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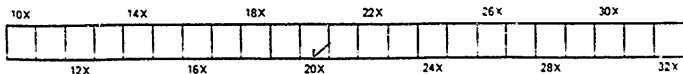
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The Catholic Register.

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

VOL. III.—No. 50.

TORONTO, THURSDAY, DECEMBER 12, 1895.

PRICE FIVE CENTS.

SENATOR E. MURPHY.

His Sudden Death Evokes Profound Sorrow.

Public Bodies and Charitable Institutions Pass Resolutions of Condolence with the Family.—Sketch of the Life of one of the Foremost and Best Citizens of Canada.

MONTREAL, Dec. 5.—Hon. Senator Edward Murphy, whose name is known throughout the length and breadth of Canada, and as widely respected as known, died very suddenly this morning. The news cast a gloom over the business community for the rest of the day, and to say that it gave a painful shock to the Catholic people of Montreal is but a weak way of describing the sorrow with which all classes heard it. The unexpected call to the better life came upon the venerable Senator close beside St. Patrick's church, which he had attended for so many years. When he fell down on the street several passers-by who recognized his familiar figure hastened to carry him within the adjoining Presbytery where his old friends, the reverend Fathers Toupin and Quinlan, received him and the latter administered the last comforts of the Church. Soon afterwards he died. Father Toupin was deeply affected and his grief was shared in every home in the city where the papers quickly carried the sad news.



THE LATE SENATOR MURPHY.

It is difficult to speak without the appearance of exaggeration of the esteem in which Senator Murphy was held by all classes here. When he was called to the Senate in 1889, the Whig's spoke of him in terms which it is not too much to say were never used before or since by that paper in reference to any member of the second Chamber. And The Witness only expressed what all Montreal knew to be the simple truth. A more unassuming, generous, public spirited and patriotic man could not be found. His character was like pure gold, his heart was soft as a woman's and his was never known to speak an unkind word of any one. He was a man of clarity, united to old fashioned simplicity of manner, and his personality might be read by a child in his face. No wonder he was respected and loved. Among the Irish people of Montreal his name was a household word, for his life and sympathies were all Irish. The number of enquiries that poured into St. Patrick's Presbytery was an indication of the pain with which the men and women of his own warm-hearted race heard of the death. It appears the Senator was on his way to the office at his usual hour 9.30 o'clock. The day before he had attended to business in his accustomed way and had felt quite well. His residence is 886 Donnelly street, and he had only walked a few hundred yards along the street when he struck. Lt. Col. Barry was nearly by his side when he staggered and fell to the ground and he immediately ran to give assistance. Others also hastened to the spot; and it was quickly decided to take the Senator to the Presbytery. A sleigh was called and in a few minutes loving hands were tending to the dying man. Father Quinlan administered the sacraments, and Dr. Hington and Dr. MacDonald were called; but before they could arrive their old friend was no more. Mrs. Murphy and her daughters, however, were able to reach the Presbytery before death came. The sadness of all the circumstances need not be dwelt upon. The fatal attack was caused by heart disease.

The late Senator was the head of what was once a powerful Westford family. He was lineal descendant of Donald Mac O'Murphy the chieftain of the old clan of the Cromwellian period. They fought against Henry VIII, and his invaders that notorious King endeavored to divert the attention of his subjects from the bloody work of Thomas Becket's murder by calling his soldiers to similar work on the Island of Saints. The O'Murphy's however were not easily exterminated and they continued to give trouble to their English oppressors after Henry was no more. On his mother's side, also, the Senator came of ancient Irish blood. His mother was a descendant of the Wicklow O'Byrne's who had the faith to fight and recognize no defeat against the aggressives of England and religion. The O'Murphy's and O'Byrne's were connexions of the Sarsfields and Kavanaghs. The father of Senator Murphy was Daniel Murphy who was engaged in business in Ireland as a corn factor. He came to Canada in 1824, and died here in 1840.

Senator Murphy was born on July 20, 1818, in the County Carlow, Ireland, and came to Montreal, with his parents, in 1824. He was sent to school, at Eton's Academy, and at the age of twenty years, commenced his business life, which was destined to be so prosperous, as a clerk in a hardware store. After 14 years of steady application to work,

he rose to the responsible position of chief salesman in the noted house of Frothingham & Co., a firm of wholesale hardware merchants. In 1840, he became a partner in the business, and, for years assisted in advancing the firm to its present high standing. He retained his connection with the firm up to the time of his death.

Business affairs did not alone occupy his attention, for he always took a deep and active interest in philanthropic affairs, the temperance movement, and the political concerns of his adopted country. He was one of the prime movers in the establishment of the first Irish Catholic Temperance Society in Canada. Rev. Father Phelan, afterwards Bishop of Kingston, was, in 1840, pastor of the old Rectory church, the worshiping place of the Irish people, now only a memory, for it has been demolished, and commercial blocks cover the ground whereon it stood. By this pastor's work, the temperance society was formed, Mr. Murphy being an active member, and, in 1841, he was elected secretary, which office he filled until 1892. In that year the society presented him with a complimentary address and a massive silver jug, in recognition of his services.

He was several times president of St. Patrick's A. & B. Society, and held this position at the time of his death. In the year 1844, the society presented him with a life size portrait of himself, done in oils, to show their appreciation of his devoted labors, and his worth. He cherished the traditions of his native land, and was always an active promoter of whatever he deemed was for his good.

He was a staunch Catholic, but a man of wide tolerance in his views. In 1842, he assisted in the formation of the original St. Patrick's Society, which was composed of Catholics and Protestants alike, and which loyally celebrated St. Patrick's day. The late Benjamin Holmes, was its first president, and among its members were such men as the late William Workman, and St. Francis Hicks. Mr. Murphy was elected President in 1850.

He also took an interest in the militia, and was made a captain in the 4th battalion. He was Commissioner of the Census for Montreal in 1861. In 1862 he re-visited Ireland. In 1877 he was elected president of the City and District Savings Bank, of which he had long been a director. He participated in the meetings of the Natural History Society, and the Numismatic and Antiquarian Society, and held office in both. He was a life governor of the Montreal General Hospital, and of the St. Patrick's Hospital. He held the position of Catholic School Commissioner, and, in every way possible, encouraged educational progress in the city, giving the "Edward Murphy" prize, in perpetuity, for "the best composition" in the ranks of the Harbor Board within a short period.

Mr. Murphy was a Liberal Conservative in politics, and, on the death of the late Hon. Thomas Ryan, was appointed to the Canadian Senate, on May 18, 1889. He also held a commission as Justice of the Peace.

His name was intimately connected with St. Patrick's Church, and in 1882, the ecclesiastical authorities raised him to the dignity of Chevalier of the Sacred Military Order of the Holy Sepulchre.

Mr. Murphy was twice married, first to Elizabeth, daughter of the late Thomas McBride and Mary Price, of Dublin, Ireland, by whom he had two daughters, who are now living. He married secondly Maria Googozina, daughter of the late Hon. Judge Power, of the Superior Court, Quebec, and of Susan de Gaspe, his wife (daughter of Philip Aubert de Gaspe, Seigneur of St. Jean Port Joly). By this marriage there were born one son and two daughters, all living.

His oldest daughter married Mr. E. Cornwallis Monk, son of the late Hon. S. Cornwallis Monk, one of the Judges of the Court of Appeal of the Province of Quebec. His second daughter is Mrs. Lemoustrier, wife of Mr. W. G. Lemoustrier, well known in Montreal, as a citizen of well known worth, and a public man of unswerving patriotism and high integrity.

This illustrious deceased bears testimony to the fact that, during the course of his long and successful career in the community, he always availed a warm and enthusiastic

interest in the welfare of the young men, both in regard to their education and commercial training.

That this club offers its sympathy to the family of the deceased Senator.

At the regular monthly meeting of the Irish Catholic Benefit Society it was moved by Mr. Arthur Jones, seconded by Mr. John Powers—

Whereas, it was the will of Almighty God to suddenly call from our midst its eternal reward from the cares and sorrows of this life, our much beloved citizen Hon. Edward Murphy.

Resolved, that we, the members, desirous of expressing our heartfelt sympathy and sorrow for so esteemed a friend, respectfully tender to the members of his family, and copies be sent the brass for publication.

On Sunday St. Patrick's T.A. and B. Society passed the following resolution on motion of Mr. Justice Curran, seconded by Mr. John H. Feeley:

The St. Patrick's Total Abstinence and Benefit Society, of Montreal, desires to express its deep sympathy with the family of the late Edward Murphy, of the Dominion of Canada. To this association his loss is irreparable, for to its welfare he gave, for more than half a century, until the last moment of his life, zeal, energy and devotion of the spirit of Father Mathew.

In this hour of their great grief, the members of this society feel that they have the sympathy of all creeds and classes in the community, when every section has come such truthful testimony to the late president's many but unostentatious virtues, they weep over the loss of a Christian patriot and a true and earnest worker in every good cause, a friend of education, whose public benevolence was far surpassed by his private charities, an ardent lover of his land, and a true, a model citizen of Canada, the land of his adoption.

At a meeting of St. Anne's Conference of St. Vincent de Paul Society held on Sunday, the 8th December, 1895, the following resolutions were unanimously adopted:—

That this society has heard, with the most sincere regret, of the death, during the past week, of two of its most liberal benefactors, namely, Hon. Senator Edward Murphy and Mr. Henry Kavanagh.

