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The Catholic Register.

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

VOL. III.—NO. 41.

TORONTO, THURSDAY, OCTOBER 1, 1895.

PRICE FIVE CENTS.

A "HORRIBLE HULLABALOO."

Mr. E. W. Thomson on the "Internal Spirit of Prejudice and Persecution" displayed towards Catholics.

Mr. E. W. Thomson, author of "Old Man Savarin," and formerly editor of The Globe writes as follows:

Boston, Mass. September 28th, 1895.

Editor CATHOLIC REGISTER Toronto.

Dear Sir:—Nothing in connection with the publication of "Old Man Savarin" has given me more gratification than The REGISTER's admirably written notice of the book. To be quite frank, I had felt rather aggrieved that no American Catholic paper says what The REGISTER has seen in our reading; though the book was published in Boston, by T. Y. Crowell & Co., on the 10th of July, and sent to the Catholic as to the Protestant journals. In alluding to what The REGISTER says, I mean, of course, that tenderness for Catholics and the spirit which I have so often found in Catholics which appears to you in the book. I am not of your continent, but was bred in the Church of England, yet I hope that I am as Catholic in a right Catholic sense. All my life the horrible hullabaloo against Catholics, which you continually hear in Canada, has distressed me; I never failed, while I was a political journalist, to write in such a way as I hoped would help to allay the Protestant or Orange distrust of Catholics; I have loved many Catholics ever since I was old enough to think and among my closest friends Catholics have always been. So far as my book had any other merit than to be a sort of truthful shadowing of the things on which it is based, it was designed to advance a better order of things in Canada, my native land. I was even prepared to be attacked by the narrower class of Protestant writers because of my sympathetic dealing with the Catholic types I have known. And it did not do that no Catholic had said one word indicating perception, until The REGISTER, absolutely unprovoked, heart sought; though my head says you are far too kind in respect of the literary quality of my work, which has been done at the odd times of a man who has always had to labor steadily at something that literature to get his daily bread.

I like to think that Toronto has a Methodist Book Publishing Co. liberal enough to publish a book that commends itself to the Catholic heart. And that The CATHOLIC REGISTER has the fine Catholic spirit to approve warmly the venture of the Methodist Publishing Co. It is my belief that literature written in Canada by Canadians—who to be good Canadians must be as Catholic as is the Confederation Act, which provides for the just liberties of both races and all creeds—will yet accomplish the noble work of allaying that infernal spirit of prejudice and persecution which the worst class of politicians of both races so much try to exacerbate. May I live to see the good day! Should my little book tend in the least to hasten it, I shall have a particular right to rejoice. The "Youth's Companion" hereafter, in alluding to The REGISTER, as you have requested, and you will find the Companion, owned and edited by Mr. D. S. Ford, one of the leading Baptists of the United States, conducted on what I call a most Catholic spirit; and that which seeks to promote good will on Earth and Peace among men of all creeds. Yours very truly, E. W. THOMPSON.

NEWS OF THE WEEK.

British Politics.—During the political lull in Ireland the anniversary of the death of Charles Stewart Parnell, the Irish leader, was observed in Dublin in the customary manner. A large number of political bodies and others marched in procession to Glasnevin Cemetery, where Mr. Parnell is buried, and placed wreaths upon his grave.

On Monday at the annual convention of the Parliamtary party in Dublin resolutions were passed demanding that the Irish Parliamentary party make the question of the Legislative independence of Ireland a paramount issue in politics.

In England a clique of old-time Liberals, mostly members of the Reform Club, are resuscitating the proposed transference of control of the party to more democratic hands. A conference will be held at the end of October.

Canadian.—Sir Oliver Mowat has returned to Toronto. He says he has not the least intention of resigning, and such a step should not be on account of his health in any case. He did not give way for his health, but to watch the argument in the prohibition appeal before the Judicial Committee of the Privy Council.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with in Buckley's Anti-Consumptive Syrup. It is a purely Vegetable Compound, and acts promptly and medicinally in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so palatable that a child will not refuse it, and it is put at a price that will not exclude the poor from its benefits.

DEAD.
Francis, at 111 Yorkville avenue, on the 7th inst., 7 years, eldest and beloved daughter of J. V. and M. E. Byrne, in the 30th year of her age.

WINTER LECTURES.

A Notable Address by Rev. Father Ryan.

The Primacy of Peter. The Authorities of the Eastern and Western Churches, and Prominent Protestant Writers Appealed to—Catholic Truth Founded on the Infallible Word of God.

Continuing his course of lectures on the Papacy, the Rev. Rector of St. Michael's spoke last Sunday evening on the "Primacy of St. Peter." He said in substance: I am going to speak to you this evening on the "Primacy of St. Peter." It is perhaps the most important subject of this course of lectures. We have heard a good deal of late about Christian unity and Christian unity. A number of religious minded, liberal minded, honest minded men, not in our city some short time ago to discuss this subject. Two of the leading churchmen of the day, Leo XIII. and the Archbishop of Canterbury, have written Lord Al. Charles, and said that the essential condition of the wished for union is the acknowledgment of

the supremacy of the Pope. And every Catholic is bound to admit that Cardinal Vaughan is right. The supremacy of the Pope necessarily supposes, is founded on, and follows from the primacy of St. Peter. The first and fundamental condition of Christian unity is the acknowledgment, liberty and profess, that Christ our Lord conferred on Peter the supreme power of spiritual jurisdiction over His universal Church. And this is the proposition we are now going to prove. It would be well to remember that we are not going to prove this evening that the power conferred on Peter has passed to his successors, and is now possessed in its fullness by Leo XIII. We will prove this, but we must take one thing at a time. Again, we here suppose as proved, or to be proved by another lecturer, that Christ our Lord founded a Church, a Kingdom, a complete, perfect, independent Society, for the salvation of souls. From the fact indeed that Christ founded a Church we might draw arguments in favor of St. Peter's primacy. Unity and authority are essential to every perfect society, and unity and authority suppose and prove supremacy, or supreme power. But we are not going to argue from reason—that is, from the nature of the case, the necessity, propriety or fitness of things. Nor again do we argue from analogy, from the case of the Jewish church in which there was supreme spiritual power, and which was a divine type and figure as well as a prophesy of the Church of Christ. These arguments, and such as these, may come in to supplement our proof, but our argument this evening shall be taken from the well known

