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The Catholic Register.

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

VOL. II.—No. 49.

TORONTO, THURSDAY, DECEMBER 6, 1894.

PRICE 5 CENTS.

SULLIVAN.

The Home Rule Bard in Toronto.

A Word for Ireland.

Appreciation for Gladstone and Blake.

A very large and enthusiastic audience greeted the distinguished ex-Lord Mayor of Dublin on his appearance at the Massey Music Hall here on Thursday evening last. The prediction made by T. P. O'Connor that Mr. Sullivan would make a model lecturer if he chose to try has been amply borne out by this experience. The great audience was interested in what he had to say from first to last, and the Hon. G. W. Ross fittingly described the lecture as one which was of such breath of statesmanship, toleration of thought and beauty of form as it has seldom been the privilege of a Canadian audience to hear.

From the time of his arrival in the city until the minute before taking his place on the platform Mr. Sullivan was kept busy in meeting the vast numbers of people eager to receive a personal introduction, and the privilege of even a momentary conversation with the popular Irish member of Parliament.

Shortly after eight o'clock Mr. L. V. McBrady, President of the St. Alphonsus Catholic Association, and chairman for the evening introduced Dr. Thomas O'Hagan, who read a poetical welcome of his own composition. On the platform was his Grace the Archbishop, Sir Oliver Mowat, Hon. G. W. Ross, Hon. J. J. Curran, Hon. Sir Frank Smith, Mr. Justice McMahon, Hon. John O'Donoghue, Hon. T. W. Anglin, Rev. Fathers McCann, Bergin, Teefy, Brennan, Ryan, Walsh, Carberry, Grogan, Hayden, Lynch, Lamarche, of Toronto; O'Reilly, of Hamilton, Burke of Oakville, Crimmon of Dunnville, Kilcullen of Adjala, Egan of Barrie, and Jeffcott of Oshawa; Drs. Cassidy, Clark, McMahon, McKeown, Rev. Dr. Burns of Hamilton, Wm. Mulock, M.P., J. J. Foy, Q.C., R. Emsley, Hugh Ryan, Patrick Boyle, Thomas Loug, Eugene O'Keefe, Thomas Mulvey, John Woods, D. J. O'Donoghue, F. P. Lee, Peter Ryan, E. Hassard, Peter Small, Wm. Burns, J. E. Day, C. J. McCabe, J. C. Walsh; T. J. Day, T. C. Heffernan and T. P. Coffey of Guelph.

When Mr. Sullivan stepped to the front of the platform he was given an enthusiastic welcome, the audience rising and applauding. He began by saying that his heart must be harder than the hearts of Irishmen were generally supposed to be if it was not touched by the warm, the brilliant, reception which they had given him. He complimented Dr. O'Hagan on the poem just read, saying that its only fault consisted in being too good for the subject. He proposed to speak concerning parliaments in general and in particular of the British parliament whereof for the past fourteen years he had had an experience varied and exciting.

Mr. Sullivan dwelt at some length upon the advantages of representative parliaments. Such an organization to be of its greatest possible usefulness, must be in the country, and of the country for which it is to legislate. He pointed out that although England claimed, perhaps justly, that her parliament was the mother of parliaments

he was bound to say that if such were the case the mother had dealt very harshly with one of her progeny. In Ireland there had been a parliament for five hundred years, not a perfect one, not indeed a representative one, but one which was at least Irish. Parliaments, even at their worst are always capable of being reformed. During this long period of imperfection the Irish parliament was not less really representative than the English one, and just when it had attained its greatest usefulness, just when there was every prospect of becoming a truly representative organization, its end was brought about.

He wanted it to be borne in mind that at the time of the Union the Irish parliament was not one in which the voice of the nation was paramount. It was the parliament of a particular class drawn from a particular creed, and that creed formed a minority of the population. He repudiated the assertion that the Irish people had sold their liberties. From the unlucky day when Union was consummated until now, they had never ceased to demand its repeal, and a recognition of their right to self government.

"Now," said the speaker, "we only ask for the return of our Parliament upon terms that are perfectly and absolutely safe for the union of the three kingdoms—England, Ireland and Scotland—and safe for every class and creed. Only upon these conditions do we ask it, and we say to England, 'put all these safeguards and conditions in the bill and we will accept it.' When the day comes that the doors of the Irish Parliament are opened there will be the true union of love between the Irish and English peoples." (Applause.)

Mr Sullivan referred to the bond of sympathy which existed between any member of the Irish party and a Toronto audience. Toronto had given to the assistance of the Irish cause a man who had proven himself a great strength. Mr. Edward Blake had not made many speeches in the House of Commons, but those he had made were regarded as masterpieces of wisdom and logical reasoning such as few even in that House were capable of delivering. This tribute to Mr. Blake was received by the audience with tumultuous applause.

Referring to the progress of Home Rule sentiment, Mr. Sullivan said that it was from the working and middle classes of Great Britain that they had to hope for further successes. He as well as every other member of the Irish party had been from one end of the country to the other, wherever they could get a chance to address an audience on the question and he was prepared to say that on the whole the English people were a fair-minded people. There were still a great deal of distrust and a great deal of bigotry and prejudice to be overcome, and there were undoubtedly strong, active and selfish interests opposed to them and the fight would be a hard one. But the great victory had been won. A Home Rule Bill had been passed through all its stages by the present parliament, and sentiment was constantly forming in their favor, the only obstacle at present being the House of Lords.

Of that venerable body he gave an entertaining description. They had

come in force to veto the Home Rule Bill and again the Evicted Tenants' Bill. Many of them did not know their way to the legislature. He was willing to concede the advantage of a second chamber in legislation, but was not prepared to accept the hereditary principle as a qualification. It requires forty members of the House of Commons to be present before business can go on, but of the august peers it is enough in their own estimation that there be three. The usual attendance at the House of Lords is twenty. Mr. Sullivan quoted a number of instances of the obstinacy of the Lords in resisting popular measures. He told of how one prime minister had recommended the appointment of enough peers to carry a Government measure, and of Mr. Labouchere's suggestion that in the present case the same course should be taken and that the new peers should be drawn from the ranks of labor, an expedient which he thought would prevail with their lordships who were great sticklers about the rank of their company.

Then came the account of the great obstruction struggle which was meant to place the Irish question prominently and continually before the public. It succeeded, although the opinion formed of the Irish party men and the usage they received were not such as to be lightly courted by any but men in deepest earnest. At the same time there was a great agrarian agitation going on in Ireland. It was held that the first duty of the land of the country should be to provide sustenance for those who worked it, instead of pampering non-residents at the expense of a starving tenantry. "I was sent to jail," said the speaker, "for two months for publishing reports that contained not one line that could be construed as treasonable, libellous or seditious, but simply because they dealt with the proceedings of Irish Nationalist meetings. Mr. O'Brien had also been treated in a similar manner; but if he (Mr. O'Brien) had been punished every time he published one of these reports, it had been computed, he would have served 1,000 years behind the bars."

Not the least interesting feature of the lecture was the recitation by Mr. Sullivan of some of his own verses in ridicule of the anti-Irish practices of those days. Every verse had its point, and the large audience were in thorough sympathy with the genial wit. The lecturer went on to tell how the Irish cause had steadily gained friends in England, and when he referred in this connection to Mr. Gladstone, he was interrupted by loud applause. To instance in what detestation the grand old man was held by extreme Conservatives in England, he said that when attending the funeral of a high functionary he overheard an old lady to whom Gladstone had been pointed out, say: "Dear me; I hope he has not come to make a disturbance."

After reference to the ability of Messrs. Labouchere and Balfour and several of the members of the Irish party, Mr. Sullivan paid his compliments to Mr. Chamberlain, detailing the proceedings which led up to the unseemly row of last session for which he held Mr. Chamberlain's sardonic and vindictive language to be the direct cause. In conclusion he predicted that the Irish cause, ever pro-

gressing, was within short distance of final triumph, and that it would not be long before Ireland had her own parliament.

At the conclusion of the lecture Hon. J. J. Curran rose to move a vote of thanks to Mr. Sullivan, and in his remarks paid high tribute to the quality of the address and referred to the favorable impression such an exposition was sure to leave on the public mind. He had a message from the people of Canada, especially from the descendants of the Irish race, which he hoped Mr. Sullivan would carry to the present representatives of the Old Land in the Imperial parliament. They should remember that they were not mere representatives of the local conscriptions that sent them to Westminster. They were the guardians of Irish rights and the exponents of the views of the race throughout the world. They could send their names to posterity as the patriotic band who had done battle nobly for the grand old cause or sink into contempt for having sacrificed their country's opportunity. Their petty personal bickerings must cease, they must rise to the level of the sacred mission they had been sent to fulfill. They must realize that the eyes of the world were upon them. Ireland, her character, her fitness for Home Rule, everything that most nearly and dearly concerned her were all in their keeping. With a united Irish party the last dollars of Irish Canadian or Irish American money would be cheerfully shared to further the cause of fatherland.

Rev. Dr. Burns of Hamilton seconded the address, and short speeches were made by Sir Oliver Mowat, Sir Frank Smith and Hon. G. W. Ross, all expressing satisfaction at the tone of Mr. Sullivan's remarks.

St. Winifrede's Well.

A most authentic cure of acute rheumatism is recorded from Spennymoor, of a Mrs. Simpson, of Merrington-lane. This person has for two years been laid up with severe rheumatism for which the local doctors were unable to give any relief, consequently she was sent to Newcastle Infirmary, where her ailment was pronounced incurable, and she was discharged. Having heard of the cure of Miss R. Duffy, of Howden-le-Wear, at St. Winifrede's Well on August 21st, Mrs. Simpson conceived the idea of going there also, and ultimately arrived there on crutches. After the third immersion in the water she could walk without crutches, and has now returned home having no need any more for crutches, and greatly improved in health and strength, both of mind and body. Her cure is attributed to a simple faith in the Divine power of the Well. The most remarkable incident about the cure is that Mrs. Simpson, is, and has been all her life, a Protestant. Nevertheless, she and her family candidly admit that a wonderful cure has been effected at St. Winifrede's Well. Mrs. Simpson is a daughter of Mr. Stabler, of Railway-street, Coondon, Bishop Auckland.—*Liverpool Catholic Times.*

As an emergency medicine, Ayer's Cherry Pectoral takes the lead of all other remedies. For the relief and cure of croup, whooping-cough, sore throat, and the dangerous pulmonary troubles to which the young are so liable, it is invaluable, being prompt to act, sure to cure.

THE IRISH PARTY.

Mr. McCarthy's Address at the General Meeting.

At the general meeting held on Monday Nov. 12th, Mr. McCarthy, in opening the proceedings said: Gentlemen, I have first to announce to you that the Paris Funds have been released, and that

THE FUNDS WILL BE ADMINISTERED in accordance with the arrangement which you unanimously sanctioned in November last. As this is the first time I have met you since the closing of the Session, it will be necessary that I should address a few words to you of personal explanation on a controversy which has arisen since that date. My words will be very few, for reasons I will presently give. As to the cheques from Mr. Gladstone and Lord Tweedmouth, for the acceptance of which I accept the full responsibility. I have to say that I regarded and regard the cheque from Mr. Gladstone as a gracious and useful proof that his interest in the great cause which owes more to him than to any other Englishman continued unabated; that the cheque from Lord Tweedmouth came from one who had given repeated proofs of his devotion and fidelity to the Irish cause; and, finally, that I thought both cheques came spontaneously, and I did not know till afterwards that they were in response to a circular. It has since been conclusively proved that

THE COMMITTEE OF THE PARLIAMENTARY PARTY

were as free as I from responsibility for, or knowledge of, the issue of that circular; that its issue was the blunder of a clerk, and there the matter of the cheque ends. Gentlemen, I have kept my references thus brief because I do not regard the question of the cheques as the really important point in our eyes and in that of the country. The real and the supreme, and, I may say, the only point which we and the country regard as worthy of serious consideration is, whether such matters are to be made the subject of public discussion. I hold that even if I, or if the committee had acted mistakenly, if every charge made against them and me had been well founded—and not one of them had any foundation—

THE PUBLIC PRESS WAS NOT THE PLACE to arraign us. When colleagues believe that they have fault to find with each other the fault should, in the first instance, be found in private and friendly remonstrance, or if more energetic action be necessary, within the closed doors of meetings of the committee of the party. I never was asked one question, I never received one communication with regard to this matter until I saw it discussed in public letters in the Press. Gentlemen, we have to ask ourselves, and the country is asking us, is this to go on, or are we to-day to resolve that it shall come to an end? I have not once, but several times, expressed my views on the effect of these public discussions of internal differences. I am bound to repeat these views, and, if possible, to express them more strongly than ever before. The view has been expressed that these discussions are but healthy freedom of debate, either useful or harmless in their results. I should be betraying the trust that you have imposed upon me if I allowed the country to be lulled into a false and a disastrous security on this point. Deliberately, emphatically, knowing the full responsibility of the words I use, I have to declare to you that the continuance of these public disputes is incompatible with the safety of our movement.

Mr. McCarthy having described the effect of public controversy in diminishing the funds of the party, and particularly the inflow of subscriptions from America, denounced in emphatic terms the suggestion that the monetary

resources of the party are employed in such a way as to maintain a majority for certain persons, and concluded as follows:—

Finally, gentlemen, the responsibility no longer rests on me, for I shall ask your permission to communicate this statement to the Press. The publication of this statement is due to me, not merely because I had to bear attack in silence for months, but because I am called upon to tell the people of Ireland the real situation. With you, then, and with you alone, the responsibility rests. It is for you to endorse or reject my views.

A series of seven resolutions, (1) reaffirming as to the basis of the Home Rule alliance the sustainment of the right of Ireland to self government by the Liberal Party, (2) expressive of satisfaction at the promised introduction of a resolution in the House of Commons relative to the veto of the House of Lords, (3) inviting the tenants of Ulster to compel their Unionist representatives to declare their views on the land question, (4) approving the holding of meetings throughout the provinces, (5) declaratory of the obligation of supporting the evicted tenants, (6) expressive of sympathy with the labouring classes and impressing on the Boards of Guardians the need for applying the provisions of the Labourers' Acts, and (7) reiterating the desire of the party to obtain Amnesty for those in prison for political offences—were carried unanimously.

Are Corsets Injurious?

Attention has been called once more in France to the great corset question by a petition from a private individual to the Chamber of Deputies against the wearing of that garment as being injurious to the health of the female part of the population. The Chamber solemnly received the petition, as in duty bound, and passed it on to a committee for consideration.

In the meantime a Paris journalist has been gathering the opinions of notable women on the subject. A great many denounce the corset. "Gyp" declares that it is "awful, unhealthy and ungraceful," and that it turns all figures into one commonplace mould, spoiling the pretty ones and doing nothing to improve those which are ugly. Mlle. Bartet, of the Comedie Francaise, simply declares that it is a "horror," and Mlle. Jane Hading is of the opinion that it is an iron hand in a velvet glove, adding that since she has been in America she is for the war of independence. Mlle. Derlaud thinks young women can do without a corset of any kind, and Mlle. Rosa Buck has never worn one. Mlle. Yvette Guilbert, on the other hand, says some women should wear it and others not; Mme. Rejano thinks it depends upon the style of costume whether it is desirable to have one, and Mlle. Reichemberg goes in frankly in favor of it, although she is against tight-lacing.—*London Daily News.*

A WONDERFUL CURE.—Mr. David Smith, Cos Hill, Ont., writes: "For the benefit of others I wish to say a few words about Northrop & Lyman's VEGETABLE DISCOVERY. About a year ago I took a very severe cough, had a virulent sore on my lips, was had with dyspepsia, constipation and general debility. I tried almost every conceivable remedy, outwardly and inwardly, to cure the sore but all to no purpose. I had often thought of trying Northrop & Lyman's VEGETABLE DISCOVERY, so I got a bottle and when I had used about one half the sore showed evident signs of healing. By the time that bottle was done it had almost disappeared and my general health was improving fast. I was always of a very bilious habit and had used quinine and lemon juice with very little effect. But since using 3 bottles of the VEGETABLE DISCOVERY the biliousness is entirely gone and my general health is excellent. I am 60 years old. Parties using it should continue it for some time after they think they are cured. It is by far the best health restorer I know."