That this society desires to convey to the family of the deceased benefactors the expressions of their most sincere sympathy in their bereavement.

That this society have a Solemn Requiem Mass sung for the repose of their souls, and that a copy of these resolutions be sent to the families of the deceased, and to the press.

A feeling resolution was also passed by the Harbor Commissioners.

Society of St. Vincent de Paul. A general meeting of this Society was held on Sunday last, in St. Vincent's Hall, the President, J. J. Murphy in the chair. There were present the Rev. Frs. Cassidy, Hugh T. Kelly, T. H. Cruise, M. Kelly, J. J. Burns, J. F. Kirk, J. A. Gorman, M. Devane, John Wilson, Remy Elmassy, Thomas Lane, James Pape, F. Hynes and others.

After routine business the President read a short statement of the position of the several conferences, as shown by the last monthly reports, from which it appeared that with two or three exceptions, they were commencing the winter season with very little funds in their respective treasuries. From present appearances there was reason to anticipate that the calls upon the Society for relief during the present and the winter as they had been during the last one, and he recommended the Presidents and members to take active measures at once to increase the funds of the Society, with his usual generosity, had sent his annual contribution of one hundred dollars, which would be divided amongst the Conferences at the next meeting of the Council. The report of the business the President of the day, which, while it was to be hoped, would be followed, by others of our wealthy citizens.

President further reported that the special works of the Society—the Hospital visiting, the night-school in St. Nicholas Home, and the night-school for the Italians were going on as in other years, and were giving satisfaction.

Sunday at St. Paul's. On Sunday evening St. Paul's spacious and magnificent church was filled to its utmost to witness the reception, twenty-five young ladies into the Society of the Blessed Virgin. A very eloquent and impressive sermon was delivered by Rev. Father Walsh, who dwelt at length on the many virtues which adorned the Immaculate Mother of God. His discourse was listened to with warm attention by the vast congregation. The choir, under the direction of Prof. McEvoy, Miss Hynes presiding at the organ, rendered special music. The following are the notable numbers.

- Chorus.—"Magnificat".....Lambillotte.
- Trio.—"Omnium in Milia".....Lambillotte.
- Mrs. Shea, Messrs. Rossy and Moran.....Milard.
- Mr. Pauline.....Milard.
- Miss Curran and Mr. Toey.....Milard.
- Chorus.—"Tantum Ergo".....Lambillotte.

C. O. F. Court 201.

The regular meeting of the above mentioned court was held in their Hall Ten o'clock on Thursday last. Fr. George J. Neander presiding. The following resolution of condolence was moved by Bro. Leo, seconded by Bro. Joyce and unanimously adopted:—

Whereas, the members of Sacred Heart Court 201 have learned of the death of Mrs. Dykos, dearly beloved member of our worthy and much esteemed Brother Andrew Dykos resolved that we the members of Sacred Heart Court 201 do hereby sympathize with Bro. Andrew Dykos and family in their hour of sadness.

Book of Mr. Sala.
London, Dec. 8.—George Augustus Sala the journalist and author dead.

ST. BASIL'S NEW BELL.

Ceremony of its Blessing on Sunday.

Performed by the Bishop of London—Sermon by Vicar-General McEgan—Ender the invocation of Mary Immaculate the Bell is Decorated.

It is not often that the privilege of witnessing the blessing of a bell can be availed of. This very interesting ceremony was performed on Sunday evening at Vespers in St. Basil's Church. Suspended upon its yoke the great new bell which, on and after Christmas morning will peal from the tower of St. Basil's, was on view in the porch of the church. Covered with a piece of simple embroidery it awaited its baptism under the invocation of Mary Immaculate. Usually at a ceremony of this joyful nature some lady of the congregation, or friend of the church, donates a costly piece of lace in which the bell is clothed. But Father Brennan could not see his way to calling upon any of the congregation of St. Basil's to go to the expense of such a gift. The explanation is equally creditable to the priests and the people of the parish. The new bell has cost fully \$1,000. The people have given a whole year in which to subscribe this amount. To the surprise and pleasure of the priests the total sum required had been subscribed on the second Sunday after the announcement had been made. After having given such a creditable proof of their ready generosity Father Brennan could not ask the people—there being no wealthy individuals among them—for another dollar. The bell arrived on Friday morning, and it took from eleven o'clock till half past five to move it from the porch door to a position opposite the entrance from the porch into the church. Then it took all Friday and Saturday to get it placed upon its yoke. It is a tenor bell of a chime of ten, weighs 4,126 lbs. net, and 8,250 lbs. including the attachments. It was made in Baltimore, Md., by McShane. It will be rung and tolled by electricity, and it is worthy of mention that it is the first bell upon which those combined electrical improvements have been carried out.

His Lordship the Bishop of London the Right Rev. Dr. O'Connor, performed the ceremony of blessing the bell. His Lordship presided at Vespers, being assisted by Father Marjion Provincial of the Basilians, with Fr. Cushing and Toey as deacon and subdeacon. Vicar-General McEgan preached. The occasion was one calling for the exercise of eloquence of a high order, and the preacher rose fully equal to the occasion. After a rapid and comprehensive description of the union and majesty with which the voices of nature speak the praises of the Creator, he spoke of the fall of man, the Redemption and the mission of the Church, the successor of Christ, endowed by Him with all his powers of blessing. He then dwelt upon the conspicuous character of the blessing and dedication to the service of God of the Catholic bell, used as it is in every Church to summon the faithful to their duty to God. Such is the character of this blessing that it is called a baptism; and so the bell which would be blessed this evening would be dedicated to the service of God under the invocation of Mary Immaculate. To this new voice of the Church, which henceforth from the tower of St. Basil's will speak to those who now listened to him, he would say: Go forth; speak to us, speak to these devoted people, speak to this city of the honor and mercy and power of Jesus; go forth speak to us in the voice of Mary Immaculate, of her wondrous love for her divine Son our Saviour; ring and continually remind us of the glorious mission of Jesus, which is surely being fulfilled throughout the whole world.

Vespers being over a procession was formed in the sanctuary composed of the bishop and assisting priests, the sanctuary boys of the college, the altar boys of the parish, the members of the Novitiate, scholastics, visiting priests—Father Walsh of the church of our Lady of Lourdes, Father Treacy of the Cathedral and others. The procession proceeded down the aisle to the Church porch where the blessing was performed. Then the Benediction followed, when the new bell rang, bringing one of the most impressive ceremonies witnessed in the city for a long time to an end. The bell contains the following inscription:

HIC MDCXCVII FABRATA EST BASILICENSIS CANTILLANAE TURRI PROPOSI. P. M. ROBERTS, ANGLICANUS ARTIFEX.

The Late Vicar General Gleeson.

Buffalo this week has been plunged in deep sorrow, caused by the sad demise of its much loved Vicar-General, the Right Rev. Monsignor Gleeson. Popular grief was in some manner assuaged, however, by the duration of the reverend prelate's illness. One year ago it was expected that his span of life was near its limit. Through a violent attack of Bright's disease; he rallied, however, and seemed to regain his former strength, but a relapse occurred and then a repetition of recoveries and relapses, until the end came on Monday at 9 a.m., the 2nd inst.

Monsignor Gleeson was born about sixty seven years ago in Killooleman, about three miles from Nenagh, in the diocese of Killoale, Ireland. At an early age he applied himself very closely to the study of Latin and Greek in the classic schools of Nenagh and Limerick such as they were in those days, when Diocesan Colleges were few in Ireland. He was but 17 years of age, however, when he passed a brilliant examination at the Bishop's Convent and was sent to the Irish College in Paris. Later on, however, his Bishop transferred him to the Grand Seminary of Bordeaux, where Bishop Timon returning from a visit, at Limas, to Rome, found him and induced him to come in his lot with the pioneer priests and Bishops in the far off western world. Father Gleeson reached Buffalo late in September, 1862, and continued his preparatory studies until July, 1864, when Bishop Timon conferred on him the sacred order of priesthood in St. Patrick's Church, Rochester, 14 July, 1864.

After doing faithful and substantial work in the cure of souls at Waterloo and Lockport he was called in to the city, where in the bloom of his age he was appointed Rector of St. Joseph's Cathedral and Vicar-General of the diocese of Buffalo. After the lamented death of the aged missionary Bishop, Father Gleeson was appointed Administrator of the diocese, which at that time embraced Rochester and extended to Oswego and Syracuse. The Buffalo Union and Times says of his work in those days: "On four different occasions the administration of the diocese was confided to his care and during those periods he displayed executive ability of a high order. He knew how to command as well as to obey; and despite his charitable heart and sunny nature, where there was question of duty, he could be stern and unyielding as granite."

When Bishop Ryan last visited Rome, he obtained for his faithful and tried Vicar-General, the title of Monsignor and Domini, Prelate of the Holy See. He lived but a few years to enjoy the honors which through innate modesty and hatred of display, he most reluctantly accepted. Twenty seven years ago he was appointed to fill the vacancy made by the death of the late Father Martin O'Connor, P.P., St. Bridget's in the city, and during that time he endeared himself to the poor and the rich, the great and the small. Rev. Father Cronin in his most eloquent and heartfelt tribute to Mr. Gleeson's memory, said from the pulpit on Thursday last:

"But what most of all endeared our admiration in Father Gleeson's marvellous personality, was his great heart, large and generous as the day. It was that clothed his presence with sunlight and made his visits sweet as the breath of morning. How the little children loved him, and laughed at his merry jest, and how the aged and the poor blessed him, as they met him on the street, or went to him for consolation at his home. And how proud of him were all the people of St. Bridget's! They knew his royal nature, and how he despised everything mean and worldly. He loved his brother priests as they loved him, and when ever they visited his home, he dispensed a princely hospitality."