WORDS OF OUR SAVIOUR HIMSELF, recorded in the 16th chapter of St. Matthew's Gospel. In the 16th chapter in the confessions of Ctesarea Philippi, St. Matthew tells us, that Jesus one day said to His disciples: "Whom do you say that I am?" Simon answered and said: "Thou art Christ the Son of the Living God." And Jesus answering said to him: "Blessed art thou, Simon, son of John, because flesh and blood hath not revealed it to thee, but My Father, who is in heaven. And I say unto thee, thou shalt be called Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

Now we assert, that Christ our Lord, the Son of the Living God, here in these words, promised to confer on Peter the supreme spiritual power of jurisdiction, legislative, executive and judicial over the universal Church. In the first place Christ evidently speaks to Peter alone. You said to Me that I am the Messiah, the Son of the Living God. Peter, to thee I will give the keys, whatsoever thou shalt bind, etc. To distinguish him from the other apostles, and even from the Simon who was the brother of Thaddeus, Jesus addresses him as

SIMON THE SON OF JOHN.
"That in these words," says the Protestant Critical Commentary, "our Lord doth speak not in general to His apostles, but in particular to Peter is evident." Christ addresses Himself to Peter alone, and what does He say to him? "Thou art a rock, and upon this rock I will build My Church." This was the first time that Jesus had called Simon Cephas, or a Rock. When Andrew sought out Simon, his brother, and brought him to Jesus, the Saviour looking upon Simon, said: "Thou art Simon the son of John, thou shalt be called Cephas, which is interpreted Peter." The change of name was so important and significant as to be made the subject of a divine prophecy and promise. Now the time had come for prophecy to be fulfilled. Jesus said to Peter: "Thou art Peter (Cephas, a Rock). Who speaks? Who says these words? He who spoke in the beginning and all things were made: He who not only means what He says, but makes what He says, and makes what He says by simply saying it. I was dixit et facta sunt. He takes the man and He makes him the Rock on which He will build His Church. There is nothing so necessary to a building as the foundation. On the

STABILITY OF THE FOUNDATION.

depends the strength and permanence of the house. To be the Rock on which Christ built His Church, is to hold the same relation to that Church as the foundation does to the superstructure. The foundation gives unity, solidity, immobility. Let the foundation give way and the house tapers in fragments to the ground. Therefore in the divine Architect's plan, Peter was to be the element of unity, which is the first principle of symmetry and order, and the element of strength, which is the first principle of permanence. Peter must have his place as the Rock on which the Church rests, as long as the Church itself endures; and any building which does not rest as on its foundation on the living Rock of Peter, is not, and cannot be, a part of the one true Church of Christ. The Peters, the Ecclesias, "Where Peter is there is the Church," Now the Church of Christ is a complete, perfect, independent Society. The basis, the foundation of every such society is the supreme legislative authority. We call our legislative authority the foundation of the British constitution. Where Peter is there is the Church; and where the Church is there is Peter as

ITS FOUNDATION AND FIRST PRINCIPLE of unity and strength, in the full possession of supreme legislative power. But Christ goes on to complete Peter's supremacy. He says to Peter, "I will give to thee the keys of the Kingdom of Heaven." This metaphor of the keys in sacred and profane literature always means the possession of supreme (executive) power. The scripture says, "God will lay upon His (the Messiah's) shoulder, the Key of the House of David, and he shall open and no man shall shut; and shall shut and no man shall open." And again it says the Saviour "has the keys of death and hell." The same meaning is given to the possession of the keys by Eastern and Western nations. The chief magistrate presents the keys to the monarch when he enters the city, to show that he holds his executive civic authority from him whose royal power is supreme. The King of Heaven gives the keys of His Kingdom to Peter, and makes him His vicar, with supreme executive power, subordinate only to Himself, to rule and govern the kingdom of His Church upon earth.

And to make Peter's supremacy perfect, Christ adds the judicial crown. "Whosoever thou shalt bind on earth, shall be bound in heaven." Here's supreme power to condemn the criminal even to exterior darkness, and to

ADMIT THE INNOCENT AND THE PENITENT to the light and liberty of the children of God. At Ctesarea Philippi Christ promised Peter the supremacy. At the Sea of Galilee, after His resurrection, He conferred it.

"When, therefore, they had dined," St. John says, "Jesus said to Simon Peter, 'Simon, son of John, lovest thou Me more than these?' He said to Him, 'Yea, Lord, Thou knowest that I love Thee.' He said to him, 'Feed My lambs.' He said to him again, 'Simon, son of John, lovest thou Me?' He said to Him, 'Yea, Lord, Thou knowest that I love Thee.' He said to him, 'Feed My lambs.' He said to him the third time, 'Simon, son of John, lovest thou Me?' He said to Him, 'Lord, Thou knowest all things: Thou knowest that I love Thee.' He said to him, 'Feed My sheep.' This is a most beautiful and touching passage. It is worthy at once of the Heart of the Saviour, of the pen of the Disciple of Love, and of the unflinching loyalty of the first Chief Pastor. Faith was needed when Christ gave the promise. Love is required when He gives the Bride. Power might suffice for a supreme Pontiff. Mercy is looked for in the shepherd of souls. Humility and eloquence are not our arguments at present. The reasoning from the text is this: In biblical language, and indeed in the language of all pastoral peoples, there was no more common metaphor for to express supreme and universal dominion, both legislative and administrative, than that of a shepherd in relation to his flock, especially when that relation was expressed by the words to feed, to feed the rostrant, Arnold, says, "This term of feeding, as a shepherd feeds his flock, is one of the oldest and most universal metaphors to express a supreme and at the same time a beneficent government." Just this kind of government that Christ conferred upon Peter when He gave him full charge of His lambs and sheep, supreme, universal jurisdiction over bishops, priests and people. Our argument for the supremacy of St. Peter has been taken from the words of Christ our Lord, and these words are so plain, clear and unmistakable that they should carry conviction to every reasonable, unprejudiced mind. Our interpretation of these texts is abundantly confirmed by the statements of Scripture in ancient and modern times. To give only a few

