special service in St. Patrick Cathedral. There was a large attendance of the friends of deceased, both clerical and lay.

The adjudication in bankruptcy is gazetted of Daniel Wymys, of Garrison, county Fermanagh, grocer and publican. He offers a composition of 7s 6d. in the pound. The bankrupt was examined by Mr. Carton, Q.C., in reference to a sheriff's sale which had taken place at his residence in September last, on which occasion a good deal of the property sold was bought by his brother-in-law, James Campbell. The examination was adjourned. Mr. Moore appeared for the bankrupt.

The autumn mackerel fishing is now virtually over. When Sir Thomas Brady was on the Board of Fishery Commissioners returns were weekly got from the Coastguards of the results of the fishing in their respective districts. These were published, and persons interested in the pursuit of fishing received an important help in directing their operations to the locality where they had the best chance of success. In place of this the present Board issues only monthly returns, and as to locality gives no more precise information than "east coast," or "west coast."

On October 10th Mr. Edmund Bourke, Local Government Board Inspector, commenced a sworn inquiry at the Kilrush Work-house regarding some serious charges preferred against responsible officers of the establishment, involving, as alleged, a general laxity of discipline against the relieving officers of the town for acts of assault and periodical drunkenness, against the master; also for alleged tampering with the religion of a Protestant woman; against the matron for taking the cream off the inmates' milk. As regards the allegation of tampering with the religion of a Protestant woman, the charges were made by Archdeacon Wolsley, Kilrush, and the other charges were preferred by Mr. F. McG. Eager, J.P., Kilkee. Evidence having been given, the inquiry was adjourned.

The following clerical changes have taken place in Wexford and its vicinity: Rev. T. Clones, Kilmore, has been appointed to St. Peter's College, vice Rev. P. O'Connor, who has decided to join the House of Missions, Ennisorthy; Rev. D. W. Redmond, C.C., Murrinstown, has been appointed to Cleariestown, vacant by the promotion of the Rev. James O'Brien to the pastoral charge of Ballymurrin; Rev. Robert Fitzhenry (recently ordained) has been appointed C.C. Wexford vice Rev. James Doyle, C.C., who has been placed in charge of the curacy of Kilrane; Rev. John Rowe, C.C., Ballymurrin, has been appointed C.C. of Kilmore, vice Rev. T. Cloney; Rev. Robert Fitzhenry, C.C., has been appointed C.C. of Murrinstown, vice Rev. W. Redmond; Rev. P. O'Connor, St. Peter's College, has been appointed C.C. Wexford.

THE MARKETS.

TORONTO, November 8, 1893.

Wheat, white, per bush	50 60	\$0 61
Wheat, red, per bush	0 60	0 00
Wheat, spring, per bush	0 60	0 00
Wheat, goose, per bush	0 58	0 59
Barley, per bush	0 36	0 44
Oats, per bush	0 33	0 34
Peas, per bush	0 56	0 57
Dressed hogs, per 100 lbs.	7 00	7 50
Chickens, per pair	0 25	0 45
Geese, per lb	0 05	0 06
Turkeys, per lb	0 08	0 09
Butter per lb., in tubs	0 19	0 21
Butter, per lb.	0 25	0 00
Eggs, now laid, per dozen	0 20	0 00
Parsley, per doz.	0 15	0 09
Cabbagr, new, per doz.	0 30	0 40
Celery, per doz	0 30	0 00
Radishes, per doz	0 15	0 20
Lettuce, per doz.	0 15	0 20
Onions, per bag	0 90	1 00
Turnips, per bag	0 30	0 35
Potatoes, per bag	0 55	0 60
Beets, per bag	0 50	0 55
Carrots, per bag	0 35	0 40
Apple, per bbl.	1 50	2 50
Hay, timothy	8 00	9 00
Straw, sheaf	7 00	8 00
Straw, loose	5 00	0 00

LIVE STOCK MARKETS.

TORONTO, Nov. 7.—There were about 31 loads on the market to day, a few of which were purchased for shipment at 3½ and 3¼. This is the last of the export trade in these yards for this season. Butchers' trade was dull at 3½c being the top price obtained, while the bulk of the cattle sold 3c, and common at from 2½ to 2¼c per pound.

There were only a few milkers of poor quality which sold at from \$30 to \$36 each. Good milkers would bring \$45 and \$50.

The 633 sheep and lambs received here were more than necessary, and in consequence prices while nominally unchanged are weak.

There were a few calves in, and a few good calves are wanted, but for common stuff there is no demand.

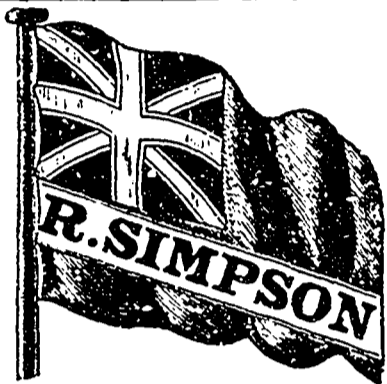
Though only 555 hogs were received prices showed no sign of improving; the best price paid was \$5.50, and sales were slow.