St. Bridget's Church was thronged with a weeping congregation on Wednesday morning, when High Mass of Requiem was intoned. Rev. Dr. Flannery, a near relation of the dead prelate was celebrant; deacon, Rev. F. Quinn, O.M.I.; sub deacon, Father Noonan, of Addison, whom when an infant he had baptized. Rev. Father Sheehan acted as master of cere-

monies. The venerable Bishop, Right Rev. S. V. Ryan, preached the sermon, an eloquent tribute to one who had long been his "alter ego," his right hand man, and chief supporter in the administration of the affairs of the diocese. The church was crowded and not a dry eye, says the Buffalo Evening News, could be found in that immense congregation when the Bishop concluded.

About 4 p. m. a hearse preceded by a long procession formed of the different Catholic organizations of the city, and followed by carriages containing priests and citizens, conveyed the remains to the Catholic church on Franklin street, where they lay in state all that evening and night with hundreds of devotional watchers.

On Thursday morning a vast assemblage was present to assist at the last funeral rites, in St. Joseph's grand Cathedral. Two hundred priests were in the sanctuary or occupied all the front pews in the nave of the church. They chanted the solemn office of the dead, Father Laurigan, of Niagara Falls, intoning all the Antiphons. Among those present were: Very Rev. Dr. O'Laughlin, of Philadelphia; Very Rev. Father McGill, Provincial of the Lazarists; Rev. Father McEvoy, of Syracuse; Rev. M. O'Brien, Lowell, Mass.; Rev. Father Kieran, Rochester; Rev. Dean Harris, St. Catherine's; Rev. Father Conway, Peterborough; Rev. F. McEntee, Toronto; Dominicans, Jesuit Fathers, Oblates and Franciscans in their religious habits, with all the priests of the diocese. We clip the following from the Buffalo Evening News:

"This afternoon the broadcloth coveredasket will be placed in the vault under the altar, beside the body of Bishop Timon, the first Bishop of this diocese, and the one who appointed; the dead Mr. Gleeson Vicar. A simple inscription on a silver plate of theasket reads:

"Died December 2, 1895.
Right Rev. William Gleeson, V. G.
Aged 67 years."

The old and reliable Lemaitre Pharmacy we are pleased to see has opened a branch of their business at 144 Queen St. East where their many friends will receive the same courteous reception and prompt attention as heretofore.

Correspondence.

Dear Sir—From facts that have come to my knowledge since my last letter was penned to The Registrar, the conviction has grown upon me, that, while giving due credit to the late Col. Baldwin for his many excellent traits of character, I may have, as your Gaelic correspondent wrote, unwittingly wronged the memory of his opponent, Mr. McElderry. As all the facts of the case occurred long before my time, I had only hearsay reports to guide me in my relation of what had transpired, and these reports were no doubt one sided, as I had never an opportunity of hearing alternam partem. From very reliable evidence lately furnished me, I conclude that Col. Baldwin and Mr. McElderry were both honest men and good Catholics, and that in the dispute which came before the courts each man honestly believed in the righteousness of his own cause.

Special Fur Sale.

Having purchased a large quantity of first-class furs, in all lines, we are prepared to give you anything in the latest style at a reduction of 20 per cent for the next 30 days. Intending purchasers will save money by inspecting our show rooms at prices.

Hatters and Furriers,
77 King street East.

Our Christmas Number.

Next week's issue of The Catholic Register will be our SPECIAL CHRISTMAS NUMBER. Regular subscribers will receive it free.

The edition will be limited, and we cannot undertake to fill orders for extra papers received later than Tuesday morning next.

The number in point of literary merit will be unique. It will contain special contributions by the THREE GREAT IRISH CANADIAN ARCHBISHOPS, and specially written stories and poems by other distinguished writers.

The number will be richly illustrated and wrapped in a special colored cover. Order early to secure copies.

THE MOTHER LAND.

Latest Mail from Ireland, England and Scotland.

Belmont Catholics Demand Fair Play in the Representation of the City—Death of the Rev. Father Pash, Mr. Denny Lane—General of Boston Falls. Death of Dr. Livingston's Sister.

At a meeting of the committee of the Belfast Catholic Representation Association, his Lordship the Most Rev. Dr. Henry presiding, the following resolutions were unanimously adopted by the committee:

- 1. That in view of the refusal of the Belfast City Council to accede to the very reasonable proposals made to them for the purpose of securing the fair representation of Catholics in the City Council, we appeal to the sense of justice and the public opinion of the people of the three Kingdoms in vindication of the just claims of the Catholics to a national representation in the City wherein they form over one fourth of the entire population.

Mr. Barry H. McCorkill well known in the world of sport is dead.

The Feast of St. Cecilia patroness of music was celebrated on Nov. 24th in the Church of St. Andrew, West-end Row by a solemn High Mass at which his Grace the Archbishop of Dublin presided.

The new wing of the Rotunda Hospital was opened on the 27th by Lady Cadogan.

On the 26th, the arts and crafts exhibition, was opened in the Convocation Hall Royal University.

Sixteen men belonging to the wrecked barque Belle O'Brien from San Francisco have been picked up in Ballyheigue Bay.

His Lordship Dr. O'Dwyer returned from Rome on the 27th and was presented with addresses by the clergy and laity.

Surgeon Major Dobson the well known scientist is dead.

Patrick McQuillan and Christopher McNamara both Nationalists are appointed assessors of Drogheda. The Mayor is also a nationalist.

John Dillon has written a warm letter thanking Canon O'Hara and the priests of East Mayo for their beautiful present on the occasion of his marriage.

The revered and beloved pastor of Mullinahone Rev. Philip Ryan is dead. He was 69 years of age.

Robert Henderson of Curglasson is dead in his 100th year.

Lord Iveagh has been created a Knight of St. Patrick.

The funeral of the late Turkish Ambassador took place on Nov. 25th. The remains were laid to rest in St. Mary's Catholic Cemetery, Kensall Green, his Excellency having expressed his wish to be buried in England.

At eleven o'clock a solemn Requiem Mass for the repose of the soul of the deceased was sung by the Rev. Father Langton at St. James's Church, Spanish place, Manchester square, at which the Cardinal Archbishop of Westminster, attended by the Vice-General of the diocese, was present.

The Diplomatic were accommodated with seats in the eastern end of the nave, the whole arrangements at the church being carried out under the direction of the Very Rev. Canon Barry. The musical portion of the service was undertaken by the Rev. Father Sankey of St. James's Church.

The fine Cathedral is worthy of its site and the associations that attach to it. To complete the temple to the last touch should be the resolve of the children of St. Patrick. His Eminence's former appeal has found some generous responses. We trust the present will be more fruitful still.

Some of the work for which money is needed is urgent, if injury is not to be done to the fabric.

A Killdeer report says: Information received there of a moonlight outrage at Blyden, where two armed men did the honors of a farmer named Murphy, and being informed by his wife that her husband was out fired a shot through the roof.

Mr. Denny Lane died on the 29th. The Examiner says of him:

BISHOP OF ALEXANDRIA

Welcomed Back from Rome and the Holy Land.

Affectionate Demonstration by the People of the Diocese—An Address Presented—Noble Sentiments—The Bishop speaks of the Events of his Journey.

Alexandria was on foot to welcome his Lordship, the Right Rev. Dr. Macdonell, Bishop of Alexandria, home from the Eternal City. He was met at the train by a guard of honor from the 70th, under command of Lieutenants Nichols and Heardon. The C.M.A., the C.O.F., the St. Jean Baptiste and St. Finnan's Total Abstinence societies took part in the procession that escorted his Lordship to his palace. Fathers Twomey, Dun can Macdonald, Bandal Macdonald, Dr. Scamblae, Fox, Pat Patrick, McCarroll, J. J. Kelly, St. Charles, Mr. J. Macdonald, M.P., John Chisholm, L. Charles, Z. E. Potvin, J. T. Oberer, R. Giroux, D. Danis and others were among those who welcomed his Lordship home.

The following address was presented by Messrs D. A. McDonald, J. A. Macdonald, and A. G. F. Macdonald on behalf of the congregation.

It is with feelings of mixed pleasure and grief that we greet the return of your Eminence to our diocese. It is a source of joy to us that you have returned to our diocese, and a source of grief that you have left the Eternal City and the Holy Land, and that you have left behind you the sacred ground of the Holy Land, and that you have left behind you the sacred ground of the Holy Land, and that you have left behind you the sacred ground of the Holy Land.

It is not for us to speculate upon the nature of your visit, or the nature of your shortcomings and infirmities, we can only hope that they were not made too manifestly apparent, and that your kindness of heart and never failing goodness and gentleness will have been sufficient to win for you the affection and respect of your flock.

It is fitting that we should congratulate you upon what must have largely compensated you for whatever in your mission may have been a source of grief to you. It is fitting that we should congratulate you upon what must have largely compensated you for whatever in your mission may have been a source of grief to you.

Upon taking leave of Rome, your mission there concluded, it was not only eminently fitting that your steps should tend in the direction of the Holy Land, and that you should tread that soil and visit those places made sacred by the Saviour of mankind during the period of his life on earth.