The Marquis of Lorne has become a partner in a house-decorating firm.

Papal Jurisdiction.

It will be remembered that the Archbishop of York sent a letter to Father King in which he expressed his regret that the rev. gentleman should have been so impudently acquainted with the history of the Church in his own country. The following is Father King's reply:—

RIGHT REVEREND SIR,—in acknowledging the receipt of my letter to you protesting against your remarks upon Cardinal Vaughan, you instruct your secretary "to express your regret that I should so imperfectly be acquainted with the history of the Church of my own country as to make the statements which my letter contains."

Now the statements in my letter which touched upon "the history of the Church in my own country" were:—

1. That Archbishops of Canterbury had been Cardinals of the Holy Roman Church.

2. That the famous Archbishop Lantton, who helped to obtain the Magna Charta, was a Roman Cardinal.

3. That the Archbishops of York, to the time of Heath, received their ecclesiastical jurisdiction from the see of Rome.

Your letter to me of November 5th implies that these statements are incorrect.

Do you seriously with the public to believe as a matter of "history," that none of the Archbishops of Canterbury Roman Cardinals? That Cardinal Lantton and Cardinal Pole, for example, were myths? That Magna Charta is a forgery? That the Archbishops of York always repudiated the Pope's authority and subscribed the Royal supremacy? If you expect the public to credit such nonsensical contradictions of solid historical facts, even when presented to them on the authority of an Archbishop of the State Church, I venture to think you are vastly mistaken, *Quis Deus vult perdere prius dementa.*

Many people who read your "reply" to me will regard it as the latest exemplification of that topsy-turvydom which has characterized the Established Church from the time of its inception by Elizabeth and her Ministers till to-day. But the greater number, I anticipate, while duly noting your dialectical dexterity, will rightly conclude that a sufficient reason exists why the two pertinent questions proposed proposed to you in my first letter remain altogether unanswered.

Your obedient servant,

OWEN C. H. KING.

To this letter his most Protestant Grace thus replies:—

BISHOP THORPE, YORK.

9th November, 1894.

DEAR SIR,—I am desired by the Archbishop of York to acknowledge the receipt of your letter of November 7th, and to state that His Grace does not feel called upon to carry on any correspondence with you on the matters to which it refers. His Grace desires me further to remind you that you have no right to publish his letters without his leave, which he declines to give.—Yours faithfully,

ROBERT A. D. BOOKER,

Secretary.

Father King claims the right to publish the Archbishop of York's letters, with or without his consent, since the matters referred to are of public interest and concern a certain statement to which His Grace of York gave utterance from a public platform—"An Italian Cardinal who calls himself Archbishop of Westminster." "The slipping of false tongue is as one that falleth on the pavement" xx., 20).

A Priest Severely Burned.

During the celebration of the Benediction of the Blessed Sacrament at the chapel of Dyonville Covent, Plattsburg, N. Y., the officiating clergyman, the Rev. Father Riorden, had a narrow escape from a serious if not fatal accident. As he was about to

elevate the host the sleeve of his stole caught fire from a candle on the altar, and in an instant he was enveloped in flames. The worshippers were panic-stricken, but with great presence of mind the reverend gentleman removed the flaming garment, burning his hands in a terrible manner.

A Witty Priest.

The death of Father Healy, of Bray, removes from Irish life the wittiest Irishman of his time. Even in London, says the *London Star*, he was all but lionized in society, and the shoal of invitations which always followed his visits had generally the effect of shortening his sojourn. He was well known to every public man of both parties, and Lord Salisbury with Mr. Gladstone, and Mr. Morley with Mr. Balfour, joined in appreciation of his wonderful fund of humor.

His most famous bon mot was probably his answer to a question once put to him by Mr. Balfour.

"Tell me frankly, Father Healy," said the then Chief Secretary, "do the Irish people really hate me as much as their leaders say?"

"Well, I'll tell you this," was the response, "if they only hated the devil half as much as they hated you there would be no necessity for us priests in the country."

Even on his deathbed his humor did not desert him. A few hours before his death one of his medical attendants had occasion to ask him a question in reference to his breathing.

"Are you distressed, father?" was the question.

"Not at all, doctor," said the dying wit, "but on the contrary, lots of fellows owe me money."

A South American Council.

Leo XIII. is reported as being anxious that the several Catholic countries of South America should hold a general council, and it is thought that in the letter which he is shortly to address to the Catholics of those lands, he will urge the holding of such a gathering. There are large and influential hierarchies in many of the South American states, especially in Brazil and Argentina, in one of which lands the council, if it be agreed upon, will probably be held. Such a council would have a great interest for Catholics in this country, and it might lead to inspiring the publishers of our Catholic directories with enterprise enough to secure statistics of Catholicity from South America, which would be more interesting to American Catholics than some of the information regarding European lands that are now furnished them.

St. Charles Borromeo's successor as Archbishop of Milan, Cardinal Ferrari, has been received with public attention and festivities upon his taking possession of his see. The Royal Commissary, Comm. Bonasi, met him at Sant Estorgio. The fact is one of the healthiest signs of the times.

St. Patrick has sometimes been claimed as a Protestant by some invidious non-Catholic preachers, but it remained for one of the individuals who took part in a recent Episcopal congress to assert that the ascetics of the first Christian eras were all Protestants. This same individual showed scanty respect for the ascetics, though and betrayed woeful ignorance about them; but that is hardly to be wondered at in view of his claim that they were all Protestants. The wonder is that he did not also claim St. John the Baptist, the Christian ascetic, as one of his fellow religionists.

During the prevalence of la grippe, those who made use of Ayer's Cherry Pectoral found it prompt to act and sure to cure. No other medicine is so safe and efficacious in all diseases of the throat and lungs, and the only remedy successful in consumption.

LA VILLA MARIE.

Sketch of a Famous Convent.

In no other city of North America are there to be seen so many churches and so many religious institutions and communities as in the city of Montreal. To a stranger from the United States the number of edifices and immense houses dedicated to the service of God seems almost incredible, and the size and solidity of them is most striking—for it bespeaks the wealth of this world's goods as well as the treasure in the heavenly one.

Dedicated to the work of God in whatever form it presents itself, whether ministering to the orphan child, the aged poor, the poor unfortunate outcast who has stepped aside from the path of virtue, or to the higher education of those whose lives lie in pleasanter ways, and blessed by riches they each and all find abundance work and do it well.

Among these many notable communities of religious stand out in bold relief one of the most ancient of the religious orders in Canada—that of the Sisters of the Congregation of Notre Dame, who devote their lives to the education of young ladies.

This noble order was founded by the Very Reverend Margaret Bourgeoys of France. Coming to this country at that remote period when it was peopled with savages, she was one of the "pioneers of civilization." Taking as it were "her life in her hands" she devoted herself to the comfort and consolation of the few settlers around Montreal, and it is most worthy of note that through her exertions the first stone church, that of Bonsecours, was built.

Thus a woman's frail hand reaches through three centuries of time to touch our own. From her day to the present time the Sisters of the Congregation have carried on their work without interruption, and with a zeal and single-heartedness worthy of their venerable foundress. With many institutions in the city of Montreal their Convent *principale* is the Villa Marie, three miles from the heart of the city. Here was built the Mother House and the Church of the Rosary—but two years ago they were burned to the ground, and only the Convent boarding school is left—but this deserves a visit from the most critical. The site of the Villa Marie is at the summit of an elevation, no less than one thousand feet above the St. Lawrence river. It commands an extensive view of the river and the country for miles around, and no more beautiful place could be had for those devoted to the house of God.

The original convent de Villa Marie was the house of the Governor-General of Canada in years long past, but immense additions have been made until now it accommodates nearly four hundred inmates; three hundred of which are pupils from every part of the United States and Canada. There are several large dining rooms, halls and reception rooms—and the dormitories can be better imagined when one realizes that each one of the three hundred pupils has her own bed.

The school equipment in every division is of the best and most modern improvements—although the Sisters hold to the old that has been *proven good*. The musical department is very perfect—there are twenty pianos, each in its own room that the many may practice at once without disturbance to others.

The excellence of the work done in the studies is worthy of more than this brief mention. Oil, pastel, crayon, water colors, drawings—all show the careful and excellent training of the Sisters—and the work showed not the mere correctness of mechanism, the hand imitation of a thing, but the true work of unconscious art which is genius. The chapel is large, and is beautiful in its simplicity and chaste-

ness, and its absence of over-decoration. One breathes holiness from its quiet beauty. In the salon, a reception, we were presented to the Reverend Mother Superior, a woman of more than ordinary interest. Skilled in conversation, a brilliant class talker, conversant with the leading topics of the world; she who might have held and graced any position in life, fills with honor the highest place in this great community. I longed to ask her history, but I restrained my curiosity for whatever position she may have held in the world—now she would have answered "I? I am the bride of the King."

Going to the gallery we gazed at the ruins lying before us ruins that involved not only the work of hands but of brains—for not only the magnificent buildings had been reduced to ashes, but valuable books, manuscripts, paintings, choice gifts from beyond the sea—gifts laden with the blessings of those now gone, and hallowed by age.

At present all that remains is a mass of gray rock and one wall left to show what had been there—and I thought is it all gone—the work of years of merry heart, hand and brain. As I looked a gleam of sunlight from the rapidly sinking sun shot from out the west and flooded all with golden glory and then sank from sight—and I thought no it is not all lost not all gone forever. Perish stone, vanish the work of hands, but whatsoever has been wrought of good to mankind, if work for God can not perish. Whatsoever has been done to raise the veil of ignorance and superstition from the eyes of men, whatsoever has been done to bring a soul into the clearer light of God's love and God's truth is not lost, cannot be lost, but must live forever. ELLA WILLARD ROWELL.

Value of Royal Crowns.

Regal crowns are an expensive luxury for the people of the backward countries which still prefer to have kings to presidents. One of the most costly crowns in existence is that of the King of Portugal. The jewels which ornament it are valued at \$8,000,000. The crown which the Czar of Russia wears on special occasions is also one of the most precious in the world. The cross which surmounts the crown is composed of five magnificent diamonds resting on a large uncut but polished ruby. The small crown of the Czarina contains, according to authorities, the finest stones ever strung. The crown of the Queen of England, which is valued at \$1,800,000, contains a great ruby, a large sapphire, sixteen small sapphires, eight emeralds, four small rubies, 1,360 brilliants, 1,273 rose diamonds, 4 pear-formed pearls and 269 of other shapes. In his state clothes, including the crown, the Sultan of Johore wears diamonds worth \$12,000,000. His collar, his epaulets, his girdle and his cuffs sparkle with the precious stones. His bracelets are of massive gold and his fingers are covered with rings which are almost priceless. The handle and the blade of his sword are covered with precious stones. The most costly insignia of princely dignity, however, are those of the Sultan or Maharajah of Baroda, in India. The chief ornament is a necklace of five strings containing 500 diamonds, some of which are as large as hazel nuts. The upper and lower rows consist of emeralds of the same size.

THOUSANDS LIKE HER.—Tena McLeod, Severn Bridge, writes: "I owe a debt of gratitude to DR. THOMAS' ECLECTIC OIL for curing me of a severe cold that troubled me nearly all last winter." In order to give a quietus to a hacking cough, take a dose of DR. THOMAS' ECLECTIC OIL thrice a day, or oftener if the cough spells render it necessary.

Agents Wanted

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

Welcome to T. D. Sullivan.

The following are the verses read by Dr. O'Hagan at the Sullivan lecture delivered in this city last week:

Welcome to our hearts and homes! welcome, T. D. Sullivan!
From the land our fathers trod, strong in faith and loved by God;
Where the shamrock dreams of morn,
Where each patriot son was born,
And the hope of freedom's day
Lights with torch the darkest way—
Strong in heart and strong in hand, welcome to our happy land!
Welcome, T. D. Sullivan!

We have watched your loved career,
Sealed it with an exile's tear;
Pledg'd our faith to Erin's Cause,
To her love and life and laws;
To each cabin in the vale,
Stung by growbar, rent with wall.
Brave in heart and warm in hand, welcome to our joyous land!
Welcome, T. D. Sullivan!

Here where freedom's rays ne'er set,
"Deep in Canadian woods we've met;"
And with a hearty three times three
We'll toast old Ireland's liberty;
Till high above each hill and dell
Your patriot words will ring and swell.
Strong in heart and strong in hand, welcome to our glorious land!
Welcome, T. D. Sullivan!

For though the centuries stretch behind
Maim'd by chains that chafe and bind,
We have brought to our bright shore
A "caed mite jailthe" at the door—
A love that lives through every year,
Survives the grave's immortal tear.
Brave in heart and warm in hand, welcome to our happy land!
Welcome, T. D. Sullivan!

O, the joy to meet you here,
Hear your words of hope and cheer;
Learn the gains along the line,
Fire our souls with patriot wine,
List to one who loves the Gael
And weaves his life in song and tale.
Strong in heart and strong in hand, welcome to our joyous land!
Welcome, T. D. Sullivan!

You bring to us a strength of years
Spent in love and hope and fears,
Where O'Connell toiled and planned
To break the chains that bound his land.
Where strong-soul'd and stern Parnell
Led his band of patriots well.
Brave in heart and warm in hand, welcome to our glorious land!
Welcome, T. D. Sullivan!

"God Save Ireland!" was your song;
It swept from shore to shore along;
It echo'd o'er the exiled dead
Pillow'd in the deep sea's bed;
It link'd our lives with those above
Who died for Erin's cause and love.
Strong in heart and strong in hand, welcome to our happy land!
Welcome, T. D. Sullivan!

Here where grows the Maple Tree—
Type of life and liberty—
We'll spread a banquet rich and wide
And toast the brave and good who died,
Sing your songs of joy and cheer
That link our hopes from year to year.
Brave in heart and warm in hand, welcome to our joyous land!
Welcome, T. D. Sullivan!

Welcome to our hearts and homes! welcome, T. D. Sullivan!
Bright the message that you bring,
Sweet the joyous songs you sing;
Every word we'll greet with cheers
Born of love through ripening years.
Poet, patriot, statesman strong,
Welcome with your gift of song!
Welcome, T. D. Sullivan!

The Nature of Man.

Physically considered, there is I suppose, no living creature on earth so weak and fragile, or so piteously helpless, as man. While other animals are born already clothed, with fur or feathers, he creeps out of his shell absolutely naked. While other animals enter upon the stage of the world fully armed and equipped with weapons of offense and of defence—such as claws and talons, strong tusks and sharp beaks—man is as defenceless as the hedgehog would be without his prickly coat, or the oyster without its shell. Again, while the young of other animals can run, or swim, or fly, as well as feed themselves, almost as soon as their eyes are open, the young of man lie helpless and dependent literally for years. In the struggle for existence what chance would have a naked and unarmed child of six months if pitted against a young tiger or eagle or a

shark of of the same age? Even without such savage foes, how could he maintain himself in health in regions of ice and snow, of wind and storm, or live at all amid the warring of the elements?

