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The Catholic Register.

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

VOL. I.—No. 4.

TORONTO, THURSDAY, JANUARY 26, 1893.

PRICE 5 CENTS.

Register of the Week.

The new year opened at Rome with the first notes of that magnificent and well deserved concert which is intended to celebrate the Episcopal Jubilee of our Holy Father, the Pope. It actually began before; for, during the last three days of December, a solemn *triumm* was held in the Church of the Gesu in thanksgiving for the event. Upon each of these days the very eloquent Jesuit, Father Zocchi, preached. The first was on the influence of the Papacy upon civilization, the second upon its influence upon Italy, and the last on Leo XIII. as the great Italian. He demonstrated how that Leo XIII. was the greatest Italian of them all. That it is those enemies of the Head of the Church who with their doctrines are corrupting the minds of the people, and injuring their safety. The time may come when Italy, like other countries, will in the day of tribulation be obliged to turn to the Vicar of Christ for help.

What must have been a very pretty sight took place on the 8th of January, when more than 600 children, not under ten years of age, accompanied by their parents, formed the first public audience of the jubilee celebrations. This ceremony, so gracious on the part of his Holiness, took place in the Consistorial Hall. The programme announced consisted of a hymn composed for the occasion. Two of the children made an offering of what they had all saved out of their Christmas presents; and two others presented, an address in the form of a dialogue. The Holy Father then caused to be distributed among them beautiful silver medals with a yellow silk ribbon—thus forming the Pontifical colors. Amongst the presents which the Holy Father is receiving are two magnificent Indian crimson shawls embroidered in gold from the Maharajah of Gwalior; and from Mgr. Antonucci, Vicar apostolic of Schensi in China, a fine white silk anti-pondium for an altar, four large China porcelain vases; and some carved and painted idols offered by converted pagans.

Upon the proposal of the Propaganda his Holiness has erected into a Vicariate-apostolic the prefecture of British Honduras and has nominated Vicar Padre Salva'ore Di Pietro.

The Pope is sending many very interesting things to the World's Fair, maps and documents, relating to the discovery of America, and over 100 large photographs, taken by a celebrated archaeologist, Mgr. Wilport, from the principal fresco paintings in the Roman Catacombs. The value of such a collection in the New World can hardly be estimated—for the

Catacombs are the archives of the Apostolic age; and it is only now when photography has attained its present proficiency that these treasures of faith can be brought to light or transferred abroad.

Affairs in Europe are as quiet as a frozen forest or a summer day before a thunderstorm. Certainly there has been no summer weather, for the cold has been extreme—railways and rivers blocked, traffic delayed. Even in the south of France and in Italy accidents occurred owing to snow drifts.—The Khedive of Egypt was rash enough to change his ministry without having obtained the assent of the British authorities. Fakry Pasha who was made president of the council is opposed to England. The British representative in Egypt informed the Khedive that this appointment was not satisfactory, and that England expected to be consulted upon every important change. Then like the King who marched his army up the hill, and then marched down again, the Khedive changed back. France and Russia, to whose intrigues the action of the Khedive was attributed, interviewed both Lord Rosebery and Mr. Gladstone. They defined the government of Egypt as dependent upon England's good will.

In France the Socialists have entered upon the stage. But as is so frequently the case with them, while they complain of the existing state of affairs, they merely say that they are not prepared to grapple with things and set them right, but they hope that in 1897 they will have complete success. They do not advocate violence; but urge more complete organization. They do not look upon the Jews as their enemies; but they regard capital as their only foe, and maintain their revolution to be universal, welcoming all creeds and colours. Turning to the next speaker in the play we find the Monarchist condemning both the existing Government and the Socialists. A strong hand was needed—stronger than the Government had shown or could show; while the Socialists were common enemies of all who had any thing. A league was proposed to sustain public integrity and to protect society. No definite plan for a form of Government so long ahead of time; but when the people of France would tire of the Republic then the Monarchists would be prepared to defend the cause of law and order, and place the institutions of the country upon a strong and safe basis. Thus spoke his piece the Comte d'Haussenville, representative of the Comte de Paris. Whether the play is tragedy or comedy time will tell. In the Panama scandals nothing further has been divulged, but much is expected from

the arrest of Dr. Cornelius Herz, who was intimately connected with Baron de Reinach.

It is stated that the Hungarian Bishops show that the Catholics number 52 per cent of the population while the remaining 48 per cent belong to other denominations. The hope is entertained that so far as the civil marriage question is concerned a compromise will prevail. Respecting the substitution of the official registration of births for the baptismal certificates now furnished by the priests, the proposed change does not seem practicable. The prelates do not object to the official recognition of the Jewish faith, but they are solely opposed to the perversion of Christian to Judaism.

The German Radicals who had been the bitterest opponents of the Army Bill are steadily wheeling into line; and the tone of the press against the Bill moderating.

In England preparations are ready for the opening of Parliament. Mr. Gladstone is home from the Continent in good health and spirits in spite of all other gossip. Mr. Blake has taken up his quarters in London, and is booked to make several addresses through England. Prophe's are already foretelling the fate of a Home Rule Bill. Sir Edward Clarke at Plymouth hardly gave the Gladstone Government life enough to be voted out of power. Mr. Labouchere hardly knows what to think—but he thus forecasts the Session. A Home Rule bill for Ireland will be introduced into the House soon after the vote upon the address is passed. The second reading will take place after Easter. The budget will then also be introduced at that time, and in it many changes will be introduced transferring the burdens from the comparatively poor to the rich. The action of the House of Lords will send Gladstone to the country, in a second appeal to which he will be successful.

Our co-religionists in the United States have settled down again to the routine of their duties. Rome has spoken and the case is closed. What a wonderfully active people! They are too busy with work, wrestling with outside foes, or building up the mighty temple of religion, to stop calling one another names or clinging too closely to formalities. The most interesting items are Mgr. Satolli's statement concerning Dr. McGlynn, and the Doctor's letter in regard to the subject. Mgr. Satolli says:

"On the very day of the reconciliation of Dr. McGlynn with the Church public notice was given of it, with the statement that Mgr. Satolli had absolved from censure and reconciled Dr. McGlynn by special power for the purpose requested from and granted by the Holy Father, and moreover, that the absolution had been given because Dr. McGlynn had willingly accepted the conditions laid down by the Holy Father as necessary and sufficient.

"This information, so expressed, should have sufficed to satisfy every one with the

reconciliation carried out by authority specially delegated by the Holy Father, and with the conditions called for by the Holy Father. Here it is well to make several reflections. First, that, as soon as it was understood that these conditions were complied with, every sincere Catholic should at once have felt himself bound in conscience to recognize that all had been done in the case that was expedient and in accord with the spirit of the Catholic Church; second, that the selection of the proper time and the manner to give public information of the condition belonged to the authority of the Church, and when the Holy Father should find it opportune after the reception of the documents, which were immediately forwarded; third, every one could see that the immediate publication of these conditions was for prudential reasons omitted, to avoid talk that might oppose the good done by doing away with the calamity which had for so long weighed upon a priest by reconciling him with mother Church.

"If this result has not been obtained, and if this wise silence has been unacceptable to any one, it must be ascribed simply to premature exaction. The conditions were in this form:

"Dr. McGlynn had presented a brief statement of his opinions on moral-economic matters, and it was judged not contrary to the doctrine constantly taught by the Church as recently confirmed by the Holy Father in the encyclical *Reverentissimum*. Also, it is hereby publicly made known that Dr. McGlynn, besides professing his adherence to all the doctrines and teachings of the Catholic Church, has expressed his regret (saying that he would be the first to regret it) for any word or act of his that may have seemed lacking in the respect due to ecclesiastical authority, and he thereby intends to repair, so far as he can, any offence which may have been given to Catholicism.

"Finally, Dr. McGlynn has, of his own free will, declared and promised that, within the limit of a not long period of time, he will go to Rome, in the spirit and intention which are becoming to a good Catholic and a priest.

"Here it is well to note how deplorable it is that this reconciliation should have been discussed, as it has been in newspapers in such manner that private and lay persons have dared to pass upon it hard reproach and ill-considered censure. That any one should have dared to speak of the Pope's authority over the Church in America as foreign, is a sentiment and an utterance enormously erroneous and scandalous. The action of the Church and the Holy See in the things that belong to it is superior to every man made, boundary, universal and proper to every country in which there may be Catholics. For which reason it seems to us exceedingly opportune to recommend due respect in every case to ecclesiastical authority, and, before all, to that of the Holy See, as well as to that of the Council of Baltimore, inasmuch as it is forbidden to treat ecclesiastical matters and questions through the medium of journalism.

"Much more deplorable is it that persons, both ecclesiastics and laymen (who wish to appear as sincere Catholics), make bad use of journalism, with violent and mendacious attacks, beyond all bounds of respect and charity, against venerable prelates, whose virtue and learning, whose rectitude of character and unquestioned and unquestionable love toward the Church and the Supreme Pontiff, never unaccompanied by sincere love of country, make them deservedly the objects of the special predilection of the Holy Father and of universal esteem and veneration."

Rev. Ewd. McGlynn has authorized the publication of the following in regard to his reinstatement by Mgr. Satolli:

"Now that, as is made clear by the published statement of Archbishop Satolli, we are relieved from the restraint of certain considerations of prudence and delicacy, I am only too happy to publish the letter which I presented to the apostolic delegate, and his acceptance of which was immediately followed by the declaration of the removal of the ecclesiastical censures, and, by this publication, to reaffirm the sentiments which it contained. The letter is as follows:

Monsignore: I am very happy to learn that it has been judged that there is nothing contrary to Catholic doctrine in the doctrine taught by me as it was explained by me in the exposition of the same which I sent to

your Grace, and I rejoice that you are prepared to remove the ecclesiastical censures.

I assure you that I have never said and would never say consciously a word contrary to the teachings of the Church and of the Apostolic See, to which teachings, and notably to those contained in the encyclical *Rerum Novarum*, I give and have ever given a full adhesion, and if whatsoever word may have ever escaped me which might seem not entirely conformable to those teachings, I would like to recall it or to interpret it in a sense conformable to them. I have not consciously failed in the respect due to the authority of the Holy See; but if whatsoever word may have ever escaped me not conformable to the respect due to it I should be the first to regret it and to recall it. As to the journey to Rome, I will make it within three or four months if the matter be not otherwise determined by the Holy Father. I am your Grace's very obedient servant.

Dec. 23, 1892. EDWARD MCGLYNN.

Bigotry Rebuked.

The recent death of Mrs. Wills, widow of the managing editor of Charles Dickens' *Household Words*, calls to mind an incident in which Harriet Martineau was the chief actor. She had been asked by Mr. Wills to contribute a series of short stories to the periodical whose columns he supervised, and in looking about for material met with a thrilling and true story, of which a Jesuit was the hero. His name was Father Estelan and he had started for China with a band of missionaries, who were to devote their lives to the Christianization of that far-away and then little known country.

On account of the hazard of the enterprise, and the holy courage necessary to undertake it, the Pope gave him a relic of the True Cross, encased in a crucifix which became his chief and comforting treasure. On the voyage, the ship struck and foundered. Father Estelan, who was an expert swimmer, and could easily have saved his life, would not do so; but swam from one to another of the struggling passengers, holding up the crucifix, and exhorting them to die as became the followers of the Crucified. That done, he, utterly exhausted, sank beneath the hungry waves. The captain survived, and told the pathetic tale.

Miss Martineau, although an avowed freethinker, was inspired by the account of that heroic life and death; and embodied it in one of her most graphic sketches, which she, as confidently as possible, forwarded to Mr. Wills. In a short time she received a message from him. Personally, he said, he had no objection to the story; but the proprietors of the journal of which he had charge would not tolerate anything which "smacked so strongly of popery." In conclusion, he asked Miss Martineau to furnish a substitute for her story at her earliest convenience. This is the reply which this brave woman sent:

"Not if I lived for a hundred years would I write again for a publication in which a grand tale of human heroism is refused on the score of the faith of him who performed it." And she never did.—*Ave Maria.*

Wide of the Mark.

Hon. John Costigan has been appointed Acting Minister of Marine and Fisheries during the absence of Hon. Mr. Tupper, who leaves on Monday for Europe, and is expected to be absent for three or four months. The *Free Press* to the contrary, Hon. John Costigan is therefore not about to leave the Cabinet, nor to accept the position of Lieutenant Governor of New Brunswick.—*Ottawa Citizen.*

The Pleasure of It.

"We have pleasure in saying," writes Mr. H. T. McIntosh, Secretary and Treasurer of the Universal Kitting Machine Co., Toronto, Ont., "a good word for St. Jacobs Oil. Our employes use it extensively and report it an invaluable cure for pains, bruises, etc. Cases have been reported to us where it has worked like a charm. There's nothing like it." Everybody says so.

A Spanish Anecdote.

The following beautiful lines on Wilke's conversation with a Geronimo friar in some Spanish convent, on a picture of "The Last Supper" are by Lord Houghton, father of the Home Rule Viceroy:

It was a holy usage to record,
Upon each refectory's side or end,
This last mysterious Supper of our Lord;
That time, best appetites might upward tend.

Within the convent palaces of old Spain,
Rich with the gifts and monuments of kings,
Hung such a picture, said by some to reign
The sovereign glory of these wondrous things.

A painter of far fame in deep delight
Dwelt on each beauty he so well discerned,
While in low tones a gray Geronimo
This answer to his ecstasy returned:

"Stranger! I have received my daily meal
In this good company now threescore years;
And thou who'er thou art, canst hardly feel
How time these lifeless images endears.

"Lifeless! ah, no. Both faith and art have given
That passing hour a life of endless rest;
And every soul who loved the Food of Heaven
May to that table come a welcome guest.

"Lifeless! ah, no. While in mine heart are stored
Sad memories of my brethren dead and gone:
Familiar places vacant at our board,
And still that silent Supper lasting on.

"While I review my youth—what I then was—
What I am now, and ye, beloved ones all!
It seems as if these were the living men,
And we the colored shadows on the wall."

The following is Wordsworth's version of this incident. A monk in the Ecurial palace:

Guiding, from cell to cell and room to room,
A British painter (eminent for truth
In character, and depth of feeling, shown
By labors that have touched the hearts of kings,
And are endeared to simple cottagers)—
Came, in that service, to glorious work.
Our Lords Last Supper, beautiful as when first
The appropriate picture, fresh from Titan's hand,
Graced the Refectory and there, while both
Stood with eyes fixed upon that masterpiece,
The hoary Father in the stranger's ear
Breathed out these words:—"Here daily do we sit."

Thanks given to God for daily bread, and here
Pondering the miseries of these restless times,
And thinking of my brethren, dead, dispersed,
Or changed and changing, I not seldom gaze
Upon the solemn company unmoved
By shock of circumstances or lapse of years,
Until I cannot but believe that they—
They are in truth the Substance, we the Shadows."

Catholic Progress in Great Britain.

An examination of the figures given in the "Catholic Directory for 1893" shows that throughout the past year the Church in England and Wales has advanced satisfactorily. In the number of priests there has been an increase from 2,573 to 2,588—that is to say there are fifteen additional priests; and in the churches, chapels, and stations there has been increase from 1,352 to 1,357, or an addition of twenty-five. The numbers given for the churches, chapels, and stations does not include such private or domestic chapels as are not open to the Catholics of the neighbourhood. For England and Wales there are one Archbishop, fourteen Bishops, and a Bishop-Coadjutor, with an Archbishop and two Bishops of titular Sees. In the early part of 1892—January 14th—our beloved Cardinal Manning passed away, and the Most Rev. Dr. Vaughan (who is now about to be created a Cardinal) was translated from Salford to Westminster on the 29th March. Archbishop Vaughan's uncle, the Right Rev. William Vaughan, Bishop of Plymouth, is the *doyen* amongst the Bishops, having been consecrated on September 16th, 1855; and the last consecrated was the Right Rev. Dr. Bilborough, who took Dr. Vaughan's place in Salford, the ceremony of consecration having been performed on the 24th August last year. A new name appears in the list of Catholic peers, that of Lord Donnington, a convert, and the name of Sir Lewis W. Molesworth, who, it will be remembered, denied during the election that he was a Catholic, has been dropped from the list of Catholic baronets. Three Catholic members of the Privy Council died during the year, and the number has thus been reduced to six—the Marquis of Ripon, the Earl of Albemarle, the Earl of

Kenmare, K. P., Lord Emly, the Right Hon. Henry Matthews, M. P., and Lord Morris. The Catholic members of Parliament remain the same in number—five. The Catholic population of England is estimated at 1,857,000, the same number that appears in last year's Directory. Coming to the various dioceses, we find that in Westminster there has been a decrease in priests from 858 to 856. The number of churches, chapels, and stations has remained the same, 129. In 1890-91 the average attendance in the schools of the diocese was 21,316; in 1891-92 it was 21,776. In the diocese of Birmingham there has been an increase of three priests, the number now being 223; and the public churches and chapels have increased from 123 to 128. There are three additional poor schools. In Clifton diocese the number of priests is 111, showing an increase of four, and the number of the public churches, chapels, and stations 50, there being an increase of four in these also. At the same time the number of other chapels have been reduced from 25 to 21. In the diocese of Hexham and Newcastle the priests number 174 as against 168 in the previous year, and the public churches and chapels 117 as against 112. Leeds has 113 priests (one more than in the previous year), 96 public churches, chapels and stations (no increase), and 186 elementary schools, seven more than the number given in the Directory of 1892. Liverpool has 420 priests, the largest number of any diocese in England, and an increase of fifteen. The public churches, chapels, and stations have also increased from 157 to 161. The children on the rolls of the elementary schools have, however, decreased from 63,287 to 62,042. The number of the departments in the schools have increased from 390 to 398, and the teachers from 1,498 to 1,536. The number of places of worship and schools in Middlesbrough has remained the same, but the priests have decreased from 75 to 71. In Newport and Menevia also the number of places of worship remains unchanged, and the priests have decreased from 76 to 72. There are two additional priests in the diocese of Northampton, the number being 61. The number of elementary schools is the same, 41. The priests in the diocese of Nottingham number 114, one more than in the previous year, and the churches and chapels with resident priests, 88, a decrease of one. In Plymouth diocese is a reduction of seven priests, the number now being 90. The public churches, chapels, and stations are 51, as compared with 53 in the preceding year. Portsmouth diocese has 108 priests, one less than in the preceding year, and 69 public places of worship, the same number as that given in the Directory of 1892. The Salford clergy number 237, as compared with 251, and the public places of worship 118, as compared with 113. There are 41,168 children on the rolls of the elementary schools, as compared with 40,406. In Shrewsbury diocese there are 115 priests, two less than in the previous year. The number of places of public worship is the same. In Southwark the priests have increased from 307 to 322, and the places of public worship from 123 to 131. The Directory has, as usual, been edited with great care and taste.

The Catholic Directory for Scotland, which is ably edited by the Rev. Donald Christolm, of St. Mary's Cathedral, Aberdeen, gives very complete information as to the Church in Scotland, with a chronicle of events, obituary notices, portraits, etc. The total number of priests in Scotland is 362; in the previous year it was 356. The churches, chapels, and stations number 333; in the preceding year the number was the same.—*Liverpool Catholic Times.*

Europe's Oldest Church Buildings.

The oldest church in Continental Europe is the church at Sta. Maria in Trastevere in Rome. In the year 321 Pope Calixtus I. obtained permission from the Emperor Alexander Severus to build a church. This church, it is said, was the first that was made public in Rome.

It underwent a number of repairs, and was rebuilt from the foundation in 1139. If the foundation is taken into consideration it is the oldest. There is, however, another old church in the same city which has not been built over.

It is St. Clement's and is reputed to be on the site of the house of St. Clement; it was built in 417, and its primitive style is still preserved.

The Mosque of St. Sophia, Constantinople, was originally a Christian church, having been built in 325 by the Emperor Constantine.

It was destroyed by fire in 404, and was rebuilt on the same foundation in 415, and again destroyed about 530 and rebuilt in 532.

When Constantinople was captured by the Moslems it was converted into a Mohammedan mosque.

In Spain the Cathedral of Zaragoza is said to have been the temple of Diana, and was converted into a church after that city (the first in Spain) professed Christianity under the preaching of St. James.