We can all, and those of us especially who are like yourself of Highland descent, enter into the feelings with which you visited the land of your fathers and saw for the first time the scenes and places, the heath covered hills and the valleys which the proud traditions of the past have made sacred and which must ever be so dear to us and to you.

Just as you have seen the land which we take in the reflection that neither change nor time altered or impaired their loyalty to their religion; while at the same time the religious atmosphere inspired our people's former immersions in the old as well as in the new land, to the manifestation of their loyalty and the stern discharge of their duty to that Empire upon which the sun never sets, and of which the men of "that true North" have ever been the bulwark.

It has always been the mission of the Catholic Church in Canada to impart to our people the knowledge of loyalty to the Crown, teaching them to render unto Caesar the things that are Caesar's, and to God the things which are God's, to fear God, to honor the King, and to respect the laws of the land, and to live their lives as they may see fit, and to maintain in this Northern half of this continent, British law and freedom, and a constitution moulded upon that of Great Britain.

And whatever race your people are, those, French, Irish and English, as well as those who compose the majority, we all alike entertain the same sentiments of devotion to our common Faith, of uncompromising loyalty to our Sovereign, and of attachment to our common country and the welfare of the Canadian people, and the welfare of the Canadian people, and the welfare of the Canadian people.

The Register

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MR. WADE'S REMARKS.

Father Richot Exposes their Irrelevancy and Nonsense.

The Attempt of the Date was Manifest and Mr. Wade made no Discovery—If the Authorities at Ottawa Search They Should Find the Copy Handed to Sir George E. Cartier.

The following letter appears in The Winnipeg Free Press: To the Editor of the Free Press. Sir—Mr. E. C. Wade's insinuation of dishonesty calls for an explanation, which will bear solely on the figures 1870 appearing between the title of my remarks and those remarks themselves. As to the remainder of Mr. Wade's stories about me, I don't choose to answer them. Besides, they are not particularly new.

My explanation consists chiefly in the following: Province of Manitoba, to wit: 1. Joseph Noel Richot, priest, pastor of St. Boniface parish, in the Province of Manitoba, solemnly declares and attests that he wrote all the eleven leaves in blue paper with my own hand in 1870, excepting the English notes on the fourth leaf. These leaves were subsequently pasted into the diary which I kept during the negotiations of 1870.

2. These leaves, as written at that time by me, began with the words "Reverend Fathers, I left more than one-third of the first leaf blank. The first words after the blank space were, '1870. Le nom de Manitoba.' The words '1870' were written with these words, 'Il faudrait pourvoir au maintien du meme titre durant quelques annees, comme le demande l'article 20.' 3. These leaves were written in my official capacity as delegate to the provisional government, I personally presented said copy to Sir George E. Cartier. This copy might have been destroyed, if proper search were instituted in Ottawa, and that the truth of my allegations be confirmed.

4. I kept these eleven leaves, with my other papers, in a trunk which contained the blank space corresponding to the one in my rough draft. At the time, I attached little importance to my rough draft, neglected inserting therein the special heading, and the space remained blank.

5. Several years after 1870, probably in 1873, I inserted the words "1870" in 1870, to indicate the nature of the content of these lines, because the date reminded me of the long night's work I had then gone through. Although I was not under the impression that the figure which I had inserted under the cipher of '1870' was an involuntary slip of the pen, when writing the date on the outside of the eleven leaves tied up in a roll of paper, I corrected the error by a larger size and heavier cross strokes of the figure '1870' as compared with the figure '1870' at the top of Mr. Wade's photographe—will be just possible that, this rectification was made on the 24th of May of that date. I may have first written a 3 instead of a cipher, and that, noticing the mistake, I corrected it on the 24th. But the point which I wish to insist upon especially and which I re-affirm, is that in 1870 the space, where the date now appears, was blank and contained absolutely no writing of any kind.

6. Referring to my diary, drawn up from day to day in 1870, I had the following on page 19: "On the 23rd, Thursday at 10 o'clock, we go to see George Cartier. Sir John goes also. We are shown a projected bill, printed. We begin to examine it, but Sir John becomes uneasy. We put aside the bill, and before 11 o'clock, we go to bed." By collating this passage with other passages of the diary, we find that "the 23rd" evidently indicates the 23rd of April, 1870. The diary written day by day on consecutive pages of a bound volume, mentions the different important events bearing on the negotiations that preceded the adoption of the Manitoba Act, This diary begins on the 24th of May, 1870, and ends on the 28th of May of the same year. The eleven loose leaves, to which I am forced to refer so often, were pasted on the blank pages of the diary directly after page 68, whereas end my diary notes.

According to this entry in my diary at page 19, I had an interview with Sir George E. Cartier and Sir John on the 23rd of April. The projected bill was already printed and a copy thereof was then handed to me. On the evening of that same 23rd of April, I wrote on the remarks contained in the o above, and you see that I refer them can immediately see that I refer to the bill of which I had that very day a copy already printed copy. On the 29th of April, as I have already noted under "3rdly," I handed to Sir George E. Cartier a copy of these eleven leaves.

8. The following appears on page 20 of my diary: "25th of April, at 10 o'clock went to Sir George's office for a copy of the bill. Sir John is not there; he is unwell. I present my list of replies to Sir George. We discuss it, and then come to the question of land and water. The list of replies thus mentioned on the 25th of April is nothing more nor less than the copy of the bill made during the previous night of the 24th, and which I have already mentioned in the eleven formerly loose leaves, now pasted into my diary.

OTAWA DOO.

In Honor of Father Nilles.

Ottawa Doo. 7.—Yesterday being the feast day of St. Nicholas, the patron saint of the Idlemen, Father Nilles, chaplain of the Idlemen Street Convent, the pupils of that institution honored the event with a program of charming as it was varied. An address in French was read by Miss Tasse, and "Words of Greeting," tendered by little Hilda Greenhalgh. Miss L. Duford, said "The Italian Girl," was irresistible. "The Ideal Priest," a most appropriate poem for the occasion, was very pleasingly recited by Miss Aggie Scanlan. "Comin' Thro' the Rye," without instrumental accompaniment, but with graceful gestures, was sung by request, Misses Howard, Neville and Sylvania composing the trio. Miss Ryan's violin selection was also very cleverly played.

At the close Rev. Father Nilles addressed the pupils.

A charitable man is the true lover of God.

The good man is not alone. Touch him, and you touch God. Help him, and your help is taken as if it were sent to God Himself. This may give us an idea of the sublime life to which we are called—wo live, and move, and have our being in God.

Poetic Feet.—'Tis there something the matter with the foot in this poem? asked the editor. "Sir," replied the laughing man who stood by his desk. "I am a poet, not a chorist." "In this poem," said another jangler, "you will find the right number of feet." "Good!" cried the editor; "now let's see how fast they can travel out at that door here."

There is no Person.

In the community who requires St. Leon Water more than the thrifty hard-working housewife. To people of sedentary habits or those who follow employments of a confining or sedentary nature, St. Leon Mineral Water is an absolute necessity. If you have never used it you positively do not know the pleasure you have missed. Ask your physician for his opinion of this water. Ask your friends who drink it.

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the Cream of Cod-liver Oil, with hypophosphates, and watch them grow Fat, Chubby, Healthy, Bright, Pigeons, the world over, endorse it.

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OUR IRISH LETTER.

FEDERAL CORRESPONDENCE OF THE CATHOLIC REGISTER DUBLIN, Nov. 27. "Is Mr. Lecky a Christian?" is the burning question of the hour in Dublin. The raising of its late M.P., Mr. David Plunkett, to the peerage has created a vacancy in Trinity College. There are two candidates in the field, Mr. Wright and Mr. Lecky. Both are Unionists, so that politics have nothing to say to the contest. The point at issue is whether the University will be represented by an orthodox Protestant or by the author of the "History of European Morals." Mr. Wright's biography may be summed up in that he is a lawyer, and a clever one. Mr. Lecky is a man of letters and the most illustrious exponent of Renaissance philosophy that old Trinity has produced in the present generation. One sentence will give you the keynote to his writings—books pregnant with deep thoughts, kindled into vivid words. Extolling Rationalism he says: "In its eyes the moral element of Christianity is as the sun in heaven, and dogmatic systems are as the clouds that intercept and temper the exceeding brightness of its rays." Mr. Lecky's religious views have furnished columns of correspondence in "The Irish Times." Many of his supporters maintain that not only is he a Christian but he is a Protestant, adducing from the fact of his going to church confirmation strong that he subscribes to the Thirty-Nine Articles. His opponents iterate that if his writings represent his conclusions on revealed religion the bishops, deans, fellows, and rectors, who, as a rule, bulked up on Mr. Lecky's committee, or giving themselves away as a volte offering to literary genius." Mr. Lecky himself is letting them fight it out, and quite right too. It is rather an extension of the franchise for a man's constituents to demand from him a public confession of faith. How would it work in England, where many of the leading public men are avowed agnostics? Mr. Balfour is a Foundation of Belief" most eloquently expound that "Nothing is but What is Not." Of the two Mr. Lecky's philosophy has more of a human body in it. Its drawback is that he makes thoroughly clear to you the drift of his ideas, while Mr. Balfour is most impressive when most unintelligible. It is to be hoped that this attempt to weld the Thirty-Nine Articles into a political platform will fail.