EXAMPLES FROM THE EARLY FATHERS of the Church in the East and West. The Greek Fathers we have St. Cyril of Alexandria, who says: "Christ was pleased to call him Peter as the one on whom He was about to found His Church." And St. Chrysostom, "When I say Peter I mean that unbroken rock, that unmovable foundation." And St. Gregory of Nyssa: "Peter is the most firm and solid rock on which Christ the Saviour built His Church." And Origen, "The supreme power to feed the sheep was given to Peter, and the Church was founded on him on the earth."

For the Latin Fathers we have St. Ambrose, "The rock on which Christ built His Church is Peter, and upon this rock I will build My Church." Continued on Page 5.

REV. DR. FLANNERY'S Jubilee of Priestly Work in the Parish of St. Thomas.

Celebration of the Happy Event on Sunday Presentation of Addresses from Catholics and Protestants Dr. Flannery's Broad Christian Sentiments.

St. THOMAS, Oct. 7.—Twenty-five years ago Sunday Rev. William Flannery, D.D., who in 1903 if he is spared till that time, will have been a priest for fifty years, came to this city and took charge of this diocese. During that time he has won not only the love and veneration of his congregation, but the esteem and respect of the community for his liberality, kindness and piety.

His silver jubilee was fittingly celebrated at the Church of the Holy Angels, when he was presented with a testimonial and address on behalf of the congregation, as well as with addresses from the children of the Catholic school and societies in connection with the church. Every seat was filled in the morning, and in the evening chairs and benches were placed in the aisles, but all could not be provided with seats. At both services there were present large numbers of the good priest's admirers who hold different religious views. In the morning the mass of St. Cecilia was sung. Rev. Dr. Flannery being the celebrant. Before the sermon he announced that addresses and testimonials would be presented after mass. It had been thought appropriate at the end of the twenty-five years of his ministry in the parish



REV. WILLIAM FLANNERY, D. D., P. P.

to do this, and he could only express his appreciation and thankfulness. Some had complained that they had not been called upon, but the committee had, owing to having to attend to their business, been unable to call upon all. The committee desired him to make this explanation, and to state that those who had not been called upon had not been slighted. If they felt aggrieved it was a matter which could easily be rectified, as the committee would be found at the door of the church after service. Cards of invitation had been sent out and some had been, no doubt, omitted, but those who had should take no offence. It was unintentional. Everyone was liable to make mistakes. No one on earth was perfect. Perfection was found only in heaven.

The day, he said, was the celebration of the feast of the Holy Roly, instituted by Pope Gregory XIII., about 800 years ago. He then read the lesson for the day, the 18th Sunday after Pentecost, referring to the man ill with the palsy, who was brought to the Saviour and healed. The preacher said that there was no happiness on earth excepting through Jesus Christ. As he healed the man with the palsy, so if his hearers would only go to Him He would forgive their sins and give them true happiness on this earth and in the world to come.

At the conclusion of the mass Mr. James Overend, president, and other officers of Branch No. 2, O. M. B. A., walked up to the chancel and Rev. Dr. Flannery advanced to the altar railing, standing facing the con-

gregation. Mr. Overend on behalf of the officers and members of the branch read an address to the reverend doctor, which, expressed their appreciation of his labor and foresight, when, by his advice and counsel he assisted in organizing a branch of this Catholic fraternal society in this city, which though in its infancy, had attained a marvellous growth in Canada. Thanks were tendered Rev. Dr. Flannery and his colleagues in Canada and the United States who had worked persistently in establishing this society, the object of which is to elevate the spiritual and moral sense of all its members and protect from want the widows and orphans of members. Since its organization \$25,000 had been paid in St. Thomas to relatives of deceased members. Thanks were also tendered Dr. Flannery for his good counsel and for his labors as delegate to the Grand Council. In concluding they hoped that he might be long spared so that they might enjoy the benefits of his guiding hand and spiritual advice.

The address was signed in behalf of the association by James Overend, President; John Hourie, 1st Vice President; Charles Arden, 2nd Vice President; P. B. Reath, Chancellor; John Butler, Treasurer; Daniel Barnott, Financial Secretary; P. J. McManus, Recording Secretary; S. B. Pocock; James Egan.

FROM THE CONGREGATION.
The committee of the congregation then advanced to the chancel and Mr. D. J. Donahue read the following address:

Accompanying the address was a check for \$50, which was handed Rev. Dr. Flannery, on behalf of the congregation, by Mr. John D. King.

THE REPLY.
Rev. Dr. Flannery said he was so overwhelmed with gratitude for the kind words said of him, and the magnificent testimonial, that he was at a loss to find words to suitably reply. Speaking to the gentlemen representing the O.M.B.A., he said he appreciated their kind address very much. He was gratified that he had been instrumental in establishing the society in St. Thomas. The society had originated in the United States, from which country some very disagreeable organizations were imported. But the O.M.B.A. was a worthy association. Composed of Catholics, it, by the payment of a small sum, secured the payment of a large amount to relatives of deceased members. Many poor families in St. Thomas had been helped and made independent by this society, which, since its organization, has paid out \$25,000 here. It was doing a noble work, not only in caring for the widow and orphan, but in bringing the people of the Church together in social intercourse and communion. To be a member of the society one must be a Christian, a practical member of the Church, and before being admitted must have the recommendation and approval of the parish priest. He considered the organization of this society one of the greatest things he had accomplished, if he had accomplished any great thing. He had merely foreseen that the society would do good, suggested its organization, and his suggestion had been carried into effect. In concluding, he again thanked the society for their kindly worded address.