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- Boys' Tweed Suits 3 pieces, \$3.
- Fine Overcoats, \$2.75.
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- At 20c Ladies' Black Cashmere Hose.
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- At 75c Ladies' Scotch Wool Vests and Drawers.
- HANKIES—ROUND FLOUR SWEET.
- At \$1.95 Ladies' Jackets, black serge cloth, Princess May collar.
- At \$2.75 Ladies' Sackets, black trizee cloth, Princess May collar.
- At \$10 Ladies' Jackets, black beaver cloth, butterfly collar.
- At 35c Good Reliable Kid Gloves (ladies), worth 75c.
- At 75c a 7-Hook Lacing Kid Glove—a surprise.
- At 50c French Kid Gloves, 4-button.
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The Old Mam'selle's Secret.

CHAPTER XX. (CONTINUED)

He grasped the bough of an apple tree, pulled it down and examined with much interest the growing fruit. The branch swung back again, and he pursued his way. Now he was coming straight toward Felicitas. Stooping, he hastily picked something at the edge of the grass.

"See, Felicitas, it is a four-leaved clover," he said, without looking up.

The words were uttered as quietly and easily as though his intercourse with her had never been interrupted or shadowed, as though it were a matter of course that he should find her sitting there under the chestnut-tree; yet there was, at the same time, something in his manner which bound her by a spell to the spot.

"People say that the four-leaved clover brings good fortune to its finder," he continued, coming quickly toward her across the grass. "I will see how much of the proverb is pure superstition."

He was standing before her. There was a certain tenseness in his bearing it seemed instinct with the whole force of his will. The clover leaf fell—he stretched both hands toward Felicitas.

"Good evening!"

The voice that uttered these two commonplace words was tremulous with feeling. Ah, he should have adopted that tone nine years ago to the child who was longing with all the ardor of her passionate little heart for love and sympathy—to the girl whom he had so long ill-treated the familiar greeting, thrilling with the joy of return, was absolutely incomprehensible. Yet she raised her hand, she, the pariah who had declared that she would reject his help even though it were offered to save her from death—urged by some incomprehensible power—for one moment laid her right hand in his. It was a sort of marvel, and so he seemed to consider it; a single unguarded movement might frighten it away forever. With all the self-command he had won in the practice of his profession, he adopted a different tone.

"Has Anna given you much trouble?" he asked, sympathizingly.

"On the contrary, the child's helplessness touches me—I am fond of taking care of her."

"But you look paler than usual, and the sorrowful lines around your lips seem to me more distinct than ever. You said just now that the child's helplessness touched you—others are dependent too, Felicitas. I will show you that it is so. I suppose you have not given a single thought to those who left the little town of X—to seek new strength for mind and body in the bracing air of the forest."

"I had neither time nor opportunity to do so," she replied, blushing deeply.

"I suppose so. But I was more kind. I thought of you. You shall hear when and where. I saw a noble young fir tree growing alone upon a rocky cliff—it seemed as if it had been wounded and hurt in the forest at its feet and had taken refuge on the lonely height. There it stood, firm and gloomy, and my imagination lent it the contours of a human face with a familiar expression of haughty disdain. A thunder-storm came the rain lashed its branches, and the wind pitilessly shook them, but after each assault it reared itself again, and stood more steadfast than before."

Felicitas raised her eyes with a glance of mingled shyness and defiance. He had come back greatly altered. This man with the cold steel-grey eyes, ex-devotee and ascetic, thorough conservative, whose every spark of poetic feeling must have been stifled by his adherence to line and rule, was telling her, in his deep voice, hitherto devoted solely to the service of science, a fairy-

tale, invented by himself, whose meaning she could not misunderstand.

"And just think," he continued, "there I stood in the valley below, while my companions rebuked the unpractical professor for allowing himself to be drenched to the skin instead of seeking shelter. They did not know that the sober, dull physician was gazing at a vision neither rain nor tempest could banish. He saw a bold traveler leave the wood below, climb the rocks, and throw his arms around the fir, saying, 'You are mine!' And what happened then?"

"I know," the girl interrupted, in a low, angry tone; "the lonely tree remained loyal to itself and used its weapons."

"Even when I saw that he longed to clasp it close to his heart, Felicitas? When it perceived that it could rest on his heart sheltered from every storm, that he would guard it tenderly, like the very apple of his eye, all his life?"

The narrator had evidently become passionately interested in the fate of these two visionary creatures, for he spoke with quivering lips, his voice vibrating with the tones that had so touched Felicitas's heart beside the child's sick-bed—but they had no power now.

"The lonely fir must have had sufficient experience to know that he was merely telling it fairy-tales," she answered, harshly. "You say yourself that it had defied the assaults of the storm—it had grown strong and needed no support."