As he suffered martyrdom in the year 44, this places the Cathedral of Zaragoza in the fore rank, but the authenticity of its antiquity is defective.

In England is claimed for the Abbey church of the Abbey of Glastonbury a great antiquity. Tradition says that the church was founded by Joseph of Arimathea.

It is, however, in ruins, as are its two companion chapels, St. Joseph's and St. Mary's, both of which were built in 1140.

St. Michael's Hospital.

A concert in aid of the newly founded St. Michael's hospital will take place in the Pavilion on the evening of Monday, the 30th inst., under the auspices of the Catholic Mutual Benefit Association. Every effort is being made to ensure a delightful evening. The talent engaged includes: Mrs. Mackelcan, of Hamilton; Miss Marguerite Dunn, a Toronto graduate of the Philadelphia School of Oratory; Mr. George Fox, one of the most accomplished of Canadian violinists; Mrs. Isidore Klein and Miss Sullivan, of the Toronto College of Music, and Messrs. J. F. Kirk, F. A. Anglin, and W. E. Ramsay. The Lieutenant-Governor and Mrs. Kirkpatrick, under whose patronage the concert is given, have signified their intention of being present.

AT DEATH'S DOOR—DYSPEPSIA CONQUERED.—A GREAT MEDICAL TRIUMPH.—GENTLEMEN.—My medical adviser and others told me that I could not possibly live when I commenced to use Northrop & Lyman's VEGETABLE DISCOVERY for Dyspepsia. My case was one of the worst of its kind. For three years I could not eat meat and my weight decreased from 210 to 119 lbs. All the food I took for thirteen months previous to taking the VEGETABLE DISCOVERY consisted of milk. I am now entirely cured and have regained my usual weight, can eat anything with a keen relish and feel like a new man. I have sold over thirty dozen VEGETABLE DISCOVERY since it cured me, as I am well known, and people in this section know how low I was, and thought I could not possibly be cured. They are eager to try this grand medicine. It certainly saved my life, as I never expected to recover when I first commenced using it. I am not exaggerating anything, but glad to be able to contribute this testimonial, and trust it may be the means of convincing others of its merit as a certain cure for Dyspepsia.

Signed, JEAN VALCOURT,
Wotton, P. Q. General Merchant.

Keep No More.

Watson's cough drops will give positive and instant relief to those suffering from colds, hoarseness, sore throat, etc., and are invaluable to our orators and vocalists. R. & T. W. stamped on each drop. Try them.

ARMAGH.

WILLIAM D. KELLY IN THE NEW WORLD.

The ancient See of Armagh, whose incumbent enjoys the distinction of being the Primate of All Ireland, and upon whose present illustrious Archbishop it is stated, with apparent authority, Leo XIII. proposes to bestow the dignity of the cardinalatial rank, dates, according to the best authorities, from the year 454 or 455, when St. Patrick, after having spent twenty years in evangelizing the Irish people, determined to erect a Metropolitan See at Armagh. The site of his first Cathedral was presented to the Apostle by a rich resident of the place, and around the Metropolitan Church there speedily sprang up a number of monasteries, convents and other religious houses. During the remaining years of his life, which, as is well known, ended on March 17, 465, St. Patrick, the first Archbishop of Armagh, was chiefly occupied with the administration of his archdiocese and the exercise of his primatial jurisdiction, which, from the outset, was recognized throughout the whole island. He instituted a national hierarchy; held two synods, or rather councils, for the enactment of moral and disciplinary canons, and his successor in the Primacy was St. Benignus, one of his own disciples.

From the earliest years of its existence the Primacy of the See of Armagh appears to have been fully recognized by Irish ecclesiastics. Archbishop Cormac, the fourth incumbent, for instance, is spoken of in the ecclesiastical annals of Armagh as "a person qualified to fill the chair of the Primatial See" of Bishop Mac Ronan, whose administration began in 628; it is written that "the Primacy was justly due to his superior learning and piety;" and it is recorded of Archbishop Nuad, who ruled at the beginning of the ninth century, that in the exercise of his Primatial rights, he visited the churches of Connaught. In the same century, during the administration of Archbishop Artrigius, we find the first mention of any disregard of the Primatial rights of Armagh, in consequence of which the Annals of Ulster say that prelate visited the province of Munster, the object of his visitation being "to enforce the rights of the Primatial See and the establishment of, as it was called, St. Patrick's law."

Although the precedence of Armagh was thus recognized throughout Ireland, the Archbishops of that See had never received a pallium from Rome when St. Malachy succeeded in 1134. Five years later that holy prelate went in person to Rome and asked Pope Innocent II. to bestow this archiepiscopal ornament on the incumbents of Armagh and Cashel. That Pontiff, however, declined to act in such an important matter until a national council of the Irish prelates had been held, that their views on the subject might be known.

Consequently he sent Cardinal Paparo to Ireland to preside at such a council, giving him as a companion—Archbishop Malachy having in the meantime died—Bishop Christian, of Lismore, whom he invested with the dignity of an Apostolic Legate; and these two envoys reaching Ireland in 1151, a National Council was at once summoned and met at Kells, March 9, of the following year. Twenty prelates, a large number of abbots and priors, belonging to the regular orders, and an immense gathering of clergymen attended this Council, the outcome of which was the bestowal of palliums on Armagh, Cashel, Dublin and Tuam; Cardinal Paparo, however, declared that "the Archbishop of Armagh was, and should be recognized as, the Primate of All Ireland."

Before quitting Ireland, Cardinal Paparo consecrated St. Lawrence O'Toole, 1161, the Archbishop of

Dublin, and the Primatial rights of Armagh do not appear to have been seriously questioned again until the following century, when the Bishop of Meath contested the authority of Archbishop O'Scanlan, who founded a Franciscan friary at Armagh in 1281, to visit his diocese. Two years later, what purported to be a bull of Pope Urban IV., but the authenticity of which document is questioned, was exhibited at Armagh, one clause of it running thus: "After the example of Pope Celestine, our Predecessor, we, by our Apostolic authority, confirm to you and your successors the Primacy of All Ireland; which title, it is well known, your predecessors have held firm and unshaken till this, decreeing that all the Archbishops and Bishops and other Prelates thereof shall pay to you and your successors all obedience and reverence, as to their Primate." On the occasion of a contest which arose at a meeting of the Catholic clergy held at Dublin in 1670, as to which prelate should first sign a testimonial to Lord Berkely, a decision, whose authenticity has never been questioned, however, was rendered by Rome, to which tribunal the issue was referred, the Propaganda then declaring, with the approbation of the Pope, that "Armagh was the chief See and metropolis of the whole island." After that date the Primacy of Armagh can scarcely be said to have been seriously contested. It is recorded that during the administration of Archbishop Dominic McGuire, who succeeded Archbishop Oliver Plunkett in 1681, deliberative assemblies of the Irish prelates were held in Paris, whither many of them fled for safety, and that in these gatherings the rights of the See of Armagh were fully recognized. The successor of Primate McGuire, Archbishop MacMahon, who governed the See up to 1787, left a valuable work entitled "Jus Primatiale Armacanum," in which Armagh's rights is exhaustively treated.

The Irish Primatial See has had many illustrious incumbents during the fourteen centuries of its existence, and among the successors of St. Patrick there have been numbers of prelates eminent not alone for their piety, but also for their profound erudition and comprehensive scholarship. And a not unworthy wearer of their mantle by any means is the present Archbishop, the Most Rev. Michael Logue, whose abilities were so signally displayed at Paris and Rome, in both of which cities he taught, at the Irish colleges, prior to his nomination and consecration July 20, 1870, to the Diocese of Raphoe, in succession to the late Bishop McDevitt. It is unnecessary here to say aught in praise of his Episcopal career, which began in the hallowed places of Dark Donegal, and continued there until his transfer to Armagh as coadjutor to the lamented Dr. McGettigan, March 30, 1887, his succession to the Primatial See taking place nine months later, on Dr. McGettigan's death. A model prelate in every respect, and an erudite ecclesiastic, Archbishop Logue is not lacking in patriotic impulses, as many of his utterances prove; and he has always shown himself a practical sympathizer with the rack-rented tenantry of Ireland. On the day after he succeeded to his present position, preaching in his Cathedral, he paid a notable tribute to the previous Primate, of whom he said that he doubted whether, since the days of St. Patrick or St. Malachy, the Archdiocese had been blessed with a greater or more Apostolic man than Archbishop McGettigan, whose death was felt as a personal loss in every presbytery and Catholic home in the ecclesiastical province, but more especially in those of Armagh and Raphoe.

It may be mentioned as a notable circumstance that it is to its Suffragan

See of Raphoe that Armagh is indebted for its present Primate and his predecessor, Dr. Daniel McGettigan. On the death of Archbishop Kieran, the latter prelate, who, back in 1856, had been consecrated Auxiliary to the Right Rev. Patrick McGettigan, a namesake, but not a relative, of Raphoe, whom he succeeded five years later, was at Rome, in attendance at the Vatican Council. The nomination of a new Primate for Armagh was then awaited with anxious interest by all Ireland, and there was some little delay in the matter. Dr. McGettigan was accorded a private interview with Pius IX., on the eve of his departure from Rome, and at that interview the Holy Father, to the great surprise of the pious Prelate, informed him that for his own accord he had chosen him for the successor of Dr. Kieran. The Donegal divine had no alternative but to accept, seeing the manner in which the appointment was made; but no sooner had he quitted the Pope's presence than he burst into tears, and meeting a friend in the streets a few moments later, he sadly lamented the cruel fate which separated him from the people of Donegal whom he so tenderly loved. Armagh gave him a royal welcome, however, and when, in May, 1881, he celebrated his Silver Episcopal Jubilee the demonstrations of his flock proved how completely he had won their love and veneration.

Founded by a saint, and by one who counts his clients in every corner of the habitable globe, glorying in a martyred Primate, who died at Tyburn, after an unjust condemnation; and numbering in the long list of its incumbents Prelates of supereminent piety and surpassing erudition, it is certainly meet that the Holy See should honor this ancient Irish See by promoting to the Roman purple the amiable Archbishop who at present fills it, and whose name is so highly honored, not alone in his own land, but wherever also the children of St. Patrick, his predecessor, are to be found.

WILLIAM D. KELLY.

Manufacturers' Life Insurance Co.

Sixth Annual Meeting.

The sixth annual meeting of the Manufacturers' Life Insurance Company was held at the head office, corner Yonge and Colborne streets, Toronto, on Thursday, the 19th inst. Among the stockholders and policy holders present were Messrs. George Gooderham, Dr. James Mills, Guelph; R. L. Patterson, T. G. Blackstock, Samuel May, C. D. Warren, Dr. Ross, Robert Crean, John A. Wood, Fred Nicholls, John Flett, H. Lowndes, James Barber, George town; W. H. Storey, Acton; John Akers and others.

Mr. George Gooderham was elected chairman and the managing director, Mr. John F. Ellis, secretary of the meeting. On motion it was declared that the minutes of the last annual meeting be taken as read. At the request of the chairman the secretary read the report as follows:

The directors have much pleasure in presenting this, the sixth annual report of the business of the Company for the year ending 31st December, 1892, and congratulate policyholders and stockholders upon the favorable results obtained and the continued progress of the Company.

During the year 1350 policies were issued, insuring \$2,069,250, of a class of business which is calculated to give the Company a large earning power; which means an ever-increasing surplus and an abundant security in the future to every policyholder.

The amount of business in force at the 1st of January, 1893, was \$8,136,989, which your board consider a very satisfactory showing; the premium income for the year amounted to \$223,811.99 and interest from investments to \$18,033.30, substantial increases over 1892, and denoting a healthy, steady and vigorous growth.

The assets during the year have increased, as will be seen by referring to the Financial Statement, over \$100,000, and now amount to \$542,794.98.

The Directors have been most careful in the selection of investments, having regard both to the security offered, and the interest to be earned, as will be understood from the fact that during the year the Company received applications for loans to the amount of \$650,850, of which amount \$141,627.98 only was accepted.

The Executive have carefully examined the class of business offered to and accepted

by the Company, and have great pleasure in expressing their utmost confidence in their agents throughout the Dominion, whom they have found at all times most assiduous in their efforts to secure not only the most desirable class of business, but in many instances considered the welfare of the Company of more importance than any personal advantage.

The expenses of the Company have been very carefully watched, with the result that the increase in business has not been followed by a corresponding increase in expenses.

The death losses for the past year have been heavier than was anticipated, which we believe to have been the experience of many other companies, and for this reason the increase in surplus has not been as large as was expected, but the primary object of life insurance has been attained in the payment of the death losses, which have all been met without impairing the assets of the Company or in any way affecting its stability.

In all actuarial matters the board has had the benefit of the ability and long experience of Mr. D. Parks Fackler of New York, President of the Actuarial Society of America, as consulting actuary, who has given much of his time and services for the benefit of the Company, and whose certificate will be found with the Annual Statement attached to this report.

The books of the Company have been audited monthly, and at the close of the year all the assets have been carefully examined, not only by the Auditors, but by the Auditing Committee of the Board, whose report is also shown hereon.

The Directors all retire, but are eligible for re-election.

WILLIAM BELL, Vice-President.
S. F. McKINNON, J.

THE CHAIRMAN—Gentlemen, you have all heard the Report of the Directors which is so complete that it leaves little for me to say. There are, however, one or two points which may be noted.

It is gratifying to observe that our business is, notwithstanding the keen competition among insurance companies, steadily increasing. At the end of the previous year we had \$7,416,761 in force, and on the 31st day of December last \$8,136,989, showing an increase of about \$750,000. Our premium income is also showing a gratifying increase from year to year. This year it is about \$223,778, an increase of over \$30,000. Our income from investments is now \$18,058, an increase of over \$5,000, while our assets in the same time have increased about \$111,000.00.

As you have been told, our investments have been carefully selected and the interest, I am glad to tell you, promptly paid. Although our business and income has been steadily increasing our expenses are less now than they were four years ago. Last year our death rate was considerably under expectation; this year, owing to several larger policies having become claims, our rate has been much higher. Upon the whole, the average for the past two years is fair, and we have reason to believe that in accordance with the laws of averages, the death rate for the coming year will be favorable to the Company.

It is also gratifying to know that the surplus assets, exclusive of unpaid calls on stock available for policyholders, is over 30 per cent. above the liability. I am pleased to say that the active officers of the Company have our entire confidence, and are working heart and soul for the Company's welfare.

In conclusion I can only say to the patrons of the Company that every contract entered into will be carried out in the future as in the past, and the Company will maintain its reputation for fair and liberal dealing.

On motion of the chairman, seconded by Dr. Mills, the report as read was adopted. A vote of thanks to the medical directors was moved by Mr. C. D. Warren, seconded by Mr. Robert Crean, and a similar compliment was paid to the agents of the Company by Mr. R. L. Patterson, seconded by Mr. Robert Crean. It was moved by Mr. John A. Wood, seconded by Mr. May, that the chairman cast one vote for the election of directors for the ensuing year, and that the following names be balloted: George Gooderham, S. F. McKinnon, Alexander Manning, E. J. Lennox, T. G. Blackstock, R. R. McLennan, A. F. Gault, R. L. Patterson, A. G. McBean, F. Nicholls, Robert Archer, D. D. Mann, the Hon. Theodore Davie, William Bell, John F. Ellis, W. H. Storey, James Mills, Robert Crean, James Barber, C. D. Warren, Hon. J. A. O'Quinn, Samuel May, Henry Lowndes, John Youngs, J. D. Rolland.

At the close of the shareholders' meeting the directors of the Company reassembled, when on motion of Mr. R. L. Patterson, seconded by Mr. C. D. Warren, Mr. George Gooderham was re-elected president, and Messrs. William Bell and S. F. McKinnon vice-presidents for the year.

The Hon. J. A. O'Quinn, Minister of Public Works; R. R. McLennan, M.P.; Robert Archer, A. F. Gault, of Gault Bros., Montreal; A. G. McBean, grain merchant, Montreal, and Ald. J. D. Rolland, Montreal, were appointed a local board for the Province of Quebec. The meeting then adjourned.

CARDINAL LAVIGERIE.

Panegyric Delivered at Lille, France,
by Mgr. Haunard.

Translated from L'Univers.
CONCLUDED.

III

However, France had just effected a military occupation of Tunis. It was there particularly that the great bishop and great missionary was to show in himself the great Frenchman.

Truly, we should hasten to proclaim it. Mgr. Lavigerie had not waited until then to show for France a grand and useful love. He bore that name in a heart stirred with affection and on lips trembling with emotion. Not indeed that the limits of his native land were those of his watchful zeal or that he subordinated to national aggrandizement the supreme interests of the kingdom of God. You have just seen an example of that. Those who to-day prate so loudly of internationalism and cosmopolitanism knew well that if there is in the world a universal fatherland, it is in the Church which glories not in vain in the name of Catholicism. And if there were ever met in this age a charity which was indeed that "*caritas generis humani*" which the Roman orator invoked, it was pre-eminently that of the man who had written the divine word "*Charitas*" on his heart not less than on his crest. But in this circle of love as wide as the world France occupied the centre. He loved it in its greatness, he loved it in its past as in its future which he hoped would be glorious, while he wished it to be Christian; and this mantle of affection he spread willingly over all in our colony or in the city which bore the flag or the arms of France. Patriotism added to his influence as well as to his zeal. There was in it a bond of union which drew hearts together, even in face of the widest difference of minds.

The most unreasonable lowered the lance before a soul so thoroughly French; and it was to him and on account of him was uttered the celebrated phrase "anti-clericalism is not an article of exportation." Thus, in him, the patriot smoothed the way for the bishop; and you know in what heartfelt terms the public authorities have lately attested over his coffin the homage of their friendship, and also the gratitude of Algeria and of France.

Thus love was a moving principle with him. We have seen him in Algeria favoring colonization, calling to this second France the Alsations after their annexation to Germany, checking and stifling the internal revolts in Kabylia caused by the ill success of our arms, espousing all the military glories of our conquest, reaching out to grasp the hand of our governors and generals in Algeria, when their hand was worthy of it, deserving in a word the name of "the first Frenchman of Algeria."

But it was in Tunis especially that he was to establish a great image of France as well as of the Church. For you well know there never can be either there or elsewhere a solid national establishment without religion. Before now Bugeaud, Lamoriciere, Bedeau, Randon, Gueydon have proclaimed this truth from the house-tops. And experience was going to commence with it here in this new land. Tunis was about to be materially transformed, little by little. They were to build, they have built a great canal to the sea, docks, dockyards, boulevards, residences. Our people for the last ten years have succeeded one another with varying fortunes. But among so many names which fall into oblivion, one name alone overpowers all, obscures all, fills all; it is the name of the cardinal; just as it is his cathedral built and consecrated by him with its towers and domes and great gilded cross,

which first presents itself from the bosom of the waves, and pronounces to the ships, to the sands and the nearest steeps of Atlas the name of the new Carthage, the Christian Carthage, the French Carthage.

I have just given utterance to the mighty name of Carthage. The Cardinal began by spending three million francs at Tunis, for he spent money as he spent himself; it was the "*impendam omnia et superimpendar ipse*" of the Apostle; and his bounty was equalled only by his poverty.

He had appealed to the charity of all the dioceses of France. With that he had built schools, seminaries, French colleges, an episcopal palace, and a cathedral, but a temporary cathedral. It was not there, in his opinion, he was to settle for good. From Tunis he could see at the foot of a neighboring hill the ruins of Carthage. Carthage has a great name, which comes from the landing of Dido and the farthest recesses of mythology down to St. Cyprian, Tertullian, St. Augustine, St. Fulgentius through the heroic remembrances of Hannibal and Scipio. All this ancient glory the Cardinal wished to add to the glory of France. The prestige of a name is needed in the newness of the undertaking. The Pope had at first named him Administrator-Apostolic of Tunis; but in humbly accepting the title, he had answered the Pope: "The happiest day of my life will be that on which, having endowed this vicariate with all that is necessary in institutions, men, and money, I can throw myself at the feet of your Holiness to ask you to raise up this See of St. Cyprian and recall to life the Church of Carthage by giving it a bishop, after a thousand years of death."