REASON.

It would be impossible but for one thing, viz., reason. Reason is sole cause of man's superiority. It is, by itself, more than a substitute for fur and feathers, claws and talons, and physical strength and endurance. It at once puts him in a position to clothe himself even more sumptuously than any other animal, to feed himself with greater luxury, to defend himself with greater success, and to enjoy himself with keener relish. By bringing his intellect into play, even the most untractable forces of nature can be subdued and curbed and turned to account. See how, at his command, iron and steel, compounded with enormous engines, will fly with incredible haste over the land, dragging after them trains full of men and merchandise. Or steal into gigantic factories and mills, when the looms are at work, and see how the gossamer threads of common flax and hemp and cotton may be converted by mechanical contrivances into cloth and linen and diaper and other materials. Watch him manipulate the telegraphic wires and converse with his cousins living ten or fifteen thousand miles away—in America or Australia. See him pass over the trackless ocean, and travel with safety into the most distant and unknown regions, guided by that divine messenger, the mariner's compass, steadily pointing out the way. Nor in the experience of generations lost to the succeeding. He can stop up the knowledge and science acquired by the whole race of men in great libraries, and can consult and study the history of development of every people and nation in their own printed volumes, now made accessible to all. And as he has found out the means of nourishing his intellect, in this manner, by putting nations under contribution, so he has also devised means of nourishing his ignobler part—the body—on the produce of both hemispheres, covering his dining table with fruits and viands and luxurious wines of every quarter of the globe—Rev. J. S. Vaughn.

Cardinal Persico.

His Eminence Cardinal Persico, about whose state of health most exaggerated reports have been circulated, is now completely recovered from his slight indisposition. Press representatives do not always realize what serious trouble and inconvenience alarming news of this kind entails upon the person who is made the object of their attention. Cardinal Persico, whose reputation and popularity is very great, has had to answer inquiring telegrams and letters from all parts of the world, where his good work as a missionary for more than half a century had won him the respect and esteem of all classes. His Eminence is one of the most learned and active Cardinals of the Sacred College. He speaks English with such perfect ease and fluency that some of his visitors from America and elsewhere are frequently heard to declare that he must belong to the English-speaking races.

Father Ceresotani, who has invented a process for transmitting by telegraph the handwriting of the sender of a message, showed his instrument recently to the Minister of Posts. The Holy Father, it is stated, has expressed a desire to see the instrument.

Free and easy expectoration immediately relieves and frees the throat and lungs from viscid phlegm, and a medicine that promotes this is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickle's Anti-Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease.

TROUT CREEK.

The Rambler's Historical Notes.

Your rambling ambassador has reached Trout Creek, cordially welcomed by many old friends from different parts of the Province, who have chosen this lovely spot for a home. "Trout Creek"! "Trout Creek"! "Where under the azure vaults, which overshadow this earth of ours, is this place at all? Where on the face of this fair land of bears and wolves, of cedar swamps and pine stumps is Trout Creek located?" I imagine I hear you ask these questions. Well I commenced with the intension of telling you something, if not a great deal about Trout Creek, and if you have the regulation measure of patience, I will finish by doing so.

Trout Creek, as can be readily seen by a reference to the smaller maps of the world, is situated in the township of Himsforth, District of Parry Sound, and Province of Ontario, and is a prominent station on the Toronto and North Bay Branch of the Grand Trunk Railway, which philanthropic corporation, condescends, wind weather and dividends permitting to order a train to call here occasionally.

Trout Creek contains three general stores, two hotels, conducted on the most approved forest principles, a post office, managed by a numerous and highly interesting family, two blacksmith and carriage shops, churches, amply numerous and commodious, to entertain all who may hold any form of religious belief; besides sufficient accommodation on Sunday for those who have no belief at all; and best of all it has a population of three hundred souls carrying around the same number of bodies. The air around Trout Creek is remarkably balmy and invigorating, and the people are robust and healthy; indeed so marked are those characteristics that an enterprising disciple of Esculapius who came to live here some time ago, and who brought along an expensive supply of pills, powders and paragoric, found after a brief experience that the opportunities for killing or curing were so slender that the poor man has been obliged to take to the woods to hunt deer for a living.

Settlement may be said to have commenced here in 1877. Amongst those who forced their way into what was almost an unexplored forest at this period were Messrs. James Barrett, with a family of five sons and eight daughters, all of whom are highly esteemed residents of various parts of this township. Mr. Barrett, it should be said, was long a much respected resident of Normanby, in the County of Grey. Almost simultaneously appeared Messrs. James and Michael Corkery, well and favorably known in the town of Peterboro'. John Driscoll, Frank, John, Patrick, Thomas and James Kelly, all brothers, Joseph O'Hare who came from Lanark, Timothy McKenna, John Hogan, James, Robert and Patrick Lynett, also natives of the County of Grey, John Doyle from the same county, R. J. Young, a member of a family from which Young's Point, in the County of Peterboro derives its name, Peter Byrne a native of Simcoe County, James and Bernard McGinness, Wm. James, and John O'Hagan.

The first ecclesiastic who visited those settlers in their northern homes was the Right Rev. Bishop Jamot, saying Mass at the house of Mr. James Bassett. This was in June, 1877.

The first resident priest was Father Joseph Bloem, who, after a short interval, was succeeded by his brother, Father Eugene Bloem, now of North Bay. Father Nolan, now of Burnley, in the County of Northumberland, was also for a short time our spiritual director, but yet long enough to permit him to erect the present frame church,

within which the 55 or 60 families of the congregation of the Sacred Heart find ample accommodation.

Rev. A. F. Kelly is now the pastor of Trout Creek, and of him I indulge in no reckless prediction when I say that he is destined to make his mark as a pulpit orator. Although a very young man yet his discourses, whether on or off the pulpit, are regarded as rare intellectual treats and anxiously looked for by those not even of the household of faith.

Father Kelly is not only an able speaker and a deep thinker but he is also a hard worker, and already we find him in harness with a project for a new church at a place called Powasan. Next summer will see this project successfully accomplished.

"THE REGISTER."

Last Sunday Father Kelly in his usual fervid manner urged his hearers to a more hearty and liberal support of the Catholic press, mentioning *THE CATHOLIC REGISTER* and other papers. The Register he designated as a "Champion of the Faith," and announced that your representative was then in church and that after Mass I would take the names of those desirous of subscribing.

To the congregation I was introduced in brief but highly appropriate terms by Mr. James Corkery, and of my address on that momentous occasion I desire to say but as little as possible. It will be enough to mention that I disgusted everybody and that in order to prevent any further display of my foolishness, almost every head of a family in the large gathering rushed forward and subscribed for the REGISTER.

A Fitting Answer

In its last issue the *Christian Guardian* had this to say under the caption, "An Independent Priest."

"For some time past, there has been in New York City a committee of citizens, known as the Lexow Committee, whose object has been to unearth and correct civic corruption. Dr. Parkhurst and other clergymen have actively co-operated with this committee, whose discoveries of corrupt dealing have had a good deal to do with the defeat of the Tammany party in the recent election in New York. Among those who entered heartily into this work of municipal reform, and attended the meetings of the Lexow Committee, was Father Ducey, of St. Leo's Roman Catholic Church. This conduct has displeased Archbishop Corrigan, who has addressed a letter to him, rebuking him for his course, and requesting him to desist from attending the meetings of the Lexow Committee in future. To this Father Ducey has sent a manly and independent reply."

The *Hamilton Spectator*, which cannot be accused of undue Catholic leaning, takes this common sense view of the case:

"The Archbishop, as Father Ducey's spiritual superior, admonished him for neglecting his duties as a parish priest in order that he might attend the sittings of the Lexow Committee, where he had no particular business; and now Father Ducey, claiming that his rights as a citizen are interfered with by the Archbishop, poses in public as a martyr. He doesn't deserve sympathy."

A meeting of the ratepayers of Monaghan was held on Nov. 6th, to consider a proposed water scheme of the town. Mr. J. H. M. Wilson, C. E., read a report dealing with the various sources of supply in the neighborhood of the town—viz., Lamb's Lake, Knockaturly Lake, and Sheerim Lake. The report favored the latter source, the outlay of which would be close on £3,000, to which would have to be added compensation to flax and corn mills for loss of water, and all legal and incidental expenses. After considerable discussion, it was agreed that the meeting stand adjourned for a week. A committee was appointed to go into Mr. Wilson's report and gain all the information possible on the subject.

FATHER MOLPHY'S DEATH:

Resolutions of Condolence.

INGERSOLL, Dec. 4th, 1894.

To the Editor of the Catholic Register.

The following is a report of the Separate School Board meeting held yesterday morning. Members present: Messrs. M. Duun, P. Carling, J. Frezell, Geo. O'Callaghan, Thos. McDermott and Jas. Enright. The minutes of last meeting were read and ordered to be signed.

Moved by Mr. Michael Duun, seconded by Mr. Peter Carling, and unanimously adopted by a standing vote.

Resolved—That this Board do now place on record the sincere and heartfelt sorrow felt by its members for the loss sustained by this Board and by the Separate School of this parish in the death of the Rev. Father Molphy, whom God in his infinite wisdom called to his reward on the 21st ultimo.

Whereas, by the death of the Rev. Father Molphy the Separate School of this parish has lost a true and faithful friend, one who always worked zealously for its higher advancement.

The poor of the town have indeed lost a true friend, and the Diocese of London one of her most worthy and exemplary priests.

Whereas, those of us who have assembled around this table meeting after meeting for the past number of years, and who have had the great pleasure of observing that kindly face and smile, that imposing personality, carrying with it in a remarkable way that confidence in all his undertakings so characteristic of him can well appreciate to its full extent the almost irreparable loss sustained. For nowhere outside his sacred priestly duties was he more at home than at those Board meetings, for there the beauty of that keen bright intellect shone in all its splendor; ever directing and guiding the Board in all its movements, and ever and always encouraging both teacher and children with the kindness and charity which was the key note of his love, the burden of his song.

Whereas, the very high degree of attainment made by our school during the past few years by the devoted and energetic teaching staff, the Sisters of St. Joseph, whereby our children are not only fully equipped with that knowledge necessary to make them good intelligent citizens of our great country, but also equipped with that knowledge and love for God and religion, which will go a great way towards securing to them happiness in the world beyond, is all traceable to that Master-mind, whose untimely demise has fallen like a shadow over the whole parish, and

Further, that this Board desire to thank the kind Sisters of St. Joseph for their kindness to Rev. Father Molphy during his illness, and beg to extend to them our heartfelt sympathy in the loss of such a kind and loving guide, and

Further, that this Board desire to extend to the whole Catholic congregation of Ingersoll their sincere sympathy in the great loss they have sustained in the death of their kind and devoted Pastor.

Moved by Mr. John Frezell, seconded by Mr. Thos. McDermott, and

Resolved, that in token of our grief that this meeting do now adjourn without transacting any business until 7 p.m., 17th inst.

JAS. ENRIGHT, Sec.-Treas.

INGERSOLL, Dec. 3, 1894.

Resolved—That we, the members of Branch 19, C. M. B. A., assembled at this, our regular meeting, desire to place on record our most profound sorrow at the great loss we have sustained in the death of our beloved pastor and spiritual adviser, the Rev. Father Molphy, whom God in His infinite wisdom called to his reward on the 21st ultimo.

And while humbly bowing to the Divine Will we feel that we cannot refrain from expressing our most heartfelt sorrow at the inconceivable loss we have sustained by the untimely demise of our late esteemed pastor and Past Grand President and Chancellor of our association, and one who was always so closely identified with every movement concerning the welfare of our association, and whose wonderful personality and clear sightedness contributed very materially in directing the arrangements towards establishing our Grand Council in Canada on a sound and solid basis at the memorable convention held at Hamilton, Ontario, in August, 1892.

Resolved—That we also desire to extend our warm sympathy to the whole Catholic congregation of Ingersoll in their sad bereavement in the loss of their beloved pastor.

Resolved—That we also beg to extend to the sisters of the deceased who, after crossing the broad Atlantic from the land of his birth, arrived here only to hear the sad announcement of his death.

Therefore be it Resolved—That in token of our sorrow it is hereby ordered that the charter of the Branch be draped in mourning for the space of three months. And further be it

Resolved—That a copy of these resolutions be mailed to the relatives of the deceased,

also a copy to *THE CATHOLIC REGISTER*, Toronto, the *Catholic Record*, London, and to the C. M. B. A. Journal at Montreal and to our town papers for publication.

Committee, { JAS. ENRIGHT,
J. S. SMITH,
M. J. FITZGERALD,
C. B. RYAN.

At a regular meeting of Branch 13, C. M. B. A., Stratford, the following resolutions of Condolence were passed. Moved by Bro. D. J. O'Connor, seconded by Bro. M. F. Goodwin:

Whereas, it has pleased Almighty God to remove by death our esteemed Grand Chancellor, Rev. Joseph P. Molphy of Ingersoll.

Resolved—That by the death of Rev. Father Molphy the Association has sustained a severe loss being one of the pioneer members, and our Grand President for two years, one of our most enthusiastic workers for the spread of the Society by his sterling character, earnestness of purpose, kind and genial nature, he endeared himself to his C. M. B. A. brothers wherever known.

Resolved, that the members of this Branch extend our heartfelt sympathy to our Ingersoll brothers in the great loss they have sustained by the death of their respected spiritual adviser and beloved pastor.

Resolved, that a copy of this resolution be sent to Branch 10, Ingersoll, also inserted in the *Catholic Record* and *CATHOLIC REGISTER*, and spread on the minutes of the meeting.

President, J. F. HAGARTY,
JAS. O'CONNOR.

Honor Roll for November.

LA SALLE INSTITUTE.

Form III.—Excellent, W. O'Connor, G. Boland, J. Colgan, D. Simons, J. Muldoon, P. Stafford, J. Thomson, F. Wallace, F. McDonald, J. Kennedy, H. McKenna, Good, A. Travers, T. Oliver, J. Lysaght, M. Nealon, W. Christie, C. Meehan. Form II.—Excellent, J. Hayes, L. Deo, B. McEnroe; good, J. McCloskey, J. Bigley, J. O'Connor, A. Flynn. Form I.—Excellent, J. Christie, F. Thornton, B. Mitchell, C. Gilloly, T. Simons, F. Phelan, J. Carolan, W. Gav n, P. Trudelle, A. Aymong, J. Carney; Good, J. McKenna, J. Uttenweiler, J. Callaghan, J. Candler, A. Gendron, E. Nealon.

ST. MICHAEL'S SCHOOL.

Form IV.—Excellent, G. Kerahan, E. Foy; good, W. Wheeler, J. J. Jekott, C. Mitchell, E. Ewing, J. Cartin, T. Conlin. Form III.—Excellent, G. O'Leary, T. Cowan, F. De La Plante, G. Good, D. McGregor, W. Maroney. Form II.—Excellent, F. Scully, J. Ellis, J. Furlong, W. Swallow; good, F. Currie, W. G. Imour, P. Laloue, F. Lynch.

ST. FRANCIS SCHOOL.

The following boys deserve honorable mention for their good conduct, and application during the month of November.