George's hall, Protestant, and the Dublin Collect Palace, strictly undenominational. The motto of the Collect Palace is "To promote the social and moral well-being of the community without distinction of creed or politics." It is situated at one of the busiest centres of the city, between the Quays and Great Brunswick street. The majority of the committee are Protestants, but the matron and nine tenths of the working staff are Catholics. Mr. Thomas Wilson Fair, the secretary for nearly thirty years the hon. secretary, is about the most charming conversationalist in Ireland. When I called on him and asked for a few particulars about the organization he got me a chair and without even asking my name, proceeded to tell me all about the work they had in hand. He has a cosy little office in the hotel part of the Palace, where he devotes two evenings in each week to what is with him a labor of love. He is over sixty but does not look within a dozen years of it. As he lay back in his chair the full light of an incandescent lamp fell on his face—it was the face of a man who had striven vainly after an ideal, and undaunted by disillusion still struggled onwards.

Mr. Fair does not think that they are making much progress. Statistics show that there is as much drink consumed as ever. He was not always a teetotaler but the day he decided to abstain he led to. Of course they had a lot of good. Many of the most successful men in the city owed their success to the strenuous efforts of the Society to reclaim them. There generally comes a period in a man's life when it is a toss up whether he is to descend to devil, or come a respectable, law-abiding member of the community. Mr. Fair believes in a house to house visitation, as if when it comes to that pinch a man like there is one friend not ashamed to take hold of the devil, he has better chance of pulling himself together and making a bold stroke for respectability. For many years he devoted his Sundays to this good work and he was happy to say with the best results. It grieved him sorely to see many men who were thus rescued, and who afterwards became men of influence and position, were ashamed to acknowledge their benefactors and would not now so much as patronize the Collect Palace concerts. For a long time Mr. Fair had a hobby. He wanted the committee to appoint and pay a lady visitor who would call on poor people in their own houses, teach them to be neat and orderly, keep the house clean, mend the children's clothes, cook the dinner, &c. He knows from personal observation what an ignorant, improvident, half-civilized lot are the Dublin poor, and it has been the ambition of his life to ameliorate their condition. Only lately has he been able to find the means to the organization. The lady appointed is a Catholic, because the committee recognize that the people who are likely to profit by her mission are Catholics. The Protestant poor are very few, and somehow they never seem to sink into the same state of abject destitution of brutal ignorance. The denizens of some Dublin slums have practically no claim to be classed as Catholics except that they were baptized. I never can understand how they ever came to be sent to missions to China for when we have so many heathens at home.

Mr. Fair's opinion, that it is almost impossible to reclaim women who drink, corroborates the experience of several temperance reformers. He thinks woman possesses so much a finer nature than man, her organization is so much more delicate—in a word she is so angelic, that like the angels, when she falls she becomes a devil. For my own part, in a narrow minded enough to think drunkenness an unpardonable sin in a woman. Dr. Martin of Harcourt street, who is one of our greatest living authorities on the brain and nerves, told me that the main and the most accountable for the terrible increase in insanity and nervous exhaustion which marks the end of the century. When such women become mothers their unfortunate offspring, even when they do not become insane, are born with a hereditary weakness of will which predisposes them to crime and vice. Woman ought to be the brightest, and most attractive link in the chain of God's mercies which draws man's erring soul to heaven, but when she drinks she devil himself a poor scholar to her as a source of evil.

Dr. Edward Molony Gleeson J.P. who died in August last at his residence Benown, Athlone, has bequeathed to his wife and children property to the amount of £107,501 14s. 6d. on which £6,625 14s. 6d. extra duty has been paid. Dr. Gleeson was the senior partner in the Athlone Woolen Mills. This looks as if Irish manufacture must be flourishing. The Athlone tweeds are widely celebrated. They rank amongst the best turned out in Ireland. Dr. Gleeson was a member of a very old, and highly respected Tipperary family, the Gleasons of Killcolman, Nenagh. He was a man of cultured literary tastes who in his youth studied medicine and took out his M. D. After a few years he gave up his practice, and purchased the Athlone Woolen Mills. He was most popular on the bench, and very sincere sympathy was felt for his family in the bereavement. CHARLES DALTON.

Sudden Death of Cardinal Bonaparte. A Rome despatch says: Cardinal Bonaparte's death appears to have been very sudden. On Monday morning he rose according to his usual habit at six o'clock, and was setting to work in the apartment which he occupied in the Palazzo Gabrielli, when he was seized with faintness. Dr. Masciarelli, promptly summoned, saw at once that his Eminence was suffering from an evidently hopeless attack of hemiplegia. His relatives, the Marchese Luigi Demarelli and Albert and Lucien del Gallo hastened to his bedside and were present when he expired at midday. Cardinal Ledochowski arrived too late to see him alive.

The German Emperor will go to Kiel, about the middle of December, to be present at the swearing in of the naval recruits. Swearing, oh! It will, in the words of the old song, be a Kiel row."

Valuable Pointers on Life Insurance.

"I suppose you think you can afford to wait before applying for a policy on your life. You are mistaken, and death puts your door bell you will have to go to the door. And they will come in, too, in spite of you. Neither can 'afford to wait.' Think this matter over before you sleep. "A woman always needs a friend upon whom she can rely, and there is no friend on earth to a family woman so pleasant to think of as a goodly policy of life insurance, upon the one she should always have with her than she should. It will be a friend to her who will precede her, however there stands the policy like a stone wall between her and poverty."

"You do not need to bother about the fuss your heirs will be making over your will if you are thoroughly insured. Nobody can get that money away from your wife in the first instance. Have you made the provision? "There is a great deal better thing than digging gold. It is to be found in doing good to all the good you can. You are getting in a way toward it when you insure your life in favor of the girl you may leave behind you."

Life insurance has been described by some thoughtful man as a 'step toward the abolition of poverty,' and that it often serves as a check to hazardous speculation. As our Celtic friends would say: 'True for you! "Are you the man who is so healthy that you have just put of getting your life insured? Do you think you have a cinch on life? Healthier man than you, maybe, have died very suddenly—uninsured."

"You may ever your love as much as you like. If you show none in your actions, you have none. Insure your life. Act. Do it now." "In purchasing a life insurance policy—remember the best is certainly the cheapest—you want to contract giving your privilege and advantages, so that it may be considered about the best policy obtainable. Communicate with the North American Life Assurance Company, Head Office, 23 to 28 King Street West Toronto, and can certainly obtain just what you want."

Come Back Again. NEW YORK, Dec. 5.—Mgr. Bouland, the Roman prelate, over whose conversion to the Anglican Church the Protestant world went into such a spasm in 1883, has reported of his own error and has returned to his profession of faith in New York last Sunday. In explanation of his conduct he simply says he did wrong.

SIX OILS.—The most conclusive testimony, repeatedly laid before the public in the columns of the daily press, proves that Dr. THOMAS' ELECTRIC OIL—an absolutely pure combination of six of the finest remedial oils in existence—relieves the most violent, excruciating affections of the throat and lungs, and cures piles, wounds, sores, lameness, tumors, burns, and injuries of horses and cattle.

Shodman: "Ain't that boy's fiddling elegant, professor? Strikes you dumb, don't it? Prof. Grander: "No, it is not. If it would only strike me deaf it would be perfect happiness."

The BEST PILLS.—Mr. Wm. Vanderwoort, Sydney Crossing, Ont., writes: "We have been using Parmelee's Pills, and find them for the best pills we ever used." For Delicate and Perturbed Constitutions these Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tonic and vigor.

Always at Hand.—Husband (rummaging through a drawer): "Well, it's no stranger; I can never find anything." Wife: "You can always find fault, it seems to me." Aunt Alice (to her ragged nephew): "Why, Robert, I never saw you look so dispirited before. Is your mother sick?" Robert: "No, she's well, the ladies' aid society last month, and she has been sewing for the heathen ever since."

Doctors' Mistakes. TREATING THE WRONG DISEASE. How large bills are run up without benefit to the sufferer. Many times women call on their family physicians, suffering as they imagine, one from dyspepsia, another from nervous disease, another from liver or kidney disease, another with pain here and there, and in this way they at present alike to themselves, and their easy-going, indifferent, or over-busy doctors, separate and distinct diseases, for which they prescribe their pills. The result is that they do not get such, when, in reality, they are all only symptoms caused by some womb disease. The physician's treatment of suffering, endorses his practice until large bills are made. The suffering patient gets no better, but probably worse, by reason of the delay, wrong treatment and consequent complications. A proper medicine, like Dr. Pierce's Favorite Prescription, directed to the cause would have entirely removed the disease, thereby dispelling all those distressing symptoms, and instituting comfort instead of prolonged misery. It has been well said, that "a disease known is half cured."

Pierce's Favorite Prescription is a scientific medicine, carefully compounded by an experienced and skillful physician, and adapted to woman's delicate organization. It cures all derangement arising from irregularities and weaknesses of the womanly organs. It is purely vegetable in its composition, and does not contain any of the poisonous or deleterious ingredients which are in any condition of the system. For morning sickness, or nausea, due to pregnancy, weak woman, and kindred ailments, its use, will prove very beneficial. It also makes childbearing easy by preparing the system for the coming of the young Nature and shortening labor. The period of confinement is also greatly shortened, the mother strengthened, and suffering, and abundant secretion of milk furnished for the child promoted. Sold by all dealers.