And now it was accomplished. The see of Carthage was renewed; and a primate of Africa took possession of the see, while about him the new cathedral resounded with the resurrection hymn "*O filii et filiae, Christus surrexit hodie, Alleluia.*" The primate was himself. The Administrator-Apostolic of Carthage had become the Archbishop of Carthage, "and now," said he in his sermon on the occasion, "the bells of our church ring in a new Carthage! Henceforth ring only of the resurrection and the life! Speak to these people who surround you only of concord and love and peace! Go tell them that if the priests of pagan Rome came here to curse, the priest of Christian Rome has come to bless."

It was true; from the height of this see Saints Cyprian and Fulgentius, by their side St. Augustine, and at their feet St. Monica, Saints Felicitas and Perpetua, extended hands to St. Louis and St. Vincent de Paul, whose precious death and chains Tunis saw in days of yore. Thence streamed forth each day charity, peace, brotherhood and blessing on the mingled inhabitants, French, Italians, Maltese, Greeks, Russians, Spaniards, Azabas, whom the Cardinal united in esteem for his name and that of France. They knew only him. A minister of the King of Italy was forced to confess that "the presence of this man is of more avail to us than an army."

Institutions and works rose as by enchantment from the astonished land; and when they asked the author whence he drew his resources: "From three old sisters," he answered, "Faith, Hope, and Charity!" There is not a man in Tunis from the Bey down who is not proud of him; there is not a resident who does not admire him; and if there is to-day in Tunis anything harder to destroy than the protectorate of France, it is, thanks to him, the prestige of France.

He was ill rewarded for it. You all remember the day when he came to you, drawn by the wide renown of your charity, the day when you saw him, already seriously ill from the

chair of St. Maurice ask from you in return for his great works the morsel of bread he had been refused by the Parliament of this France which he had enriched by more than ten million francs. They had withdrawn the annual grant for missions and seminaries. "I shall go," said he, "I shall go and beg for my priests and missionaries. The bread which I shall ask for them will at least be that of charity. It will not have the intolerable bitterness, to those who love their country, which is given to it by the outrages they receive in return for their sacrifices and devotion." He said to you then, as you remember, he, the great French patriot, "I would that this sorrowful wail of my love of country could be heard by those who have voted for such ruinous measures; they thought to strike at the Church alone in our persons; in reality they have struck at France." They had to stop on his powerful lips words so noble and so overwhelming in their clemency, and they restored to him without condition the revenues which were but a partial payment of the immense debt the country owed him. But soon he and his priests grew tired of hearing themselves made a subject of discussion, and priests and bishops together declared that they wished no longer to receive an alms so humiliating and bitter. "They would rather die," said he, "of hunger than of shame."

But he held no rancor against the Republic. We have not yet recovered from the effects of the blow of that resounding toast, by which, in presence of the high military and naval authorities of Algeria, the Cardinal formulated his solemn adhesion to our constitutional form of government. He had formerly desired, even worked for a restoration of the monarchy, because he knew that then it would be a Christian monarchy. This was always his point of view. But now he considered, and higher authorities than he considered that the Church in France should no longer attach her fortunes to a form of government glorious, but rejected for the time by the tendencies and repeated elections of the country. That is what made him say to the Governor-General in his grand style, "I am the servant of a Master whom they were never able to shut up in a tomb."

It is only a year since he took this courageous and novel step, and the sensation which it caused is too great, the emotion it produced is too fresh to allow it to be appreciated calmly, and more especially to be treated from this chair. But there are two things which we must say for his honor and engrave on our souls. The first is that the Cardinal wished on that day, as in all his life, to be but the devoted servant of the Pope, the Church, and his country, of the Pope, who confirmed and perhaps called forth this initiative with an authority and a light before which all our feeble lights must fade; of the Church and country, for which he saw a ground of reconciliation, peace and welfare, there where a meeting was possible among men not imbued with the old enmities. The second thing was that he understood well that the loyal acceptance of the constitution would not include that of impious and oppressive legislation, which nobody had opposed more energetically than himself. We might be tempted to forget this. In vain then faintheartedness, ignorance, or calculation would shield themselves behind this generous example, hushing on our lips the righteous protests and indignation of the Christian conscience; Cardinal Lavigerie would rise again to tell us as he told his priests: "Inasmuch as we would be wanting in our duties by mixing ourselves actively in the quarrels of parties, so we would be betraying these same duties if we did not take up the

defence of the faith, if we did not warn the faithful of the dangers, which threaten them." These words are countersigned by his whole existence.

But I must conclude. And now rest from your labors at last, Pontiff of God; you have long fought the fight, and deserve the crown! Sleep your long sleep under the stones of that young church which you built, which you prepared as a bride for her beloved, and which received you of late in her garb of mourning. There when the waves brought you to the shore then full of ruins and hope, you were met by those great shades of history whose names you have resuscitated with the ashes. There, but much higher than earth, you were received by the holy men and women of God, pontiffs, martyrs and virgins; who had in other days ascended from this place to Christ with crowns on their brows and palms in their hands.

However, we will weep for you, for in this evil age we have need of souls such as yours to march at our head. We weep for you, not only because you were great and mighty, but because you were good; because, knowing how to command, you knew also and especially how to love. And this Church of Africa will mourn you too, priests, religious, missionaries, of whom you were at once the strength and the glory, the crown which to-day is fallen from their brow. And the East to which you bore the charity of God, where you raised so many schools and so many altars, at which they now pray for you! And France—will she not feel what she has just lost in you, she who even now is giving you at Carthage almost royal obsequies? And Rome also, Rome above all, mourns in you the consul of her authority and her majesty. Three continents, the whole Catholic world is thrown into grief by this death; there is not down to equatorial depths a place where in the huts of the Negroes or in their bark canoes, your name is not uttered in a barbarous tongue, and sent up to heaven as that of a redeemer, a friend and a father.

And we too shall pray that this great workman may be paid, and paid quickly, the penny which he has earned by his day of toil. We shall ask also that with this happiness of reposing in the bosom of his Master, God will grant him another, that of seeing some day Africa become Christian by the aid of France. This is the supreme joy which he himself mentioned in anticipation of death on the day at Algiers when in presence of our standards he uttered wishes which were to be his farewell: "That day, my brethren, my eyes shall not see in this world, but I shall await it with a firm confidence, which will follow me even in death. And there, if God shall have mercy on my soul, my prayers will still try to hasten its coming. Prostrate before the throne of the Lamb, whose blood has redeemed all the peoples of the world, I shall unite my voice with those of the martyrs, doctors and pontiffs of ancient Africa, who for so many ages have been imploring for the resurrection of their country. And when at last these prayers are granted, my lifeless dust shall leap forth from the depths of the tomb; and already lost in the brightness of eternal light, with fresh transports, I shall have mingled with the hymn of thanksgiving the names which I have just uttered and which I wish to wear forever written on my heart, the Church, France, Africa, the Church of which I am the minister, France, of which I am the son; Africa, of which God has made me the pastor." Amen.

All who are troubled with Constipation will find a safe, sure, and speedy relief in Ayer's Pills. Unlike most other cathartics, these pills strengthen the stomach, liver, and bowels, and restore the organs to normal and regular action.

"Never Again!"

John J. Gormly in *Cork Examiner*.

Out of the veil of the drifting rain,
Out of the dusk on the sea,
Echoeth ever a psalm of pain,
Cometh a voice to me,
Soft as the beat of a seraph's wing,
Breathing its sad refrain;
Always the winter and never the spring,
"Never, ah, never again!"

Always the shadow and never the shine,
Though the years roll on and on;
Always a sigh for the dreams divine
Of the beautiful days that are gone.
Always the bitter and never the sweet,
Always the minor strain,
Always a sob for the heart that will beat
"Never, ah, never again!"

Always the smile on a sweet, dead face,
And the perfume of summer flowers;
Always the hush of a lonely place
In the calm of the long night hours.
O heart of mine, will it never cease,
This burden of long, long pain,
With its dirge of hope and its knell of peace,
"Never, ah, never again!"

And the answer cometh: "Never again."
Till the sands of thy years are sped,
Till thy tired hands garner the ripened grain,
And the flowers of thy days be dead.
When the gates unclosed of the life to be,
And the shadows fall and the rain,
When the dawn awaketh on land or sea—
"Never, ah, never again!"

LEO XIII'S JUBILEE.

By Miss Onahan.

Mary Josephine Onahan, the brilliant daughter of Ikon. William J. Onahan, of Chicago, contributes to the *Chicago Herald* the appended excellent article on the approaching golden jubilee of the priesthood of Pope Leo XIII.:

Ushered in with trumpet blast and heralded with rejoicing, the Columbia year is from its start a year of jubilee. It is therefore, a most happy coincidence that the first great jubilee which falls within it is the celebration of Pope Leo XIII. of the fiftieth anniversary of his consecration as archbishop, on Jan. 27th. The triumphant "jubilate" that reverberates through the great dome of St. Peter's on that day will be re-echoed by 250,000,000 of people, in China and Japan, in Africa, Australia, throughout Europe and the two Americas. Nor will the rejoicing be confined to those over whom the Pope is spiritual father, for the man who by his wisdom and moderation has swayed the councils of emperors and statesmen attracts the attention and deserves the admiration of the civilized world.

In olden times, when the sound of the trumpet blast proclaimed to the Israelites the advent of the jubilee, it was the custom to set free the slaves, for even in those days freedom was a shibboleth. In the nineteenth century the jubilee proclaims not the feeling of slaves—civilization has done or is doing that—but a greater and more important freedom, the freedom of souls. Great crimes are remitted; all sinners are called to the way of repentance. Who is this man whose jubilee is to be celebrated in so unique a way? He is old, infirm; he reigns neither over principalities nor kingdoms; he has neither fleets nor squadrons at his command; he is practically a prisoner in the palace of his predecessors—and yet he is one of the great powers of the world.

In the spring of 1810, when Napoleon was on the eve of his marriage with Marie Louise, when the narcissus was "taking the winds of March with beauty" as they blew across the Volschian mountains, the little town of Carpineto, situated like an eagle's nest high in a cleft of the Monti Lepini, was the scene of an event seemingly unimportant. There, in a large stone floored chamber on the second story of the Pecci palace leading into the private chapel where he and his brother were afterward to say Mass, was born Joachim Vincent Pecci, the present Leo XIII. The Pecci were of noble Siennese stock.

Before the reign of Cosimo de Medici, when Siena had become involved in a quarrel with the rival city of Florence, a branch of the family had migrated to Carpineto, where in the quiet of their mountain solitude they could forget the din of camps and the clash of arms. Many of them had risen to note among the learned professions; one had become a famous lawyer, another a bishop, still another commissary general of the Popes. Joachim's father, Count Luigi Pecci, had embraced a military career or had been forced into it by Napoleon; his mother, daughter of a neighboring noble house, brought to her husband a dowry not only of wealth and land, but of kindness, sweetness and nobility, qualities which she impressed upon all her children. A friend of Father Fabre used to say of him that he would certainly turn out well because he was "the child of his mother's prayers." The prediction might as readily have been ventured of Joachim Pecci, for his mother's influence followed him through life. She was, as all good women are, the soul of her household, revered by her husband, loved by her children, admired by her equals and blessed by the poor for miles around. The venerable Cardinal Pecci, who died a few years ago, could not speak of his mother without emotion. "She was always working for the poor," he said on one occasion. "In seasons of great distress she had daily supplies of bread baked for them. Our peasants are very fond of polenta, or rich nourishing soup, and she directed in person and watched the servants while preparing and cooking huge caldrons of this species of pottage. This as well as the bread was dealt out under her superintendence to all who needed it. And she took special care that the sick poor who could not leave their homes should have their supply sent to them, and that the bashful poor who could not bear to have their distress known should receive assistance in such delicate ways as to prevent their being abased thereby in their own eyes. She was the soul of every good work of piety and benevolence that was set afoot in the town. But all this active outside charity never made her neglect her home duties. She lavished on us all a mother's most devoted tenderness."

A fitting mother for a future Cardinal and a Pope! In this atmosphere of the "beauty of holiness" the childhood of Joachim Pecci was passed, and it is therefore not surprising to the *Herald* that devotion to the memory of his mother is still, as it has always been, one of the most touching traits of his character.

From the heights around Carpineto the Countess and her husband heard the echoes of the Napoleonic wars; the din of arms resounded from the Straits of Gibraltar to the shores of the Baltic as the hitherto victorious armies of the French were driven back in disastrous route from the gates of Madrid, Moscow and Leipsic. A few months of peace, while the Little Corporal was eating his heart out in the enforced quiet of Elba, were followed by that whirlwind of blood, Waterloo—Waterloo and then St. Helena.

Pius VII., at length set free, returned to Rome, and one of the first cares of the gentle and much-trying Pontiff was to restore the Order of Jesuits. To their College at Viterbo, Joachim Pecci, usually known as Vincent, with his brother Joseph, was sent, and here he remained six years laying the foundations of his after brilliant attainments. His love for the ancient language of his native Latium and for the classic literature of the Augustan age soon became apparent, and from his twelfth year he wrote Latin prose and verse with facility and elegance. "The school-boy of Viterbo," says one writer, "has become the teacher of the Christian

world, and scholars of all nations have learned to admire and praise the classic taste and exquisite productions of his pen both in prose and verse."

On the death of his mother in 1824, a death that filled him with sadness, and in speaking of which to this day his delicate features are overspread with a special light, the boy was sent to Rome, where he lived for a time with his uncle in the palace of the Marquis Matti, Thence he proceeded to the Roman College, passing in due course into the Academy of Noble Ecclesiastics, that "nursery of Nuncios and school of Cardinals." The students at the Academy may be said to live under the eye of the Pope, and Gregory XVI. was as quick to discover the talent of Pecci as Pius IX. was a few years later to discover that of the illustrious Manning. He was always at the front in his studies and won the highest honors, even that of defending certain selected theses against all objections in a public manner before the elite of Roman society and in the presence of the Papal Court.

While yet in minor orders he had been attached to the Papal household as domestic prelate, and when the Asiatic cholera broke over Italy, and Cardinal Sala was appointed to superintend all the cholera hospitals in the city, young Pecci was of the greatest assistance to him by his indefatigable zeal and fearlessness of personal danger. The practical judgment and ability that he then displayed attracted the attention of Gregory XVI. and in 1838 he was appointed Governor of Benevento, with instructions to repair at once to his government. Brigandage was rife in the district, the result in part of the French invasion and of the long imprisonment of the Pope.

The delegate began his work of pacification in his own way. "He went among the peasantry," says O'Byrne in his "Lives of the Cardinals." He visited them in their houses; he questioned them and cross-questioned them about their affairs and all this with such gentleness of manner, and such deep sympathy for their hard lot, that they took courage and boldly told the history of their sufferings and wrongs. The nobles and officials next came under the delegate's notice, their accounts were overhauled and their administration subjected to a searching examination. They were compelled to meet every precise charge that any of the peasantry chose to make against them. The accuser and accused were brought face to face and their evidence taken by the delegate in person. They found him "too alert to be hoodwinked and too firm to be terrified."

A number of stories are told in illustration of the energy and impartiality with which he conducted his operations against the brigands who had terrified the population and secured for themselves friends in high places. Among them is the following:

A certain nobleman came one day to the delegate in a state of great indignation, threatened to go to Rome and bring his complaints before a higher tribunal.

"Have you given the matter sufficient thought?" asked the delegate quietly.

"Certainly," said the marquis. "I don't agree with you," replied monsignor. "In these matters one cannot reflect too much, and therefore you will favor me by remaining here as my prisoner."

That night the nobleman's castle was surrounded and twenty-eight brigands who enjoyed its protection were captured. The severity of the delegate was justified and great was the joy of the people of Benevento, when they saw one of the most lawless of these bandit chiefs led through the city in chains. The name of Mgr. Pecci resounded upon all sides, and when the pale ascetic-looking young ecclesiastic fell sick from the fever

and overwork, the people marched bareheaded to the church to implore the protection of Heaven for their deliverer. In 1841 Mgr. Pecci was nominated Papal delegate to Spoleto, but before the appointment took effect he was transferred to the more important post of Governor of Perugia. The same lawlessness was faced and order again brought out of the chaos. The old medieval road leading up from the plain to the city was almost impassable and was a serious drawback to traffic. The new delegate saw at a glance what was to be done and he lost no moment in doing it. Within twenty days a broad and well-paved thoroughfare winding up the hillside gave access to the place.

Nor were the roads the only things he reformed. The bakers of the city had, it seems, a habit of selling loaves under weight. Monsignor, when he took his walks abroad one day, inspected the bakeries and had the loaves weighed by officials. Those that were short were at once taken to the market place and distributed to the poor. "This ideal method of at once punishing the defaulter and requiting the victim," says one of his biographers, "was too much for the benevolence of the bakers and they did not risk a recurrence of the confiscation."

In these enlightened days of a free and united Italy (sic) it seems a bit of an anomaly to read a bishop building roads and transacting secular business, yet perhaps there never has been or, if unmolested, would never be a nearer approach to a truly paternal government than that of the Papal States. It is a true democracy, too, the head of the government being elected by the votes of his colleagues, and they in turn by the pastors of the people. Communism idealized is this Christian socialism, where chastity and obedience are upheld, and poverty, not wealth, is to be coveted. Most significant of all, there came a time in the history of Perugia when the prisons did not contain a single prisoner. Utopia indeed! So great was the influence of the new governor.

(TO BE CONTINUED)

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THE PAPACY.

Hildebrand and Peter the Hermit.

FROM THOMAS CARLYLE.

The greatest height to which it (the Papacy) ever did attain in the world was in the time of Pope Hildebrand, about the year 1070, or soon after the conquest of England by William the Conqueror. That was its time of highest perfection. All Europe then was firm and unshaken in the faith. It abounded in churches, and monks, and convents, founded for meditation and silent study; that was the ideal of monachism. It was the age of teachers and preachers of all kinds, sent into all parts of the world to convert all the heathen into Christianity. It was the Church itself, for which human society was then constituted, for what were human things in comparison with the eternal world which lay beyond them. Hildebrand was, it appears, though not certainly, the son of a Tuscan peasant; he was a great and deep thinker, and at an early period he entered the monastic life, as it was natural he should, for there was no congenial employment open to him. He became one of the monks in the famous monastery of Clugny. There he soon distinguished himself for his superior attainments; was successively promoted and employed by several Popes on missions of importance, and at last he became Pope himself. One can well see from his history what it was he meant. He has been regarded by some classes of Protestants as the wickedest of men, but I do hope that we have at this day outgrown all that. He perceived that the Church was the highest thing in the world, and he resolved that it should be at the top of the whole world, animating human things and giving them their main guidance. He first published the Decretal Order on the celibacy of the clergy, determined that they should have nothing to do with worldly affairs, but should work as soldiers enlisted in the sacred cause.

There was another pretension made by him, which, indeed, had been the subject of controversy before, but which Hildebrand put forward in quite a new light. That was, that popes, bishops, and priests had no right to be invested with their offices by the Emperor of Germany, or any temporal lord, but that being once nominated by the Church they were henceforth validly invested with their offices, and this was so because the world could have no legitimate control in things spiritual. The Emperor of Germany, at that time Henry IV., a young man and not of sufficient wisdom to know the age, resisted this pretension, and the Pope resisted him, and there ensued great quantities of confused struggling. At last, in the month of January, 1077 at the Castle of Canossa, now in ruins near Reggio in Modena, whither Hildebrand had retired after having excommunicated the Germans, and freed the Saxons then in arms against Henry's authority, Henry became reduced to the painful necessity of coming away to him, and offering to submit to any punishment the Pope should appoint. His reception was most humiliating; he was obliged to leave all his attendants at some distance, and come himself in the garb of a penitent with nothing on him but a woollen cloth, and there to stand for three days in the snow before he was suffered to come into the Pope's presence. One would think from all this that Hildebrand was a proud man, but he was not a proud man at all, and seems from many circumstances to have been, on the contrary, a man of very great humility; but here he treated himself as the representative of Christ, and far beyond all earthly authorities, and he reasoned that if Christ was higher than the Emperor, the Emperor ought to subject himself to the Church's power, as

all Europe was obliged to do. In these circumstances, doubtless, there are many questionable things, but there are many cheering things, for we see the son of a poor Tuscan peasant, solely by the superior spiritual force that was in him, humble a great Emperor at the head of the iron force of Europe! And to look at it in a tolerant point of view, it is really very grand, it is the spirit of Europe set above the body of Europe, mind triumphant over brute force!