Form IV.—Excellent,—D. Drohan, D. Herbert, H. Duern, W. O'Brien, J. Hanlon, H. Oster, D. Glynn. Good,—D. Kennedy, Jas. Murphy, Jas. Donnelly, F. McGuire, W. Corbett, W. Moad, J. Connors, R. Rocamora.

Form III.—Excellent,—F. Walsh, L. Duern, J. O'Connor, L. Cummins, T. Dempsey. Good—S. O'Connor, L. J. O'Connor, W. Oster, T. Glynn, P. McDonald, G. Fogarty, O. Healey.

General Proficiency, Form IV.—D. Drohan, W. O'Brien.

Form III.—F. Walsh, L. Duern.

ST. MARY'S SCHOOL.

Form 4, senior—Excellent: Jno. Prendible, E. McGarry, W. Breen, W. Lehane. Good: J. Flanagan, F. Fulton, J. Wholan, M. Walsh, T. Jordan, H. McGarrigle, J. Henry.

Junior—Excellent: H. Cannon, T. Whelan, J. Herbert.

Form 3, senior—Good: W. MacGuire, T. Blanche, W. Kennedy, E. Hartnett, J. Cahill.

Form 2,—Excellent: M. Byrne, J. Madigan, J. Dec. T. Cain, Good: W. Walsh, R. Murray, J. Maloney, B. Breen.

ST. HELEN'S SCHOOL.

Form 4,—Excellent: J. Boland, H. Boland. Good: T. Malloy, W. Madigan, J. Malloy, A. Huntley, F. Powers.

Form 3—Excellent: E. Kelly, J. Flannery, J. Ryan, R. Turner, A. Chapontier, H. McGeough, J. McFarland, F. King, L. McMahon, W. Skilton, R. Murphy. Good: J. Mullen, J. Meehan, J. Fayie, S. Gallagher, J. McGeough, T. Gillingay, B. Sullivan.

ST. PATRICK'S SCHOOL.

Form II. Excellent—W. Tobin, J. Tobin, J. Fletcher, B. Fletcher, J. Harper, E. Cosgrave, H. Clark, J. Butler. Good—J. Bender, J. McCann, J. Dalton.

Form III. Excellent—J. Costello, J. Byrne. Good—J. McCandlish, G. Humphrey.

Form IV. Excellent—L. Meyer, J. Roster, G. Hughes, J. McGrath, J. Walsh, C. O'Brien, C. Cummins. Good—F. O'Grady, J. Scully, J. O'Hearn, P. Charlebois, D. O'Donoghue, S. O'Toole, F. Healy, F. Murray.

Morphy, Son & Co., 141 Yonge street—the oldest jewellery firm in Toronto—also offering valuable goods for Christmas presents at a large discount off regular prices. Those concerned will please take notice.

THE KINDERGARTEN.

What It Is.

By Mrs. Emma O'Sullivan.

What is a kindergarten anyway? What are kindergarten methods? Do you believe in not allowing a child to learn his letters and to read until he is six or seven? Is it not a strain on a child to train his tiny fingers to the skill that produces such intricate examples of mat-weaving, that moulds from the clay such very true forms of nature, that evolves such attractive shapes from the cunningly-folded paper, that cuts from the paper such elaborate and such accurate designs? Those are some of the questions I hear every day, and a full answer to the first would be a reply to all.

Whatever the wisest mothers have made use of in the successful training of their children, whatever the keenest observation has noted of educational value in children's plays—the popular plays that are common the world over; whatever can be learned from Nature by an ardent student of her ways and methods, all these were absorbed by the founder of the kindergarten system, Froebel, and born again of his genius a complete system of education—an education that he would have begun by the mother with her six weeks old babe and pursued steadily, perseveringly and systematically. Results show that his system, which aims to develop the whole child, not the child's body alone, nor his mind alone, but his soul, body and mind fits the growing child better for his life-struggle than other methods.

I said he would begin with the six weeks old child. A worsted ball of red or yellow he would have suspended above the foot of the child's cradle or bed, just an object to attract the babe's attention. Later this may be swayed from side to side or backward and forward, and soon the ball touches in its coursing the child's face, and he will strive to clutch it in his hands; and after many attempts he will grasp it. Now all mothers know the value of the bright soft ball that baby gets so much enjoyment from, but Froebel can give you a good reason for using the ball, and will tell you how it symbolizes unity, and as the child grows older would have you tell him the story of the sheep that provided the wool that covers the ball and that covers the baby too. Soon the worsted ball—in which the six primary colors are used—is changed for one of wood, and the child is quick to notice the smooth surface, the greater ease with which it can be rolled, that it is heavier, that it makes a greater noise, that he must exercise caution—self-control—in throwing it, it will hurt and destroy; he likens its shape to an apple, an orange, to the moon, the stars, and learns it is like the earth he stands on, and now he is given the opposite, a cube and the connecting link, the cylinder. He cannot but note in his handling the points of difference and of similarity; he is encouraged to trace likenesses in the world around him to these three simple forms. His attention is not distracted by color as in the worsted ball which first attracted him; he is taken up with form.

How often a mother will say "If I can only keep the children occupied, busy with their games they are all right and no trouble," and the anxious busy housewife will give her baby learning to sit on the floor "anything to quiet him," spools of thread, bracelets, spoons, even her watch in despair, when the baby is fretful and some particular work requires her attention. Well the Kindergarten keeps the child busy in his plays and games, and these are so calculated that he learns from them. The big circle itself is significant of unity in numbers and mutual dependence, while there is plenty of opportunity in the game

for each one's individuality. Every mother notices the difference that a child's environment makes in his manner and bearing. She knows however much she may aver, "it is no use trying to keep the child clean," that the child is quite sensible of his cleanliness and neatness, and hesitates more than others, perhaps, before smirking or disarranging either. The Kindergarten develops and strengthens this faint aspiration.

There is no more absorbing play for children than to make mud-pies—mud anything. The damp clay is a powerful material in the hands of the Kindergarten. She feeds the child's creative instinct with it, and as her child passes a heap of damp clay his instinct prompts him to make a rabbit perhaps of it where the untrained child will see only a splendid material to his hand with which he can hit something or somebody.

Death of Ambrose W. Cleary.

Died, at his residence in Courtright on the evening of Thursday last, Ambrose W. Cleary, mail clerk on the Michigan Central branch, between Courtright and St. Thomas. Mr. Cleary was a native of Borris O'Kane, Ireland, whence he came to this country in 1865. He was at one time chief caretaker and manager of the vineyards and wine growing establishment at Cooksville. Afterwards he became Principal of the Catholic Separate Schools in St. Thomas and edited the Catholic Record from its inception until it became the property of its present owner and editor, Mr. Thomas Coffey. About fifteen years ago he was appointed to the mail service and received several diplomas for successful competition at the civil service examinations. He was a man of superior ability as a writer of editorial matter, which he occasionally contributed to the local press, was a practical member of the Catholic Church and had always a very tender spot in his Irish heart for the land of his birth. His funeral took place in Courtright on Saturday. High Mass of Requiem was celebrated by his uncle Rev. Dr. Flannery. The sermon was preached by Rev. Father Mugan, P.P., of Courruna. R. I. P.

Wedding Bells at La Salette.

On Tuesday morning last joy beamed on every countenance and the village of La Salette, Norfolk County, put on its gayest appearance and best of good looks. The most popular young lady of the district was about to be wedded to the man of her choice, and congratulations were hearty and general. Miss Mary Kernan, niece of the venerable pastor, Father P. J. Corcoran, was about to be married to Mr. Thos. McDonnell, of Windham Centre, and the joyous peal of the wedding bells spread the happy news.

The altar was tastily decorated and the church crowded when the bride and bridegroom walked the middle aisle, accompanied by their respective witnesses and attendants. Rev. Father Corcoran, uncle of the bride, blessed the union of the happy young couple. High Mass was celebrated by Rev. Dr. Flannery of St. Thomas, who before the last blessing, pronounced a short but telling discourse on the blessings and happiness attending the celebration of a truly Christian Catholic marriage where all meet to rejoice, to bless and to offer congratulations. He drew a vivid contrast between marriages so highly recommended and those that were rushed into privately, contrary to the wishes of parents, the counsel of friends or the mandates and rules of the Church.

The groomsmen were Mr. McCorkle, of Windham, and Mr. David Murray, Montreal. The bridesmaids were Miss Mary D. Clarke, St. Thomas, and Miss Minnie Murphy, Woodstock. The choir, under direction of Father

Brady, Woodstock, rendered some beautiful hymns and Peter's Mass in the happiest mood and style.

After an elegant and sumptuous dejeuner at the parochial residence, the newly-married couple took the train for Woodstock, whence they left by the evening express for Ottawa.

C. M. B. A.

The Grand Council met in Toronto on Monday last and disposed of considerable business of a routine nature. Grand President O. K. Fraser presided at all the sessions and nearly all of the grand officers and several of Trustees were present.

Some time was spent in devising a new system of accounts to be kept by the Grand Secretary with the Branches, and it is highly probable that the perfected system will be put in operation by the first of the year.

It was decided to publish the official organ as an eight page monthly paper in English and French.

On Wednesday evening of last week an enjoyable smoking concert was given by the officers and members of Branch 49 Toronto. Visiting brethren from all the city branches



B. J. CRONIN,
President Branch 49, C. M. B. A.

were present as well as a great number of strangers, many of whom will no doubt shortly become members of 49, which is by the way already numerically the strongest branch in the city. The pleasure of the evening was much enhanced by the presence of a number of gentlemen of known ability, as singers and elocutionists. Short speeches were delivered by W. T. Kernahan, J. C. Walsh, D. A. Carey, and Dr. McMahon. This is the first of the series of the open meeting advocated by the Advisory Board, and its success is a credit to the officers of the Branch.

The election of officers for Branch 145 took place at their regular meeting on Tuesday evening with the following results.

Spiritual adviser, Rev. L. Brennan; Chancellor, J. C. Walsh; President, D. Millar; 1st Vice Pres., W. O'Connor; 2nd Vice



C. D. HEBERT,
Grand Trustee, C. M. B. A.

Pres., John F. Shaw; Recording Secy., James E. Day; Assistant Secy., P. L. Hamel; Financial Secy., J. F. Cleary; Treasurer, L. V. Byrne.

BRANCH 31, QUELPH.

At the last regular meeting of Our Lady's Branch No 31 C. M. B. A. (held Nov. 26th.) the following named officers were elected by acclamation for the ensuing year:

Frank X. Frank, President; Joseph B. Hunt, 1st Vice President; Felix O'Donnel, 2nd Vice President; Jas. Kennedy, Rec. Secretary; John Kellion, Asst. Secretary; M. J. Duignan, Treasurer; C. C. Collins, Fin. Secretary; Hugh Johnston, Marshal; Rudolph Richard, Guard; Joseph B. Hunt, Felix O'Donnel, Trustees for two years. JAMES KENNEDY, Sec'y.

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REV. GEORGE J. LOWE,

The Rectory, Almonte, Ont., writes: "I must ask you to send me another bottle of your invaluable medicine. I think your last bottle has cured me entirely, but some members of my family, whose cases are worse than mine, insist on my getting some more. Indeed we all think it an indispensable article in the household."

EXECUTORS' NOTICE

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

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

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LETTERS FROM BERMUDA.

[A typographical error occurred in the date of the "Grand Concert by the Elements" published in last week's issue of the REGISTER. It should have been March 1st, and not March 25th.]

LETTER XVIII.

HAMILTON, March, 18 -

DEAR—As you have requested me to give you some information concerning the "Act of Union," which Tom Moore wrote so bitterly against, and its connection with the Home Rule measure of the present day; and

"Since 'tis your command, what you so well
Are pleased to hear, I'll not refuse to toil."

I will endeavor to give you some information about the state of things at that eventful period. A vieux comptes nouvelles disputes.

Irish Home Rule has been for years prominently before the British Parliament, and will continue to be agitated till that measure of justice is conceded, till the scales fall from the eyes of the hereditary legislators of Great Britain, or till those hereditary legislators are themselves deposed from their high estate as rulers of that country—cast down from the tyrant might and insolence of power which mocks the name of freedom.

"Thou art a lord, and nothing but a lord."

Pope thus warns the Peers:

"If by your father's worth your own you rate,
Count me those only who were good and great.

Go! if your ancient but ignoble blood
Has crept through scoundrels ever since the flood;

Go! and pretend your family is young,
Nor own your fathers have been fools so long.

What can enoble sots, or slaves, or cowards?

Alas! NOT ALL THE BLOOD OF ALL THE HOWARDS."

I will commence by reminding you briefly of the fact that for over 200 years millions of English and Irish Roman Catholics were by the Penal Laws of England kept in a state of slavery, victims of causeless injustice, aliens in their native land for the crime of worshipping God according to their conscience. From the reign of Elizabeth (1558) to 1778 the cruel Penal Laws were in force against Catholics.

The American War and Declaration of Independence by the United States caused, in 1778, through political exigencies some relaxation of the Penal Code. In 1782 the Independence of the Irish Parliament was asserted, and for nearly 20 years afterwards the progress and improvement of Ireland was rapid beyond example; but indeed there was plenty of room for improvement. This well being and pecuniary success of Ireland was in England viewed with jealous eyes, and soon selfish legislation checked the tide of prosperity and reduced the country to misery. Driven to desperation the Irish, both Protestants and Catholics, as "United Irishmen," rebelled in 1798, but were put down and severely punished. The Act of Union was then passed in 1800.

"What is Revolution? You enquire
What you might know were but the people wise,
What your son's sons must know some day
in England.

If the few govern only for the few."

Lord Clare stated in Parliament (1798) of Ireland between the years 1782 and 1798: "No Nation on the globe ever advanced in cultivation, in commerce, in agriculture, in manufactures, as rapidly in the same period."

Though the majority of the Irish House of Commons were men who had no Irish interests whatever, and though Ireland was a Catholic country, the nation was not represented. Not a Catholic could raise his voice in that assembly. The Test Act passed

in Charles the Second's time (1678) debarred Catholics from all offices, military and civil, and still continued in force; and as no Catholic could sit in Parliament, most oppressive and insulting laws against them were passed by that Irish Parliament. However, there were many noble, generous souls, Protestants like Grattan, who toiled with unceasing energy to promote their country's welfare, and those patriots thought little of any personal sacrifice which might obtain some increase of liberty, some happier condition of life for their countrymen in the future.

"When a patriot falls, must he fall in the battle
Where the cannon's loud roar is his only death rattle?
There's a warfare where none but the morally brave
Stand nobly and firmly their country to save.

"Tis the war of opinion where few can be found
On the mountain of principle guarding the ground;
With vigilant eyes ever watching the foes
Who are prowling around them and aiming their blows."

To give you an idea of what a fearful state Ireland was in during the time when, in Parliament, the Act of Union was under discussion, I shall quote Daniel O'Connell's statement before the Repeal Association, April, 1840: "All the time the Act of Union was under discussion the Habeas Corpus Act was suspended; no man could call one hour's liberty his own. Courts-martial had unlimited power, and threatened all with death who dared to resist the spoliation of their birthright."

Many poor creatures were hanged or shot or stabbed (bayoneted) simply for wearing green, whether it was worn on purpose or accidentally.

It is stated that there was more suffering, misery and wrong inflicted on innocent persons in Irish prisons during the suspension of the Habeas Corpus Act than in twenty years in Paris within the walls of the Bastille.