30 DAYS SURE. SEND your name and address and I will show you how to get rid of your troubles absolutely sure! I furnish the medicine for 30 days, and if you are not cured I will refund the money. Write at once. Address: J. B. KERR, 121 King Street East, Toronto, Ont.

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TORONTO POSTAL GUIDE.—During the month of December, 1895, mails close and are due as follows: Close a.m. p.m. G. T. R. East... 6.00 7.45 7.20 9.40 G. T. R. Railway... 7.45 8.00 7.20 7.40 G. T. R. West... 7.20 9.25 12.40pm 3.30 N. G. and N. W... 8.30 10.15 10.10 8.10 N. G. and E... 7.00 4.20 10.05 8.10 Midland... 6.25 8.35 12.35pm 8.25 G. V. R... 6.30 8.00 12.30pm 8.50

PURE WATER. In addition to the many modern improvements recently introduced into the O'Keefe Brewery, the latest is a powerful water filter, erected by the New York Filter Co., having a capacity of two thousand gallons per hour, and rendering the water absolutely pure before being used in their Ale, Porter and Lager. Appended is a copy of analysis just taken: Toronto, Nov. 19, 1895. The O'Keefe Brewery Co., Ltd. Dear Sirs,—I hereby certify that I have made an analysis of water taken from your filter and find it of first-class purity, being bright, clear and free from all suspended impurities.

THE O'KEEFE BREWERY CO. OF TORONTO, (LTD.) \$3 A DAY SURE. SEND your name and address and I will show you how to get rid of your troubles absolutely sure! I furnish the medicine for 30 days, and if you are not cured I will refund the money. Write at once. Address: J. B. KERR, 121 King Street East, Toronto, Ont.

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RIGHT NOW In the midst of the season we are selling for \$5.95 your choice of about 200 Men's Overcoats, usually sold from \$7 to \$10. For \$3.95 Youths, age 10 to 17, can get their choice of Overcoats which ordinarily sell for \$5, \$6, \$7 and \$8. We want to sell these coats quickly. First come, best choice. OAK HALL, One Price Clothiers, 115 to 121 King Street East. PSYCHINE QUICK CURE FOR SICK HEADACHE DUNN'S FRUIT SALINE GIVES HEALTH BY NATURAL MEANS. KEEP THE THROAT CLEAR AND HEALTHY. DELICIOUSLY PREPARED. SOLD BY ALL DRUGGISTS. WOOD'S GINGER WINE

The Catholic Register.

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THURSDAY, DECEMBER 12, 1895.

Calendar for the Week: Dec. 12—St. Melchisedec, Pope and Martyr.

Our contemporary: The Kingston Freeman replies with invincible logic to our remarks regarding its position on the Manitoba School question.

Christian blood continues to flow in the Asiatic dominions of the Sultan because the European Powers are too cowardly to enforce their demands.

According to an article written by Mr. John Morley in The Nineteenth Century, the late Matthew Arnold was a Home Ruler.

We have had our attention called to the sanguinary harangues of an "ex-priest" brought to the city by our good Presbyterian neighbors.

The Schismatic Greek Patriarch of Constantinople, Anthimus, and twelve of his bishops, have formally refused the invitation held out to the Eastern Church in the Pope's letter on the Reunion of Christendom.

The doctrine of Infallibility is so little understood by Protestants that Father Vaughan finds it necessary to write to one of the foremost journals of England to inform it that infallibility does not extend to statements made by a Pope before his election to the chair of Peter.

Edit. Catholic Register, Oct. 24. London Catholic Record Dec. 7.

An undergraduate friend of the late Cardinal Newman writes in the New Budget a most astounding little account of the reception of the great Cardinal into the Catholic Church, fifty years ago.

Yo: forgot to credit Brother.

"Knoxonian" writes in The Canada Presbyterian as follows:

We never could get up as much indignation against Archbishop Cleary for attacking the Public School System of Ontario as some people pretended to feel.

Common Christianity and the Bible, in Common school and the Bible in the hands of a trained Christian teacher.

young people many years ago, in one of the latest sections of Ontario. Those young men and women who laughed, and giggled, and talked about, those boys who threw cakes, and whistled, and jumped over seats, and interrupted the speaker, were the finished product of the public school of that time.

In the Police Court in this city last week strong evidence was offered in behalf of the Crown against a prisoner charged with a serious offence. It was obtained by posting a Crown witness in a cell adjoining that occupied by the prisoner, with the object of entrapping the man into admissions of the crime alleged against him.

Our readers will notice in our Irish news columns to-day that the Catholic people of Belfast have taken important action to secure representation in the municipal government despite the intolerance of the majority.

The Bible in the Hands of the School Teachers. We can easily understand why The Christian Guardian displays an extremely slack interest in the fundamental objections which we have raised against its plea for so-called "non-sectarian Christian education."

This in short is what the Government of Manitoba enacted by the Martin law, if we except the provision that Catholics were at liberty to withdraw during the hour of religious teaching.

Just imagine holding up Ruth as an example to those sharp London girls of twelve and thirteen in the neighborhood of Leicester square! The lower standards were being instructed in the history of Hannah—another example, not required, I think.

We must suppose, also, that the teachers, superior and all that though they may be, would not dwell upon such passages if they did not like to do so. The Guardian may call it "non-sectarian Christian education," but if it were to keep on booming the idea until Tibbs' eye it would not recommend the notion to our better judgment.

The Guardian is bold in saying the principle of separate schools judged on its merits is not the best. In any country where religious liberty is enjoyed (and if religious liberty mean anything it must mean the right to impart one's religion to one's children) we say that there is but one system which is truly national under a general and compulsory provision for education.

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WINTER LECTURES.

Unity of Faith Marks the True Church.

Lecture by Rev. Dr. Tracy, The Divisions of Protestantism and Their Significance—Divided by Ocean and Desert the Children of the Catholic Church are One in Faith.

Rev. Dr. Tracy, continuing the Winter Lectures at St. Michael's Cathedral, devoted himself to the subject, "Unity of Faith, a Mark of the True Church." He said:

If we contemplate for a moment this great material world of ours, and examine its various parts in detail, we shall find that, despite its many apparent differences and inequalities, that God has joined these various parts together in unity, harmony and order. Order is the harmonious combination of different parts in the whole. In the language of the poet: "Order is the first law of Heaven." It regulates all the works of God, not only in the natural life but also in the supernatural life. It is found in every part of God's creation, from the highest archangel of Heaven to the humblest animal on the face of the earth; but it is nowhere more clearly shown than in the Church which God has established on earth. For, although the members of the true Church are scattered throughout the whole world and are divided from each other by language, race and color, yet all are united together as children of the same Church. All are one in the same Christian faith. As in the various human societies the members are united together in the use of the same means, in the desire of the same common good and in submission to a common authority, so also in the true Church of God, the great society of salvation, the members must be united together in the belief of the same doctrines, in the reception of the same sacraments, and in submission to the same authority of the Vicar of Christ.

According to the testimony of the sacred Scriptures the true Church of God must be one in many respects. It is socially one as a religious society or organization. It must be one in obedience to the Vicar of Christ on earth; but it must be one especially in the belief and profession of the same faith. There is no attribute of the Church of faith which is more natural than her unity. Faith is more natural than her unity. No quality reveals more clearly the presence of the spirit of God. For, as the soul of man is the principle of life and unity for the various members of the body, so the Holy Ghost is the principle of Christian life and unity in the members of the mystical body of Christ. This unity of faith is necessary not only from a religious point of view; it is also necessary from a social point of view. Religious union is the mother of peace and concord, and the cause of joy in every community as religious discord is the cause of bigotry and prejudice, of hatred and persecution. There is no greater blessing on earth than unity of faith, as, on the contrary, there is no greater evil than religious division. If we look at the religious history of bygone years we shall see clearly the baneful effects of religious divisions. The many acts of violence perpetrated, the cruelties that have been committed, the thousands who have been despoiled of their homes and country, the multitudes that have been massacred in cold blood—such are the unhappy results of religious divisions amongst the children of Adam. These are the victims that have been laid as holocausts

ON THE ALTAR OF RELIGIOUS DISSENSION

No wonder then, that Christ, foreseeing the unhappy effects of religious divisions and the beneficial results of religious unity, should have collected His followers into one Church and united them together in the same Christian faith. When He was about to leave the earth He thrust His apostles about Him and, lifting up His hands, He prayed to the Father that they might always remain united in the same Christian faith. "I pray for them, and for those also, who through their word shall believe in me, that they may all be one as Thou Father in Me and I in Thee." He prayed that as the Father and He were one in the same nature so also the apostles and their followers might be one in the same Christian belief. No greater unity can be conceived than that which existed between the Father and the Son, and this was to be the model of the unity that should prevail amongst the members of the Christian Church. The prayer of Christ was answered, for we learn from the Acts of the Apostles that the early Christians were so united in the doctrines of Christ that they seemed to have but one mind and soul. All were one in the unity of the same Christian faith and were united in their belief of the same doctrines of Jesus Christ. The one great object of the labors of the apostles and the early Christian bishops was to preserve this admirable unity of faith amongst their followers. Hence, St. Paul in his various epistles exhorts the early Christians to avoid religious divisions of every kind and to maintain that admirable unity of faith which was the chief mark of the true disciples of Christ. In the fourth chapter of his epistle to the Ephesians he says: "Be careful to observe the unity of the spirit in the bonds of peace, one body and one spirit, as you are called, in the one hope of your vocation. One Lord, one faith, one baptism, one God Father of all." Again, in the first chapter to the Corinthians, he warns the Christians to be always of the same belief of the doctrines of Christianity and to be one, brethren, that you all speak the same thing, that there be no schisms amongst you, but that you be perfect in the same mind and in the same judgment." We see, therefore, that after Christ the apostles inculcated the same spirit of Christianity and the same faith at the same time in the most emphatic language heretofore and schisms

of every kind which would sever this unity of faith and separate men from the true Church of Jesus Christ. Nor is this doctrine confined to the pages of the sacred Scriptures. The early Christians, both the acknowledged faithful both by their discourses and in their personal letters, to preserve above all other things that admirable unity of faith which had characterized their fathers in the life time of the apostles. Ignoring the martyr, who was Bishop of Antioch and contemporary with the apostles, says: "As children of life and faith avoid the divisions of unity and the false doctrine of heretics, as the Body of Christ is not divided, so neither should the Church. His body is not to be divided, but to be always united in the same Christian faith and in the same Christian unity." St. Cyprian, who lived in the early part of the 3rd century.