Replying to the address from the congregation, he said that he felt certain that it was presented to him with no desire to flatter, but that it came from hearts full of gratitude for things done for the congregation. The majority of the people he had met when he first came to St. Thomas twenty-five years ago, now occupy a place in the cemetery, though there were a few still left. He called the attention of his hearers to the great struggle of the people of forty and fifty years ago. They left their native lands, came across the seas to seek a home here, with nothing but their strong right arms, and their determination, and with axe in hand entered the primeval forest, where wild beasts roamed, bowed down the oaks and elms, and turned the wilderness into beautiful homes, smiling gardens and leaping fields. All owed these men a debt of gratitude for both materially and morally they built up this country. The address complimented him for having done much to dispel religious prejudices and intolerance in the community. He had always opposed anything like intolerance. He never had any feelings of animosity against any man. Many of them were redeemed by the blood of Jesus Christ.

Continued on Page 5.

people but cheerfully comes times at the close of your life with hope in your eyes, sweet counsel on your lips, and true unselfishness as well as priestliness in your bearing brought to our aid and dying the consoling balm and strengthening comfort of holy charity religion.

Your high literary attainments and brilliant social qualities have ever been employed in the elevating of your people to the Catholic ideal of good citizenship—love of God and country.

But to enumerate the many reasons which exist for teaching you our warmest congratulations to-day would be to attempt to recall and recount the thousand deeds of charity and love bestowed not alone on our sister dead, but also on every member of your parish who to-day looks on you as a loving pastor and personal friend.

And if twenty-five years of honest, intelligent toil amongst your parishioners have won for you the deepest appreciation of a devoted people, may we not pray with you that God may spare your life to us, and that the tie of affection and respect that now binds us together may strengthen as the years pass by so that your golden jubilee may be fraught with increased blessings to both pastor and people.

We now affectionately tender you this testimonial as a slight but tangible token of the warm sentiment of a people united in love and reverence for their pastor.

Signed on behalf of your congregation, this 6th day of October, A. D. 1905 by D. J. Donahue, John D. King, James Grayson, John T. Caughlin, Joseph Doyle, J. H. Price, St. B. Pocock, W. Reynolds, Thomas Kelly, John Butler, James Egan, John Brady, James Brady (Largo Road).

THE MOTHER LAND.

Latest Mail from Ireland, England and Scotland.

Mr. Michael Davitt's triumphal tour of Australia—First Pastoral letter of the new Year. Apostrophe of Wales—A Vainable Postscript—The Land League in the Highlands.

Antonia. St. Patrick's Church, Belfast, was the scene of an impressive ceremony when the Right Rev. Dr. McNeill was consecrated Bishop of Down and Connor in succession to the late Dr. McAlister. The consecration was held in the magnificent Cathedral of St. Patrick, Belfast. The ceremony was presided over by the Most Rev. Dr. McNeill, assisted by the Most Rev. Dr. McEvoy, Bishop of Down and Connor. The church, which was tastefully decorated for the occasion, was filled to overflowing. Fully two hundred clergymen occupied seats outside the sanctuary rails, many of them coming from distant parts of the island. The remaining parts of the church were occupied by the laity of Belfast, of which there was a most representative gathering. The ceremony was carried out with the impressive solemnity which always characterises the consecration of a Bishop in the Catholic Church.

Mr. R. S. W. DeCobain the one time notorious Orange anti Home Ruler is a remarkable man. He stands charged in Belfast with assaulting the wife of one of his tenants, and following is Counsel's statement of the case.

Mrs. Murdock was on the evening of the 18th of July to Mr. DeCobain's house to pay two weeks' rent which was then due, and handing him the book, asked Mr. DeCobain to mark the payments that had been made previously. He, in answer to her question, in language, as he was instructed, and declined to mark the payments. Mrs. Murdock then declined to pay the other sums until the previous payments were marked, and she was entered in her book. She asked him to look in his ledger and he would see that the payments had been returned by his collector, and, as he had stated, Mr. DeCobain used very strong language. This Mr. DeCobain seemed to be of a very excitable temperament, for, notwithstanding, and also, it occurred to him, his head, for he had the door of the room in which the silent was, and caught her violently by the arms, forcing her into a seat and using great violence towards her, the result of which was that for some weeks afterwards her arms bore the marks of his hands, which were black and blue. And she was also instructed, Mr. DeCobain told her about the face and person with his finger nails, and his client had to sit at a distance from her, and scream for assistance before he would allow her out of the room, and he had to be implored by a servant who was in his employment to let the poor woman out.

Most Rev. Dr. Henry, Lord Bishop of Down and Connor, has appointed Very Rev. Daniel M. Cashin, Administrator of St. Malachy's Church, Belfast, and Very Rev. Robert Crickead, Administrator of St. Patrick's Church, Belfast, Vicars-Fornae of Belfast and adjoining parishes.

Rev. Thomas Callen, CC, Ballymacnab, County Armagh, while putting a fine dog, was bitten on the face and neck, and the dog sinking its teeth into him deeply.

The sad news of the death of Professor W. G. Wood has reached Armagh, and was received with universal regret. Professor Wood was born in Armagh, where he spent his early years, and his life, and where he and his family were highly respected. He was the oldest son of the late Mr. Charles Wood, tenor in Armagh Cathedral.