"O what a wretched country as this was never seen,
For they're hanging men and women for the wearing of the green.
No more St. Patrick's day we'll keep, his colour can't be seen,
For there is a bloody law against the wearing of the green."

I quote the following resolution to show you the state of public feeling anent the Act of Union. At a public meeting convened for the purpose of protesting against the Union, at the Royal Exchange, Dublin, Jan., 1800, the following resolution was passed. This is one of a series of similar resolutions, all of which indicate the state of public feeling throughout Ireland regarding the Act of Union:

"Resolved—That we are of opinion that the proposed incorporation of the legislature of Great Britain and Ireland is in fact an extinction of the liberty of this country, which would be reduced to the abject condition of a province surrendered to the mercy of the ministers and legislators of another country, to be bound by their absolute will and taxed at their pleasure by laws in the making of which this country would have no efficient participation whatever; and that we believe that this deadly attack upon the nation will be the great call of nature, of country and posterity upon Irishmen of all classes and persuasions to every constitutional and legal resistance; and that we sacredly pledge ourselves to persevere in obedience to that call as long as we have life."

(Signed) J. BRYAN, Secretary.

Here is a historian's statement: "It is easy to understand that the subversion of a resident independent parliament, especially when forced upon the people, would cause intense dissatisfaction. The Act of Union was passed without the usual constitutional appeal to the electors, which precluded the freedom of assent, and prevented the Act of Union from being

a fair compact between nations."—Dr. O. COORES.

Fox, the powerful rival of Pitt, considered the Act of Union illegal, and expressed strong views as to the strength of the people, and stated that the "English Parliament had no moral right to make a Union between the two countries without the sanction of the people."

The following is an extract from a letter of Mr. Fox, who was opposed to Pitt's policy, written on January 19, 1790: "If it were only for the state of representation in their House of Commons I should object to the Union; but when you add the state of the country, it is the most monstrous proposition that ever was made. I have a full conviction that it is completely impossible, and if I were to allow myself a leaning to any extreme, it would be that of Federalism."—*Fox's Correspondence, vol. iv.*

Hon. Mr. Gladstone, in a speech on St. Patrick's night in 1887, stated that: "The whole Liberal party of England were strongly opposed to the Parliamentary Union between England and Ireland. Not only those who acted with Mr. Fox, but Mr. Fox, down to the last hour of his life, was a dissentient person towards that most premature and unhappy plan."

This scheme of Union was assailed bravely by the sarcastic art and nervous oratory of Sheridan, by the chastened and dignified eloquence of Gray, the acuteness of Tierney, and the casuistry of Lawrence.

After the passing of the Act of Union for a couple of years Ireland seemed to be stunned by a heavy and unexpected blow, but when she recovered herself her first act was to protest against the blow and the manner in which the blow was given.

Public meetings were held, and the repeal of the Act of Union was demanded as essential for the country's welfare and prosperity. Daniel O'Connell, at one meeting, made this statement in an eloquent speech: "The Union was a manifest injustice, and it continues to be unjust to this day; it was a crime, and must still be criminal, unless it shall so ludicrously pretend that crime like wine, improves by old age, and that time mollifies injustice into innocence."

Dublin Post, March 26th, 1808.

This is certainly forcible and emphatic language. A voice from the honored dead, it points out the necessity of Home Rule for Ireland now as it was then. A very largely attended mass meeting to advocate Repeal of the Union was held in 1810 and from that time a constant organized agitation for the people's rights has been kept up led by the patriots and lovers of justice in Ireland, and assisted by those of other countries who practice the precept of our Lord: "Do unto others as you would they should do unto you."

But those men of high condition
That rule affairs of State,
Their purpose is ambition,
Their practice only hate.

It is now the last decade of the century since that Act of Union was passed which deprived Ireland of the power of making laws for herself, and left her helpless at the mercy of a country alien in religion and in race. The Irish people have never ceased their endeavour to obtain an Irish Parliament—in other words, Home Rule. But even now a change is at hand. God grant superior spirits to guide its course, to steer the Ark of Human Liberty through the stormy waves of turbulent bigotry into a haven of prosperity and peace. The time shall soon come when the poor Irish can say, in the words of Solomon: "For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds has come, and the voice of the turtle dove is heard in our land." Ireland shall no longer be the "Niobe of nations," and, as Gladstone

said, "England shall no longer have her Poland."

"The shades of the martyrs, looking out from the Past,
Shall see what they died for accomplished at last."

"It often falls in course of common life,
That 'Right' long time is overborne of 'Wrong,'

Through avarice, or power, or guile, or strife,

That weakens her and makes her foes too strong;

But Justice, though her doom she do prolong,

Yet at the last will her own cause right."
—SPENKIN.

"Often do the spirits of great events
Stride on before the events
And in to-day already walks to-morrow."

"And coming events cast their shadows before."

Dieu vous garde. PLACIDA.

DR. EVANS' OPEN LETTER

CAREFULLY INVESTIGATED BY THE CANADA FARMERS' SUN.

Miss Koester and Her Parents Endorse the Statements Contained in the Open Letter—The Doctor's Action in Making the Facts Public Fully Justified.

From the Farmers' Sun.

In an open letter published in the Canada Farmers' Sun of Sept. 10 over the signature of Dr. Evans, of Elmwood, attention was called to the remarkable case of Miss Christina Koester, of North Brant, who was attended by the doctor in March, 1892, when suffering from inflammation of the left lung, which subsequently developed all the signs of consumption. In June of the same year she wasted to a skeleton, and was suffering from an intense cough with profuse expectoration of putrid matter, accompanied by hectic fever. Her recovery was despaired of until Dr. Evans, at a stage when other remedies had proved valueless, administered Dr. Williams' Pink Pills. Within a week the symptoms had abated, and a month after the change of medicine Miss Koester was able to drive to Elmwood, a distance of six miles, and was in good health, except for the weakness occasioned by so long an illness.

The publication of the doctor's statement, of which the above is a condensation, created considerable interest, especially when it was rumored that Dr. Evans was likely to be disciplined by the Medical Council for his action in certifying to the efficacy of an advertised remedy. A representative of the Canada Farmers' Sun was commissioned to carefully investigate the matter and ascertain how far the doctor's statements were corroborated by the patient's family.

An interview with Christina Koester, her father and mother, was held at the homestead in the Township of North Brant, Miss Koester is a well developed, healthy looking girl of eighteen years of age. She stated she was now in the enjoyment of perfect health and able to do her part in the labors of the farm, and had not since her cure had any recurrence of her former trouble.

Tado Koester, father of Christina, said that the statement as published in Dr. Evans' open letter as to his daughter's recovery was correct. She was first taken sick about the 15th of March, 1892, of inflammation of the left lung, and after treatment by Dr. Evans seemed to recover after about two weeks, but again relapsed with the apparently hopeless conditions described in the letter. She was terribly wasted. Every night she coughed up a large bowlful of foetid matter. The family had completely given up all hopes of her recovery, and for two nights sat up with her expecting that she would die. After obtaining the Pink Pills a change for the better was speedily noticeable. The cough began to discontinue and in one month had entirely ceased, when, as stated in the doctor's letter she was sufficiently recovered to drive to Elmwood. She continued taking the pills until October. Christina had been quite well since and this fall had been pitching sheaves and helping in the harvest field.

Mrs. Koester concurred with her husband's statements throughout, and was emphatic in testifying to Christina's reduced and weakly condition at the crisis of the disease and the completeness of her recovery.

In view of the corroboration by Miss Koester and her parents of the statements made in Dr. Evans' letter, all doubts in the matter must be set at rest, and the doctor's action in giving the facts of this remarkable case to the public is fully justified.

A meeting of the tenants of the Templemore estate was held at Ramsgrange, November 5th. Only 50 out of the 270 tenants attended. It was decided to consult Mr. John R. Colger, solicitor, New Ross, with reference to the land purchase proposals on the estate.

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EX CATHEDRA.

Some Considerations of Methodist Dogma.

To the Editor of the Catholic Register.

I read lately a report of a General Conference of the Methodist body in Canada, from which it appears that some of the ministers present endeavored to have a "Revolution" (what we Roman Catholics would I suppose call a Canon) passed to the effect that "Total Abstinence from intoxicating liquors should be made a test of Church membership!" If this means anything it means the declaration of a new dogma of Faith. As a matter of fact it happened that there was sufficient common sense among the majority of the conference to reject the motion. But may we be permitted to consider the position of the minority, who by the way are not at all inconsiderable, and who hope some day to increase to a majority when they will no doubt make their "Dogmatic Definition."

Now, omitting the gross and sacrilegious insult to the sacred person of our Divine Lord, who, as we know, drank wine and encouraged its being drunk at Cana; I would like to ask these Revd. gentlemen on what logical or reasonable ground they stand? It is to be presumed they consider the Methodist Church as the church of Christ. And as any person who takes a glass of wine or spirits is (according to them) unworthy to be a member of the Wesleyan Church, therefore (if there is any force in Logic) such persons are not fit to be members of the Church of Christ, and as a consequence are to be damned. Do they really wish to push their premises to this logical conclusion?

The Pope of Rome claims to be the Vicar of Christ; the Head of this Church; the Successor of St. Peter; the Guardian and exponent of Divine Revelation. In this claim he is unflinchingly upheld by the Universal Catholic Church with its 250,000,000 souls. In this capacity he presumes occasionally to proclaim certain points of Doctrine as Dogmas of Faith. They are accepted without question by the whole body of the Church, scattered throughout the world. This is called a Dogmatical Definition *Ex Cathedra*. His enemies of course say that it is a preposterous claim, still, if questioned, the Pope is able to give at least a reasonable and logical answer, which flows naturally from his (assumed) position. He says: "I am the Guardian of Revelation: The mouthpiece of the Holy Ghost to the Church. I believe that (as our Lord Himself said) there are many things revealed which are not written in the Scriptures; and many among even those written which are not clear to all understandings. It is my duty and office when called on to define them, as matters of Faith. That's what I call Papal Infallibility. All my subjects believe this prerogative resides in me and accept my definitions as doctrines of Faith." Of course those outside the Catholic Church, not believing the premise or major proposition of this syllogism do not accept the conclusion. In fact they scoff at the pretension as an absurd and blasphemous assumption.

But if so what is to be said of these Rev. gentlemen of the Methodist Conference? On what grounds do they assume Dogmatic Infallibility or the right to introduce a new dogma of Christian faith? They do not admit any Revelation handed down by unwritten tradition. And as to the written Scriptures these are clear enough on the fact, that very good Christians, such as St. Paul, Timothy, (I. Tim. v. 23) and the Apostles and Disciples generally, not to speak of Our Lord Himself (John ii. 8) used wine moderately. It will not be in

order then for these persons in futuro to object to, or ridicule the power of Infallibility assumed by the Pope.

Yours sincerely, M. F. H.

P.S. By the way, I would like to ask these latter-day Evangelists whose "one and only" dogma of Faith seems to be this fad of Prohibition, how do they reconcile their teachings with the words of the Bible which we find in the last verse of the Acts of the Apostles. There we read that St. Paul "Preached the Kingdom of God. . . and the things which concerned the Lord. . . without prohibition!" (Douay Version) *sine prohibitione*, (Vulgate).

A Word from Mr. Ewan.

To the Editor of the Catholic Register.

Sir—In re-reading the extract from a recent letter of mine on which you commented in last week's REGISTER I must candidly admit, that it bears a meaning which it was not intended to convey. It was not my purpose to insinuate that offences acknowledged in the confessional were condoned by the payment of a price. What I intended to convey was that a Cure might be inclined to be lenient towards a parishioner who was a generous contributor to church funds, and whose offence was the somewhat venial one of selling liquor contrary to the desire of the clergy. I found that liquor was freely sold in certain communities in contravention of the church rule, and on making enquiries of one of the offenders, I judged by the tenor of his reply that he avoided trouble by liberality in the direction indicated. My view of the omniscience of the Cure in parishes where every soul is a member of his flock precludes me from crediting that he can be unaware of the identity of those who are breaking the church rule against the sale of liquor. Then in spite of this the rule is broken, it is natural to try and fathom the reason. To my mind the hint of which I have spoken above supplied a reasonably intelligent explanation. What experience I have of churches leads me to believe that "To him who giveth much, much shall be forgiven." The word penance was used by me in its general sense, rather than in the special sense which it bears in relation to the confessional.

Yours &c.,

JOHN A. EWAN.

Catholicity in Denmark.

Catholicism is progressing in Denmark. So recently as 1849 the condition of that kingdom was desolate from our point of view. A Draconic regime, a sort of modern version of the penal laws, prevailed with regard to our brethren of the faith. Mass was only celebrated at the legation of the Catholic powers. On the 5th of June of that religious liberty was proclaimed, and most Danish Catholics, who had principally originated from Germany, bestirred themselves. In 1860 the Bishop of Osnabruck, now Cardinal Melchers, sent one of his priests, who subsequently became Vicar-Apostolic of Denmark. He found there 4 priests, 600 of a congregation, and some 70 children in a primary school. To-day there are 6,000 Catholics, 80 priests, and 1,000 children. Conversions are numerous among the upper classes, and include Counts, Barons Generals, and many eminent Professors, and at least one Lutheran Pastor. These converts average 300 a year, and face extraordinary pecuniary sacrifices to gain the one thing needful.

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THURSDAY, DECEMBER 6, 1894.

Calendar for the Week.

- Dec. 7.—St. Ambrose.
- 8.—Immaculate Conception.
- 9.—Second Sunday of Advent.
- 10.—St. M. Iohanna.
- 11.—St. Damiana.
- 12.—Of the Octave.
- 13.—St. Lucy.

Erasmus Smith Schools in Ireland.

The Dublin Freeman's Journal of the 10th November, contained the report of a meeting held in Galway on the Sunday previous, in connection with the Erasmus Smith's endowment of public schools. It appears that a flagrant injustice, of long standing, has been done the Catholic tenants, not only in Galway but in other counties on account of the mal-administration or rather misappropriation of the legacies bequeathed two hundred years ago to his tenants in Ireland by an English army contractor named Erasmus Smith.

The latter engaged to furnish five hundred able-bodied recruits, well armed, and furnished with suitable costume and accoutrements, to join an expedition that was projected against King James' army in Ireland. Erasmus Smith fulfilled his part of the contract, but when his men were ready for shipment to Ireland peace was proclaimed, and the new regiment was directed to the north, as trouble was brewing and an uprising threatened in Scotland. The sums of money promised the contractor were paid in whole, but he received in addition for his loyalty a Crown patent for lands in fee simple in Galway, Tyrone and Tipperary. The annual rents accruing from these estates amounted to nigh £10,000 — or fifty thousand dollars.

On his death bed Erasmus Smith no doubt moved by the voice of an uneasy conscience, at possessing a id that had been forcibly taken from its rightful owners, bequeathed all his estates in Ireland to the education of the tenants' children. The Government then took possession of the lands, and appointed three commissioners to manage the estates. According to the wording of the bequest the rents should be devoted towards the education of the children born on these estates. The commissioners however decided in the year 1712 that as Mr. Erasmus Smith was a conscientious Protestant, Catholic children were not entitled to any advantage derivable from such bequest. It was also considered that as the education of Catholic children in Catholic schools was forbidden by law, it was useless to claim any portion of the estates for the advantage of Catholic tenants.