Hildebrand endured great miseries after that; he was for three years besieged by Henry in the Castle of St. Angelo until he died. Some have feared that the tendency of such things is to found a theocracy, and have imagined that if this had gone on till our days a most abject superstition would have become established. But this is entirely a vain theory. The clay that is about man is always sufficiently ready to assert its rights; the danger is always the other way, that the spiritual part of man will become overlaid with his bodily part.

This, then, was the Church. The Church and the loyalty of the time were the two hinges of society; and that society was in consequence distinguished from all societies which had preceded it, presenting an infinitely greater diversity of views, a better humanity, a largeness of capacity. This society has since undergone many changes, but I hope that spirit may go on for countless ages yet, the spirit which at that period was set going.

A strange phase of the healthy belief, the deep belief of the time, were the Crusades. I am far from vindicating the Crusades in a political point of view, but at the same time we should miss the grand apex of that life if we did not for a moment dwell upon these events. It was a strange thing to see how Peter, a poor monk, recently come home from Syria, but fully convinced of the propriety of the step, set out on his mission through Europe; how he talked about it to the Pope, regarding it as a proper and indispensable necessary duty to remove the abomination of Mahometanism from the sacred places, till in 1096 the Council of Clermont was held in Auvergne. One sees Peter riding along, dressed in his brown cloak, with the rope of the penitent tied round him, swaying all hearts and burning them up with zeal, and stirring up steel clad Europe till it shook itself at his words. What a contrast to that greatest of orators, Demosthenes, spending nights and years in the construction of those balanced sentences which are still read with admiration, descending into the smallest details, speaking with pebbles in his mouth, and the waves of the sea beside him; and all his way of in this manner occupied during many years, and then to end in simply nothing at all, for he did nothing for his country with all his eloquence; and then see this poor monk start out here without any art at all, but with something far greater than art! For, as Demosthenes was once asked, what was the secret of a fine orator, and he replied, action? So, if I were asked it, I should say, belief! belief! belief! He must be first persuaded himself if he wish to persuade other people.

The Crusades altogether lasted upwards of 100 years; Jerusalem was taken in 1099. Some have admired them because they served to bring all Europe into communication with itself, others because it produced the elevation of the middle classes; but I say that the great result which characterizes them and gives them all their merit is, that in them Europe for one moment proved its belief, proved that it believed in the invisible world, which surrounds the outward visible world. That this belief had for once entered into the circumstances of man! This fact, that for once something sacred entered into the minds of nations, has been more productive of practical re-

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This Century and Its Saluts.

The shibboleth of the Nineteenth Century is liberty, equality and fraternity, says the *Monitor*. In the natural order it is hard to conceive of a more perfect ideal than that which is comprised in those terms. In this ideal democracy there is no room for dividing lines of discriminate contingencies. It is so perfect in itself that it demands a high degree of perfection on the part of its devotees and holders. Whether the nineteenth century originated this perfect concept of social obligations; whether the spirit of the nineteenth century can supply the condition for the attainment of this ideal, these are questions not to be dealt with here. It wearies Catholics to hear the constant iteration of the claims of the *fin de siècle* spirit. This spirit is mostly negative and evinces itself in a continual craving and undefined longing, a sense that something is wanting for our repletion, but what that something is not even those who are most conscious of the void can determine. Humanity wants that which science cannot give it, and cries in anguish for something human, something which appeals to its human instinct, its loves and fears, its joys and sorrows, its hopes and its despair, its impulses and its passions. He whose burden is heavy calls for it to be lightened. He who is in sorrow craves for sympathy. He whose horizon is bounded by the annihilation of the tomb strains his eyes to look beyond. The *fin de siècle* spirit has made the world so weary and so desolate, that even Zola has been made to say: "It seems as if the world has lived too long and will be forced to retrograde to the Middle Ages with their mysticism, which was more than a religion, being part and parcel of their existence." Where there is such vagueness and lack of definite desire how can there be that strength and clearfulness so necessary to the attainment of good? The nineteenth century desires well enough, but has no means to achieve the ideal of brotherhood of man. Jesus Christ, the Divine Founder of the Catholic Church, originated the idea of the common fraternity of men. He has set the example and left the precepts by which it may be attained. Notwithstanding all caviling and carping, it is in the lives of the children of the Church the idea of a perfect democracy is almost nearly realized. St. Joseph Labre, starving in the Colosseum and begging alms for the Roman poor; St. Vincent de Paul, in the galleys and picking up the waifs of a wicked, disordered city; the thirty thousand of his spiritual daughters continuing his work to-day; St. Francis of Assisi, baring himself of his garments to give warmth to the wretched tramp; St. Charles Borromeo facing the horrors and loathsome spectacles of Milan in the clutches of the plague; St. Francis the widow of Rome, bearing the prunings of her vineyard on her shoulders to make fires for the freezing peasants of the Campagna; St. Joseph Calasanz, incorporating a body of men to teach the lost and outcast children of the gutters of a mediaeval city; Cardinal Manning, fighting for the rights of the East End dockers against the combined plutocracy of the British Empire; Father Damien giving his youth and strength to the outcast lepers of the Pacific Islands; Cardinal Lavigerie on the burning Saharan sands making a crusade for the miserable slaves of the Arabs; these are the spiritual phenomena that give guarantee of the reality of the love one bears to another. By their fruits shall ye know them, and nowhere can there be found such examples of heroic self-forgetting, steadfast love and undying desire which approach so near the attainment by the Nineteenth Century—the perfect brotherhood of man.—*American Catholic News.*

ALWAYS TRUE.



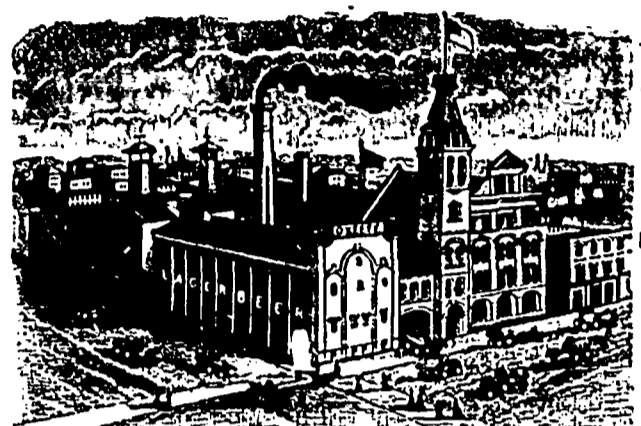
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Bathed messenger of gloom,
Hovers round the mournful portal,
Flits into the silent room,
Gently guards the peaceful pillow,
Whispers in her dying ear,
Wings aloft the spotless spirit,
Enters the majestic sphere.

Faded flower—kind and tender—
Flourished free from sin and guile;
Cherished from the fount of virtue,
Nourished in congenial soil.
We will miss your pleasant accents,
Miss your footsteps gay and light;
See your place forever vacant
In a home you decked so bright.

But friends forbear to drop a tear.
The spirit lives in love divine:
A beautiful circle it adorns,
Bedecked in majesty sublime.
To dwell within that sacred fold,
In splendor ever grand and bright,
To ornament that hallowed spot,
Embellished with immortal light.

Lockton, Jan. 21, 1893. A FRIEND.

Condolence.

BRANTFORD, January 22, 1893.

At the last regular meeting of Branch 5, C. M. B. A., held Monday, Jan. 16th, the following resolutions were passed unanimously:

Moved by Brother Doyle, seconded by Bro. A. Savage

Whereas Almighty God has seen fit to afflict our Brothers, William and Thomas Fleming, by taking to Himself from one a dearly beloved daughter and from the other a dear sister, in the person of Sister Josephine, late of St. Joseph's Convent, Hamilton, and late personally known to many members of this Branch, and of St. Basil's congregation, and justly esteemed and revered by all for her saintly piety, the bright example of charity and religious fervor she has set, and the many good deeds she has left as monuments to her life of self-sacrifice and devotion in the service of her Master.

Be it resolved that this Branch, in regular meeting assembled extend to Brothers William and Thomas Fleming and the sorrowing family their heartfelt sympathy with them in the hour of their bereavement, and trust that the knowledge that she whom they mourn has entered into a better than this sorrowful world will enable them to bear Christian fortitude the heavy cross placed upon them, and that they may be consoled by the hope of a glorious reunion hereafter.

Moved by Bro. Simon, seconded by Bro. Doyle:

Whereas it has been the will of our Heavenly Father, to which all bow submissively, to visit with deep affliction our Brother, Wm. Comerford, in removing by the hand of death his kind and loving father, who, though not a member of our Association, was well known by nearly every member of this Branch, and justly esteemed by all with whom he came in contact for his noble and sterling qualities:

Be it resolved that we tender to Brother Comerford and the afflicted family our unspeakable sympathy with them in the great loss they have sustained. Words are poor and inadequate to express the sorrow and commiseration we feel, and, which we believe is felt by all the members of St. Basil's congregation, of which Mr. Comerford was one of the oldest, as he has been one of the most faithful adherents. We trust that Divine consolation may be extended to our bereaved Brother and family.

Be it further resolved that we extend to our worthy Financial Secretary, Brother James Feeny, our sympathy in his loss, not only of a brother-in-law, but also of a kind and true friend, whose death we all so deeply mourn; and that copies of these resolutions be forwarded to Bros. William and Thomas Fleming, and Bros. William Comerford and James Feeny, and to the official journals for publication.

WENDELL SCHULEN, Secretary,
Branch 5, C. M. B. A.

A. O. H.

The Provincial Secretary of the Ancient Order of Hibernians Mr. John McGarry, has received from Mr. J. Howard Hunter, registrar of Friendly Societies, a certificate of registry of the order, declaring that it is "accordingly registered for the transaction of insurance against sickness and death in the province of Ontario for the term beginning on the 22nd day of December, and ending on the first day of June, 1893, subject to the aforesaid act" (insurance corporation's act, 1892).

1892, "The Cream of the Havana Crop." "La Cadena" and "La Flora" brands of cigars are undoubtedly superior in quality and considerably lower in price than any brand imported. Prejudiced smokers will not admit this to be the case. The connoisseur knows it. S. Davis & Sons, Montreal

Hon. G. W. Ross, Minister of Education, has returned home fully restored in health, we are happy to say.

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THURSDAY, JANUARY 26, 1893.

Calendar for the Week.

Jan. 26—S. Polycarp, Bishop and Martyr.
27—S. Vitalian, Pope and Confessor.
28—S. John Chrysostom, Bishop and Confessor.
29—Septuagesima Sunday.
30—S. Felix, Pope and Confessor.
31—Prayer of our Lord.
Feb. 1—S. Ignatius, Bishop and Martyr.

Letter from the Archbishop.

To all whom it may concern, greeting:

It has been already announced that it is intended to publish in this city a new weekly Catholic journal, to be entitled THE CATHOLIC REGISTER, having as editor-in-chief the Rev. J. R. Teefy, B.A., Superior of St. Michael's College, who will be assisted by other able writers.

It will be the mission of THE CATHOLIC REGISTER to promote, according to its ability Catholic interests, to vindicate Catholic rights—religious, educational and civil—and to defend the Church against the falsehoods and calumnies of which she is too frequently the object.

Whilst thoroughly loyal to the form of Government under which we live, and devoted to the welfare of our country, it will be perfectly independent of all political parties, and free to approve or condemn them according to their deserts.

It will labor to promote peace and good will amongst all classes of the community, but it will not cry "peace where there is no peace;" peace through the truth, through right and justice, it will aim at promoting to the best of its ability, in the conviction that charity, right reason, and the best interests of the country demand it.

Far from antagonizing or attempting to crowd out the Catholic papers already in the field, it will be happy to co-operate with them in the furtherance of the sacred cause they all have at heart; and if mayhap any rivalry should exist between them, it doubtless will be but the rivalry of striving to excel each other in conscientious, zealous and judicious labors in the noble vocation of Catholic journalism.

We bespeak for THE CATHOLIC REGISTER a generous and hearty support from the Catholic public; and we recommend it in a special manner to the patronage, encouragement and support of the Clergy and Laity of this Archdiocese.

† JOHN WALSH,
Archbishop of Toronto.

St. Michael's Palace, Toronto,
New Year's Day, 1893.

Our Representatives.

That Catholics have to fight a battle against prejudice, numbers and contemptible wire-pulling is every day made evident. But the most contemptible case of petty bigotry we have met for a long time is the treatment which the Representative of the Separate School Board in Hamilton, E. Furlong, Esq., has received at the hands of the Board of Education of that city. It needs ventilation for every reason, and most of all on

account of a city where the relations between Catholics and non-Catholics might be, and were, most harmonious.

As our readers are well aware, in towns and districts where a High School or Collegiate Institute and a separate school co-exist, the Separate School Board selects some one to represent them on the High School or Collegiate Institute Board. This representative's powers on such Board are not limited by departmental instructions, except in voting on Public School matters when placed on a Union Board. But the wise and noble minded majority of the Education Board of Hamilton did not view the subject in that light. At the first meeting of the Board in 1891 one of the members moved the appointment of the Standing Committees for the year, and deliberately omitted Mr. Furlong's name from all, giving no other reason than that it was not advisable to have a representative of the Separate School on any of such Committees. It seems that the relations between the two Boards were rather strained at the time. But that, so far from being an excuse for the omission, was a greater reason why Mr. Furlong ought to have been treated with special generosity and consideration. The friction between the Boards had nothing whatever to do with it. Another member suggested that as the meetings of Committees were open to the public, Mr. Furlong could gain all the information necessary to enable him to vote intelligently at a meeting of the Board by coming there as an ordinary citizen. How cheaply and insolently condescending some people can be when they try! Go as an ordinary citizen! Could not any Catholic ratepayer do the same? Is any member of a High School Board prevented from voting on Public School matters on a Union Board? We never knew of it; and if it had ever been tried it would have been most properly re-sented. In Hamilton the Trustees of the Collegiate Institute have full voice and vote in the management of the Public Schools, and *vice versa*. But the sole representative of the Separate School must wait in the cold till the Committees bring in their reports, and vote or not vote as he sees fit—it would make little matter which, for all would be settled.

The following year (1892) Mr. Furlong was again rejected by this magnanimous majority. He then wrote the Separate School Board advising it of his intention to resign, from which he was dissuaded at the time. At the last meeting of 1892 the Separate School Board, upon learning the reasons, accepted his resignation. When this was received at the Board of Education several members spoke, disclaiming any personal feeling, and requesting Mr. Furlong to reconsider his resolve, pledging themselves that if he were re-elected he would be placed on a Committee.

They thus conceded the very principle which they for two years had put in force against Mr. Furlong. Why this sudden change? If he should not be on a Committee in 1891 or 1892, why should he be on in 1893? And if he should be on in

1893, why was he left out the two preceding years?

We commend Mr. Furlong for his continued protest and his ultimate resignation, as a line of conduct which will bring about a much more satisfactory state of affairs. And we hope to see his successors walk in the same line, until every Catholic in Hamilton will in turn have gone up to the Board of Education as a representative of the Separate School Board, and be treated as Mr. Furlong has been treated. Then let the whole country cry shame upon such narrow minded, discourteous conduct towards gentlemen who intend to work according to their conscience with the Board, and not against them, in the great work of education.

We do not mean to say that the above is a usual course of proceeding with educational Boards. On the contrary we are happy to think that it is a great contrast. It shows, however, that our representatives have a grave duty to perform—and the more difficult the situation the graver is the duty. Those who are chosen can be of great service to the body upon which they are placed as well as to those whom they represent. Things are always turning up which require attention. Let them, therefore, in every quarter make personal sacrifice, assist at the deliberations of the various bodies, and show an interest in the work at hand.

A Generous Gift.

It is not often that Catholic educational institutions are the recipients of donations. Such favors are like angels' visits, few and far between; and when they do come they certainly bring joy and light. One of these visits has within the past week been made to St. Michael's College. A wealthy Catholic citizen of Toronto, G. W. Kiely, Esq., has bestowed a sum of four thousand dollars upon St. Michael's College, the interest of which is to be devoted to the education of young men for the holy priesthood. Thus deserving young men will be encouraged, the Institution will be helped by the easy burden imposed by the conditions of the trust, and the family of the donor will be remembered by the prayers which will be recited for them. It is by such endowments that the efficiency of our educational institutions is secured. When men have to do everything in order to keep a College going, educate its professors, care for them when they are unfit for work, as well as keep any sort of pace with State endowed colleges, a gift like that of Mr. Kiely's is great encouragement. Not only does he deserve the gratitude of the Faculty of the College he has benefited, not only does he deserve that of the students whom he helps, but he deserves the gratitude of society. Is there no one else to follow his example? Let people not think that the authorities of St. Michael's would be overburdened with wealth if they received a number of such gifts. Any time that those of our readers who can do so, feel ready to give, we can assure them the Faculty will be prepared to welcome their gift—and a better investment we know not than the education of even one good priest.

Prospects of Autonomy for Ireland.

The prospects of an early and peaceful settlement of the Irish difficulty, although apparently obscured just now, are still high up in the political horizon; and when at times the passing clouds move away, shine out with a steady, unwavering light full of hope and promise. The great mass of the Irish people, at home and abroad, are fixed in their determination not to be deluded by specious argument, or cajoled by compromise, or deterred by whatever sacrifices they may be called on to impose on themselves. The end of Ireland's long night of sorrow and tribulation has to be attained and must come very soon. The indications of so long delayed and long wished for a consummation are striking and numerous. The ablest, most unselfish, and most patriotic of England's statesmen demand it; the great masses of the electorate in Great Britain clamour for it; and, with the exception of a few Orange bigots in Ulster, all Ireland calls for it, as the only panacea for all the untold ills brought on her by centuries of misgovernment. We may add to these determining forces the sympathies of the whole world outside Great Britain and Ireland; and not alone the sterile sympathy but the moral aid and pecuniary help of Ireland's scattered sons wherever found; whether in the South Seas, in Australia; or on this Western hemisphere.

A way is always found for the realization of the hopes and the accomplishment of the will of a whole nation. But when those hopes are founded on Truth and Justice; when they settle chiefly on the necessity of wrongs being righted, and on the self readjustment of Nature's misplaced and un-equally balanced powers; when it is considered that all things that make for the greater good, are well and wisely ordered by an over-ruling and merciful Providence, it must be confessed that the day of Ireland's regeneration is nigh, even at the doors.

Those who, in the past, laid heavy hands on Ireland, and turned a deaf ear to her cry of woe, or contemptuously spurned her long-continued appeal for the exercise towards her of common justice and humanity; those Governors, we can not call them statesmen, who in the past were prodigal of Coercion Acts, and answered a petition for mercy with gyves and gibbets—these very men, or their descendants, are now open to argument; they have become conscious of wrong-doing, they confess and are seemingly contrite. Never was Ireland's history so well studied and known and pondered over by Englishmen as it is at the present day. Representative men of the agricultural, commercial and labouring classes have gone to Ireland, commissioned to examine for themselves and report on the administration of justice in the sister isle. It was their duty to enter the hovels of the poor, to inquire into the relations of landlord and tenant, and to be present at the heart-rending scenes of landlord evictions. That the truthful account of what those messengers of mercy experienced, and of the horrors of which they were eye-witnesses, produced a deep and lasting impression on the minds of the English masses whom they addressed

may be easily conjectured. In almost every town and city, public halls have been since opened and meetings held for the free and outspoken discussion of the necessity of Home Rule for Ireland; and strong resolutions were passed favoring a change of the old regime, and a reversal of the stereotyped policy of coercion, as the best method of governing the Irish people.