At the Petty Sessions at Macroom on the 27th John Cronin, of Horsemount, Ballymacnab, was charged with having maimed cattle on an omitted farm by placing pins and needles in cabbage leaves, and leaving the later on the farm in order that the cattle might eat them. The magistrates had not evidence sufficient to connect anyone with the act.

A grant of £50 from the Royal Bounty Fund has been made to Miss Henrietta M. O'Sullivan in recognition of the services of her father, the Rev. Samuel O'Sullivan, D.D., late Bishop of Down. Dr. O'Sullivan was in his day a well known contributor to periodical literature on historical and political subjects.

The Board of Guardians of the Athlone Poor Law Union were dissolved on Saturday 21st September by a sealed order of the Local Government Board, and the business of the union is now to be carried on by two paid guardians, who are to receive a salary of £250 each per year. The cause assigned by the Local Government Board authority for this arbitrary action is practically that the guardians have refused to adopt the suggestion of the board to supersede the nuns who form the nursing staff at the workhouse hospital for a lay nurse. The works of the Local Government Board's letter are "the following:—appoint a trained nurse in the workhouse," and the letter goes on to state that "the guardians in this matter have disregarded the recommendations of the medical officer, the courses passed by the coroner's inquest upon the arrangements for night nursing, and the facts disclosed by the inquiry on oath which led to correspondence between the guardians and the Local Government Board."

The Sydney Freeman's Journal contains the following:—Mr. Davitt has had quite a triumphal march throughout Queensland. Everywhere he was received with acclamation, and he travelled hundreds of miles to be present at his meetings. Mr. Davitt has been meritorious to his admirers who glory in praising his past deeds. The fact is, Irishmen here were so much impressed by the person of Mr. Davitt, with an understanding of the character of the man, that they indulged in pardonable adulation of the life and services of the patriot. Mr. Davitt has been somewhat sharp on his trust friends, Irishmen in these colonies, who are rarely visited by big public men from home, so accustomed to be more or less effusive on these occasions. Celebrities who visit colonies should, however, remember that when we honour a man who has struggled for the cause of his race, we should also honour the whole gallant band of men who are fighting for Irish liberty. No doubt these distinguished visitors will yet come to fall into our way of doing things,

John Kay, Son & Co., 34 KING STREET WEST.

John Kay, Son & Co., 34 KING STREET WEST.

Carpets. Carpets. Carpets.

TREATS are in store for every one here furnishing to any extent this autumn. In announcing the receipt of our Fall Importations, we can say that owing to the constant great increase in our business, contracts placed with manufacturers for this season have been on a larger scale than at any time in the long and successful history of our business. Qualities and designs never received more complete attention, and many of these cannot be had in any other place in Canada, the goods being made up specially for our own trade. It is also well known that we have the exclusive sale in Canada of the goods of some of the best manufacturers in Europe. The extent and character of our trade make these advantages possible.

NEW "TEPRAK" CARPET.

This is something worthy of your best attention. "Teprak" is a new carpet fabric. A Wilson, it is sold at price of extra quality of Brussels. It has an Amster-top, is of very close bind, and practically wears like iron. It is very suitable for squares, being so durable. We want to interest you in "Teprak" for it has so much to recommend it.

AXMINSTERS.

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and leave themselves entirely in the hands of those who have no other motive but the glorification of the old land and the old cause. Mr. Davitt has been the idol of our race, and of our people. Priests and people in Queen's land travelled great distances to greet him. Father Ryan, the patriotic priest of the West, journeyed three hundred miles to speak with him, and to offer him the good wishes of the people of his district. Father Ryan was not alone. From distant Blackall came Father Bohan, and these few incidents will show how the Irish priest in Australia still remembers the trials and sufferings of the land that bore him, and that his heart beats in unison with all their aspirations and hopes, and all the trials and difficulties that the old country still meets with.

At the opening of the session 1895-96 of St. Munchin's Diocesan College, Limerick, the Lord Bishop, the Most Rev. Dr. O'Dwyer, raised the very important question of the necessity of a Catholic university for Ireland. He said we have heard it stated on many sides lately that the present Government will deal with the question of university education. For my part I sincerely hope that we shall not again be doomed to disappointment. Naturally, I look at this question first and before everything else as a Bishop, and seeing as I do on all sides a great intellectual activity, and at the same time a spread of irreligious and socialistic and generally dangerous principles, I desire that the best minds of the country should develop and be trained under the influence of religion, and form the bulwark against the subtle and its attendant evils. Hence the more rumor that we are near a settlement of this question has been to me an infinite satisfaction. And as far as I can see there is hardly any question open in Ireland which the present Government could approach with a greater prospect of reaching a successful issue. If only they will introduce a measure that is sound in principle and large enough, they may be assured beforehand of the sympathy and support of the Catholics of Ireland in carrying it through. Who shall consider their proposals as the farmers will consider their Land Bill—with an open mind and a sincere desire to settle the question. I cannot see from what side of the House of Commons opposition would arise to such a measure.

A respectable tradesman named O'Halloran of Nenagh went by mistake into the Commercial Club, from which it is alleged, he was ejected by the club steward, a man named Hart. O'Halloran fell heavily outside the club door and died of his injuries. The club steward has been arrested.

At Fethard Petty Sessions on the 22nd, Patrick Boland and William Simpson were sued by the Cashel Guardians for possession of the famous Ballyvallea cottage, the scene of the Tipperary witch burning case. When the case was called the Chairman said the guardians ought sell the cottage to Madam Tissand. Mr. Sayers, solicitor, who appeared for the guardians, said an offer had been made, and they were in communication with her. A decree for possession was given.