Felicitas had not failed to notice how the color had slowly faded from her companion's face—for a few seconds he was ashy pale. He seemed about to turn and leave her, when steps were heard approaching, and he stood still beside Felicitas, quietly awaiting his mother, who, leaning on the widow's arm, was approaching between the hedges.

"Well, John, do you suppose it is agreeable to me to have you stand there, keeping Caroline from her work and making us wait an endless time for our supper? Or do you imagine I am fond of eating omelets as tough as leather?"

The young widow dropped her aunt's arm and crossed the lawn. She was by no means as pretty as usual; her fair curls hung tangled in wild confusion on her cheeks, whose flush was too deep for beauty, and her eyes sparkled with a baleful light.

"I haven't been able to thank you for taking care of little Anna during my absence, Caroline," she said. The words intended to sound pleasantly, but the gentle accents were sharper and higher than usual, the tone was almost shrill. "But here you stand like a hermit under this lonely chestnut-tree—how was anybody to find you? Have you often played the role of an interesting recluse? That would make it easier for me to understand why I discover that Anna has been so shamefully neglected. I have just been giving Rosa a good scolding about it; her hair hasn't had the least care; her skin is so tanned that she looks like a little Hottentot, and I am afraid that she has been overfed."

"Have you no more reproaches for her nurse, Adele? Think!" said the professor, in a tone of cutting contempt. "Perhaps it is her fault that your child has scrofula, possibly she is to blame for the numerous showers in the Thuringian forests that have spoiled your temper, who knows—" he stopped and turned scornfully away.

"Yes, you had better not say it, John," cried the young widow, struggling with her tears. "I am almost inclined to believe that you don't care what you say to me. I did not mean to offend you, Caroline," she continued, turning to Felicitas, "and that you may see that I have neither withdrawn my confidence nor feel the least resentment, I beg you to take care of Anna

to-night. I am tired out by my journey."

"By no means!" said the professor, sternly. "The time for these perpetual sacrifices is over. You understand how to make other people useful admirably well, Adele; henceforth, you must take charge of your child yourself."

"Well, I am glad of it!" cried Frau Hellwig. "Now the girl can weed the beds thoroughly to night. I can't ask Heinrich and Frederica to do it, they are growing too old."

A deep flush crimsoned the professor's face. Difficult as it usually was to read the expression of his features, they now clearly revealed shame and embarrassment. Perhaps he had never before fully realized the position into which he had himself forced this gifted young creature. Felicitas instantly left her place under the chestnut-tree; she knew that these few words from Frau Hellwig were a command which must be at once obeyed, if she did not desire to hear a torrent of sharp reproaches. But the professor stepped in front of her.

"I think I have a word to say here as guardian," he remarked, with apparent calmness, "and as such I do not wish you to perform work of this kind."

"Aha—perhaps you would like to put her in a glass case!" cried his mother, planting her huge foot on the grass and advancing with more speed than usual. "She has been brought up precisely as you directed. Shall I show you your letters in which you repeated over and over again, till I was fairly tired of it, that she must be trained to work and could not be kept under too rigid discipline?"

"I have no idea of denying a single iota of what has been done by my express desire," replied the professor, in a dull but steady tone, "nor can I repent a course that proceeded from an honest conviction and the sincere desire to do what was best—but I shall never be guilty of the weakness of obstinately persisting in an error for the sake of consistency, and therefore I shall now state that my opinions have changed, and so I must act differently."

Adele stooped as she heard the last words and, plucking a clover blossom which the scythes had spared, tore it to bits. Frau Hellwig laughed scornfully.

"Don't be ridiculous, John," she said, with icy contempt. "A man of your age cannot alter his opinions so suddenly; they must be firm and strong or his whole life will be mere botchwork. Besides, you did not act alone; I took my part in the matter, and I think my whole life should prove that, by God's blessing, I have always done right. I should be very sorry if the Hellwig weakness were now to show itself in your character, for—I tell you plainly—our lives would be apart. So long as the girl stays in my house she will be my servant, and shall not spend one idle moment; that settles it. After she leaves me she may be utterly useless—for aught I care, fold her arms in her lap and play the great lady."

"That she never will do," replied Felicitas, smiling furtively, as she glanced at her hands, beautifully shaped, but brown and hardened by toil. "Labor is one of the conditions of her life. Will you be kind enough to tell me which beds are to be weeded, that I may begin?"

The professor, who had maintained his usual calm demeanor under his mother's bitter words, suddenly turned and looked angrily at Felicitas.

"I forbid you to do it," he said, in a stern, resolute tone, while his brows contracted in a heavy frown. "If my authority as guardian has no power to subdue your obstinate resolution, I will appeal, as your physician, to your reason. You have overexerted yourself in nursing little Anna. Your whole appear-

ance proves it. In a short time you will leave my mother's house—it is our duty to see that you at least enter upon your new duties in good health."