LAY IT DOWN AS AN IRON RULE

that unity of faith is the distinguishing mark of the true Church of Christ. In his treatise on the "Unity of the Church," after comparing the Church with the undivided seamless garment of Christ, he says: "The Church is one and indivisible, and the faithful congregated into one body are one. Unity cannot be severed nor can the Body be divided. Whatever is separated from the true assembly is not for Christ." We see, therefore, from Scripture and traditions, that the mark of unity was the great predominant feature in the early Christian Church. It was the distinguishing trait of the church of the apostles and was the visible mark or sign by means of which the true Church of God was recognized by all. Dissensions and divisions are the marks of heresy, says St. Augustine, as Christian peace and unity of faith are the marks of the true Church. Unity of faith is the true religion of Jesus Christ. It is not enough for the true Church to possess the mark of Catholicity. She is the religion of humanity and she must therefore subsist in every age and in every nation. She must contain all the doctrines of Christ the Lord and her members must always succeed in the same religion, more numerous than all the various ones of Christian denominations. That is not enough in His infinite mercy and goodness God vouchsafes still more evident signs of the true religion of His Divine Son. He calls us from the pages of the Holy Bible that He has united these various members together in the same profession of Christian faith so that His Church might reflect within herself, not only the universality of His love, but also the unity of His nature. If St. Paul came to the earth again he would look in vain outside of the gates of the Catholic Church, for that unity of faith which is the characteristic sign of the one true Church. He might visit many countries and enter many churches, but everywhere he would meet with dissensions and divisions. And what would afflict him more is the truth that neither clergy nor the people think very little of these religious dissensions. He would not find unity of belief either in the teaching or in the belief, not in the pulpits nor in the pew. The clergyman of one church will greatly inform his audience that Christ is God, and another clergyman belonging to the same community will emphatically deny it. Another clergyman will offer from the pulpit the very consoling doctrine that Hell is not eternal, and a brother clergyman will mildly suggest that it is not the members of the congregation not knowing whom to follow will divide on this article of faith, some for it and others against it. These are not mere verbal utterances; they are not mere statements of fact. Where is that unity of faith which is the mark of the true Church of Christ? And the worst of it all is that these religious differences exist not only amongst the people and the superior clergy, but even amongst the members of the episcopal body. Bishops may uphold

THE MOST CONTRADICTIONARY DOCTRINES

and still retain their ecclesiastical positions. Some, says Marshall, are so broad in their views that they are little better than Atheists, while others are so high in their belief that they are more Catholic than the Pope of Rome. The Bishop of one diocese will enforce sacramental communion or auricular confession. He will place the crucifix on the altar, wear vestments, turn his back to the people and read the prayers of Mass out of the Roman missal while his ecclesiastical superior denounces all these actions as popish trumperies. Changes that include men who believe in Christ as God and others who deny it, that include clergymen who love the Mass and others who hate it, that include all religious opinions from transcendental quasi Catholicism down to rabid Puritanism cannot possess that unity of faith which is the characteristic mark of the true Church of Christ. No wonder that the people do not really know which doctrines they must believe and which to reject, and that as St. Paul says, being divided by religious differences they are blown about by every wind of doctrine like the leaves of Autumn before the sweeping blasts of Winter. The Catholic Church alone possesses that unity of faith which is the visible mark of the true religion of Christ. That admirable spirit of doctrinal unity which subsists between the members of the early Church of the apostles still flourishes with undiminished splendour in the Catholic Church to-day. This is admitted by non-Catholics themselves, who will always admit that unity of faith which prevails amongst the clergy and people of the Catholic Church. They all believe the self same doctrines and they are all united in the same Christian faith. The Catholic bishops and priests, young and old, rich or poor, scattered throughout the world, whether on the burning sands of Australia or on the ice bound coasts of Labrador whether in the ancient cities of the old world or amid the virgin forests of the new, all teach the same doctrines to the people committed to their charge. The unity of faith amongst the pastors begins its corresponding unity of belief in the people who though separated from

each other by boundless oceans and by trackless desert, by the moral barrier of national prejudices, by language, race, or color, are all united in the same Christian belief and all one in the doctrines of Jesus Christ. There is the unity of faith which Jesus prayed for, which Paul preached and which was the predominant feature in the early Christian Church and which is now the visible sign or mark of the truth of the Catholic Church. May that blessed unity of faith teach us to appreciate more highly the doctrines and the labors of our mother the Church. May it

Special sermon on the Immaculate Conception

was preached on Sunday in all the city churches. At the Cathedral Father Locombe, the famous missionary from Manitoba who is visiting the city, sang the High Mass, with Fathers Treney and Clive deacon and sub-deacon. The last night Father Locombe stood in St. Michael's Cathedral was at its dedication nearly half a century ago. In the evening Father Clive preached on the Blessed Virgin.

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Paquita's Christmas Tree

[Continued From Page 6.]

Paquita's father had quarrelled with his patron...

For three weeks he had returned empty-handed to the miserable tenement...

On Sundays Domenico was sure of meeting Fabroni in the "Battle Axe" round the corner.

When walking through the Italian quarter of New York one feels translated to a foreign shore.

A little crowd stood around her while she talked to the officer...

lithograph made gay the dark wall of an "inside bed-room."

For days after her little pilgrimage she had talked of nothing else but her Christmas tree.

But now the busy fingers were idle, while the poor mother was running about distracted seeking up and down for Paquita.

When they entered the large handsome building devoted to the interests of one of the city's greatest charities they found trace of the little runaway.

But whether she was agreeable or not, the maternal mother had the first claim on her attention.

She turned over and over in her mind all sorts of wild projects for the restoration of her child.

made by the Society, her grief turned to anger; but when he learnt that she was the wife of Domenico Cambrio, he felt that the restoration of Paquita was impossible.

But she thought better, and to uphold her argument held under her skirt an ugly looking bull-dog pistol she had purchased that morning.

As the great city was waking to life at six the next morning Carmelita was at her station at the door of the society's rooms.

How she waited that long, cold winter's day; how she suffered from cold, hunger, and fatigue, only God knew.

Paquita laughed. Laughing! and her mother not with her!

now that her heart had been defeated of his terrible intent, she wanted to look but once more on the life faces which were once all hers before she yielded to the fearful sense of dreariness that was creeping over her.

Still she gazed, fascinated by the alluring interior, when she saw a woman enter. She was tall and dark—Carmelita recognizing her readily as one of her own race—and moved with a languid grace that accented well with the whole air of refinement that clung about her.

Through the open door the mother saw and heard Paquita again. Mrs. Brownlee had been upon her lap, and was trying to soothe and comfort her.

"Them Dagoes are persistent creatures," said Michael, slashing away, "but the kid ain't a circumlocution in queer lingo to the poor woman in the kitchen"; and he told of the outcast he had befriended, receiving permission readily enough to stow her away somewhere for the night.

Christmas morning dawned clear and sunny. The breakfast table, with its snowy damask, its silver and china, and glass, was temptingly laden and wreathed in holly and fir.

room, and Carmelita's heart failed her this morning as she heard the pattering in the next room.

Paquita was standing on the fourth floor, her arms laden with toys her little old shawl over her head, and a most rebellious look on her firm young mouth.

Before either Mr. Brownlee or his wife could realize what had happened Paquita was in her mother's arms, and the hungry heart was taking its fill of long denied, passionate kisses.

So, after all, Paquita had her Christmas-tree; and Carmelita found that the seeming cross was a blessing in disguise, for never again did those two have to breathe the foul air of Mulberry Bend.

Across the silence of the years Carmelita often looks back to those dark early days, and in murmuring a prayer for the repose of Domenico's soul, mingles with it one thanksgiving prayer for the blessed chance that led Paquita on a quest for a Christmas-tree.

A GIFT SAVED A LIFE.

Timely Recommendation by a Well-Known Member of Parliament.

COUNTY OF CARLETON TO WIT: I JEAN HUDCON, of the City of Ottawa, in the County of Carleton, do solemnly declare...

"Madre mia! Madre mia!" "Madre mia! Madre mia!" she answered in silent longing by the lonely figure in the hallway.

(Signed) JEAN HUDCON. Taken and acknowledged before me at the City of Ottawa, in the County of Carleton, this 5th day of November, 1895.

(Signed) N. A. BELCOURT.