England. Bishop Moty's First Pastoral. The Right Rev. Dr. Moty, Vicar-Apostolic of Wales, has issued his first pastoral. The pastoral is published both in English and in Welsh. His Lordship in the closing portion of the letter says: When we look at the past history of our countrymen, who at one time were nearly the whole of England, we find that to be proud of much to console and encourage us in the work which has been entrusted to us. We see how, in the early days of Christianity, they accepted the Gospel of Jesus Christ, and they with care and fidelity they obeyed His commands. Even in the second century, as narrated by Venerable Bede in the first book of his History, (chap. iv), we learn that,

and that fact would excite much more attention than any number of petitions to Parliament. He was happy to recognize that two distinguished countrymen of his—Messrs. Michael Davitt, clericus and John Ferguson, of Glasgow (cheers)—had actively co-operated in the establishment and working of the Highland League.

HISTORICAL REMINISCENCES.

Father McNulty—Col. Baldwin.

Rev. John McNulty, the pioneer parish priest of Mount St. Patrick, deserves more than a passing notice in the ecclesiastical annals of this Province. He was a native of the county Mayo, Ireland, where he received his education in Classics and Theology, and was ordained priest by the late illustrious Archbishop McHale. He came to Canada in 1840. After doing pioneer work in Mount St. Patrick and laying the foundations of several flourishing parishes in the Ottawa district, he came to Toronto in 1854 at the earnest solicitation of Bishop de Charbonnel.

As priests in those days were few and far apart, it devolved on Father McNulty to do the work of many. His chief talent and chief delight seemed to lie in the building of presbyteries and churches, and in tracing out plans and foundations for future Catholic communities.

He wrought many changes and ameliorations among the isolated Catholic settlers, who had plunged into primeval forests, felled the trees, and made homes for themselves north and west as far as the limits of the diocese. Barris, Madonte, Floss, Orillia, Newmarket, Bradford, Thornhill and Streetsville were then without the services or presence of a resident priest. In all those districts and others I do not call to mind just now, he built churches or priest's houses, the latter of a humble character it is true, but of sufficient accommodation and elegance to suit the pioneer days in which he lived. He was frugal and abstemious to a degree of asceticism that might be found only in the Thebaid among the Fathers of the Desert. His powerful exhortations on the Temperance question and the example he furnished of strict totalitism, contributed very largely towards mitigating, and in many places uprooting, the evil induced by cheap liquors and the necessary interchange of mutual assistance at raisings and logging bees. He would not stop over night in any house where liquor was kept if he knew it. On one occasion when a deputation of three men called on him about some improvement in the parish, he noticed a faint odour of barleyscorn. "Go out, now," he exclaimed, "I would rather see the Devil with his four claws coming into me than three men with the sign of liquor on them."

Father McNulty built the handsome brick church in Streetsville, and a modest presbytery on the 5th line of Toronto township, where he found an old frame church built by Father Eugene O'Reilly during Bishop Power's episcopacy. Valuable and much needed assistance was given Father McNulty by the late Colonel Baldwin, who resided with his family on the 6th line of the same township. Father McNulty was hospitably entertained at the Colonel's, as were indeed Father Eugene O'Reilly, for many years before him, and Fathers Cowey, Blue and Flannery, who, in after

years, came to say Mass or did pastoral duty at the fifth line church.

Colonel Baldwin, a native of Cahirovein in the county Kerry, was a near relative, by the mother side, of the great Liberator, O'Connell. He had been Captain in the regular army, and acted as aide-de-camp to General Lord Wellington during the Peninsular war, (1810-1814.) He wore several gold clasps and medals marked Vittoria, Salamanca, Badajos, Orthez, names of famous battles in which he took an active part. He assisted in driving the French army, commanded by Soult, across the Pyrenees into France, where he was wounded severely and placed hors de combat at the battle of Orthez on February 27, 1813.

After Waterloo, and when peace was proclaimed, Captain Baldwin came to Canada with other officers, who were mustered on half pay, out of active service, and obtained free grant lands in the counties of Peel, Simcoe, Oxford, and other districts. Captain Baldwin resided with his family on the 6th line, Toronto township, when he was called to form a regiment for the suppression of the rebellion in 1837 with the rank and title of acting Colonel. He raised a battalion 800 strong and, according to directions of the Government, gave orders to a merchant named McElderry for a complete military outfit for the whole regiment. Great disappointment, shame and loss resulted to the brave Colonel from this incident. After the money was paid over to McElderry, the military outfit proved to be worthless and shoddy, and not fit to be worn. The Colonel, incensed at the outrage and the game played on him, especially as the contractor was a fellow countryman, ordered an entire new outfit for the whole regiment at his own expense.

To meet this very serious expenditure Colonel Baldwin was compelled to commute his captain's half pay, and mortgage his farm of two hundred acres. But the Colonel was the soul of honour, in his eyes loss of property, or even death, were preferable to an act of dishonesty or a public disgrace. The mortgage, however, was light and never enforced while he lived.

The Colonel's hospitable home was an attraction not only for the priests who attended the little frame church on the 5th line, but for all others who happened that way on their missionary journeyings from lake Huron to lake Ontario. Many a time Father Eugene O'Reilly, on his way from the Gore to Etobicoke to attend a sick call, or rather on his return, found rest and comfort and a very pleasant evening with the gentlemanly, well informed Colonel and his interesting family of one son and five highly educated and accomplished daughters. The late Vicar-General Gordon of Hamilton, often told me that early in the thirties, when he was robust and inured to fatigue, on his way from Dundas to Oaledon and Albion, he sometimes went five miles out of his way in order to enjoy the hospitality of Colonel Baldwin.

When I knew the Colonel he had reached his 86th year of age, but even then he had not lost much of the fire or vigour of his best days.

At the general elections previous to the passing of the Separate School Act, an ambitious candidate, who by the way was a neighboring gentleman farmer, and who since then has become a Lieutenant governor, called upon Colonel Baldwin to solicit his vote and influence. The Colonel gave

him to understand very clearly that he would vote against him, and employ the great influence he enjoyed, against him, unless he promised in a solemn manner that he would vote for the passage of a good and satisfactory Separate School bill. The candidate gave the promise, which induced the Colonel, who had always been a Conservative, to give with his friends a straight reform vote.