The Bishop of Galway now claims that in the will of Erasmus Smith

there is no distinction made of Catholic or Protestant tenants; and that all the children of the actual occupiers of the lands on the endowed estates enjoy equal rights. Furthermore it is advanced that the penal laws, which proscribed education in Catholic schools, or by Catholic teachers, no longer exist. It is claimed by the Commissioners that although no mention is made in the bequest of Catholic or Protestant, yet it is evident that it was the intention of the testator to provide for his tenants a purely Protestant education.

It may be supposed however that, as Erasmus Smith was smitten with an uneasy conscience, it was his intention, on the contrary, to provide for the education of his Catholic tenants, especially because the lands he possessed were illegally and forcibly taken from Catholic owners. The fact is that for the last two hundred years Catholic tenants living on those estates have been unjustly dealt with and have been robbed of their share (three-fourths according to their numbers) of the fifty thousand dollars bequeathed them in a legal form for the education of their children.

Rev. Father Humphreys of Tipperary first called the attention of the public to the long standing injustice done to the people of his parish and of the neighboring district, by the withholding of large sums of money bequeathed by Erasmus Smith to his tenants for the education of their children. Father Humphreys sent letter after letter with documentary proofs and certified copies of the will of the testator to the Dublin Freeman's Journal. At first no notice was taken of these letters—but the Liberal journals in England began to publish them and raise a cry of fair play for the Catholics of Ireland. Public opinion forced the Government to appoint a commission of enquiry in 1885. Three of the commissioners agreed to the petition of the Rev. Father Humphreys that the Catholic tenants were entitled to all the privileges of the bequest. They were Chief Justice O'Brien, Rev. Monsignor Molloy and Mr. Doherty, a Presbyterian professor of the Royal College, Dublin. The other two commissioners dissented. These were Justice Fitzgibbon and another commissioner. There were but five appointed.

We append the concluding portion of Bishop McCormack's plea for justice to the Catholic tenants of his Diocese—His Lordship said: "Even so long ago as 1712 the children of the Catholic tenants were enjoying their rights under the endowment, but the penal laws interfered and subsequently they were deprived of them. It was to try and recover these rights that they had assembled at that meeting that day (great cheers). An Educational Commission was appointed in 1791 purposely to inquire into that matter of endowments in Ireland, and that commission held it was an endowment available for Catholics. Even in the face of all that Lord Justice Fitzgibbon held it to be an exclusively Protestant endowment. The Cardinal Archbishop had a school of Erasmus Smith's in his diocese of Armagh. He was very much in favour of having a deputation from every place in which there was such a school to wait on the Chief Secretary, with the object of inducing him to bring in a bill to have the claims of the Catholic tenants in that matter recognised

(cheers). Two or three thousand a year was a matter they could not afford to lose in Galway. The draft scheme that had been proposed by Professor Molloy was briefly this—that the children of the tenants can go to any school they think proper, and that they are to be paid for out of the endowment. For instance, a Catholic child might be sent to the Jesuit's school or to any other school his parents desired and his education paid out of the endowment (cheers). The lands of Erasmus Smith were taken from the Catholics of Galway, to whom they originally belonged. He, having got them for nothing, bequeathed them for the education of his tenants, who were Catholics. He did not say Catholics or Protestants, but his wish was that it might be the means of perverting the children, knew very well that some of the Commissioners of National Education had a similar hope from the National system. Archbishop Whately was one of them, and his own daughter admitted it in her biography of him. In conclusion, Dr McCormack said he had to express his admiration of the exertions of Father Humphreys, of Tipperary, to secure for the Catholic tenants on the Erasmus Smith estates there the benefit of the endowment (loud cheers)."

The Civic Investigation.

It is yet much too soon to guess where the record of dishonor now being charged against members of the City Council will stop. Mr. Nesbitt has been tearing the masks from the faces of some Aldermen, but so far he has not gone much beyond proving things long ago suspected and asserted covertly.

When he comes, if he ever does come to take by the throat those whom the Telegram designates as the greatest offenders, we may expect a commotion that will rouse the city to a sense of its delinquency in permitting responsible institutions and their legitimate perquisites to be made the hunting ground of the greedy and the cunning who are able to obtain a personal influence, not in the free court of public opinion, but in the underground organizations which, like the thieves in the play, are "working skilfully together."

Whenever anyone has pointed out the fact that in a city, one-sixth of whose population is Catholic, there is but one Catholic alderman in twenty-four, there have been always some high and mighty moralists who deprecate the mention of such a thing, and frown down any suggestion looking toward its remedy. These same moralists may if it so please them ponder over the unlovely reputation which lodge rule has brought upon Toronto.

Archbishop Ireland.

The Archbishop of St. Paul is one of those men who are forever evoking storms of one kind or another. Most of them seem to break about his own head. He is a man who has been engaged in fights of one or another character all his life, and his powerful face bears deep traces of the melancholy these struggles have cost him.

At a time when the majority of the Catholics were apparently losing their heads over the presence of the A.P.A. and when the Catholic electorate seemed likely to stampede to the Democrats on account of a supposed compact between the Republicans and

their enemies, the Archbishop interposed and expressed his disapprobation in very forcible terms. He said:

"The introduction of the religious question into the political agitation of the country is disastrous to the Catholic Church. Were it supposable that some good recult might follow, the evil ones sure to come outweigh by far the good ones, and Catholic should not allow themselves to be ever put in this false and hurtful position. Those Catholics who have raised the clamor of religious war are decidedly wrong: the politicians who raise or use this clamor for their own benefit injure and insult the Church, of which they make a footstool to their own ambition. It is the duty of Catholics to rebuke and silence this clamor.

"The Church, allied to one political party, is narrowed in her influence, dragged down from the high pedestal of universal teacher and guide and exposed to meet the hatred and opposition of other parties. She courts ruin to herself by identifying her power and interests with a portion of the population. She has suffered too much in the past from a supposed protectorship which the Democratic party pretended to exercise over her. Of late she has been enfranchising herself from that slavery, and there must be no return to it. I would have the Church wrapped up in no one political party, whichever it be. She cannot afford to be put in political antagonism to another party. She herself, as a Church, and her sons, as citizens, would suffer thereby most serious loss."

Bishop McQuaid of Rochester very much resented the interference of Archbishop Ireland, and did not mince his words in saying so:

"I contend that this coming to New York of the Archbishop of St. Paul to take part in a political contest was undignified, disgraceful to his episcopal office and a scandal in the eyes of all right-minded Catholics of both parties. It was furthermore a piece of meddling interference on his part to come from his State to another to break down all discipline among our our priests and justify the charge of those inimical to us that priests are partisans and use their office and opportunities for political work."

Bishop McQuaid does not differ from the views laid down in the extract we have quoted from the Archbishop's remarks. It is the presence of the Archbishop in New York that is objected to.

The Irish Party.

The impression made by Mr. Sullivan in his lecture last week was the one pre-eminently to be desired. One gathered that not only are the Irish people bent upon the attainment of their national aspirations, but the English middle and working classes, coming at last to a sense of the justice of the Irish demands, are fully determined to act with fair play in all negotiations that are likely to ensue. Home Rule has been adopted by the slow-going people, who, once they have accepted an innovation do not easily recede from their new position. The future of the Irish cause is full of hope.

Because of this reasonable certainty of the accomplishment of their great task there is all the more reason for harmony in the ranks of the Irish parliamentary party. That Mr. McCarthy is aware of this fact appears from the tone of his appeal at the general meeting in Dublin, as published elsewhere. Mr. Curran also in moving the vote of thanks to Mr. Sullivan gave expression to the same

sentiment. Mr. McCarthy pointed out that needless public discussion meant the closing of American purses, and Mr. Curran made the proud boast which the whole history of the Irish movement warrants him in making, that the Irish race in exile is willing to share its last dollar for the good of the cause so soon as evidence of unanimity shows the clear prospect of success.

If we may judge from the tone of the Irish press, there is every reason to believe that this unification has been largely accomplished. One of the best signs of at least an attempt at reconciliation is the presence on the platform, at a number of recent meetings, of men who were on different sides of the "cheque" question. Mr. Healy is still posing as "the man in the gap," but less and less as the attitude becomes stager.

Father Lambert.

The last issue of the Philadelphia Catholic Times appeared without the well known name of Rev. L. A. Lambert being in its wonted place. It is not too much to say that the magic of a great name has done mighty service for the paper, and now that he has retired, although he has left a great paper to continue the good work of the press in the Catholic cause, there must still be some abatement of interest on the part of the many who have looked to the scourge of Ingersoll for authoritative statement of the Catholic position where there might be reasonable doubt about it.

Father Lambert has always had a taste for the work of a newspaper, and the book for which he is chiefly famous was the outcome of his labor in that direction. It was in the columns of the Buffalo Catholic Union and Times that there appeared those letters in reply to Ingersoll which have been accepted by Catholic and Protestant alike as a fitting reply to the chief of American infidels. A controversy had been carried on between Colonel Ingersoll and Mr. Black in the pages of the North American Review, touching certain precepts of Christian teaching. Owing to the nature of the articles it was impossible for his opponent to follow Ingersoll's shiftness. Father Lambert saw his opportunity and availed himself of the columns of his paper to utilize it. He took up paragraph by paragraph, sentence by sentence, line by line, and even word by word, the reasoning of the arch-infidel and confronted him with countless examples of his own ignorance, shallowness, contradictions and falsifications. The work is a masterpiece of learning, of logic and of style; as administering a deserved castigation to one in ignorance and presumption posing as a seer and a prophet it has scarcely a counterpart. Of late his paper has encouraged the study of social questions, and has done much to forward the knowledge of the principles of Henry George's Single Tax movement, a free discussion of the matter having been carried on for some months past. It is to be hoped that his energy and his great mind are not yet to be withdrawn from the field where Catholic thought is fighting for its own.

English Schools.

The recent school elections in England have been the occasion of much bitterness. Early in the contest Cardinal Vaughan advised all Catholic electors to vote in favor of those candidates who were in favor of retaining religious teaching in the schools.

This appeared likely to injure the prospects of some candidates who were good friends of the Irish party, and to Mr. T. P. O'Connor, Mr. Davitt and some others there was the appearance of unjust interference, a sentiment rendered all the stronger by reason of the fact that Cardinal Vaughan has been known always as an active opponent of Home Rule. On this occasion, however, it soon became evident that Mr. O'Connor and Mr. Davitt were wrong in supposing they expressed the Irish Catholic opinion on the subject. Dear as are his political rights to the Irish Catholic, he has yet a stronger feeling wherever his religion is concerned. The Irish priests in London immediately met and issued a series of resolutions sustaining the position of the Cardinal Archbishop. The elections came off in due course, and by a narrow majority in London, the clericals were sustained. The Established Church had also entered fiercely into the contest, and the reports that have appeared in the cable letters so far attest only that part of the struggle.

In Liverpool the victory for religious teaching has been much more pronounced. The Liverpool Catholic Times in a post-election editorial makes a declaration of policy which reads very much like what might be expected in a Manitoba Catholic paper. It says:

"The time has gone past when there could be any legitimate ground for a misunderstanding as to the intentions of the Denominationalists. Politicians should entertain no doubt or misconception as to this; that we are about to follow up the School Board elections with a campaign which will not terminate until we have secured full justice for our schools. The iniquity of preventing us from receiving a share of the rates for our schools whilst compelling us to pay for the education of the children of Nonconformists must cease. This is the issue that lies before us. As to progress, we are not a whit less anxious for it than others."

The mistake made by Mr. O'Connor and Mr. Davitt was not easily overcome. A great many were still allowed to think that the alliance with the English Liberals should go even to the length of school board elections. His Eminence Cardinal Logue has set the matter right by an open letter in which after paying a high tribute to the character of Mr. Davitt, still expresses the opinion that the religious training of children is a means for the preservation of the faith the importance of which Mr. Davitt does not thoroughly appreciate. He then continues:

"It may be all very fair to enter into political alliance with these gentlemen for political ends; but when we are asked to sacrifice our religious or educational interests in return for their help, a point is reached where every Catholic must stop. And disguise it as they may to themselves and others, this is precisely what Mr. Davitt, and more recklessly still some of his colleagues, would have the Irish Catholics of England to do in the forthcoming School Board elections. Gratitude for help rendered to us in our endeavours to realize our national aspirations is laudable, but gratitude which involves a sacrifice of principle, above all a sacrifice of religious principle, can neither be rendered by us nor reasonably be exacted by helpers.

Their political aid can be paid in kind, as, up to this, it has been abundantly repaid; and I am firmly convinced, that if this payment were not the chief consideration, neither sympathy on their side nor gratitude on ours would long secure us their aid. Any return beyond this, especially a compromising return, would argue not that independent alliance of which Irish Nationalists so often boast, but the subjection of slaves to their masters."

It seems to us that the Primate of all Ireland has stated the Irish Catholic position in a manner worthy of his exalted position as the successor to the see of St. Patrick.

The Manitoba Catholics.

Press reports say that the Catholics of Manitoba who some time ago waited upon Mr. Laurier, purpose now to interview the members of the Government who will be shortly in that province. This pertinacity certainly deserves admiration. After having struggled for seventy five years to erect a system of education which would conduce to the moral and mental culture of their children, they find the work of their hands ruthlessly destroyed out of pure selfishness and bigotry. Their claims for justice were unheeded; the promises made to them and to their Archbishop were broken and denied; their appeal for disallowance of the repressive measure was disregarded; they were tossed from court to court as a helpless wreck is buffeted by the waves; in the highest court in the realm where to they had a right to look for all justice and all protection they were treated without courtesy, many of the judges not even putting in an appearance. They have brought their cause to one party and to the other, and by both alike have been met by meaningless speeches. Yet their cause is a just one; and because it is so, and in spite of the sophistical declamations of the Government they persist in urging it on every possible occasion.

The opponents of the Catholic schools are fond of urging that no part of the money of the State should go toward the teaching of any one religion. But Catholics do not ask for any such privilege. They provide secular education, and it is for this they ask their share of the school rate to which they contribute. It is not claimed that we know of that the Catholic schools are insufficient in this work. In the course of the recent election contest in England where the lines were somewhat similarly drawn the Bishop of Middleborough stated the Catholic position as it is there very clearly, in answer to an attack by a newspaper correspondent. Allowing for the slight differences in the systems, his words will apply with equal force to the situation in Manitoba:

"Finally your correspondent asks why Catholics ask a share of the school rate if they do not claim payment for the teaching of their religion. Catholics have never made a claim for payment for religious teaching nor are they likely to do so. They claim a share in the school rate to which they contribute their quota in consideration of the secular teaching alone. At present the Government grant and school fees are given as a payment for secular results alone, whether religious instruction be given or not. The Government takes no cognizance of the religious instruction. It does not concern it. All we as Catholics claim is that our schools be placed on a footing of perfect equality with the Board schools. We pay the school rate, we should not be debarred from sharing in the common advantage. At present we are most unjustly forced to support Board school without reaping any advantage whatsoever, and our conscience compels us to maintain our own as well. We produce results equal to the Board schools; let us be treated with equal impartiality."

Remember Sentiments.

For the Register.

Ah tonight I am weary, so weary!
But its not from a lack of rest
'Tis the darkness and gloom of November
And the wail of a soul depressed.

All around me the shadows are creeping
'Nath the frown of a London sky;
And the winds seem to muffle their weeping
As they hurriedly pass me by.

Not a flower may be found in the woodlands
Not a leaf to adorn the trees,
Not a bird its sweet warbling to mingle
With the notes of the evening breeze.

Oh! the weight of the world weary spirit
Seems heavier far to bear
When the smile of our dear mother, Nature,
Is withdrawn, and the combs are air.