"The Yankee Young Man.—In the following case there is a comical touch of the American bounce which Mr. Macree thinks is a not uncommon feature of American character, either of old or young."

If the Baby Is Crying, Yeah. Be sure and use that old, well-tried remedy, Mrs. Winkler's Soothing Syrup.

FLOATING KIDNEY.

This Sounds Strange, But It is a Recognized Disease

Way, The Victim Given up by Five Doctors, Acknowledges a Cure and Says Dodd's Kidney Pills Did the Trick.

The Daily Medicine Co., 152 N. W. Cor. W. 1st St., St. Paul, Minn., is a reliable source for Dodd's Kidney Pills.

About this time some friend advised me to take Dodd's Kidney Pills. I was glad to do so and after taking a box I felt better.

You are as likely to use this certificate for the benefit to all who suffer and desire a cure, and believe me to be yours gratefully SAMUEL KERNAMAN.

Branch 232, C. M. B. A.

MONTEAL, Dec 6.—Last night Branch No. 232, C. M. B. A., held their annual meeting for the purpose of receiving the reports of the different officers and the nomination of office bearers for the ensuing year.

The following members were nominated to hold the different positions during the coming year:

J. J. Ryan, Chancellor; A. Sanderson and A. Brunet, Presidents; J. A. Brander, Vice-President; T. M. Iredell, General Secretary; W. E. Durack, Treasurer; C. G. Coleman, Financial Secretary; L. E. A. McCaffrey, Recording Secretary; W. J. McCaffrey, Assistant Secretary; J. Gannon, Marshall; B. A. Leprohon, Guard; Comte, Messrs. P. Kelly, Cowan and McDonald; representatives of the Grand Council, which meet in Ottawa next year, P. Kelly, Alternate; J. J. Ryan, J. Ryan.

The Branch then appointed committees to carry out the arrangements for their annual social, which will be held in the Queen's Hall, on Friday evening, the 24th January.

ANOTHER DISCOVERY

Of Interest to Bicycle Riders.

A well known bicycle rider has made a discovery that will be good news to all who locomote on the wheel.

Since I first began to ride a wheel, which is several years ago, I have been subject to more or less itching and irritation. Sometimes when heated the itching inside my legs would be so severe that I would feel compelled to stop riding for a time.

Flattery never emanates from great souls. It is an attribute of small minds, who thus still further befit themselves to enter into the vital being of the persons about whom they crawl.

CHRONIC DEBRASEMENTS OF THE SKIN, LIVER AND BLOOD, are speedily removed by the active principles of the ingredients entering into the composition of Paruelo's Vegetable Pills.

To the heart these are no insignificant events; it magnifies all things; it puts in the same balance the fall of an empire and the fall of a woman's glove, and oftentimes the glove outweighs the empire.

They Know All About It.—There are two large cemeteries in Dublin, and the interments, in one and the other are almost entirely a matter of religion.

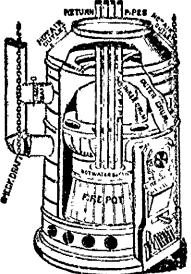
Accord, embarrassed by the need of avoiding controversy, said, "Well, do you know where people go when they die?" "Yes, sir," said she; "the good people go to Glasgow, and the bad people to Mount Jerome."

CAN RECOMMEND IT. Mr. Enos Barnberry, Tuscarora, writes: "I am pleased to say that Dr. THOMAS' ELECTRIC OIL is what you claim it to be, as you have been using it for years, both internally and externally, and it has always relieved me of my pains, and I have derived benefit from its use, and I can truly recommend it, and I take great pleasure in recommending it."

LATEST MARKETS. Wheat, white, \$0 76 00. Wheat, red, 0 68 00. Flour, 0 63 00. Lard, 0 54 00. Butter, 0 38 00. Eggs, 0 27 00. Hams, 0 48 00. Pork, 0 44 00. Beans, 0 10 00. Chickens, 0 23 00. Turkeys, 0 18 00. Ducks, 0 16 00. Geese, 0 25 00. Potatoes, 0 30 00. Apples, 0 40 00. Peaches, 0 40 00. Plums, 0 40 00. Raisins, 0 40 00.

FATHER KOENIG'S NERVE TONIC. VIGOROUSLY RESTORES. St. Louis, Mo. June 1895. I was treated by the best doctors of this city...

Toronto Furnace & Crematory Co. (LIMITED). 8 & 10 Queen St. East, Toronto.



Heating, Ventilating and Sanitary ENGINEERS. Leading Contractors for Steam, Hot Water, Combination and Hot Air Heating.

ESTABLISHED 80 YEARS.

FURS.



AT PRICES THAT ARE RIGHT. JAS. H. ROGERS. COR. KING AND CHURCH STS.

HALE AND HEARTY AT 70.

WHAT "FATHER" TOULL THINKS OF A POPULAR REMEDY.

Suffered for Twenty Years From Heart Troubles - His Doctor Said He Might Drop Dead at Any Moment - Tells How He Overcame the Trouble. From the Ingersoll Chronicle.

FREE A Valuable Book on Nervous Diseases... KOENIG MED. CO., Chicago, Ill. 49 S. Franklin Street.

THE STANDARD DICTIONARY OF THE ENGLISH LANGUAGE. Compiled by 247 Editors and Specialists. COST MORE THAN \$960,000.

The Owl, Ottawa, says - THE STANDARD DICTIONARY has reached us and is truly a gigantic work.

FUNK & WAGNALLS CO. 11 RICHMOND ST. W. TORONTO.



"Nusly at Work." He called at the boot and shoe shop of Mr. John Toull, King street west, and on entering the building the reporter found "Father Toull," as he is familiarly known in town, busily at work on a pair of shoes for one of his many customers.

CHRISTMAS PRESENTS GOLD & SILVER WATCHES. Diamond, Fine Jewelry, Silver and Electro Plated Ware.

MY OPTICIAN. WHY NOT PURCHASE YOUR GOLD SPECTACLES AT A STRICTLY OPTICAL SHOP?

BUSINESS MENS LUNCHES. 51 KING ST. W. TORONTO.

HOT MEALS ALSO AT 51 King East, or 28 1-2 Colborne.

F. B. GULLETT & SONS. Monumental and Architectural Sculptors and Designers of Monuments, Tombs, Mausoleums, Tablets, Altars, Baptismal Fonts, Crosses, Headstones, etc.

HAVE A GOOD LIGHT. USE PRATT'S LAMP OIL. No smoke, no smell, white, light, clean.

ARTISTS' COLORS. THE BEST ARTISTS USE WINNOR & NEWTON'S OIL AND WATER COLORS.

Catholic Holiday Gifts. The Choicest and Most Acceptable of Gifts Consisting of PRAYER BOOKS, PRAYER BEADS, GROSSES AND CRUCIFIXES.

D. & J. SADRER & CO. CATHOLIC PUBLISHERS, CHURCH ORNAMENTS AND VESTMENTS.

STAINED-GLASS. CHAMBERLAIN & Co. Agents, France, Castle & Son, 20 University St., Montreal.

EPSS'S COCOA. BREAKFAST-SUPPER. By a thorough knowledge of the natural law which governs the operations of digestion and nutrition.

McCAUSLAND & SON. MEMORIAL WINDOWS. 400 BAY ST. TORONTO ONT.

The People's Groceries, Hardware, Boots, Rubbers, Furnace, Hairs, Clothes Wringers, Sewing Machines, etc.

NEW IRON STORE. EAST BRANCH OF LEMAITRE'S PHARMACY.

THE PEOPLE'S Wholesale Supply Com'y. 85 COLBORNE ST., TORONTO. R. Y. MANNING, MANAGER.

WEDDING CAKES. ARE AS GOOD AS THE BEST MEN AND THE BEST WOMEN CAN MAKE THEM.

The Reliance System of Annuity Re-Payments. 500 per month - or \$6.00 per year - paid for 10 years will thereafter return to shareholder.

JAS. J. O'Hearn. PAINTING, Glazing, Kalsomining and Paper Hanging. Shop, 161 Queen Street West.

Notice to Lovers. Of Good Roasted Coffee. A. J. Billingshurst, for 15 years tea blender and coffee roaster for the late St. James, has opened his new store, 31 Church street, opposite Lawson's old stand.

Investment. York County Loan & Savings Co. of Toronto. Offers until further notice, its 6 Per Cent. Coupon Stock.

Toronto General AND SAFE DEPOSIT Trusts Co.

VAULTS, - CORNER - RANGE AND COLBORNE STS. TORONTO. Capital, \$1,000,000. Reserve Fund, \$250,000.

HEINTZMAN & CO., 117 King St. West, Toronto.

J. W. LANCMUIR, MANAGING DIRECTOR.

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.

See that You get the Catholic Almanac Of Ontario.

SOME FEATURES. Instructive and appropriate selections especially written for this Almanac face the Calendar for each month.

The Cosgrove Brewery Co. OF TORONTO, Ltd. Malsters, Brewers and Bottlers, TORONTO.

T. R. HAIG. DEALER IN COAL AND WOOD OF ALL KINDS. 543 to 547 Yonge Street, Just South of Wellesley St.

SOUVENIRS

GIVE PRACTICAL RESULTS ONE WILL LAST A LIFETIME. Fresh Air. That is practically what an Aerated Oven does. There can no nasty smells come from these stoves.

The Gurney-Tilden Co., Ltd. HAMILTON, ONT. Sole Manufacturers.