The candidate some time afterwards when challenged at an Orange gathering about his promise to Colonel Baldwin, denied that he had ever made such a promise. On hearing this the Colonel, although nearing his 86th year, sent the candidate a formal challenge, either to retract his statement and make a public apology, or meet him in mortal combat with arms and field of his own choice. Of course the challenge was not accepted. Colonel Baldwin had a host of attached friends in Toronto, who often drove out to the 6th line to spend the Sunday afternoon in intellectual and pleasant enjoyment of social intercourse and genuine Irish hospitality. On his visits to the city, he always found a furnished room and every possible attention and kindness with a near relative who occupied a comfortable home on Church street, opposite the Cathedral. This was Mrs. Higgins, the mother of Moore, Charles and Con. Higgins, of Ottawa and Toronto. Old Dr. King, Captain Kelly, ex-Warden at Penetanguishene, Judge Duggan and Maurice Soollard of the Upper Canada Bank, were the friends with whom he was particularly intimate. On returning from Mr. Soollard's home one night in February, 1864, he took a severe chill, which induced a fever. A few days later the old soldier breathed his last in the house of Mrs. Higgins, which had been always a second home to him. He had received all the sacraments, and died full of hope with perfect resignation to the Divine will. Bishop Lynch and Father Walsh, now Archbishop of Toronto, with several other priests were present in the sanctuary, while a crowd of the best citizens, Catholic and Protestant, filled the Cathedral on the day of the sad obsequies. His parish priest, Rev. W. Flannery, preached a sermon suitable to the melancholy occasion. In the meantime Father John McNulty had removed to the diocese of Hamilton, where Bishop Farrell appointed him to the parish of Oaledonia. Here he remained doing good and substantial work, until warned by the feebleness of old age that his end approached, he purchased with all his hard earnings the present grand hospital and refuge at Dundas, which he handed over free of debt and encumbrance to the good Sisters of St. Joseph. All he asked in return for such munificence was a pallet on which to lay his weary limbs, and a small room in the Institute in which to make due preparations for dissolution—death. For he prayed with St. Paul, and his prayer was soon heard: Cupio dissolvi et esse cum Christo.

DIED.

Sleeplessness is due to nervous excitement. The delicately constituted, the financier, the business man, and those whose occupation necessitates great mental strain or worry, all suffer less or from it. It is the great restorer of a worried brain, and to get sleep cleanse the stomach from all impurities with a few doses of Parmentier's Vegetable Pills, genuine coated, containing no mercury, and are guaranteed to give satisfaction or the money will be refunded.

OUR IRISH LETTER.

SPECIAL CORRESPONDENCE OF THE CATHOLIC REGISTER.

DUBLIN Sept. 28. I do not know what Canadians think of the Parnell Anniversary, but to me there is something ineffably sad, incongruous, I had almost said pagan, in this yearly leading of drums around that little mound in Glasnevin. ... The dead slumber softly, it is almost the first conscious sentiment we inhale in Ireland. ... The anniversary processions are nothing more than a burlesque of that majestic funeral. ... The actual demonstration is the reverse of impressive. ... The funeral and the solemn notes of the

"Dead March" wearing an unmistakable air of being out to get the show, and the occupants of the mourning coaches beguile the tedious of the route with pipes and cigars, and nod and laugh as if they were enjoying a discussion over the festivities of Dan Lowry's newest variety star. ... The Lord Mayor (elect of Dublin for 1895, Mr. Richard F. McCoy, is a county Lincolncian. ... He was High Sheriff for the city in 1891. ... He is the seventh son of Timothy P. McCoy Esq. ... Daniel McCoy, was for years medical officer in the P. and O. service, afterwards he was appointed to Rathkeale dispensary, where he contracted typhus fever in the discharge of his duties and died in the prime of his life. ... Mr. Richard McCoy married the daughter of the late Mr. John Reynolds, one of the wealthiest and most respected salt merchants in Dublin. ... Mr. Reynolds' name was associated with a period of the city's commerce which he founded, and he could boast of a few merchant princes. ... The old firm still holds its own as Reynolds & McCoy. ... Mr. McCoy has won the sincere admiration of his fellow citizens by his tireless attention to public affairs. ... His term of office is sure to be popular with all parties.

The other evening I opened the Sep-tember number of the New Ireland Review at the Triumph of "Morrow." It is the first poem I have seen by Stephen Foreman. ... The following extracts from it seem to me to epitomise the sad story of Parnell's latter years. ... The Lord Mayor (elect of Dublin for 1895, Mr. Richard F. McCoy, is a county Lincolncian. ... He was High Sheriff for the city in 1891. ... He is the seventh son of Timothy P. McCoy Esq. ... Daniel McCoy, was for years medical officer in the P. and O. service, afterwards he was appointed to Rathkeale dispensary, where he contracted typhus fever in the discharge of his duties and died in the prime of his life. ... Mr. Richard McCoy married the daughter of the late Mr. John Reynolds, one of the wealthiest and most respected salt merchants in Dublin. ... Mr. Reynolds' name was associated with a period of the city's commerce which he founded, and he could boast of a few merchant princes. ... The old firm still holds its own as Reynolds & McCoy. ... Mr. McCoy has won the sincere admiration of his fellow citizens by his tireless attention to public affairs. ... His term of office is sure to be popular with all parties.

the Christian schools. In the recent examinations there were many Protestants amongst their successful pupils, and the Brothers have been presented with congratulatory addresses, signed by prominent local men of every creed. ... The following extracts from it seem to me to epitomise the sad story of Parnell's latter years. ... The Lord Mayor (elect of Dublin for 1895, Mr. Richard F. McCoy, is a county Lincolncian. ... He was High Sheriff for the city in 1891. ... He is the seventh son of Timothy P. McCoy Esq. ... Daniel McCoy, was for years medical officer in the P. and O. service, afterwards he was appointed to Rathkeale dispensary, where he contracted typhus fever in the discharge of his duties and died in the prime of his life. ... Mr. Richard McCoy married the daughter of the late Mr. John Reynolds, one of the wealthiest and most respected salt merchants in Dublin. ... Mr. Reynolds' name was associated with a period of the city's commerce which he founded, and he could boast of a few merchant princes. ... The old firm still holds its own as Reynolds & McCoy. ... Mr. McCoy has won the sincere admiration of his fellow citizens by his tireless attention to public affairs. ... His term of office is sure to be popular with all parties.