And the dull, dreary earth seems as empty
As the heart that has loved and lost,
Where is sought but the low plaintive echo
From the hour in which joy was host.

But the day ever dawns from the darkness;
And the bird will return again
When the slumbering flowers awaken
At the call of the April rain.

To the soul, oft the dreariest moments
But forbadow the dawn of grace,
As the thunder-cloud, threatening, when
rises
Oft reveals the glad rainbow's face.

Should the faith of the Christian falter,
Tho' afar from his native land
Vaguely groping through dismal darkness,
When withdrawn seems the helping hand?

Never! Not while we hope for the morning
With its smiles of awakened friends
Who shall join in that mighty beginning
Where the land of the loyal extends.

—Rose F.

Home Again.

For the Register.

As of old I'm in the cottage
Once the only world I knew,
But unlike the world I live in,
'Twas a world of hearts most true.

Yonder heaven-piercing steeple
Crowns a structure dear to me,
There it was I lipped to heaven
Phrases learned on mother's knee.

O'er the Bonachers, sadly silent
Are the dwellings of my dead;
Mother's sleeping; move we softly,
Lest she waken at the tread.

AUDIX.

To St. Ann.

For the Register.

Hail glorious St. Ann;
Holy mother, most blest;
Help of the helpless;
Our refuge of rest;
The deaf, dumb, and blind
And cripples so poor,
Never seek you, in vain!
When they kneel at your door;

From far and from near,
We come to thy shrine;
Pleading for mercy,
And comfort divine.

L. Mc. P.

The Dead Babe.

Eugene Field.

Last night, as my dear babe lay dead,
In agony I knelt and said:
'O God! what have I done,
Or in what wise offended Thee,
That Thou should'st take away from me
My little son?

"Upon the thousand useless lives,
Upon the guilt that vanishing thrives,
Thy wrath were better spent!
Why should'st Thou take my little son?
Why should'st Thou vent Thy wrath
upon
This innocent?"

Last night, as my dear babe lay dead,
Before my eyes the vision spread
Of things that might have been:
Licentious riot, cruel strife,
Forgotten prayers, a wasted life
Dark red with sin!

Then, with soft music in the air,
I saw another vision there:
A Shepherd, in whose keep
A little lamb, my little child,
Of worldly wisdom undefiled,
Lay fast asleep!

Last night, as my dear babe lay dead,
In those two messages I read
A wisdom manifest;
And, though my arms be childless now,
I am content, to Him I bow,
Who knoweth best.

Justice and Injustice.

Within our own mind we have a scene of the justice that, in a greater or lesser measure, prevails all over the world. Consider the pale and delicate artisans of the loom, "wan and frail as the flax they weave, and sickly weavers of fine lineens, and men poisoned with stiling under ground air or scorched with foundry flames, or slowly dying of steel-dust in their lungs or livid with phosphorus flames, enhaled to get daily bread—men who die like so many shoals of netted herrings that the Juggernaut of trade may roll on. Consider these and the many others that the merciless Thor of commercial cupidity crushes under its sledge-hammer, beating gold out of their bruised flesh. Contemplate the myriads who, from birth to the grave, are pent up in factories and sheds and garrets, in gas-lanterns and crowded alleys and dens of squalid vice, with the whirr of machines ever on their ear and the dead weight of smoke ever on their breath." Contrast these, with the gray and giddy men and women of the prosperous world—with those who laugh and chatter and frolic the merry hours away, who flitter like summer butterflies from flower to flower, sucking sweets and honey as they go; not, indeed, really content, for that is impossible, but seeming so, and, by comparison with their unfortunate sisters, happy enough. Who will say that each receives his due? Yet God is just—yea, the infinite and uncreated Justice. How can this be? Of two alternatives we must choose one.

Either we must join the ranks of the silly Atheist, and say there is no God; or else we must conclude that another sphere of human activity awaits us, beyond the grave, where the wicked cease from troubling and the weary are at rest. We must postulate a future life where perfect justice shall be dealt out to all; where each shall receive with absolute impartiality according to his works: and where compensation shall be made to those who suffered without cause, and where vengeance shall overtake all who have prospered in their sin. This life in its present condition, is inconceivable without a future, if we have any faith in our infinitely Holy and Just Creator. It were far easier to deny our own existence than to deny the absolute necessity of a future state, where the balance of justice shall be restored.—*Rev. J. S. Vaughan.*

The Reunion Conference.

The accounts of the conference for the return of the Eastern Churches to unity, which have appeared in some of the English and American papers are by no means trustworthy. For instance, his Eminence Cardinal Persico does not assist at the meetings, nor are there any serious reasons for the statement that the proposed reunion will never be accomplished. The object of the conference has been to study and discuss to eventually bring about an agreement. The Holy Father, Cardinals, and Patriarchs have passed resolutions, confirmed certain privileges granted to the Eastern Hierarchy, and, above all, have endeavored to impress upon those most interested that Rome does not want to Latinize the children of the East.

M. Zola's Visit to Rome.

M. Zola's visit to Rome is still a subject of considerable interest and curiosity. As to his audience, applied for and refused, the true version is as follows: Almost immediately after his arrival M. Zola paid the duty visits of all good Frenchmen to the ambassadors of his country accredited to the Vatican and the Quirinal. Through the former the author of "Lourdes" made his demand to be admitted to the Pope's presence. When M. Lefebvre de Behaine submitted the application to Cardinal

Rampolla, Secretary of State, he was told that M. Zola would be received by Leo XIII. if he consented to write a retraction—M. Zola's "Lourdes" is on the Index. The answer was that if his Holiness would deign to receive him as an individual full of admiration and respect for the Sovereign Pontiff he would feel most honoured and grateful, but that if his reception depended upon a retraction of anything he had written he renounced all hope, for, he said, he had written from rooted conviction and would retract nothing whatsoever. Consequently there was no audience granted to the great romance-writer by the Holy Father. The papers continue to chronicle every step taken in Rome and the environs by Zola and his wife, and receptions in his honour are the order of the day.

The Boyen of the Cardinals.

His Eminence Cardinal Monaco La Valletta, although not actually infirm, finds his duties as Secretary of the Holy Office somewhat onerous owing to his advanced age, and for months past has hoped that his Holiness would consent to relieve him of the charge. But Leo XIII. does not consider the Dean of the Sacred College either too old or feeble to continue the direction of this important post, although there are persistent rumours of a probable change in the Curia, one being that his Eminence the Cardinal Vicar of Rome will take the place of Cardinal Monaco La Valletta in the Holy Office. The *boyen* of the Sacred College was born in 1827, and was created and proclaimed Cardinal in 1868. He has the right of consecrating a new Pope.

American Mails from Galway.

Right Rev. Francis MacCormack bishop of Galway and Kilmacduagh, has addressed a letter to the Dublin Freeman's Journal urging the claims of Galway as a packet station on the Atlantic. The bishop says that mails could be conveyed from Galway to New York in four days and thirteen hours. Sometimes, he says, there are storms at Queensdown, and often icebergs at Londonderry and Halifax, but Galway bay is always calm, owing to the natural breakwater furnished by the Arran Islands.

To Pay M. P.'s.

Many members of the London Trades Council, among them the most conspicuous labor commoners, called as a deputation last week upon Lord Rosebery, to urge the expediency of paying members of Parliament.

The premier promised to consider the question when he should frame the programme of the next session.

John Burns said he did not approve of paying such large amounts as were received American congressmen, and Lord Rosebery indirectly acquiesced by expressing the opinion that high salaries would lead to corruption.

The San Antonio diocese, vacant by the death of Bishop Neraz, was erected in 1874, and has had but two prelates since Monsignor Pellictor, the first incumbent, went to Texas from Alabama, where he had been vicar-general to Bishop Quinlan, and his administration lasted to the time of his death in 1880. In the diocese were located a number of missions which the Franciscans formed there when Mexican sway prevailed in Texas, and prominent among those missions were San Antonio itself, Gollad Nagopoches, Espada, Refugio and the historic Alamo, most of the missions being in Bexar county.

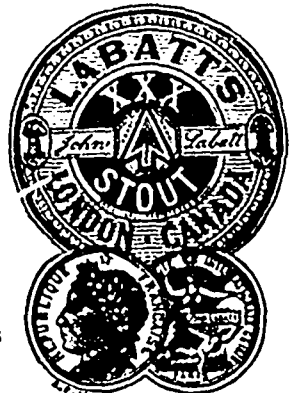
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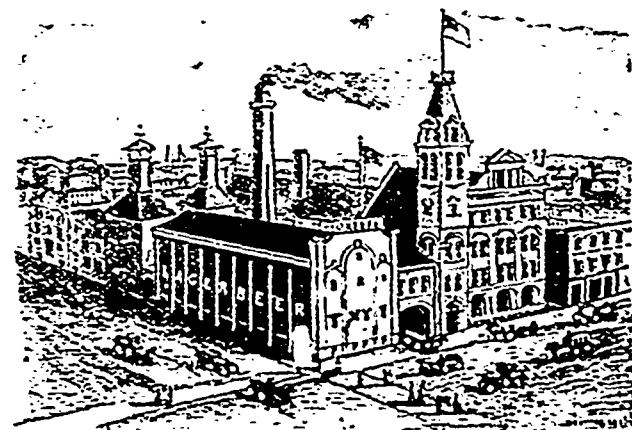
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Drawbacks to Marriage in France.

Among other schemes of public usefulness with which the Abbe Lemire has conspicuously identified himself since his election to the Chamber of Deputies is the reform of the marriage laws. It is well known that these laws in France are anything but favourable to morality. The legislators who drew them up had in mind, no doubt, the material well-being of the population, but their great solicitude for the material side of life led them to leave all other considerations out of the reckoning. The laws were mainly framed with the object of preventing as much as possible imprudent or improvident marriages. Very embarrassing stumbling blocks have been set in the way of the young who, being naturally wilful on the subject of matrimony, are liable to form alliances for life quite at variance with their parents' notion of what such alliances should be. The law, which encourages prudence and ignores sentiment, places itself entirely on the parents' side.

Those who are determined to marry in spite of the opposition of parents must, irrespective of the question of age, take steps to serve three summonses—called in this case *sommatious respectueuse*—upon their natural guardians informing them in a legal manner of their matrimonial intentions. Between each summons there must be a rather considerable lapse of time, and the dissentients have the right of bringing the objections before a court. Consequently when the resistance is stubborn, as it not infrequently is, the candidates for matrimony are apt to be seriously discouraged. What often happens is that the fear of parental opposition leads to irregular unions—*unions libres*, as the French express it—and when this situation has been once established the difficulty of obtaining the necessary consent becomes greater than ever.

The Abbe Lemire proposes in his Bill that the number of *sommatious* shall be reduced at once in the case of men under thirty years and of women under twenty-five, and that when these ages have been reached no such procedure shall be required. The Abbe maintains that a very large number of irregular unions would be regular were it not for the unreasonable objections raised by parents. Moreover, the expensive and tedious formalities which have to be satisfied by those who marry in France, even when there is no opposition, are in the opinion of this deputy one of the causes of the frequency of irregular unions among the working-class. "Catholics" he said in a recent conversation, "have so thoroughly realised the error of our legislation in this respect that they have founded the Society of St. Francois Regis, with the object of facilitating marriages among working people by helping them to defray the expenses entailed by formalities."

What I moreover ask for is that judges shall be bound to give their decision in cases where marriages are opposed within ten days. This would prevent the advocates of opposing parties from drawing out the proceedings indefinitely." The Abbe Lemire confesses that he is not frightened by what people call "bad marriages." In his opinion "marriages are made bad by law and convention." by which, of course, he means the law that creates civil impediments and convention that interferes with the religious sanction of natural sentiments.—*Liverpool Times*.

Some books are edifices to stand as they are built; some are hewn stones ready to form a part of future edifices; some are quarries for which stones are to be spilt for shaping and after use.

Poverty is full of potent virtues. It is a sort of discipline, the *etic* rule of God's Providence which the poor are already unconsciously under a discipline of humility and self-denial.—*Cardinal Manning*.

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Death of David O'Shea In China.

David O'Shea, son of Mr. J. J. O'Shea, assistant editor of the Catholic world magazine, died in Nanchwang, China, October 25, aged twenty-one years. The deceased was the youngest of three brothers, all of whom have lived in China for some years past. Henry O'Shea, one of the brothers, is editor and proprietor of the China Gazette, published in Shanghai. The youngest boy, who has just died, was in the service of the Imperial Maritime Customs. He was greatly esteemed both at home and abroad, and his death is sincerely regretted. The blow is especially hard for the father of the young man, who was so many miles away from his son when the last summons came.

The Committee of the Hungarian House of Magnates has adopted the bill granting freedom of religious worship, while the bill recognizing the Jewish religious has been accepted without modification.

THE MARKETS.

TORONTO, December, 5, 1894.

Wheat, white, per bush.....	\$0 60	\$0 61
Wheat, red, per bush.....	0 55	0 59
Wheat, goose, per bush.....	0 56	0 59
Oats, per bush.....	0 30	0 31
Peas, per bush.....	0 55	0 57
Barley, per bush.....	0 40	0 45
Turkeys, per lb.....	0 08	0 09
Dressed hogs, per cwt.....	5 00	5 50
Chickens, per pair.....	0 35	0 45
Geese, per lb.....	0 06	0 00
Ducks, per pair.....	0 50	0 65
Butter, in pound rolls.....	0 20	0 22
Eggs, fresh, per doz.....	0 20	0 22
Cabbage, new, per doz.....	0 30	0 35
Celery, per doz.....	0 30	0 35
Radishes, per doz.....	0 10	0 15
Lettuce, per dozen.....	0 15	0 20
Onions, per bag.....	0 75	0 80
Rhubarb, per doz.....	0 15	0 00
Turnips, per bag.....	0 25	0 30
Potatoes, per bag.....	0 50	0 55
Beans, per peck.....	0 30	0 60
Beets, per bag.....	0 55	0 60
Carrots, per bag.....	0 30	0 35
Apples, per bbl.....	1 50	2 50
Hay, clover.....	7 00	7 50
Hay, timothy.....	8 00	8 50
Straw, sheaf.....	7 00	8 00

AT THE CATTLE YARDS.

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

CATTLE.

Butchers' choice, picked, per cwt.....	3 00	3 50
Butchers' choice, per cwt..	2 75	3 00
Butchers' medium, ".....	2 50	2 75
Bulls and mixed, ".....	2 25	3 00
Springers, per head.....	30 00	45 00
Milk cows, per head.....	20 00	50 00

CALVES.

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

SHEEP AND LAMBS.

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

HOGS.

Long lean, per cwt (off care)	3 50	4 00
Thick fat.....	3 60	3 75
Stores, per cwt.....	3 25	3 50
Stags.....	2 00	2 50

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TORONTO POSTAL GUIDE—During the month of November, 1894, mails close and are due as follows:

	Close.	Close.	Dep.
	a.m. p.m.	a.m. p.m.	
G. T. R. East.....	6.09 7.40	7.15 9.30	
O. and Q. Railway.....	7.45 8.00	7.35 7.40	
G. T. R. West.....	7.30 3.25	12.40pm 5.00	
N. and N. W.....	7.30 4.50	10.05 8.10	
T. G. and B.....	7.00 4.30	10.55 5.50	
Midland.....	7.00 3.35	12.30pm 9.30	
C. V. R.....	7.00 3.00	12.15pm 8.50	
	noon 9.00	2.00	
		2.00	
G. W. R.....	6.30 4.00	10.40 8.20	
		10.00	
U. S. N. Y.....	6.30 12.00	9.00 5.45	
		4.00 12.30	11.00
U.S. West'n States	6.30 12 n.	9.00 5.20	
		10.30	

English mails close on Mondays and Thursdays at 10 p.m.; on Wednesdays at noon, and on Saturdays at 7.15 p.m. Supplementary mails to Mondays and Thursdays close on Tuesdays and Fridays at 12 noon. The following are the dates of English mails for the month of November: 1, 3, 5, 6, 7, 8, 9, 10, 13, 15, 17, 19, 20, 22, 24, 26, 27, 29, 30.