"That is a reason which should be considered," said Frau Hellwig. To her ears, which had hitherto waited in vain to hear her son reproach Felicitas, the words, "obstinate resolution," were evidently music. "For aught I care she can go back to the house now," she added, "though I really don't see how that little nursing could have done her any harm. She is young, and has always had plenty to eat. Other girls in her position have to work night and day, John, and yet what red cheeks they have!"

She took the young widow's arm and went back across the lawn, expecting her son to follow—Adele, evidently from resentment and anger, avoided looking back at him. At first he seemed to intend to accompany them, but after walking a few steps turned back, and while the last fold of the luckless pale-blue dress was vanishing behind the hedge, he came slowly toward the tree, and stood for a few seconds in silence beside Felicitas, who was tying the strings of her straw hat under her chin. Suddenly he stooped and looked under the broad brim, which entirely concealed the young girl's eyes and brow. His face still betrayed irritation, but his glance softened as soon as he met her eyes.

"Do you not feel that you have wounded me very deeply to-day?" he asked, shaking his head, in a tone as gentle as though he were speaking to a child.

She was silent.

"Felicitas, it is impossible for me to believe that you are one of those women who find genuine enjoyment in hearing a man's lips plead for pardon," he said, very earnestly, yet not without an accent of reproof in his tone.

She started, and her fair face, so virginal in its purity, flushed to her very brow.

"Such petitions, in my eyes, must always bring pain to the offended party," she answered, after a pause, in a tone far more gentle than the one in which she was accustomed to address him. "But I would not, on any account, listen to them from those in whom, according to the arrangements of society, a special dignity is vested. Children should ask their parents' forgiveness, but I can not imagine the case reversed. Nor can I—" she paused, while the faint flush again tinged her face.

"Nor can you desire to see a man humble himself before you Felicitas. Is that what you were going to say?" he interrupted, quickly completing her unfinished sentence, his voice thrilling with joy. "But such noble views must be consistently carried out," he continued, after a moment's silence. "And now be really kind, and reflect whether it is not a woman's duty to hold out a helping hand to a man who desires to repair an error! Stop, I want no answer now. I see by your eyes that it would not be what I wish. I will wait patiently—perhaps a time may come when the angry fir tree on the height will not use its weapons."

He went away. Her eyes rested on the ground where lay the four-leaved clover which had fallen from his hands, and which he had gathered as a symbol of good fortune. It was lying on the closely cut lawn with its four little leaves delicately spread out, as though it had been painted. She would not pick it up—she had nothing to do with his happiness—but she made a wide circuit around the tiny green prophot—she would not actually crush it.

CHAPTER XXI.

After a succession of beautiful days, filled with sunshine and spring breezes, a leaden sky overhung the little town of X—. The clouds seemed actually to rest on the summit of the tall tower, whose round white shaft, surmounted by a glittering green top, rose

into the air like a stalk of asparagus. On such gloomy days the old house on the market-place always seemed to re-assume the air of aristocratic seclusion it had worn in the far-off days when the portraits of robber-knights still hung in its halls and it was still pervaded by the dark spirit of the Middle Ages, which had fled before the light of the present time.

To-day all the curtains in the front of the house were closely drawn. The councillor's widow was suffering from a violent headache, and moreover was in such an indescribable state of excitement that her rooms were darkened and every sound excluded. The face which year in and year out had appeared punctually every morning behind the asclepias plant at the window of the ground floor was not seen to-day. The grey skies overhead seemed a presage of evil for the day, which was in truth to be one of the grayest and dreariest in Frau Hellwig's whole life—it was the day of the reading of the old mam'selle's will. Only the two sons of Frau Hellwig, and Heinrich, had been summoned by the lawyer—she had apparently been entirely ignored—but she represented her absent son Nathanael, and therefore was obliged to be present during the reading.

Toward noon, accompanied by the professor, she returned to the house, while Heinrich followed at a respectful distance. Deaths and dangerous illnesses among her friends and acquaintances had been powerless to effect any change in this woman's marble features—her strong will that would not bend, her deep piety which had always submitted without a tear to these visitations, had often been represented to some weak, despairing wife or mother as a model of lofty resignation. But to-day the little town beheld the unwonted spectacle of seeing this pattern of immovable strength somewhat shaken. The stately lady's cheeks wore the flush of excitement, her measured tread bore signs of haste, and though she spoke in subdued tones to the son walking silently at her side, it was plain that her whispered words were extremely vehement.

Spite of her headache, Adele had evidently been standing behind her curtains, watching for their return. As soon as they entered the hall she came down stairs, pale and hollow-eyed, it is true, but attired in a most bewitching morning-dress, to hear the result of the morning.