It now rests with Ireland to set a proper value on the wonderful, almost miraculous, if not truly providential change which has been wrought in the minds of the immense majority of the English people. It would be an act of unpardonable national folly on the part of Ireland to disregard the favorable turn which events have taken, or to treat with indifference so unexpected and so grand an opportunity of regaining her lost liberties, and of securing the prize of Nationhood so long sighed for and valiantly fought for, both on the hustings and on the battlefield. There are those who predicate the possibility of so dread a calamity for a Nation that so many times failed when victory was nigh—there are openly-declared enemies, and pusillanimous, white-livered, so-called patriots, who cannot believe that Ireland is ever destined to rise above her present abject condition of subserviency and political degradation. We cannot share in such ominous forebodings. We have a firm, unwavering belief in the manhood and wisdom of the Ireland of to-day. Oft repeated experiences, all too sad, has convinced her sons of the necessity of marching with unbroken front and in solid phalanx against the proven enemy of her national life, and her existence as a free and prosperous country. It is our decided conviction that when the hour approaches for a vote that will determine the fate of Ireland for another half century at least, that no division shall be found in the ranks of the nation's representatives. We are pleased to think, and to prophecy without fear of error, that Redmond and O'Brien, Harrington and Dillon, Parnellites and McCarthys shall be as one man, arm in arm, shoulder to shoulder, assisting the Grand Old Man to lift off and cast away forever, the heavy weight that for centuries has lain upon the heart of Ireland.

Manitoba and Mgr. Satolli.

Catholics should understand clearly that the pronouncement of Mgr. Satolli on the School question of the United States has nothing whatever to do with Manitoba, or with school matters in Canada. It is perhaps too much to expect that all non-Catholics will understand this. But the able and fair-minded editors of our leading secular papers might be reasonably supposed to know it. We can scarcely expect, indeed, that an editor reads everything his paper prints. But he certainly should find time to read, with attention and care, whatever he deems worthy of editorial comment. Now, whoever thinks or says that the address of Mgr. Satolli settles the School question in Manitoba, as far as the Catholic conscience is concerned, clearly shows that he understands neither the address nor the school question, nor the Catholic conscience.

As some writers have said this, and some readers may think it, a word about each—address, school question, and Catholic conscience—may be in order.

To begin with the Manitoba School question. That problem has two distinct parts. One part concerns the constitution; the other concerns the Catholic conscience. The constitutional or legal part is now before the proper tribunal, and will perhaps be settled before this writing is in print.

Cardinal Newman has somewhere said that when he was a boy the State was supposed to have a conscience. It would not be too much to assume that a Privy Council, and even a Provincial Parliament, has a conscience. Anyhow, the Catholic Church has a conscience, and the Catholics of Canada demand that the Constitution, whether Provincial or Federal, shall consider and respect their religious rights and conscientious claims.

Now, one of the things Canadian Catholics claim is the civil right to Christian education; and one of the things they hold is that Christian education cannot be had in public or partly secular schools.

But, say our learned editors, becoming for the time, more dogmatic than the Delegate and more papal than the Pope: Mgr. Satolli has settled all this. He has approved the public schools in the United States; therefore Catholics may use them with a safe conscience there. Why not here? Such is their argument. It is plausible and insidious, but it is all wrong. The premises are wrong; the conclusion is wrong; the consequence and the inference are wrong. Mgr. Satolli has not approved public schools in the United States. He permits Catholics to frequent State schools for secular instruction in certain circumstances and with certain conditions; these circumstances and conditions to be determined by the local ecclesiastical authorities. He accepts things as they are in the United States; and with the wisdom of a statesman and the prudence of a churchman, he suggests an arrangement which may safeguard individual rights and satisfy public authority.

The Delegate's address, then, rightly understood, is only another and a most powerful plea for the freedom and protection of Christian education. His reasoning is that of his master, Leo XIII., the foremost man of this age, in everything that tends to the stability, peace and progress of nations.

Here are the words of Leo, written to the Archbishop of New York, and repeated by the Delegate in his address on education: "We further advise you to strive earnestly that the various local authorities, firmly convinced that nothing is more conducive to the welfare of the commonwealth than religion should, by wise legislation, provide that the system of education which is maintained at the public expense, and to which Catholics therefore contribute their share, is in no way prejudicial to their conscience or religion. For we are persuaded that even our fellow citizens who differ from us in belief, with their characteristic intelligence and prudence, will readily set aside all suspicions and all views

unfavorable to the Catholic Church, and willingly acknowledge her merit as the one that dispelled the darkness of prejudice by the light of the Gospel and created a new society, distinguished by the lustre of Christian virtue, and by the construction of all that refines. We do not think that any one, after looking into these things clearly, will let Catholic parents be forced to erect and support schools which they cannot use for the education of their children."

If our non-Catholic friends who profess admiration for the Pope and the Papal Delegate would carefully study these weighty words and look into these things clearly they would find a thing confirmative of the arguments used by Catholics for the civil right of religious education. But the all-important fact to be remembered is, that Leo's letter was to the Archbishop and Bishops of the Province of New York, and that his representative, Mgr. Satolli, is Delegate to the United States only. The address of Mgr. Satolli was presented to the Archbishops of the United States at their meeting held in New York, and the official report of that meeting tells us—not that the address was accepted, but that it was "read" and duly weighed by the Archbishops; and after having duly weighed the contents of this document the conclusion of the American Hierarchy was this: "Resolved—To promote the creation of Catholic schools, so that there may be accommodation in them for more, and if possible, for all our Catholic children, according to the Decrees of the Third Plenary Council of Baltimore."

Such was the effect of the Delegate's address on those for whom only it was intended, and who alone were competent to apply its practical suggestions. So that in the solemn judgment of those who are the divinely appointed guardians of Catholic education in the United States, the school question in that country remains precisely where the Council of Baltimore placed it.

The second important thing to bear in mind is this: That even supposing the practical result of the address and the practical conclusions of the Archbishops were different, this would in no way affect the Manitoba School question, or the rights and duties of Canadian Catholics. There is no ecclesiastical annexation between the United States and Canada; and neither the practical decisions of a permanent Delegate to the United States nor a unanimous disciplinary declaration of the united Catholic episcopate of that country has any effect or authority in the Dominion of Canada.

Nor is there place for even an *a pari* argument from a similarity of cases; for the cases are not only dissimilar, they are diametrically opposite. The question in the United States is, the modification of State law and national custom, so as to give Catholics educational freedom. In Manitoba, on the contrary, there is question of legalizing and enforcing a provincial enactment which will coerce the consciences of Catholics and deprive them of long existing and legally-acknowledged rights and privileges. This is only one of the many essential differences between the two cases.

The only valid argument then to be drawn, the only useful lesson to be

learned, from the latest phase of the school question in the United States is: that Catholics, when in the minority, know how to maintain their civic right to educational equality and religious freedom. And it would be well for our legislators, politicians, and those who pretend to lead public opinion in the Press, to remember that the Catholics of Canada, when in the minority, know how to defend the rights and privileges they have, and to recover those of which they have been unjustly deprived.

Temperance.

His Grace the Archbishop, on Sunday, the 8th instant, preached a most interesting and useful sermon—interesting because it contained many facts of a long and zealous ministry; useful because it treated the important question of temperance, and brought home to his hearers the terrible evils of the opposite vice. The sermon was delivered on behalf of the League of the Cross, lately established in St. Paul's Parish in this city. Any movement which will advance temperance must have the sympathy and encouragement of every well-wisher of humanity. And we congratulate the zealous pastor of St. Paul's, Father Hand, upon the foundation of this Society, which, under the guidance of Cardinal Manning, wrought such changes amongst the poorer classes of London. We are glad to learn that the branch here is already in a flourishing condition. But even if it contained only a dozen members, it becomes an apostolate by example and by co-operation with the priest. Having its interests at heart, we wish the Society all success.

Any pledge administered to a weak soul, who, by the touch of faith, will keep the resolution he would otherwise break, is a large positive quantity in his natural life and surroundings as well as in his spiritual welfare. When, therefore, a prelate, looking back upon his ministry, can number those to whom he has administered the pledge at something like 60,000, we see a wonderful power which has been exercised for good in a most unostentatious manner, and as it were by the way, when about to give confirmation. Even supposing a small percentage kept it, what a tremendous gain! Then, every case in which the pledge was kept was a double advantage, for it was a case of prevention and not cure. Let it also be considered that what our own venerable Archbishop has done nearly ever other bishop in America is doing, and we see what a Temperance Society the Church is, without anything ado.

But the latest method of dealing with intemperance is the now celebrated gold cure. Gold is accountable for a good deal. It is said to be the root of all evil—it will be a great change for the better, therefore, and a partial atonement, if it proves successful in eradicating even from one human being the passion for drink, in converting a drunkard into a sober man; and in restoring strength of will to the poor wretch who could not otherwise resist the awful temptation. What part gold plays in this now celebrated cure is not quite evident. Physicians have told us, and

tell us still, that there is no specific for alcohol. A physician of great reputation in the United States, Dr. Hammond, has stated that no habit formed by the use of intoxicants can be cured by medicine—furthermore, that no habit whatever, such as smoking or taking a walk at a particular hour, can be cured by medicine. That is one fact; the other is, that we have a large number of cases in which the Keeley treatment has been successful. How are we to reconcile these two experiential contradictory facts? What part does gold play? A critic in the *Arena* of January claims that it is merely a concession to the materialism of the age—that though nominally a gold cure, it is really a mind cure. Whether it searches the root of the evil by way of the physical or the psychical branch of nature makes little difference. If the Keeley treatment can minister to a mind thus diseased, its author is a benefactor of humanity. But such benefits ought not to be under locks which cannot be opened except by golden keys. Why do not those who have charge of the Gold Cure Institutes go like apostles amongst the poor; for amongst them drunkenness works its worst evils? The difficulty seems to be that the poor cannot afford the time to be treated. It remains for benevolence to aid the cause; and for some of the wealthy who have been cured to found Institutes so that the poor may avail themselves of such a boon. Then will it serve humanity, and rank with the League of the Cross and the administrations of Catholic charity, which is never satisfied unless it is seeking the poorest and lowliest, wherever they may be.

Funeral of Father O'Reilly.

The solemn ceremony of laying to rest all that was mortal of this good priest took place in St. Joseph's Church last Thursday morning at half past ten. His Grace the Archbishop assisted in cope and mitre at the Mass, supported by Vicar-General McCann and Father J. Walsh, Secretary. The Very Rev. Dean Harris was celebrant, with Father Kilcullen as deacon, and Father V. Kiernan as sub-deacon. Father Hand acted as master of ceremonies. The following is a list of the other priests present: Very Rev. Dean Cassidy, Rev. Fathers Allain, Brennan, C.S.B., Coyle, Duffy, Egan, Finan, Gallagher, Gearin, Gibney, Gibra, Hogan, Jeffcott, Kelly, E. J. Kiernan, Laboureau, Lafontaine, Lamarche, McCarthy, C.S.S.R., McEntee, McMahon, McPhillips, Morris, Moyna, Murray, C.S.B., F. O'Reilly of Hamilton Diocese, Redden, Rohleder, Ryan, Teefy, C.S.B., Trayling, F. Walsh, C.S.B., and Whitney. The Church was crowded with a large and sympathetic congregation, who, by their numbers and many expressions of sorrow, showed their respect for the departed and their grief at their own loss. His Worship Mayor Fleming was present, together with Rev. W. Frizzel; G. B. Smith, M.L.A.; Aldermen Small, Leslie and Lamb; S. S. Trustees M. O'Connor, M. Walsh, James Ryan, D. A. Carey; Eugene O'Keefe, P. Boyle, Thos. O'Connor, Wm. O'Connor, James Larkin, T. J.

O'Leary, W. D. West, Thos. Finucane, John Pape, J. J. Cosgrove, M. Lynch, J. Doyle, Angus Kerr, M. Ronan, R. Manson, J. M. Quinn, J. Papo, ex-Alderman Mitchell, J. Radcliffe, W. Radcliffe, F. A. Anglin, Wm. Kelly, C. Vincent, J. May, Wm. Clarke, Joseph Power, Geo. Leslie, W. J. Conway, Mr. Howarth, W. J. Hall, and others.

After Mass his Grace the Archbishop addressed in very touching terms both priests and people. He said that it was not usual to have sermons at Catholic funerals; for the great Church of God is slow at canonizing her children; and if the living will not be touched by the silent eloquence of him who is dead, they will not be touched by the voice of the Church's minister. But he could not allow the occasion to go by without saying a word upon its solemnity, and bearing public witness to the zealous priest whose remains now lay before them. The most solemn thing in life is death. It was not in God's original plan—it followed upon sin, of which it is the logical consequence. After sin came death, says the Apostle, and death reigned from Adam until Christ. Ever since the fall it walks like a spectre by man's side in this dark valley of tears. It passes over none—the Pope must die, bishops and priests must die, the laity must die. It is so universal that it knows no exception, so impartial that it admits no favor, so powerful that it fears no resistance. The certainty of death is therefore one characteristic; and its uncertainty is another. Almost the last time that we met together in that church, only a little more than twelve months ago, we met to do honor to Father O'Reilly upon the twenty-fifth anniversary of his ordination to the priesthood. And now, that joy is changed to sorrow. You mourn your pastor, and we mourn a priest whom we respected and in whom we had great confidence. Father O'Reilly was a large man, a large hearted man. You have had experience of it; your poor, your sick have experienced it. He never knew fear if it was a question of duty. When the small-pox hospital was established the civic authorities applied to me for Sisters to take charge of it. The Sisters cheerfully did so. I found the same readiness when I asked Father O'Reilly to minister to the spiritual wants of the Sisters and the patients. His fourteen years while your pastor were characterized by zeal, by energy and devotion. And now that he is gone, although we trust he is already in bliss eternal, still when we consider the infinite sanctity of God we must offer our prayers for him. You especially, my dear people, whom he served so long and so faithfully, you should pray for him, you should have the great merits of the holy sacrifice applied to his soul, that that great atonement may appeal to the mercy seat God of on his behalf.

Immediately after the sermon his Grace administered the last absolution. The coffin was then closed, the procession formed, and the remains deposited in a vault under the Church which Father O'Reilly had built and served faithfully for fourteen years.

It is authoritatively stated that our next Governor General will be Lord Aberdeen.

Book Notices.

"A Practical Guide for Catholics." Such is the title of a small book sent to us from St. Louis, Mo. Neat in form and containing only seventy-two pages it can readily be carried around in a pocket, and might well be called a pocket guide for Catholics. It fulfils its aim in being practical, for it treats of the most important moral subjects of religion, without any ornamentation of style or special order of arrangement. It is also a guide; for it places clearly before the reader the line of conduct to pursue in relation to his pastor, sacraments, &c. &c. The sections upon sick-calls and the requirements of a Catholic home for such occasions are admirable and well worthy of a more pretentious volume.

It is from the pen of a missionary priest of the Diocese of St. Joseph, Mo., and is published by B. Herder, St. Louis.

We have received a brochure from Father Whelan of Ottawa upon "The Civil Allegiance of Catholics," and published by the Catholic Truth Society. Anything from Father Whelan is welcome, and commands attention. The occasion which called this pamphlet forth was a sermon delivered by some Presbyterian minister on the anniversary of Guy Fawkes. In our simplicity and youth at newspaper work we thought that rag was in threads ages ago. How long will these ranting ministers abuse our patience? Having no dogma of their own they attack ours; having no saints of their own they celebrate such anniversaries as that of Guy Fawkes; and having no charity of their own they desecrate the cloth they wear, the pulpit they occupy and the alleged authority under which they speak to insult and malign their Catholic neighbors. However they must be followed up; and Father Whelan has done so with his usual talent and success. As our space is taken up this week we shall give some extracts in our next issue. It is right that we should keep track of such men as Dr. Campbell, and that we should not allow their statements to go without protest. But we would like them to give us something newer than Guy Fawkes—even boys laugh at that.

We have also received "The Annual Report of the Truth Society of Ottawa," of which Sir John Thompson is President. This Society was formed on November 8th, 1891, and during the year held eighteen meetings. Some pamphlets have been issued under their auspices, but the greater number of pamphlets were imported from the English Catholic Truth Society. As many as 5967 publications have been put into circulation. One part of their work is to contradict misstatements on Catholic subjects; but it was necessary on two occasions only to send communications to the press in defence of Catholic Truth." There is a membership of about 100. The receipts amount to \$817.00, and the expenses to \$264.62, thus leaving a fair balance with which to start.

We offer our congratulations upon the success of the Branch at Ottawa.

The seed that is cast by such sowing will produce fruit, for some will surely fall upon good ground. Let Toronto be up and doing, and imitate the zeal of Ottawa Truth Society.

The February number of *Worthington's Magazine*, a monthly family journal, published at Hartford, Conn., U.S., is hereby thankfully acknowledged. Its contents are quite interesting.

St. Paul's Ladies' at Home.

The ladies of St. Paul's parish entertained their friends to an "at home" in St. Paul's hall. A large number of guests were present, and the ladies looked charming in their neat and attractive costumes. The interior of the building, which had been specially decorated for the occasion, presented a brilliant appearance, with its gracefully draped bunting interspersed with flags and festoons of evergreen. Glionna's orchestra discoursed sweet music throughout the evening. An elegant supper was served in the adjoining room, and altogether the ladies are to be congratulated on the success of the entertainment. Among the invited guests were: Jos. McCarron, Dr. Roach, Martin Roach, John Dain, J. H. Barker, T. McCann, W. Hyland, D. Hyland, W. O'Connor, W. C. Kennedy, James McCabe, Dr. May, C. Reddan, Gus Dixon, W. Elmsley, M. Clancy, E. Clancy, E. Korman, M. O'Donoghue, J. Boland, E. Crook, J. Larkin, W. Robbins, Jos. Loftus, James Keenan, T. J. Langford, Thos. O'Connor, W. Harrison, W. Murphy, Paul Maloney, Fred Coghlan, W. Le Maitre, James Ryan, F. Nechar, J. Shaw, H. Amyot, Dr. Amyot, Charles McDonald, Jas. McQuarrie, F. Wells, M. McInerney, George Thompson, D. McLaughlin, M. J. Quinn, James Spencer, J. Walsh, C. Burns, C. A. Burns, George Gallinger, F. Henry, T. W. Anglin, I. Kleiser, Thomas Delaney, J. W. Morgan, P. Boyle, H. McGarry, Charles McGann, Major Gray, James Ryan, M. O'Halloran, M. McConnell, J. Rahally, D. Kelly, A. Hernon, John Mallon, J. W. Mallon, T. K. Haffay, M. Sheedy, Charles Hynes, John Francis, William Hynes, M. J. Duggan, Thomas Lee, M. McLaughlin, T. J. Anderson, Joseph Coady, Pat Clancy, Philip Conlon, Daniel Kennedy, Hugh Kelly, M. L. Dwan, Oswald Pape, P. O'Keefe, E. O'Keefe, L. Cosgrave, Dr. McMahon, Dr. McKeown, Dr. Cassidy, Dr. Wallace, Dr. Guioane. Among the ladies, in addition to those of St. Paul's, there were many from the other parishes of the city and a few from outside points.—*Empire*, Jan. 18.

Acknowledgment.

In making their acknowledgments of Christmas offerings in these columns last week, the Sisters of the Sacred Heart Orphanage, Sunnyside regret some inaccuracies occurred. The following is the corrected list:

His Grace Archbishop Walsh, \$25 and a side of beef; Monsignor Rooney, a quarter of beef; Very Rev. Father McCann, V. G., a sheep; M. G. Kiely, \$100; L. Coffey & Co., 20 bags of flour; St. Vincent de Paul Society, St. Patrick's, \$5; Mrs. Fay a pair of candies; Mrs. Kenny, 5 dozen Jersey jackets, 3 turkeys; Miss Lee, candies; Mr. Alex. McDonnell, \$10; Mr. L. Cosgrave, \$10; Christie, Brown & Co., 2 bbls. biscuit; Jas. Bonner, a case of oranges; The Misses Smith, a case oranges, 2 pairs candies; John J. McManus, bag of flour, candies; Con. Flannigan, 5 turkeys; Mr. and Mrs. O'Keefe, a qr. beef; R. & T. Watson, candies; Miss Coffey, case oranges; Mr. B. O'Byrne, bbl. apples; A friend, \$1; Mr. W. Murray, 3 dozen handkerchiefs; Mr. Walsh, \$20; Mrs. McCaffray, handkerchiefs, gloves and garters; Katie Corcoran and Annie Kane, a baby carriage and cradle; Miss Cherrier, candies; Pupils of Loreto, 50 lbs. candies; Kelly Bros., a lamb.

Official.