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

BY LUDOVIC HALEVY.

CHAPTER VI.

On that same day at half-past seven o'clock, Jean went to the parsonage for the cure, and together they took the road to the chateau.

For a month, an army of workmen had been in possession of the chateau; the village inns and wine shops had made a fortune. Immense freight-wagons had brought cargoes of furniture and upholsteries from Paris. Forty-eight hours before Mrs. Scott's arrival, Mademoiselle Morbeau, the mistress of the post, and Madame Lormier, the Mayor's wife's, had made their way in to the chateau; their accounts turned everyone's head. The old furniture had disappeared, banished to the attic; they wandered through a perfect museum of marvels. And the stables! and the coach-house! A special train had brought from Paris, under Edward's personal supervision, twelve carriages, and such carriages. Twenty horses, and such horses!

The Abbe Constantin thought he knew what luxury was. Once a year he dined with his bishop, Monsi-gneur Foubert, an amiable, rich prelate, who entertained largely. The cure, until now, had thought nothing could be more sumptuous than the episcopal palace at Souvigny, than the chateaux of Lavardens and Longueval. He began to understand, after what he heard of the splendors of Longueval, that the luxury of the fine houses of to-day wonderfully surpasses the heavy, severe luxury of the ancient houses of former days.

After the Cure and Jean had gone a short distance on the road leading to the chateaux, through the park:

"Look, Jean," said the cure, "what a change! All this part of the park used to be left uncared for, and see, now it is all gravelled and raked. I shall no longer feel at home here, as formerly, I shall not find my old maroon velvet arm-chair, in which it so often happened that I fell asleep after dinner. And if I go to sleep this evening, what will become of me? You must keep watch, Jean. If you see that I am beginning to get sleepy, you must come behind me and pinch my arm a little. You promise me?"

Jean listened only indifferently to the cure's discourse. He was impatient to see Mrs. Scott and Miss Percival again; but his impatience was mingled with very great anxiety. Was he going to find them, in the grand salon of Longueval, the same as he had them in the little dining-room at the parsonage? Perhaps, instead of two women so perfectly simple and easy, enjoying their improvised dinner, on that first day—who met him so graciously and affably, he was going to find two fashionable dolls, elegant, cold, and correct. Was his first impression going to be effaced, to disappear? Or, would it, on the contrary, grow deeper and sweeter in his heart?

They went up the steps, and were received in the lobby by two tall footmen with the most dignified and imposing of manners. This lobby was formerly an immense room, cheerless and bare, in its walls of stone; to-day, the walls were covered with beautiful tapestries representing mythological subjects. The cure scarcely looked at the tapestries, but that was enough to perceive that the goddesses who were walking in the fields wore costumes of antique simplicity.

One of the footmen opened the folding doors of the grand salon. Here, the old marchioness was usually sitting, at the right of the large fire-place, and on the left stood the maroon arm-chair. The maroon arm-chair was there no longer. The old furniture of the time of the Empire was replaced by furniture of marvellous antique tapestry, and a great many little chairs and

little *poufs* of all colors and shapes, were placed here and there with an appearance of disorder which was the height of art.

Mrs. Scott, on seeing the cure and Jean, rose, and going to meet them, said:

"How kind of you to come, Monsieur le Cure, and you too monsieur; and I am glad to see you again, my first, my only friends here!"

Jean breathed again. It was just the same woman.

"Permit me," added Mrs. Scott, "to present my children to you—Harry, Bella—come here."

Harry was a very pretty little boy of six years, and Bella, a very pretty little girl of five; they had their mother's large dark eyes and golden hair.

After the cure had kissed the two children, Harry, who was looking admiringly at Jean's uniform, said to his mother:

"And the soldier, shall I kiss the soldier, too, mamma?"

"If you like," replied Mrs. Scott, "and if he is willing."

The two children were installed on Jean's knees, in a few minutes, and overwhelmed him with questions.

"Are you an officer?"

"Yes, I am an officer."

"In what?"

"In the artillery."

"The artillery. They are the ones who fire off the cannon. Oh! how much I would like to be very close to the cannon and hear it fire."

"Will you take us, some day, when they fire off the cannon; say, you will?"

Mrs. Scott, during this time, was talking with the cure, and Jean, while answering the children's questions, was looking at Mrs. Scott. She wore a dress of white muslin, but the muslin was almost concealed by a mass of valenciennes flounces. It was cut square in front, very low. Her arms were bare to the elbow, a large bunch of red roses on the corsage, and a red rose fastened in her hair with a diamond *agrafe*: that was all.

Mrs. Scott suddenly saw that Jean was going through a military examination by the two children:

"Oh! I beg your pardon, Monsieur Harry! Bella!"

"Leave them with me, I beg of you, madame."

"I am so sorry to keep you waiting for dinner! My sister has not come down yet. Ah! here she comes."

Bettina entered. The same white muslin dress, the same profusion of lace, the same red roses, the same smiling, gracious, cordial welcome.

"I beg you to excuse me, Monsieur le Cure. Have you pardoned me my horrible giddiness of the other day?"

Then turning to Jean and holding out her hand.

"*Bonjour Monsieur . . . Monsieur.* Ah! I cannot recollect your name, and yet it seems to me that we are old friends? *Monsieur —*"

"Jean Reynaud."

"Jean Reynaud, that is it. *Bonjour, Monsieur Reynaud!* but I give you fair warning that we shall be such old friends, in a week, that I shall call you Monsieur Jean. Jean is a very pretty name."

Dinner was announced. The governesses came for the children. Mrs. Scott took the cure's arm; Bettina, Jean's. Until the moment of Bettina's appearance, Jean had said to himself: "Mrs. Scott is the prettier!" When he saw Bettina's little hand slip into his arm, and when she turned her lovely face around to him he said to himself, "Miss Percival is the prettier!" But he fell back into the same perplexity when he was seated between the two sisters. If he looked to his right, it was on that side he saw himself threatened with falling in love; and if he turned to the left the danger immediately changed places, and passed over to the left side.

The conversation was animated, unreserved and easy. The two sisters were in raptures. They had already taken a walk in the park. They had promised themselves a long ride in the forest next day. To ride on horseback—that was their passion, their *folie!* And it was also Jean's passion; so much so that, at the end of fifteen minutes, he had been invited to join them the next day and had accepted with delight.

No one knew the vicinity better than he; it was his birth-place. He would be so happy to do the honors and show them any number of charming little places, which they never would discover without him.

"Do you ride every day?" asked Bettina.

"Every day, and sometimes twice. In the morning on duty, and in the evening for pleasure."

"Early in the morning."

"At half-past five."

"At half-past five every morning?"

"Yes, except on Sunday."

"Then you must tire. . . ?"

"At half-past four."

"And is it daylight?"

"Oh! at this season, broad daylight."

"That is astonishing, to rise at half-past four! Our day very often ends just at the hour when you are beginning yours. And do you like your profession?"

"Very much, Mademoiselle. It is pleasant to have your work lie straight before you, with all your duties plain and well-defined."

"Still," said Mrs. Scott, "not to be one's own master, to be obliged always to obey!"

"Perhaps that suits me best. There is nothing easier than to obey; and then, to learn to obey is the only way to learn to command."

"Ah! what you say is very true!"

"Yes, no doubt," said the cure, "but what he does not say, is, that he is the most distinguished officer in his regiment, is that —"

"Godfather, I beg of you."

The cure, in spite of Jean's protests, was going on with the panegyric of his godson, when Bettina interrupted:

"It is needless, Monsieur le Cure, to say anything. We know all that you would tell us. We have had the curiosity to inquire about, oh! I was going to say Monsieur Jean, about Monsieur Reynaud. But indeed! the accounts were wonderful!"

"I am curious to know what they were."

"Oh! nothing—nothing—you shall know nothing about them. I do not want to make you blush, and you would be obliged to blush."

Then turning to the cure:

"And about you, too, Monsieur le Cure, we have had accounts of you. It seems that you are a saint."

"Oh, as to that, it is quite true," cried Jean.

This time, it was the cure who cut short Jean's eloquence. The dinner was nearly over. The old priest had not gone through the dinner without considerable trepidation. Several times he had been served with unknown complicated constructions, upon which he ventured with a trembling hand—he was afraid everything would tumble to pieces: quivering castles of jelly, pyramids of trifles, fortresses of cream, parapets of pastry and towers of ices. The Abbe Constantin dined heartily, however, and did not flinch before two or three glasses of champagne. He did not dislike good living. Perfection is not of this world.

The coffee was served on the terrace in front of the chateau. The sound of the old village clock, striking nine, was heard at a distance. The woods and meadows slept. The outlines of the park grew indistinct and vague. The moon rose slowly above the tops of the tall trees.

Bettina placed a box of cigars on the table.

"Do you smoke?" said she to Jean.

"Yes, mademoiselle."

"Take one then, monsieur Jean, there I have said it. Take, but no; listen."

And speaking in a low tone, as she offered him the cigars:

"It is dark now, you can blush at your ease. I am going to tell you, what I would not tell you at the table just now. The old notary at Souvigny, who was your guardian, came to see my sister about the payments for the chateau. He told us what you did after your father's death, what you did for that poor mother, and that young girl. We were very much touched by it, my sister and I."

"Yes, monsieur," continued Mrs. Scott, "and that is the reason we have received you to-day with so much pleasure. We would not have given every one such a welcome, you may rest assured. Now take your cigar. My sister is waiting."

Jean could not find a word to reply. Bettina was there, in front of him, with the box of cigars in both hands, and her eyes fixed full on Jean's face. She was enjoying that very genuine, very keen delight which may be expressed in this phrase:

"It seems to me that I am looking at an honest young man." "And now," said Mrs. Scott, "let us sit down and enjoy this lovely night. Take your coffee and smoke."

"And we will not talk, Suzie, we will not talk. This grand stillness of the country is adorable after the uproar of Paris. Let us be still, without speaking. Let us look at the sky, and the moon, and the stars."

So all four began to carry out the little programme with great enjoyment. Suzie and Bettina, quiet, resting, absolutely separated from their life of the day before, and already feeling an affection for this country which had just received them and was going to keep them.

Jean was less calm; Miss Percival's words had moved him deeply; his heart had not yet resumed its regular beating.

But, happiest of all, was the Abbe Constantin. He had thoroughly enjoyed the little episode which had put Jean's modesty to such a severe, yet such a pleasant, test. The abbe loved his godson so dearly. The tenderest of fathers never loved more fondly his dearest child. When the old cure looked at the young officer, he often said to himself:

"Heaven has blessed me! I am a priest, and yet I have a son!"

The abbe was lost in a very delightful reverie; he found himself at home again, more at home than he ever imagined could again be the case; his ideas gradually became confused and entangled. Reverie became drowsiness, drowsiness became sleep; the disaster was soon complete, irreparable. The cure was asleep, sound asleep. The extraordinary dinner and the two or three glasses of champagne had, perhaps, something to do with the catastrophe.

Jean had not observed anything. He had forgotten his promise to his godfather. And, why had he forgotten it. Because Mrs. Scott and Miss Percival had chosen to put their feet on the foot-stools in front of their big willow chairs, lined with cushions. Then they leaned back, lazily in their chairs, and their muslin skirts were raised a little, a very little, but still sufficiently to disclose four little feet. whose outlines appeared very clear and distinct in the moonlight, under the two pretty billows of white lace. Jean looked at the little feet and asked himself this question:

"Which are the smaller?"

While he was trying to solve the problem, Bettina suddenly said to him in a low tone:

"Monsieur Jean! Monsieur Jean!"

"Mademoiselle?"

League of the Cross.

The second open meeting of the League of the Cross on last Sunday was a decided success. The Chairman, W. H. Cahill, upon opening this meeting referred to the object of these meetings, which were for the purpose of bringing together the Catholics of this city in a more compact social union, where they might, in the enjoyment of the programmes which are presented, atone for the loss of the somewhat questionable pleasures of the cup. In conclusion he urged his hearers who were not members to weigh carefully the arguments in favor of total abstinence and see if they would not be better men mentally, morally and physically, by becoming members of the League of the Cross.

The Chairman then introduced the speaker of the afternoon, Mr. Martin Kenny of Lindsay, who addressed the meeting on the life and work of John Boyle O'Reilly. Mr. Kenny, who is well known on the platform in central Ontario, at once captured the hearts of his audience when he sketched the life of his subject through his varying fortunes as printer, journalist, felon-exile, patriot. It was a grand theme and he handled it with a master hand. At the conclusion of his address Messrs. Landy and Fox moved a vote of thanks, which was heartily given. During the afternoon Delsandro's orchestra played several numbers in a magnificent manner. The other numbers were songs by Messrs. Tomney and V. W. McGuire and recitations by R. J. Wallbridge, which were well received.

RESOLUTION OF CONDOLENCE.

At the last regular meeting of St. Joseph's Sodality League of the Cross it was moved by Brother J. W. Wright and seconded by Brother James Finweene and unanimously adopted. Whereas this Society is moved with the deepest sorrow for our highly esteemed Brother Hugh Kelley in his affliction whose only son departed this life Sunday, December, 2nd. Resolved that this Society extend to our Brother in the hour of the great loss he has sustained and be it further resolved that a copy be forwarded to Brother Hugh Kelley, inscribed on the minutes of the Society and sent to THE CATHOLIC REGISTER and Catholic Record for publication. R. J. HOWORTH, Rec. Sec.

St. Patrick's Church.

On Sunday last, the Redemptorist Fathers announced at all the exercises that the Golden Jubilee of the Arch-confraternity of the Holy Family would be solemnly celebrated in St. Patrick's Church this week. The celebration will assume the form of a Triduum beginning on Friday morning and closing on Sunday evening next. His Grace the Archbishop will pontificate at the closing exercises. Distinguished and well known pulpit orators of this city have volunteered to preach the evening sermons, and the Rev. Fathers attached to St. Patrick's will preach the morning sermons during the Triduum. All were most earnestly exhorted to take advantage of this occasion and profit much by the extraordinary graces held out during the Triduum. Confessions on the afternoons and evenings of Thursday, Friday and Saturday at the usual Saturday hours.

E. B. A.

At the last regular meeting of St. Patrick's Branch, No. 30, E. B. A., held in their hall, Kinkora, on the 16th, the following resolution was unanimously adopted: Resolved that this Branch tender the Grand Secretary Treasurer our most grateful thanks for the promptness with which he forwarded the amount of benefits called for by the death of our late Brother, P. I. Crawley. His death occurred on October 18th and on the 30th of the same month the amount was forwarded to the Branch Secretary.

T. E. Brown, Rec. Secretary.

Bazaar.

The ladies of St. Michael's Parish are actively engaged preparing for a Fancy Fair, to open January 2nd next in the Massey Hall.

They intend making it the great attraction of the holiday season of the new year.

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