"Well, congratulate us, Adele!" cried Frau Hellwig, with a spiteful laugh. "She had left property amounting in cash to forty-two thousand thalers, and the Hellwig family, to whom the money rightfully belongs, won't get a copper! The will is the craziest piece of work imaginable, but it can't be touched, and we must quietly submit to this outrageous injustice. Now we have the consequences of utter lack of energy on the part of the men in a family. If I had been head of the household, it could never have occurred. I don't understand how my husband, without the slightest security—could leave that old creature under the roof to do just what she chose without the least oversight."

The professor had been walking silently up and down, with his hands clasped behind his back. A heavy cloud rested on his face, and lightning glances of anger darted from under his knit brows while his mother was speaking. Now he stopped before her.

"Who urged that our old aunt should be banished to the rooms under the roof?" he asked, gravely and impressively. "Who strengthened the head of the house, my father, in his aversion to her, and strictly forbade us children to go near our old relative? You yourself, mother! If you had desired to inherit her property, you should have taken a very different course."

"Why, you don't imagine I would ever have been on friendly terms with her? I, who have walked in the fear of the Lord all my life, associate with that wicked creature who profaned the Sabbath, and never had any religious faith! She knows now she is shut out from the Lord's presence. No, no power on earth would ever have brought me to that. But she ought to have been declared of unsound mind, and placed under guardianship: there were a thousand ways in which your father might have managed it."

The professor's face grew deathly pale; he cast a look of actual terror at his mother, then silently took his hat and left the room. He had had a glimpse of a frightful abyss. And this rigid bigotry, this horrible Christian pride, which served as a cloak to the most boundless selfishness, had seemed to him for years a halo of glory surrounding his mother's head. This was the character that had appeared to him a pattern of perfect womanhood. He could not help owning that he had once stood on the same ground as that now occupied by his mother and the relative who had been the guide of his youth; nay, he had even surpassed them in intolerance and rigid adherence to forms; he, too, had been a tireless champion in the struggle to increase the power of this particular sect; he had striven to make proselytes and draw people into his own path, in the firm conviction that he should thus lead them to salvation. And that poor, innocent orphan girl, with her little head filled with bright, hopeful thoughts, and her proud, upright, sensitive spirit—he had seized her with his stern hand and thrust her into that cold, dark, dreary region. How that sweet nightingale must have suffered—among ravens. He covered his eyes with his hand, as though he were giddy, slowly ascended the stairs, and shut himself into his lonely study.

While these events were occurring in the sitting-room, a similar scene of excitement and wrath was taking place in the servants' room of the Hellwig mansion. The old cook was rushing about with her cap-strings flying, but Heinrich was as unmoved by the tempest of feminine excitement as a rock in mid-ocean. He was dressed in his Sunday clothes, and his face wore a mingled expression of joy, grief, and withal amusement.

"You mustn't think I am envious, Heinrich, that would be unchristian!" cried Frederica. "I don't grudge you your good luck! Two thousand thalers!" She clasped her hands, wrung them, and let them fall again. "You have more luck than sense, Heinrich! Ah, me! How I have toiled all my life, gone to church on the very coldest days in winter, and prayed God to send me some good-fortune, and He never gave me anything at all, while you've got all this! Two thousand thalers! Why, it's a power of money, Heinrich! But I can't be clear on one point—can you take this money with a clear conscience? The old mam'selle really ought not to have given away a single penny—it all belonged of right to our employers. When one looks at it in that light, Heinrich, it seems like stealing; I don't exactly know what I should do in your place—"

"I'll take it, I'll take it, Frederica," said Heinrich, with perfect composure.

The old cook ran into the kitchen and banged the door behind her.

The old mam'selle's will, which had occasioned so much excitement in the Hellwig household, had been given to her lawyer ten years before. It had been made by her own hand and ran as follows:

"1. In the year 1633 Lutz von Hirschsprung, a son of Adrian von Hirschsprung, who was murdered by Swedish soldiers, left the town of X— to settle elsewhere. To this branch of the ancient race of Thuringian nobles, now extinct here, I bequeath,

"a. Thirty thousand thalers in cash.

"b. The gold bracelet, in the center of which are engraved certain lines of old German poetry, inclosed in a wreath.

"c. The manuscript copy of Bach's opera. It will be found among my autographic collection of famous composer's, in portfolio No. 1, and bears the name. Gotthelf von Hirschsprung.

"I herewith request my lawyers to instantly advertise in the papers—repeating the appeal, if necessary—for any descendants of the aforesaid branch of the Hirschsprung family. If, at the end of a year, no claimant has appeared, it is then my wish and will that this capital of thirty thousand thalers, with the proceeds of the bracelet and the Bach manuscript when sold, shall be given to the mayor of the town of X— to be used by him as a fund for the following purpose:

"2. The interest of this capital, which is to be safely invested, is to be annually distributed in equal portions to eight of the teachers employed in the public schools of X—, in such a manner that all shall receive a portion in regular rotation, without discrimination of persons. Directors and professors have no claim.