BROCKVILLE, Jan. 19th, 1893.

The Catholic Register Publishing Co., Toronto.

GENTLEMEN—By virtue of the authority given me by the Board of Trustees, of this Grand Council, I hereby appoint THE CATHOLIC REGISTER an official organ of the Grand Council of the Catholic Mutual Benefit Association of Canada.

Fraternally yours, O. K. FRASER.

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bicklo's Anti-Consumptive Syrup and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

Sursum Corda!
Catholic World.

Whence comes this peace? In truth it does surpass
Man's understanding; who can tell me whence?
Wretched I was and weak, and went to mass
In such dismay as unbollet will bring
A thing of iron with a heart of brass.
But even as I knelt a peace immense
Flooded my soul; a voice began to sing.
"Asperges me" and then I shall be clean.
O sprinkle me with hyssop! If you can
Thereby make white again as wayland snow
Drifted in orchards this worn spirit of mine;
And I will come again, thou white-robed man,
And through the mists of many things divine
Shall at thy *Sursum Corda!* leap from woe.

Death of a Catholic U. S. Senator.

John Edward Kenna, United States Senator for West Virginia, died, Jan. 11th, at Washington, of disease of the heart, from which he had been a long sufferer. Senator Kenna was but 45 years at the time of his lamented death, and was the youngest member of the Senate.

He enlisted in the Confederate Army when a boy just entering his teens; was wounded, and surrendered at Shreveport at the close of the war. Being but seventeen when the war was over he resumed his tragically interrupted studies, and was admitted to the Bar five years later. He advanced rapidly in his profession, and soon became prominent in political life.

Through all the vicissitudes of his public career Senator Kenna was an earnest, practical Catholic, and a devout and regular attendant at St. Joseph's Church, Capitol Hill, Washington.

Bishop Keane, Rector of Washington University, was the representative of His Eminence Cardinal Gibbons at the funeral, and offered the Church's tribute of respect and affections. The beautiful discourse closed as follows: "Because of his faith, because of the glorious uplifting truth taught him, because of the potent spiritual aid it gave him, John Edward Kenna was a wiser man, a stronger man, and a safer man, a more reliable and dutiful and useful man in every department of life. His career was all the more an honor to his country and a blessing to humanity, because of the divine element there was in it. The links of deep and strong and sincere affection which bound him to family and friends were all the sweeter and all the tenderer because of that spirit in the heart of Christ which he venerated, which he loved, and in which his soul yearned to participate. And now may Eternal Love repair and perfect in him whatever in his life has been faulty and imperfect; may the Father of Mercy and the God of all tribulations pour into the hearts of his beloved ones the balm of His healing and soothing grace."

Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$10; 2nd, \$6; 3rd, \$3; 4th, \$1; 5th, to 14th a Handsome Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott st., Toronto, not later than the 29th of each month, and marked "Competition;" also give full name, address, age, and number of wrappers. Winner's names will be published in the Toronto Mail on first Saturday in each month.

Definition of an Anthem—English sailor: "If I was to say to you, 'Ere, Bill, give me that handspike, that wouldn't be a banthem; but if I was to say to you, Bill, Bill, give, give, give me, give me, that, that, handspike, spiko, spiko, spiko, why, that would be a banthem."

UNEQUALLED.—Mr. Thos. Brunt, Tyndinaga, Ont., writes:—"I have to thank you for recommending DR. THOMAS' ELECTRIC OIL for bleeding piles. I was troubled with them for nearly fifteen years, and tried almost everything I could hear or think of. Some of them would give me temporary relief, but none would effect a cure. I have now been free from the distressing complaint for nearly eighteen months. I hope you will continue to recommend it."

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

| | Close | Duz. |
|-------------------|------------|--------------|
| | a.m. p.m. | a.m. p.m. |
| G. T. R. East | 6.15 7.45 | 7.15 10.20 |
| O. and Q. Railway | 8.00 8.00 | 8.10 9.10 |
| G. T. R. West | 7.30 9.25 | 12.40pm 7.40 |
| N. and N. W. | 7.20 4.10 | 10.15 8.10 |
| T. G. and B. | 6.50 4.30 | 10.45 8.50 |
| Midland | 7.00 3.35 | 12.30pm 9.30 |
| C. V. R. | 6.30 4.00 | 11.15 9.55 |
| | a.m. p.m. | a.m. p.m. |
| G. W. R. | 12.00 9.00 | 2.00 7.30 |
| | 6.15 4.00 | 10.30 8.20 |
| | 10.00 | |
| U. S. N. Y. | 6.15 12.00 | 9.00 5.45 |
| | 4.00 10.30 | 11.00 |
| U. S. West States | 10.00 | |
| | 6.15 10.00 | 9.00 7.20 |
| | 12.00 | |

English mails close on Mondays at 10 P.M. and Thursdays at 7.15 and 10 P.M. The following are the dates of English mails for January: 2, 5, 9, 12, 16, 19, 23, 26, 30.

N.B.—There are branch post offices in every part of the city. Residents of each district should transact their Saving 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 post office.

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Amalgamation of the Sects.

OTTAWA, Jan. 9, 1892.

To the Editor of the Catholic Register.

DEAR SIR—The idea evolved by the Toronto World as to the unification or amalgamation of the Presbyterian and Methodist was suggested many years ago by the late Rev. Father McMahon, founder of St. Patrick's Church, Quebec.

The story goes that one day the reverend gentlemen fell in with, in Quebec, a certain American tourist who was on a visit to the "Ancient Capital," which was in those days the "Mecca" of Americans seeking pleasure and recreation. The conversation having taken the direction of the number of churches and ministers maintained by the various sects, Father McMahon is alleged to have remarked: "Well I have always looked upon you Americans as a practical people, but there is one thing which I cannot reconcile with that idea." "And what may that be?" returned the other. "It is the number of churches and ministers, including the wives and families of the latter, supported by your people. You say Protestantism of every sect is the same; why then so many to support? Why couldn't your build one vast edifice in each city or town, leave only one building, one minister and one family to maintain, and invest the surplus capital in industrial factories?"

Yours, BRANNAGH.

Election of E. B. A. Officers.

The following officers were elected for 1893: St. Patrick's Branch, No. 7, Toronto—Chaplain, Rev. Father Coyle; President, S. J. Black; Vice President, Mathew Madden; Rec. Secretary, Martin Madden; Fin. Secretary, S. Mullard; Treasurer, D. A. Carey; Marshal, Jno. Keating; Ass't Marshal, L. Ray; Stewards, M. J. Turney, M. C. O'Neill; Messenger, T. Richardson; Insurance Sec., S. Mullard; Delegates to G. B. Convention, M. J. Turney, S. J. Black; Executive Committee, S. J. Black, Martin Madden, M. J. Hayes, T. O. Reilly, W. J. Hagan.

St. Paul's Branch, No. 8, Toronto—Chaplain, Rev. Father Hand; President, P. Hurley; Vice President, P. Smith; Rec. Secretary, J. Cleary; Fin. Secretary, A. McDonald; Treasurer, C. Burns; Marshal, B. McGuffin; Ass't Marshal, A. McMullen; Stewards, J. Neill, E. Hurley; Messenger, J. Judge; Librarian, J. Liston; Ass't Librarian, J. Shanahan; Insurance Sec., A. McDonald.

St. Peter's Branch, No. 23, London—President, Thos. Gould; Vice-President, J. Tierney; Rec. Secretary, M. Quirk; P. Secretary, P. Mahan; Treasurer, J. B. Henry; Marshal, F. Kenny; Ass't Marshal, M. Delaney; Stewards, H. Johnson, W. McGowan; Messenger, M. Towhey; Librarian, W. Hickey; Ass't Librarian, W. Murphy; Insurance Secretary, T. Gould; Delegate to G. B. Convention, T. Tierney; Executive Committee, W. Hickey, T. Burke, J. Pumphrey, W. McGowan, H. Johnson, D. Donohue. W. Lane, G. S. T.

Irish Home Rule Fund.

| | |
|---|------------|
| Already acknowledged | \$5,448 00 |
| J. M. McManus Toronto | 1 00 |
| James McCabe | 1 00 |
| A Friend, Niagara | 1 00 |
| Div. No. 3, A. O. H., Toronto | 25 00 |
| Div. No. 2, do | 15 00 |
| Charles Kelly, Usbridge | 1 00 |
| Nicholas Nolan, Brantford | 1 00 |
| Winnipeg Irish Home Rule Association, Mr. P. D. O'Phelan, President; F. McPhillips, Treasurer; and A. McGillis, Secretary | 227 25 |
| | \$5,720 75 |

True.

"The patent medicine man usually has the good sense to confine himself to ordinary, everyday diseases. He leaves to the physician cases in which there is immediate danger to life, such as violent fevers. He does this because in the treatment of such cases, there are other elements of importance besides medicine, such as proper dieting, good nursing, a knowledge of the patient's strength and so on. Where there is an absolute danger to life, where the disease is one which the patient can diagnose for himself or which some physician has already determined, the patent medicine maker says fearlessly: 'I have a preparation which is better than any other known and which will cure you. In nine cases out of ten his statement is true.'—N. Y. World Interieur. It is absolutely true as regards St. Jacobs Oil, the great remedy for pain.

Neither philosophy nor theology, nor any reasoning, will have any effect upon souls. It is necessary that Jesus Christ should act with us and we with Him; that we should speak as Jesus spoke and be in union with His Spirit as He was in union with His Father. He preached only the doctrine which God His Father had taught him—St. Vincent de Paul.

RAMONA.

A Story.

By HELEN JACKSON.

CHAPTER III.—(CONTINUED.)

After these jewels were in her possession, Senora Ortega rested not till she had persuaded Senora Moreno to journey to Monterey, and had put the box into her keeping as a sacred trust. She also won from her a solemn promise that at her own death she would adopt the little Ramona. This promise came hard from Senora Moreno. Except for Father Salvierderra's influence she had not given it. She did not wish any dealings with such alien and mongrel blood. "If the child were pure Indian I would like it better," she said. "I like not these crosses. It is the worst and not the best of each that remains."

But the promise once given, Senora Ortega was content. Well she knew that her sister would not lie nor evade a trust. The little Ramona's future was assured. During the last years of the unhappy woman's life the child was her only comfort. Ortega's conduct had become so openly and defiantly infamous that he even flaunted his illegitimate relations in his wife's presence; subjecting her to gross insults, spite of her helpless invalidism. This last outrage was too much for the Gonzaga blood to endure; the Senora never afterward left her apartment or spoke to her husband. Once more she sent for her sister to come; this time to see her die. Every valuable she possessed—jewels, laces, brocades and damasks—she gave into her sister's charge, to save them from falling into the hands of the base creature that she knew only too well would stand in her place as soon as the funeral services had been said over her dead body.

Stealthily, as if she had been a thief, the sorrowing Senora Moreno conveyed her sister's wardrobe, article by article, out of the house, to be sent to her own home. It was the wardrobe of a princess. The Ortegas lavished money always on the women whose hearts they broke; and never ceased to demand of them that they should sit superbly arrayed in their lonely wretchedness.

One hour after the funeral, with a scant and icy ceremony of farewell to her dead sister's husband, Senora Moreno, leading the little four-year-old Ramona by the hand, left the house, and early the next morning set sail for home.

When Ortega discovered that his wife's jewels and valuables of all kinds were gone, he fell into a great rage, and sent a messenger off, post-haste, with an insulting letter to the Senora Moreno, demanding their return. For answer, he got a copy of his wife's memoranda of instructions to her sister, giving all the said valuables to her in trust for Ramona; also a letter from Father Salvierderra, upon reading which he sank into a fit of despondency that lasted a day or two, and gave his infamous associates considerable alarm lest they had lost their comrade. But he soon shook off the influence, whatever it was, and settled back into his old gait on the same old high road to the devil. Father Salvierderra could alarm him, but not save him.

And this was the mystery of Ramona. No wonder the Senora Moreno never told the story. No wonder, perhaps, that she never loved the child. It was a sad legacy, indissolubly linked with memories which had in them nothing but bitterness, shame, and sorrow from first to last.

How much of all this the young Ramona knew or suspected was locked in her own breast. Her Indian blood had as much proud reserve in it as was ever infused into the haughtiest Gonzaga's veins. While she was yet a

little child she had one day said to the Senora Moreno, "Senora, why did my mother give me to the Senora Ortega?"

Taken unawares, the Senora replied hastily: "Your mother had nothing whatever to do with it. It was your father."

"Was my mother dead?" continued the child.

Too late the Senora saw her mistake. "I do not know," she replied; which was literally true, but had the spirit of a lie in it. "I never saw your mother."

"Did the Senora Ortega ever see her?" persisted Ramona.

"No, never," answered the Senora coldly, the old wounds burning at the innocent child's unconscious touch.

Ramona felt the chill, and was silent for a time, her face sad, and her eyes tearful. At last she said, "I wish I knew if my mother was dead."

"Why?" asked the Senora.

"Because if she is not dead, I would ask her why she did not want me to stay with her."

The gentle piteousness of this reply smote the Senora's conscience. Taking the child in her arms, she said, "Who has been talking to you of these things, Ramona?"

"Juan Can," she replied.

"What did he say?" asked the Senora, with a look in her eye which boded no good to Juan Canito.

"It was not to me he said it, it was to Luigo; but I heard him," answered Ramona, speaking slowly, as if collecting her various reminiscences on the subject. "Twice I heard him. He said that my mother was no good, and that my father was bad too." And the tears rolled down the child's cheeks.

The Senora's sense of justice stood her well in place of tenderness, now. Caressing the little orphan as she had never before done, she said, with an earnestness which sank deep into the child's mind, "Ramona must not believe any such thing as that. Juan Can is a bad man to say it. He never saw either your father or your mother, and so he could know nothing about them. I knew your father very well. He was not a bad man. He was my friend, and the friend of the Senora Ortega; and that was the reason he gave you to the Senora Ortega, because she had no child of her own. And I think your mother had a good many."

"Oh!" said Ramona, relieved for the moment at this new view of the situation—that the gift had been not as a charity to her, but to the Senora Ortega. "Did the Senora Ortega want a little daughter very much?"

"Yes, very much indeed," said the Senora, heartily and with fervor. "She had grieved many years because she had no child."

Silence again for a brief space, during which the little lonely heart, grappling with its vague instinct of loss and wrong, made wild thrusts into the perplexities hedging it about, and presently electrified the Senora by saying in a half-whisper, "Why did not my father bring me to you first? Did he know you did not want any daughter?"

The Senora was dumb for a second; then recovering herself, she said: "Your father was the Senora Ortega's friend more than he was mine. I was only a child, then."

"Of course you did not need any daughter when you had Felipe," continued Ramona, pursuing her original line of inquiry and reflection without noticing the Senora's reply. "A son is more than a daughter; but most people have both," saying the Senora keenly to see what response this would bring.

But the Senora was weary and uncomfortable with the talk. At the very mention of Felipe, a swift flash of consciousness of her inability to love Ramona had swept through her mind. "Ramona," she said firmly,

"while you are a little girl you cannot understand any of these things. When you are a woman I will tell you all that I know myself about your father and your mother. It is very little. Your father died when you were only two years old. All that you have to do is to be a good child and say your prayers, and when Father Salvierderra comes he will be pleased with you. And he will not be pleased if you ask troublesome questions. Don't ever speak to me again about this. When the proper time comes I will tell you myself."

This was when Ramona was ten. She was now nineteen. She had never again asked the Senora a question on the forbidden subject. She had been a good child and said her prayers, and Father Salvierderra had been always pleased with her, growing more and more deeply attached to her year by year. But the proper time had not yet come for the Senora to tell her anything more about her father and mother. There were few mornings on which the girl did not think, "Perhaps it may be to day that she will tell me." But she would not ask. Every word of that conversation was as vivid in her mind as it had been the day it occurred; and it would hardly be an exaggeration to say that during every day of the whole nine years had deepened in her heart the conviction which had prompted the child's question, "Did he know that you did not want any daughter?"

A nature less gentle than Ramona's would have been embittered, or at least hardened, by this consciousness. But Ramona's was not. She never put it in words to herself. She accepted it, as those born deformed seem sometimes to accept the pain and isolation caused by their deformity, with an unquestioning acceptance, which is as far above resignation as resignation is above rebellious repining.

No one would have known from Ramona's face, manner or habitual conduct, that she had ever experienced a sorrow or had a care. Her face was sunny, she had a joyous voice, and never was seen to pass a human being without a cheerful greeting, to highest and lowest the same. Her industry was tireless. She had had two years at school in the convent of the Sacred Heart at Los Angeles, where the Senora had placed her at much personal sacrifice, during one of the hardest times the Moreno estate had ever seen. Here she had won the affection of all the Sisters, who spoke of her habitually as the "blessed child." They had taught her all the dainty arts of lace-weaving, embroidery, and simple fashions of painting and drawing, which they knew; not overmuch learning out of books, but enough to make her a passionate lover of verse and romance. For serious study or for deep thought she had no vocation. She was a simple, joyous, gentle, clinging, faithful nature, like a clear brook rippling along in the sun—a nature as unlike as possible to the Senora's, with its mysterious depths and stormy, hidden currents.

Of these Ramona was dimly conscious, and at times had a tender sorrowful pity for the Senora, which she dared not show, and could only express by renewed industry, and tireless endeavor to fill every duty possible in the house. This gentle faithfulness was not wholly lost on Senora Moreno, though its source she never suspected; and it won no new recognition from her for Ramona, no increase of love.

But there was one on whom not an act, not a look, not a smile of all this graciousness was thrown away. That one was Felipe. Daily more and more he wondered at his mother's lack of affection for Ramona. Nobody knew so well as he how far short she stopped of loving her. Felipe knew what it meant, how it felt, to be loved by the Senora Moreno. But Felipe had learned while he was a boy that one

sure way to displease his mother was to appear to be aware that she did not treat Ramona as she treated him. And long before he had become a man he had acquired the habit of keeping to himself most of the things he thought and felt about his little playmate sister—a dangerous habit, out of which were ripening bitter fruits for the Senora's gathering in later years.

CHAPTER IV.

It was longer even than the Senora had thought it would be, before Father Salvierderra arrived. The old man had grown feeble during the year that she had not seen him, and it was a very short day's journey that he could make now without too great fatigue. It was not only his body that had failed. He had lost heart; and the miles, which would have been nothing to him had he walked in the companionship of hopeful and happy thoughts, stretched out wearily as he brooded over sad memories and still sadder anticipations—the downfall of the Missions, the loss of their vast estates, and the growing power of the ungodly in the land. The final decision of the United States Government in regard to the Mission-lands had been a terrible blow to him. He had devoutly believed that ultimate restoration of these great estates to the Church was inevitable. In the long vigils which he always kept when at home at the Franciscan Monastery in Santa Barbara, kneeling on the stone pavement in the church, and praying ceaselessly from midnight till dawn, he had often had visions vouchsafed him of a new dispensation, in which the Mission establishments should be reinstated in all their old splendour and prosperity, and their Indian converts again numbered by tens of thousands.

Long after every one knew that this was impossible he would narrate these visions with the faith of an old Bible seer, and declare that they must come true, and that it was a sin to despond. But as year after year he journeyed up and down the country, seeing, at Mission after Mission, the buildings crumbling into ruin, the lands all taken, sold, re-sold, and settled by greedy speculators; the Indian converts disappearing, driven back to their original wilderness, the last traces of the noble work of his Order being rapidly swept away, his courage faltered, his faith died out. Changes in the manners and customs of his Order itself, also, were giving him deep pain. He was a Franciscan of the same type as Francis of Assisi. To wear a shoe in place of a sandal, to take money in a purse for a journey, above all, to lay aside the grey gown and cowl for any sort of secular garment, seemed to him wicked. To own comfortable clothes while there were others suffering for want of them—and there were always such—seemed to him a sin for which one might not undeservedly be smitten with sudden and terrible punishment. In vain the Brothers again and again supplied him with a warm cloak; he gave it away to the first beggar he met; and as for food, the refectory would have been left bare, and the whole brotherhood left starving, if the supplies had not been carefully hidden and locked, so that Father Salvierderra could not give them away. He was fast becoming that most tragic yet often sublime sight, a man who has survived not only his own time but the ideas and ideals of it. Earth holds no sharper loneliness; the bitterness of exile, the anguish of friendlessness at their utmost, are in it; and yet it is so much greater than they, that even they seem small part of it.