"I make this disposition of my property in the firm belief that it will be of as much service as though I should endow a new institution. The teachers in the public schools are still the step-children of the State; the men whose labor forms so large a part in the foundation of national prosperity are still exposed to painful pecuniary anxieties, while they enrich thousands by their intellectual toil. May others also fix their eyes on this dark shadow upon this bright epoch of progress, and aid in the elevation and support of a calling still undervalued by so many.

"3. My silver and jewelry, with the exception of the aforesaid bracelet, I bequeath to the present head of the Hellwig family, as heir-looms which must not pass into the hands of strangers; also my furniture and linen.

"4. My autographic collection of famous composers, with the exception of the aforesaid Bach MS, will be sold by my lawyers, and the proceeds paid to my two grand-nephews, John and Nathanael Hellwig, in token of the sorrow I have always felt that I was not permitted to send them gifts at Christmas."

Then followed legacies to various poor mechanics, amounting to more than twelve thousand thalers, including two thousand thalers to Heinrich, and one thousand to her maid.

(TO BE CONTINUED.)

Rev. Father Zahm of Notre Dame, the noted scientist, during a recent visit to the World's Fair, suffered a slight stroke of paralysis and was taken to Mercy Hospital for treatment. He had recovered sufficiently in a few days to be removed to Notre Dame, since which time he has continued to improve. It is hoped by Father Zahm's legion of friends that he will soon be restored to complete health.

A MAN MADE HAPPY.—GENTLEMEN—FOR five years I had been a great sufferer with Dyspepsia; the pain in the pit of my stomach was almost unbearable and life only seemed a drag to me. When I would go to sleep I would have horrible dreams, and my life became very miserable, as there was no rest neither day or night. But with the use of only two bottles of Northrop & Lyman's VEGETABLE DISCOVERY this unhappy state has all been changed and I am a well man. I can assure you, my case was a bad one, and I send you this that it may be the means of convincing others of the wonderful curative qualities possessed by this medicine, that are specially adapted for the cure of Dyspepsia. A lady customer of mine had the Dyspepsia very bad; she could scarcely eat anything, and was troubled with pains similar to those I suffered with; and she cured herself with two bottles of Northrop & Lyman's VEGETABLE DISCOVERY. I wish you success with your medicine, as I am fully convinced that it will do all you claim for it. Signed, MELVILLE B. MARSH, Abercorn, P. Q. General Merchant.



A Bright Lad,

Ten years of age, but who declines to give his name to the public, makes this authorized, confidential statement to us:

"When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon die, and all our neighbors thought that even if I did not die, I would never be able to walk, because I was so weak and puny. A gathering formed and broke under my arm. I hurt my finger and it gathered and threw out pieces of bone. If I hurt myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. It has made me well and strong."—T. D. M., Norcutt, Kans.

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Cures others, will cure you

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- Church Pews -

SCHOOL FURNITURE

The Bennett Furnishing Co., of London Ont. make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of pews in the Brantford Catholic Church, and in St. Michael's Cathedral, Toronto, St. Lawrence Church, Hamilton, Rev. F. T. McEray; Thorold R. O. Church, Rev. J. F. Sullivan; Hespeler R. C. Church, Rev. E. P. Slaven; Little Current R. C. Church, A. P. Kilgus, Esq.; Renous Bridge R. C. Church, New Brunswick, Rev. E. S. Murdoch. We have also supplied Altars to Rev. Father Walsh, Toronto, Rev. J. A. Kealy, Mount Carmel, Father McGea, St. Augustine, V. G. McCann, Toronto, Rev. G. B. Kenny, Gueph, Rev. J. C. Homan, Dundas, Rev. R. Maloney, Markdale, Father Ronan, Wallaceburg, St. Joseph's Convent, Toronto, Sacred Heart Convent, London and Sacred Heart Convent, Halifax, N.S.

We have for years past been favoured with contracts from members of the clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing pews for new churches in that country and Ireland. Address

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Comfort and security assured. So-called "Hopeless Cases" solicited. Children positively cured in a few weeks. If you get any appliance get the very best. Over twenty years in business in Toronto in this one line exclusively. J. Y. EGAN, Hernia Specialist, 266 West Queen Street, Toronto. 41-17

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LETTER FROM LONDON.

Weekly Correspondence of the Register.

LONDON, Oct. 27th, 1893.

The fortunate intervention of the Czar at a critical moment saved the French Government from what might have been a grave scandal. On Sunday last the funeral obsequies of Marshal MacMahon took place in Paris, attended by the Russian Ambassador and the officers of the naval squadron then in the capital. The body was borne to the Invalides, the resting place of the great Napoleon and many others who have added to the military glories of France, amid tokens of universal respect from the French people. It would have been deplorable if the old soldier who served France so well in war, and throughout a distinguished career in times of peace, and was a model to French statesmen of pure, unambitious and disinterested patriotism, should have been robbed of the honors he so justly deserved, and which his countrymen were so anxious to pay. But the portion was a difficult one. He died almost at the moment of the arrival of the Russian Squadron, and there was to French men some delicacy in ordering a public suspension of the festivities in order to reverence the memory of the hero of Malakoff.

The Czar promptly relieved the French Government from its embarrassment telegraphing his condolence to the widowed Marechale, and directing his officers, now the guests of France, to join in the mourning of the French people and, so doing, again displayed to the world the homage which soldiers are always ready to pay to the memory of a distinguished soldier whom the fortunes of war may at one time have placed in an enemy's camp.

Sir Andrew Clark, so well known as Mr. Gladstone's physician, has been seriously ill this week. Here in London he holds a high, if not the highest, rank in his profession. It is also a gratifying proof of the popularity he enjoys that all the leading doctors in town have either called at his house or sent messages of sympathy. Apropos of his illness, we may recall the story of how he was helped to his first post at the London Hospital forty years ago by reason of his delicate appearance. His qualifications, we are told, were above question; but other candidates were also well qualified, and young Clark was finally chosen only when one of the managers said: "Give it to him. It will please the poor Scotch devil, and he won't live long."

[A message by cable announces the death of the eminent physician, which occurred on the 6th instant.—Ed. C. R.]

The other day I was introduced to Miss Hawker, the author of "Mademoiselle Ixe," the gem to which Mr. Gladstone referred in his glowing terms of praise. Though none of the later tales of Lancelot Falconer, to give her her *nom de plume* or pseudonym, have touched her first production, still she is little more than a beginner, and there is no reason to suppose that she has written herself out. Admirers of "Mademoiselle Ixe," and, to a lesser degree, of the "Violin Obligato," will therefore be glad to learn that Miss Hawker is at work on a fresh tale. She lives a quiet life in an out of the way spot in the south of England, deeply engrossed in literary study and composition. It is a quiet, sleepy country, with a silent flowing river. Miss Hawker was evidently describing it when she wrote in one of her tales of the "little hills that preach peace."

Mr. Oscar Wilde is said to be perpetrating a new book, in addition to his work on Shakespeare's Sonnets. It is to be called *Oscarana*, and is to include all the best epigrams and witticisms which stand to the credit of our new playwright.

There is no doubt that the position which Mr. John Redmond has taken up in regard to the Home Rule Bill is causing uneasiness in the ranks of both Nationalists and Liberals, and consequent joy to their opponents. Mr. Justin McCarthy was interviewed the other day; and, in reply to a question as to whether the Irish Nationalists who acknowledge his leadership would be disposed to stand by the Government next session, even if the Home Rule Bill be not introduced in the Commons, he said that the situation was of such a delicate character that he preferred to remain silent for the present. The Liberal journals, though endeavoring to belittle the Redmonites' power for mischief, still evidently betray the anxiety felt by their party.

The good work of England's conversion goes bravely on. Two leading ministers of the High Church party, and a prominent layman in the Government service, are the latest to knock for entrance at the door of the Catholic Church. The Ritualistic branch of Anglicanism is no longer as Cardinal Newman once thought it would prove to be, a sort of buffer state between Protestantism and Catholicity. On the contrary it seems to be the means desired, under God's Providence, for conducting souls within the true fold. Numbers already owe the faith they now so earnestly profess and so fondly cherish to the Catholic Spirit they imbibed as members of the High Church party, and I am personally acquainted with many others who would declare themselves Catholics to-morrow were it not for the appalling sacrifices they would be called upon to make if they took such a

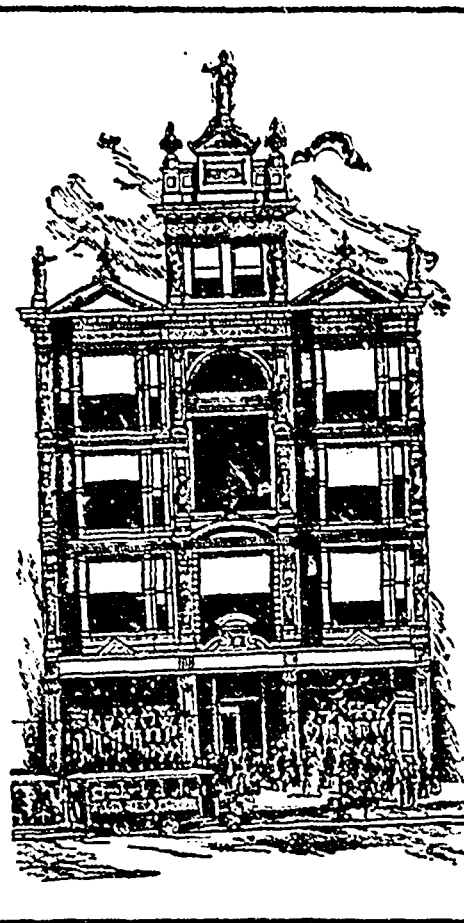
MEN'S CLOTHING

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What is the use of telling a man that Oak Hall is selling Overcoats for \$7, \$8, \$9 and up? There's nothing remarkable about these prices until they are associated, in your judgment, with the quality, style and finish of the goods. Quoting prices merely, is a downright sham.