It was with thoughts such as these that Father Salvierderra drew near the home of the Senora Moreno late in the afternoon of one of those midsummer days of which Southern California has so many in spring. The almonds had bloomed and the blossoms fallen; the apricots also, and the peaches and pears; on all the orchards of these fruits had come a filmy tint of green, so light it

was hardly more than a shadow on the gray. The willows were vivid light green, and the orange groves dark and glossy like laurel. The billowy hills on either side the valley were covered with verdure and bloom—myriads of low blossoming plants, so close to the earth that their tints lapped and overlapped on each other, and on the green of the grass, as feathers in fine plumage overlap each other and blend into a changeful colour.

The countless curves, hollows, and crests of the coast-hills in Southern California heighten these chameleon effects of the spring verdure; they are like nothing in nature except the glitter of a brilliant lizard in the sun or the iridescent sheen of a peacock's neck.

Father Salvierderra paused many times to gaze at the beautiful picture. Flowers were always dear to the Franciscans. Saint Francis himself permitted all decorations which could be made of flowers. He classed them with his brothers and sisters, the sun, moon, and stars—all members of the sacred choir praising God.

It was melancholy to see how, after each one of these pauses, each fresh drinking in of the beauty of the landscape and the balmy air, the old man resumed his slow pace, with a long sigh and his eyes cast down. The fairer this beautiful land, the sadder to know it lost to the Church—alien hands reaping its fulness, establishing new customs, new laws. All the way down the coast from Santa Barbara he had seen, at every stopping place, new tokens of the settling up of the country—farms opening, towns growing; the Americans pouring in, at all points, to reap the advantages of their new possessions. It was this which had made his journey heavy-hearted, and made him feel, in approaching the Senora Moreno's, as if he were coming to one of the last sure strongholds of the Catholic faith left in the country.

When he was within two miles of the house he struck off from the highway into a narrow path that he recollected led by a short cut through the hills, and saved nearly a third of the distance. It was more than a year since he had trod this path, and as he found it growing fainter and fainter, and more and more overgrown with the wild mustard, he said to himself, "I think no one can have passed through here this year."

As he proceeded he found the mustard thicker and thicker. The wild mustard in Southern California is like that spoken of in the New Testament, in the branches of which the birds of the air may rest. Coming up out of the earth, so slender a stem that dozens can find starting-point in an inch, it darts up, a slender straight shoot, five, ten, twenty feet, with hundreds of fine feathery branches locking and interlocking with all the other hundreds around it, till it is an inextricable network like lace. Then it bursts into yellow bloom, still finer, more feathery and lacelike. The stems are so infinitesimally small, and of so dark a green, that at a short distance they do not show, and the cloud of blossom seems floating in the air; at times it looks like golden dust. With a clear blue sky behind it, as it is often seen, it looks like a golden snow storm. The plant is a tyrant and a nuisance—the terror of the farmer; it takes a riotous possession of a whole field in a season; once in, never out; for one plant this year, a million the next; but it is impossible to wish that the land were freed from it. Its gold is as distinct a value to the eye as the nugget gold is in the pocket.

Father Salvierderra found himself in a veritable thicket of these delicate branches, high above his head, and so interlaced that he could make headway only by slowly and patiently disentangling them, as one would disentangle a skein of silk. It was a fantastic sort of dilemma, and not unpleasant. Except that the Father was in haste to reach

his journey's end, he would have enjoyed threading his way through the golden meshes. Suddenly he heard faint notes of singing. He paused—listened. It was the voice of a woman. It was slowly drawing nearer, apparently from the direction in which he was going. At intervals it ceased abruptly, then began again; as if by a sudden but brief interruption, like that made by question and answer. Then, peering ahead through the mustard blossoms, he saw them waving and bending, and heard sounds as if they were being broken. Evidently some one entering on the path from the opposite end had been caught in the fragrant thicket as he was. The notes grew clearer, though still low and sweet as the twilight notes of the thrush; the mustard branches waved more and more violently; light steps were now to be heard. Father Salvierderra stood still as one in a dream, his eyes straining forward into the golden mist of blossoms. In a moment more came, distinct and clear to his ear, the beautiful words of the second stanza of Saint Francis's inimitable lyric, "The Canticle of the Sun."

"Praise be to thee, O Lord, for all thy creatures, and especially for our brother the Sun—who illuminates the day, and by his beauty and splendour shadows forth unto us thine."

"Ramona!" exclaimed the Father, his thin cheeks flushing with pleasure. "The blessed child!" And as he spoke her face came into sight, set in a swaying frame of the blossoms, as she parted them lightly to right and left with her hands, and half crept, half danced through the loophole openings thus made. Father Salvierderra was past eighty, but his blood was not too old to move quicker at the sight of this picture. A man must be dead not to thrill at it. Ramona's beauty was of the sort to be best enhanced by the waving gold which now framed her face. She had just enough of olive tint in her complexion to underlie and enrich her skin without making it swarthy. Her hair was like her Indian mother's, heavy and black, but her eyes were like her father's, steel-blue. Only those who came very near to Ramona know, however, that her eyes were blue, for the heavy black eyebrows and long black lashes so shaded and shadowed them that they looked black as night. At the same instant that Father Salvierderra first caught sight of her face Ramona also saw him, and crying out joyfully, "Ah, Father, I knew you would come by this path, and something told me you were near!" she sprang forward, and sank on her knees before him, bowing her head for his blessing. In silence he laid his hands on her brow. It would not have been easy for him to speak to her at that first moment. She had looked to the devout old monk, as she sprang through the cloud of golden flowers, the sun falling on her bared head, her cheeks flushed, her eyes shining, more like an apparition of an angel or saint than like the flesh-and-blood maiden whom he had carried in his arms when she was a babe.

"We have been waiting, waiting oh, so long for you, Father!" she said, rising. "We began to fear that you might be ill. The bearers have been sent for, and will be here to-night, and that was the reason I felt so sure you would come. I knew the Virgin would bring you in time for mass in the chapel on the first morning."

The monk smiled half sadly. "Would there were more of such faith as yours, daughter," he said. "Are all well on the place?"

"Yes, Father, all well," she answered. "Felipe has been ill with a fever; but he is out now, these ten days, and frothing for—your coming."

Ramona had like to have said the literal truth—"fretting for the sheep-shearing"—but recollected herself in time.

"And the Senora?" said the Father.

"She is well," answered Ramona gently, but with a slight change of tone—so slight as to be almost imperceptible; but an acute observer would have always detected it in the girl's tone whenever she spoke of the Senora Morono. "And you—are you well yourself, Father?" she said affectionately, noting with her quick loving eye how feebly the old man walked, and that he carried what she had never before seen in his hand—a stout staff to steady his steps. "You must be very tired with the long journey on foot." (TO BE CONTINUED)



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SUMMARY OF IRISH NEWS.

Armagh.

The Most Rev. Dr. Logue, Archbishop of Armagh and Primate of All Ireland, has left Ireland for Rome.

The Catholic clergy of the archdiocese of Armagh have already subscribed nearly £500 to the testimonial fund to be presented to the Primate, Dr. Logue, on the occasion of his elevation to the rank of Cardinal.

Carlow.

While a man named William Kelly was driving a mourning coach at the funeral of a Mr. Carroll, Borris, one of the reins slipped from his grasp. He stooped to recover himself and fell under the feet of the horses. He sustained fearful injuries, one side of his head being completely laid bare to the skull. He was conveyed to Carlow Workhouse Infirmary, where he is now progressing favorably.

Clare.

Railway facilities are now fully perfected in Kilmuckin, Kilkenny, Miltown, Malby and other centres in the western division of Clare.

On New Year's Day a grand spectacle was witnessed in Ennistymon, when over 400 members belonging to the Confraternity of the Holy Family marched in processional order, with banners and shields, from the Christian Brothers Schools to the Catholic Church, where they all heard mass and received the Blessed Sacrament.

Cork.

Patrick Lynch, Sheriff's officer, was found drowned near Cork, recently.

D. J. Hegarty and Thomas Musgrove have been nominated for the vacant Councillorship in the North Centre Ward, Cork.

At Castlemary Petty Sessions, lately, Patrick Walsh, John Kenny and Edmond Duons were sentenced to a month's imprisonment each, the two former on a charge of having assaulted a caretaker named Williams on the Ponsonby estate, and the latter for having assaulted a man who accompanied him. A decree for possession was given against Patrick Lawton, a tenant on the Ponsonby estate.

Derry.

Dr. MacCullagh, J. P., has been installed as Mayor of the city of Derry, for 1893.

A very large congregation was present in St. Eugene's Cathedral lately, when an ordination service was performed by the Bishop of the diocese, Most Rev. Dr. O'Doherty. The young clergyman who received Holy Orders on the occasion is the Rev. James M'Glinchy, Donaghmore. Rev. Father Hassan, Adm., St. Eugene's; Rev. Donnis Quigley, C.C., St. Eugene's, and Rev. P. Duffy, St. Columba's College, assisted at the ordination ceremonies.

During December the total number of emigrants sailing from Derry to the United States was 181, being 44 more than in the corresponding month of last year. To British North America 29 persons sailed during December, which was 27 of an increase as compared with December, 1891. The number landed in Derry from United States ports in December was 151, being 12 of an increase as compared with the corresponding period of last year. Only 7 passengers arrived during the month from British North American ports.

Frank Maxwell of the Londonderry and Coleraine Cycling Clubs rode 100 miles recently in 7 hours 46 minutes and 20 seconds, 29 minutes faster than the previous best made. Mr. Maxwell's performance included actual stoppages and signatures taken at the time in Strabane, Omagh, Newtown Stewart, Londonderry, Limavady, and back to Londonderry again. A gold medal offered by the secretary of the L.C.C. for the fastest time of doing 100 miles, and a silver medal by the same club for doing that distance within ten hours, have thus been won by Mr. Maxwell.

Donegal.

In several districts in Western Donegal the peasantry are in great distress. It is hoped that the Government will devise and adopt some suitable means of relief for them.

Rev. Thomas O'Dougherty, Ballybofey, has returned home after a six months' visit to America, in the interest of his parish and mission. He collected the sum of £500 over and above all personal expenses, for the Crossroads church, Donoughmore, and the sides managed to collect a considerable sum for the parish church where he officiates at Sheshah O'Neill.

Down.

Quite a serious fire occurred a few days ago in Kinnear & King's grocery, Hill street, Newry. Later another fire took place in the establishment of W. C. S. Magowan, same place, resulting in considerable loss and damage.

At Castlewallowan Petty Sessions a man named Wm. McCauley has been committed for trial at Down Assizes, on a charge of firing at and attempting to kill the Rev. W. J. Coburn, the Protestant minister of Garry, near Castlewallowan.

Dublin.

A man named Terence Sheridan, who lived alone, was recently found burned to death in Cebra lane, Dublin.

A few days ago the licensed premises, No. 27 Albert Road, Kingstown, owned by Mr.

Joseph Donovan, were destroyed by fire. Edward Ryan, brother-in-law of the proprietor, was burned to death in his room before the fire brigade could get the conflagration sufficiently under control to force an entrance.

The Treasury has given £100 to the father of Detective Patrick Synnott, who was killed by the Dublin explosion.

An old custom prevails in Ireland of sending a game pie from Dublin Castle as a Christmas offering from the Lord Lieutenant to his Sovereign. This pie is among the other garnishments on the sideboard at Osborne on Christmas Day—that is if it does not get lost on the way. Once, some years ago, it disappeared when en route, and could not be traced past a certain official on the English side of the Channel.

The Lord Mayor of London attended the Marlborough street Chapel in state, January 1st. He was accompanied by the Lord Mayor of Dublin and all the Roman Catholic members of the Corporation. There was afterwards a luncheon at the Mansion House. On the following day, Monday, the new Lord Mayor was installed. There was a procession through the streets of the city, in which the Lord Mayor of London and his retinue took part.

A mysterious parcel containing two pounds of blasting powder was found recently in the basement of Rathmines Chapel. The parcel was discovered in the forenoon by two boys. It had been left in the passage which leads from Rathmines Road to Mount Pleasant avenue. The passage is a narrow one, and can be used only by pedestrians, being so narrow that vehicular traffic is impossible. The boys did not open the parcel, but, meeting a constable shortly afterwards, they gave it to him, and he conveyed it to headquarters, where it was opened and found to contain blasting powder. There were about two pounds of the explosive, which was tied up in brown paper. It seemed to have been recently made up, and was tied with cord and what looked like portions of a boot lace.

The *Dublin Gazette* contains a schedule of 163 purchases under the Ashbourne Extension Act of 1883. Of these 83 are on the estate of Sir Robert Harvey, in the county Antrim; 22 on those of the Hon. P. E. J. Grenville-Nugent, in Westmeath and Cavan; 17 on those of Mr. Commissioner Redington, in Wexford and Galway; 16 on that of Mr. Samuel Cooper, in the county Down; 7 on that of Mr. J. J. Walsh, in the county Waterford; and the remainder on those of Mr. A. H. Rowan, county Down; Earl of Enniskillen, Fermanagh; W. Fulton, Tyrone; N. Power O'Shea, Kilkenny; F. J. Costello, King's County; F. Chapman, Westmeath; Matthias Aiden Maher, Wexford; D. Byrne, do.; J. C. Hickson Mahony, Kerry; J. F. Daly, Tipperary; and John Geoghegan, Galway. The *Gazette* also contains a schedule of 82 advances for land purchases sanctioned, and 3 refused, under the Land Purchase Act of 1891.

Galway.

Head Constable Judge has been transferred from Portumna to Athenry. As no head constable has yet replaced him, Sergeant Murphy is doing the business.

Kerry.

At the late Killarney Quarter Sessions Judge Shaw congratulated the Grand Jury on the peaceful condition of the district.

The death is announced of Mr. Richard J. Mahony, D. L., of Dromore Castle. The head of one of the oldest county families in Munster, Mr. Mahony has long been a prominent figure in many spheres of activity in Ireland. As a speaker Mr. Mahony possessed in a marked degree the many graces of Irish oratory, and at the great landlords' meeting of eight years ago his speech was one of the chief events of the conference. Born at Dromore in 1828, he was educated in England and graduated at Oxford University. He died in London, and was buried in the family vault near Dromore Castle. As a landlord he was public spirited and liberal, and his rents rarely exceeded the reduced rents which were fixed at the time of the famine.

Kildare.

The entertainments given in the Town Hall, Athy, December 26th and 27th, by the Athy Dramatic Club, were well attended and gave very general satisfaction.

Mr. Thomas Kelly, greaser and spirit merchant, Newbridge, died quite suddenly recently. Deceased was only 32 years of age and was very popular with all classes.

Christmas at the Curragh partook of its usual interesting character. Many of the soldiers received Holy Communion. Solomn High Mass was celebrated at eleven o'clock. The Royal Irish filled the nave of the church. The singing was very effectively rendered by the choir. The Catholic warrant officers and staff sergeants bore lighted tapers at the Elevation.

Kilkenny.

The death is announced of Mrs. Prior Wandesforde, of Castlecomer, owner of estates in County Kilkenny, and in Kent and York, England, with a rental of £20,000 a year, to which her only son, Mr. H. W. P. Wandesforde, of Loanington, now succeeds.

Sister Mary Angela, of the Convent of St. John of God, died a few days ago in the fever hospital of the Kilkenny Union, where she had been engaged attending to the wants of

the invalid patients. The devoted sister fell a victim to the malady from which she was trying to relieve others. What a heroic death!

King's County.

Mr. A. Allen, who at the March assizes last was convicted of a serious assault upon a man named Peter Crumb, has been released from Tullamore jail upon the completion of his sentence.

Mr. Jasper R. Joly, LL.D. T.C.L., whose death is announced, belonged to an old King's County family. In the neighborhood of Edenderry he was well known as a landlord. He was a magistrate for King's County and County Kildare, and Castle Jordan, County Meath. He was the eldest son of the Ven. E. H. Joly, Archdeacon of Kildare, and was born in 1819. Deceased married in 1840 a daughter of the late John Armit, and leaves three daughters, of whom the eldest is married to Garrett Charles Tyrrell, J.P. He succeeded his father in 1852, and was called to the Irish Bar in 1841.

Limerick.

Mr. Bryan O'Donnell was duly installed Mayor of Limerick, Jan. 2d, for the year 1892. In the evening the annual banquet took place at Cruise's Royal Hotel.

Bishop O'Dwyer attended a meeting of the Limerick magistrates lately and protested against the increase in the number of public houses in Limerick, and the spread of drunkenness. The magistrates decided in future to grant no new licenses, and to gradually reduce the number to one-third the present figure.

There is a large "home party" at Adare Manor, where the Earl and Countess of Dunraven and their family are now staying. Amongst the guests are Lord Wolsely, Lord Randolph Churchill, Lord Morris, Lord and Lady Rathfurley, the Duke and Duchess of Ormond and other distinguished guests.

Longford.

A movement is in progress for the erection of a new post office and postmaster's residence in Longford.

Louth.

The dead body of Patrick Lavelle, a cattle dealer from Armagh, was found in the Boyne, Drogheda, a few days ago.

Mrs. O'Callaghan, a widow of some 55 years of age, died recently at the residence of her cousin, Mrs. Baxter, Dundalk.

Mr. Thomas McCourt, late chairman of the Balrothery Union, died a few days ago at Linstown, in the 82d year of his age.

Peter Dearney, lately rate collector in the divisions of Dundalk, Castletown and Haggardstown, died lately in Dundalk and was buried in Castletown Cemetery.

Meath.

Mrs. John McCourt, West Calvin House, Duleek, is dead. Her remains have been interred in Tymoon Cemetery.

Wm. Murphy and Jeremiah Jordan are mentioned as probable candidates for the vacancies in South Meath and North Meath.

Roscommon.

Owing to the recent heavy frosts, the Lough afforded enjoyment to large numbers of skaters.

Sligo.

Mr. Thomas Scanlon was duly installed Mayor of Sligo, January 2nd, for the year 1893.

Tyrone.

Rev. Father Brennan, C. C., Dundalk, is at present temporarily placed by his Grace the Primate in Stewartstown, owing to the vacancy caused by the lamented death of the Rev. Patrick Slane, P.P.

Waterford.

The bakery and confectionery establishment of John Adair, Waterford, was destroyed by fire recently. One man was seriously burnt and several had narrow escapes.

The drawing of prizes in aid of the poor of the City of Waterford, under the auspices of the Sisters of Charity, was held in the Town Hall, January 3 and 4, and proved quite successful.

A man named Patrick Brien, who followed the trade of journeyman saddler, committed suicide at Flower Hill, recently, by cutting his throat with a razor. The deceased, who was generally of a pleasant disposition and was well liked, had lately fallen into a desponding mood, which no doubt led up to the rash act.

Westmeath.

A poor man named James Kelly, a plumber, of respectable parentage, died suddenly a few days ago at Mullingar.

A few nights ago the Catholic Cathedral at Mullingar was broken into, and a sum of upwards of £100 was abstracted from a locked box set apart for Christmas offerings. Remarkable to relate, the money was subsequently restored. One of the servants in the Palace, in opening the outer door leading to the kitchen, found the money on the door step. It is satisfactory that the money has been returned, but it is hoped the perpetrators of the act may still be brought to justice for their crime.

Wexford.

A young lady named Taylor, the daughter of a Wexford solicitor, has had the calf of her leg blown away by the accidental explosion of a gun, carried by her brother, who

was one of a Christmas holiday party, and was setting out on a shooting excursion.

A young girl about 10 years of age, named Eliza Kearns, in the employment of Patrick Ryan, at Charley's Bridge Woollen Factory, Enniscorthy, died recently from the effects of a fright.

1893.

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Those dealers who state they are "just out," or don't handle them, or have better value, etc., are the ones who are not satisfied with a reasonable profit.

By insisting upon having our brands you protect yourself.

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For over 2 years I had epileptic fits several times a month. Since I used Pastor Koenig's Nerve Tonic I have not had an attack. The medicine is very good. AUGUSTA DRAVES,
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Rev. Father B. Goocens, of Marlo Valley, Mich., knows of a case of St. Vitus' dance which was cured by two bottles of Pastor Koenig's Nerve Tonic.