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No other reason needed.

step. I think, moreover, that I can truly say that the majority of the High Church clergy here in England have already satisfied themselves that the true Church must be sought for elsewhere than in the "Anglican Communion." The Supremacy is the great stumbling block I have been told again and again by several that, with the exception of that vital doctrine, they had for years been living exponents of Catholic teaching. Once convinced of the truth of that dogma, they find themselves in the Catholic Church.

The following extract taken from a leading organ of Protestant opinion in this country is sufficient. In treating of the Parliament of Religions recently held at Chicago the writer says "The Brotherhood of Humanity is not such a far-fetched ideal as is sometimes supposed, and the religions of the world have more in common than is often admitted. Such a gathering has never been held since the days of Arius and Athanasius, and this coming together of devout men from every nation under heaven is a fact of history that will tell in the ages to come, and is one of the greatest events of the nineteenth century."

It may be further noted, as a sign of the times, that the Right Rev. Mgr. Provost Brownlow has been engaged by the University of Cambridge to deliver a course of lectures on English Church History.

Our Travelling Agents.

THE CATHOLIC REGISTER is pleased to announce that Messrs. Patrick Mungovan and Thomas Duignan have been appointed its Travelling Agents. Mr. Mungovan will attend to the REGISTER's interests East of Toronto, and Mr. Duignan will represent it West. We bespeak for each a generous reception amongst our friends, in whose cause the REGISTER is privileged to speak, and which it will always uphold to the utmost of its power.

Our City Agent.

Mr. Lawrence O'Byrne is duly authorized to solicit subscribers and collect subscriptions for THE CATHOLIC REGISTER in the city. Orders entrusted to him in this connection will receive prompt attention at the office of the REGISTER.

"Nothing succeeds like success," and nothing will more quickly insure success than true merit. For fifty years, Ayer's Sarsaparilla has maintained its popularity as the superior blood purifier. It stands upon its own merits and never fails to give satisfaction.



Nervous Prostration, Sleeplessness and Weakness. 3

West BROOKFIELD, QUEBEC, Oct. 1, '90. The Pastor Koenig's Nerve Tonic I ordered was for a young lady of my household who was almost useless to herself and others, owing to nervous prostration, sleeplessness, weakness, etc., etc. To-day there is quite a change. The young person is much better stronger and less nervous. She will continue to use your medicine. I think it is very good. P. SARRIE, Catholic Priest.

ST. VINCENT'S HOSPITAL, TOLEDO, Ohio, June 9, 1890.

We used Pastor Koenig's Nerve Tonic for epileptic fits in the case of a Mrs. Gorman, and it stopped the fits from the time she commenced taking it. Wishing you an extensive sale for this beneficent remedy. SISTER BRADY, Secretary.

FREE A Valuable Book on Nervous Diseases and a sample bottle to any address. Poor patients also get the medicine free.

This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1875, and is now under his direction by the

KOENIG MED. CO., Chicago, Ill.

Sold by Druggists at \$1 per Bottle. 6 for \$5 Large Size \$1.75. 6 Bottles for \$9.

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N.B.—Solicitors bringing business to the Corporation are retained in the professional case of same.

A. E. PLUMMER, - Manager.

TORONTO POSTAL GUIDE. During the month of November, 1893, mails close and are due as follows:

	CLOSE		DUE.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.15	7.20	7.15	10.40
U. and Q. Railway	7.45	8.10	7.15	7.15
G. T. R. West	7.30	8.25	12.40pm	8.00
N. and N. W.	7.30	4.20	10.05	8.10
T. G. and B.	7.00	4.50	10.45	8.50
Midland	7.00	3.35	12.30pm	9.30
C. V. R.	6.40	4.00	11.05	9.10
G. W. R.	noon		9.00	2.00
	6.15	4.00	10.36	8.20
			10.00	
U. S. N. Y.	6.15	12.00	9.00	5.45
			4.00	10.30
			10.00	
U.S. West'n States	6.15	10.00	9.00	8.20

English mails close on Mondays and Thursdays at 10 p.m., and on Saturdays at 7.00 p.m. Supplementary mails to Mondays and Thursdays close on Tuesdays and Fridays at 12 noon. The following are the dates of English mails for November: 1, 2, 3, 4, 6, 7, 9, 10, 11, 12, 14, 15, 17, 18, 20, 21, 23, 24, 25, 27, 28, 29.

N.B.—There are branch post offices in every part of the city. Residents of each district should transact their Savings Bank and money Order business at the local office nearest to their residence, taking care to notify their correspondents to make orders payable at such Branch Postoffice.

T. C. PATTERSON, P.M.

HOME RULE!

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

ENGLISH HOUSE OF COMMONS.

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

P. MUNGOVEN.