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This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1876, and is now under his direction by the

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St. Michael's Fancy Fair.

On Tuesday evening, 31st January, at 8 o'clock, His Worship the Mayor of Toronto, will open the Fancy Fair at 235 Yonge St. A very pleasing entertainment of music and song will usher in what promises to be a most attractive and successful Bazaar. A strong Committee of gentlemen have organized to see that everything will move on smoothly. Miss Morrison, Miss Foy, Mrs. Doherty, Mrs. Dissotto are in charge of the refreshment table. The fancy table will be looked after by Miss Doran, Miss McLaughlin, Mrs. M. McConnell, the Misses Merriek, and others, who have on hand a splendid collection. Mrs. Galagher and Mrs. Lynch with many attractions, will preside over a veritable art gallery.

St. Michael's Sodality will be well in front, with a well stored table of fancy articles. Miss Moran and Miss O'Leary will have sweetmeats and flowers; while Misses Webber, Duggan, Winterberry, and others, will have a thousand and one novelties.

Amongst the attractions will be: Tuesday evening, 31st, the entertainment by the little ladies of the School, assisted by an orchestra; Wednesday, "The Shepherdesses," St. Paul's Literary Association; Thursday, a select concert; Friday, the De La Salle Glee Club; Saturday, a special entertainment will be given, by young ladies of the Conservatory of Music, under the direction of Professor Shaw.

Manufacturers' Life.

We publish in this issue of the REGISTER the sixth annual report of the Manufacturers' Life Insurance Company, and are pleased to say that its contents are a gratifying chapter to the Company's investors as well as to the public. The amount of business in force on the first day of this year was so large as \$8,136,989; and the income from 1892 amounted to \$223,811, while interest on investments totalled \$18,038, which is evidence of improvement the most convincing that could be given. The surplus assets, exclusive of unpaid calls, is over 30 per cent. above the liabilities, and the general standing of the Company is as healthy as could be desired. Mr. Ph. McGruchy is the local agent of the Manufacturers' Life—and a more energetic one could not be selected for so important a trust.

It is probably not the coldest weather you ever knew in your life; but that is how you feel just now, because past sufferings are soon forgotten, and because your blood needs the enriching, invigorating influence of Ayer's Sarsaparilla—the Superior Medicine.

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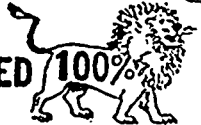
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CANDLEMAS DAY.

PURE BEE'S WAX CANDLES.

The manufacturers have, after twenty-eight years experience, succeeded in producing a PERFECTLY PURE MOLDING BEE'S WAX CANDLES, which for evenness, finish, and extraordinary burning qualities, they defy competition. GUARANTEED ABSOLUTELY PURE, being made from SELECTED BEE'S WAX, CLEAR AND UNADULTERATED.

Made in sizes 1, 2, 3, 4, 5, 6 and 8 to the lb., neatly packed in 6 lb. paper boxes, and 30 lb. wooden boxes.

MOLDING BEE'S WAX CANDLES

SECOND QUALITY.

Made in sizes 1, 2, 3, 4, 5, 6 and 8 to the lb.

WAX SOUCES,

UNBLEACHED.

Twelve to the lb. Fifteen to the lb.

STEARIC ACID WAX CANDLES.

Made of pure Stearic Wax only, and exceed all others in hardness, whiteness, beauty of finish and brilliancy of light.

Four to the pound, 13 in. long.

Six " " " " " "

PARAFFINE WAX CANDLES.

5 x to the lb., 9 inches long.

Large Candles, 30 " " " "

SANCTUARY OIL.

Quality guaranteed.

INCENSE FOR CHURCHES

Extra Fine Incense. Incense No. 2.

ARTIFICIAL CHARCOAL.

For Censors. Great Saving of Time and Trouble. This charcoal is lighted at the four ends. It ignites as easily as punk and never extinguishes unless completely shut off from the air. Keep dry.

Box containing 50 tablets..... Price 50c.

GAS LIGHTERS, FLOATS, &c.

D. & J. SADLIER,
No. 123 Church street, Toronto, Ont. | No. 1669 Notre Dame st. Montreal, P.Q.

Toronto Savings & Loan Co.
10 KING ST. WEST.

FOUR PER CENT. interest allowed on deposit from day put in to day withdrawn. Special interest arrangements made for amounts placed for one year or more.

Money to lend on Mortgages, Bonds and Marketable Stocks.

ROBERT JAFFRAY, A. E. AMES,
24-y President. Manager.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Goderich Work," will be received until Tuesday, the 7th day of February, inclusive, for the Extension of the Piers and Dredging at Goderich Huron County, Ontario, according to a plan and specification to be seen at the office of the Town Clerk, Goderich, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on form supplied and signed with actual signatures of tenderers.

An accepted bank cheque payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,
E. F. E. ROY, Secretary.
Department of Public Works,
Ottawa, 7th January, 1893. } 4-a

Howarth's Carminative Mixture.

This Medicine is superior to any other for Disorders of the Bowels of Infants, occasioned by teething, or other causes.

GIVES REST TO CHILDREN, AND QUIET NIGHTS TO MOTHERS AND NURSES.

Prepared according to the original formula of the late John Howarth. Manufactured and sold by S. Howarth Druggist 243 Yonge St



IT RESTS THE BACK Most women know all about the misery of wash-day. To many it means Backache, Sore Hands, Hard Rubbing over a steaming tub, and long hours. This falls to the lot of those who use poor, cheap, and injurious soaps.



This Soap does away with Hard Rubbing, Tired Backs, Hot Steam, and Sore Hands. It brings comfort to millions of homes, and will do so to yours if you will use it.

Remember the Name
"SUNLIGHT"

WORKS: PT. SUNLIGHT LEVER BROS., LIMITED, NEAR BIRKENHEAD TORONTO

Church Pews - SCHOOL FURNITURE

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

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

BENNETT FURNISHING CO
London Ont., Canada

THE MARKETS.

Toronto, January 25, 1893.

| | | |
|-------------------------------|--------|------|
| Wheat, fall, per bush..... | \$0 65 | 0 68 |
| Wheat, red, per bush..... | 0 61 | 0 66 |
| Wheat, spring, per bush.... | 0 61 | 0 62 |
| Wheat, goose, per bush..... | 0 57 | 0 60 |
| Barley, per bush..... | 0 43 | 0 48 |
| Oats, per bush..... | 0 32 | 0 33 |
| Peas, per bush..... | 0 58 | 0 59 |
| Dressed hogs, per 100 lbs.... | \$ 25 | 8 75 |
| Chickens, per pair..... | 0 50 | 0 60 |
| Butter, per lb..... | 0 22 | 0 24 |
| Eggs, new laid, per dozen.... | 0 00 | 0 30 |
| Paraley, per doz..... | 0 15 | 0 20 |
| Turnips, per bag..... | 0 30 | 0 35 |
| Cabbage, new, per doz..... | 0 40 | 0 50 |
| Colary, per doz..... | 0 50 | 0 60 |
| Onions, per doz..... | 0 90 | 1 00 |
| Lettuce, per doz..... | 0 15 | 0 00 |
| Asparagus, per doz..... | 0 40 | 0 00 |
| Radishes, per doz..... | 0 20 | 0 00 |
| Carrots, per bag..... | 0 40 | 0 50 |
| Potatoes, per bag..... | 0 80 | 0 85 |
| Beets, per bag..... | 0 60 | 0 65 |
| 1/2 pl., per bbl..... | 1 00 | 2 00 |
| Hay, timothy..... | 8 00 | 9 50 |
| Straw, sheaf..... | 7 00 | 8 00 |

LIVE STOCK MARKETS.

There were 35 loads all told on offer here, and as they consisted almost entirely of cattle, prices, though severely quotably altered, were considerably weaker, and sales to a great extent dragged. The quality of most of the stuff here was inferior, but for choice cattle values were fairly well maintained. About everything was eventually sold, but the market was nothing like in such good shape as on Friday last.

CATTLE—Prices for the best cattle here ranged from 3 1/2 to 3 3/4 per pound, and many deals were effected at around 3 1/2; secondary grades sold at 2 1/2 and 3c.

A few good springers will sell, but the demand just now is easy.

We had a small quantity of inferior calves, which all sold at prices of no value to print, but good calves will sell at from \$2 50 to \$7 and \$8 each, and are wanted.

Milkers were in small supply and light demand at ordinary figures.

SHEEP AND LAMBS—Only 150 were here, and most of these were lambs. Sheep are merely nominal, but lambs were scarce, wanted, and firmer at the prices of last Friday.

Death of Mr. John P. Madigan.

We notice with sincere regret the death of Mr. John Joseph Madigan, which occurred at his home, Port Credit, on the 10th instant, in the 52nd year of his age. Mr. Madigan, who was deservedly respected by all who knew him for his upright character, had been a resident of Port Credit for the past forty years. He was a native of Kilrush, County Clare, Ireland. During his last illness he was attended by Father Trayling, and died fortified with the sacraments of the Church. May his soul rest in peace.

Have you tried the

"CABLE EXTRA" CIGAR?

The Cod That Helps to Cure The Cold.
The disagreeable taste of the **COD LIVER OIL** is dissipated in

SCOTT'S EMULSION

Of Pure Cod Liver Oil with HYPOPHOSPHITES OF LIME AND SODA. The patient suffering from **CONSUMPTION, BRONCHITIS, COUGH, COLD, OR WASTING DISEASES,** takes the remedy as he would take milk. A perfect emulsion, and a wonderful flesh producer. *Takes no other. All Druggists, 50c., 1.00.* **SCOTT & BOWNE, Belleville.**



Fashionable Wedding.

A brilliant gathering assembled in St. Michael's Cathedral on Monday last, the 23rd instant, to witness the marriage of Miss Helena Charlotte O'Keefe, only daughter of Mr. Eugene O'Keefe, to Mr. John McLean French, also of this city. The Cathedral was densely crowded with guests and friends, but, principally with curiosity seekers, those to whom weddings are always a novelty. The altar was brilliantly illuminated, and the sanctuary presented a fitting scene for the imposing ritual of the marriage and the nuptial Mass which followed. His Grace the Archbishop performed the ceremony, assisted by Vicar General McCann, Dean Cassidy and Father Hand. Father McCann, immediately after the rite, celebrated the Mass for the bride and bridegroom. There were also present in the sanctuary, Very Rev. Dean Harris of St. Catharines, Fathers Teefy, J. Walsh, Ryan and Brennan, Fathers Rohleder and McBride assisted in the choir.

At half-past 10 the bride, who was escorted by her father, proceeded up the aisle to the altar, followed by the six ladies who acted as bridesmaids: Miss Anna French, sister of the groom; Miss Helen Bailey, her cousin; Miss Madeleine Falconbridge, Miss Kathleen O'Connor and Miss Mamie Anglin. Mr. Bailey O'Keefe, brother of the bride, acted as best man, while the other groomsmen were Messrs. T. T. Brown, Montreal; Arthur Anglin, Rowan Kerland and McLean Macdonnell. The ushers were: Messrs. W. M. Winterberry, Warren Anglin, Percy Bailey, William Murphy and Duncan McLean.

The bride, whose appearance harmonized with the beautiful scene, was charmingly gowned in a dress of white brocaded silk, with full flowing train and a fichu of lace. A tulle veil and a wreath of orange blossoms contributed to make up both, as to the loveliness and robes of bride and bridesmaids, what may truly be said to have been one of the prettiest weddings of the season. Miss French wore white silk, and two of the bridesmaids were dressed in pink and two in mauve, with hats trimmed with roses to match. The bride's mother, Mrs. Eugene O'Keefe, was beautifully attired in a dress of black brocaded silk with pattern of gold and red, with bonnet trimmed with red roses.

After the ceremony an elaborate wedding breakfast was partaken of at the residence of the bride's father, corner of Gould and Bond streets, by a large and fashionable number of guests.

Mr. and Mrs. French left for New York, Philadelphia and the eastern States at 12.50 p.m. on their wedding trip, followed by the hearty good wishes of their numerous friends.

We join with the many friends of Mr. O'Keefe in offering our congratulations and our best wishes for the happiness of the newly married couple.

I. C. B. A.

Irish Catholic Benevolent Association, No. 1 of Canada, and 451 U.S., at their last meeting elected the following officers for the ensuing year. President, P. Shea; first vice-president, George Newberry; second vice-president, C. J. Gorman; master of ceremonies, P. J. Devoy; recording secretary, D. Horan; financial secretary, H. P. Skelton; assistant financial secretary, F. J. Pigott; treasurer, J. H. Barber; tiler, P. Harrington; marshal, M. O'Rourke; assistant marshal, John Brennan; trustees, James Dowling, D. Harnett, Thomas Long; Executive committee, D. Harnett, Robert Scollard, James Dowling, Owen Hickey, John Clark, James Sullivan, George Newberry.

SAFE, CERTAIN, PROMPT, ECONOMIC—These few adjectives apply with peculiar force to Dr. Thomas' Electric Oil—a standard external and internal remedy, adapted to the relief and cure of coughs, sore throat, hoarseness and all affections of the breathing organs, kidney troubles, excoriations, sores, lameness and physical pain.

—1893.—
To the Trade.

We beg to tender our thanks for the liberal patronage bestowed upon us in the past and to assure you that we will endeavor to deserve a continuation of same in the future.

It is most gratifying to us to know that of the many changes that have been made in the personnel of some firms in the past 35 years that the successors have continued to bestow upon us the same (and in some cases to a greater extent) patronage as their predecessors.

With best wishes for a happy and prosperous New Year,

We beg to remain,
Very gratefully yours,
(Signed,) S. DAVIS & SONS.

WEDDINGS,
WEDDING CAKES,
WEDDING SUPPLIES,
HARRY WEBB,

447 YONGE STREET,

20 Toronto.

DR. WOOD'S



Norway Pine Syrup.

Pitch in the lung-healing virtues of the Pine combined with the soothing and expectorant properties of other pectoral herbs and barks.

A PERFECT CURE FOR COUGHS AND COLDS

Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obsolete coughs which resist other remedies yield promptly to this pleasant pine syrup.

PRICE 25c. AND 50c. PER BOTTLE.

DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE

ARE NOT a Pernicious Medicine. They are a BLOOD BUILDER, TONIC and RECONSTRUCTOR, as they supply in a condensed form the substances actually needed to enrich the Blood, curing all diseases coming from POOR and WATERY BLOOD, or from VITIATED HUMORS in the BLOOD, and also invigorate and BUILD UP the BLOOD and SYSTEM, when broken down by overwork, mental worry, disease, excess and indiscretions. They have a SPECIFIC ACTION on the SEXUAL SYSTEM of both men and women, restoring LOST VIGOR and correcting all IRREGULARITIES and SUPPRESSIONS.

EVERY MAN Who finds his mental faculties dull or failing, or his physical powers flagging, should take these PILLS. They will restore his lost energies, both physical and mental.

EVERY WOMAN should take them. They cure all suppressions and irregularities, which inevitably entail sickness when neglected.

YOUNG MEN should take these PILLS. They will cure the results of youthful bad habits, and strengthen the system.

YOUNG WOMEN should take them. These PILLS will make them regular.

For sale by all druggists, or will be sent upon receipt of price (50c. per box), by addressing THE DR. WILLIAMS' MED. CO. Brockville, Ont.

PISO'S CURE FOR CONSUMPTION

CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

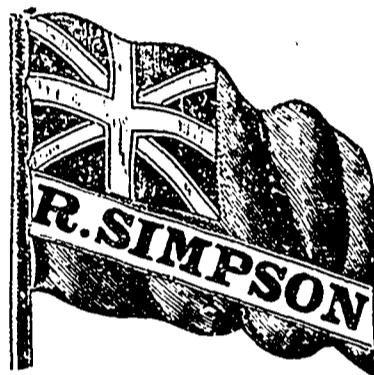
J. SUTCLIFFE & SONS.

182-184 DRY GOODS, YONGE ST. 123 CLOTHING, KING ST. E.

Stock Complete in Staple Goods at 182-184 Yonge St.

Styles and makes will be found to be the sorts you are looking for; values will be found correct. When purchasing from us you can rely on getting the best makes of staple goods at closest prices. White Cottons, fine medium and heavy grades, in plain and twill; Grey Cottons, plain and twill; Fine Cottons, in 40 in. width; Pillow Cottons, 38 in. to 54 in. widths, Plain and Twill Sheetings, in bleached and unbleached, Oxford Shirtings, Cambric shirtings, heavy Lybster shirtings, cottonades, denims, tickings, skirtings, gingham, prints, sateens, etc. We are showing special values in Linen Goods, Table linens, napkins and linen napery, towelling, towels, Hollands and glass cloths.

Our prices are popular. Our values are popular. Its getting to be the popular thing to buy Staple Goods as well as Dress Goods, etc., at J. SUTCLIFFE & SONS, 182 184 Yonge street.



South-West Corner Yonge and Queen

It Makes A Difference.

What a difference it makes in dollars and cents where you buy a mantle. We're hurrying on to the completion of stock-taking, and you buy a mantle of nearly any size at nearly your own price.

Jackets for \$1.
Jackets for \$2.
Jackets for \$3.
Ullsters for \$5.
Fur-lined Circulars for \$6.75.

Our boys' overcoats are ready-made. We don't try to deceive by saying anything else, but it's a "to order" satisfaction they give. A tailor, if he took forty measures, couldn't fit you any better. So with our boys' suits.

Boys' Overcoats.
Boys' Tweed Suits.
Boys' Serge Suits.
Boys' Diagonal Suits.

Prices are away out of sight while the Special Sale is on.

Would you be comfortable over night? Buy an extra pair of blankets—\$1 50. Not very costly.

You live some distance from the city, yet want to shop at this store. Our mail order system does it for you. Write for anything.

R. SIMPSON,

8. W. corner Yonge and Queen streets, Toronto. Entrance Queen st. TORONTO. Store Nos. 174, 176, 178 Yonge street, 1 and 3 Queen street West.



The finest quality of Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices. BUCKEYE BELL FOUNDRY, THE VAN DUSEN & TIFT CO., CINCINNATI, O.



BUCKEYE BELL FOUNDRY, CINCINNATI, O., U.S.A. Best Copper and Tin School and Church BELLS, PEALS AND CHIMES. Prices and Terms Free. Name late paper.

St. Michael's College,

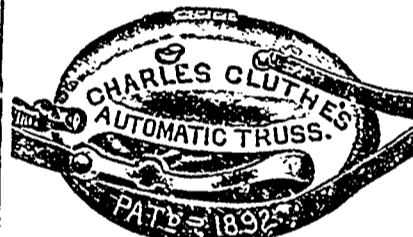
(In Affiliation with Toronto University.)

Under the special patronage of His Grace, the Archbishop of Toronto and directed by the Basilian Fathers.

Full Classical, Scientific, and Commercial Courses.

Special courses for students preparing for University matriculation and non professional certificates. Terms, when paid in advance: Board and tuition, \$150 per year. Day pupils \$28.00. For further particulars, apply to

REV. J. R. TEEFY, President



RUPTURE

THE VERY INSTANT YOU CANSE EXPANSION OF BODY BY ANESTHETIC, roll of legs, etc., the little but not visible on the cut, enters deeper into the cavity, automatically holding the hernia, Club Foot, etc. The truss is fitted, deformity instruments made for it. Elastic, Adjustable, Supporter, Crutches, Elastic Hoopery. Particulars free. Sent by Mail cheap.

CHAS. CLUTHE Surgeon, Machinist, 151 King St. W., Toronto.

GRATEFUL—COMFORTING.

EPPS'S COCOA

BREAKFAST—SUPPER.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle evils are floating around us ready to attack wherever the system is weak. We may escape a well-ripened with pure blood and a properly nourished frame."—Civil Service Gazette. Made simply with boiling water or milk. Sold only in packets of Grocers, labelled thus: JAMES EPPS & CO., Homoeopathic Chemists, London, England.

RUBBER BOOTS, COATS,

And Other Rubber Goods Repaired

H. J. La FORCE

Fine Boots & Shoes Made to Order 125 CHURCH STREET

Corner of Queen,

Toronto,