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Glasnevin cemetery is situated on the northern outskirts of Dublin. It is the largest and the most beautiful of cemeteries. One side of the city is creeping towards it, and on the other there are miles of fresh green fields between it and the English. It is surrounded by very high turfed walls, and the entrance gates are most beautiful. The broad gravelled way leading to the mortuary chapel is bordered by the softest and greenest of lawns, artistically planted with shrubs and studded with flower-beds, which all the year round are brilliant with beautiful blooms. To the right as you enter, is the O'Connell circle with the round tower which marks the last resting place of the Liberator darting heavenwards from its centre. Around him sleep many distinguished Irishmen who helped to make history in the Victorian era. To the left some fifty yards from the other side of the little church is the wood mound that holds all that was mortal of Parnell. It lies alone. This side of the cemetery is far less crowded than the other. The base of the little knoll is protected by a slight iron railing and there are narrow walks cut through its green sward. A simple painted cross stands at Parnell's head, who devoted his simple life to the flowers on the grave would allow it; but these ardent florists persist with more zeal than discrimination in decking it with every imaginable snow-white bloom, even the pure, proud lily. No lily is pressed into its service. I verily believe, if they could only come at a sufficient quantity, they would smother it in orange blossoms. They are constantly pottering about the grave itself, digging up old plants and giving them new roots. Poor Parnell! They can't leave even the green sod above him in peace. Parnell's funeral was a never-to-be-forgotten sight. At the news of his death his transatlantic friends forgot for the nonce there was a truce to controversy, and on the day of his burial so thronged was the city that it seemed as if the entire population of the country had poured into Dublin to show him a last mark of respect. The demonstration had all the pathetic dignity of a national sorrow. Its solemnity impressed me so the chill of death seemed in the very air. "A man is here to-day, and to-morrow he is vanished," the fronts of men on every side, the poisoned arrow of decay had already pierced the hearts of the beautiful women, the priceless wreaths which covered his bier, already their faint fragrance seemed tainted with the odor of fresh turned clay. It was an experience to make even the most frivolous realize for once that "Death is the end of all; and man's life passeth suddenly like a shadow!" The anniversary processions are nothing more than a burlesque of that majestic funeral. They are always held on Sunday, the Sunday nearest to October 6th. The railway companies run excursion trains from every part of the country; the working class have the Sabbath free both in city and country; and naturally the streets are pretty crowded. The actual demonstration is the reverse of impressive. First comes an empty hearse covered with wreaths, then a straggling line of hired carriages, at intervals a band, the men wearing bits of orange with their hats, and the drums muffled, the whole, despite the prominent display of the funeral and the solemn notes of the

"I never swear, but when I think of Tim Healy," said a big Tipperary man—he stands six feet in his stockings—on the other day. He was one of the "suspects" in the old Land League days, when so many Irish Nationalists did their six months under Mr. Gladstone's Coercion Act. Verily the recording angel must be waiting overtime, if he is keeping anything like a correct account of the strong language Mr. T. Healy inspires. Over the late Kerry election he surpassed himself. His vile tongue sent a shudder through the country. People who are not strong minded enough to find swearing a safety valve for their indignation, speak of him with bated breath. They ask you in an awestruck undertone "what next?" A question which ten to one Tim Healy himself could not answer. Who he starts on the rampage, he apparently loses all self-control. He hits out indiscriminately right and left; and people who have the misfortune to be his immediate political confederates generally come off with a few blows. A member of the Irish party told me lately that from the very first his animosity to Mr. Edward Blake, M.P., was perfectly apparent. The fact that Mr. Blake's courteous, retiring disposition made him a novelty with his colleagues rendered Mr. Healy's brusquerie towards him the more remarkable. No one could account for Mr. Healy's attitude, as Mr. Blake is too thoroughly a gentleman to be personally offensive to any one. Perhaps the keynote to the whole difficulty is that the one man is a gentleman, while his opponent—well, Tim Healy's warmest admirer could scarcely claim that distinction for him. You met this fiery demagogue in the streets not knowing who he was, you very likely would not give a second glance at him. A pale, cadaverous, little man—in truth his caricatures are faithful portraits. Mr. John Redmond, another prominent member of the party, has been immortalized in a cartoon. Just now what the public cannot understand is how Mr. Tim Healy came to be re-elected on the Committee of the Party. No doubt he has a following in the country, but recent events have proved that it is a small one, and it is bound to grow daily less. What topsy-turvy days we have fallen on!

The topic of the hour is the result of the Intermediate Examinations. It will be glad tidings to many Irishmen beyond the sea to hear that the Christian Brothers' schools have carried off quite the lion's share of passes and prizes. The Christian schools have been the alms house of many distinguished Irishmen at home and abroad, a truth which is a generally linked with the intellectual growth of young Ireland. It is scarcely too much to say that the Christian Brothers' steadfast, self-sacrificing devotion to the cause of national education led to the founding of the National University. In their schools was re-kindled and fostered the national love for learning, of which little more than a tradition survived the penal laws which for centuries made it a crime for a Roman Catholic to teach a child to read and write. The Brothers' pupils belong to every class. Their schools are open to the very poorest while at the same time wealthy business people and professional men gladly entrust them with their sons. Enlightened Protestants, desirous of higher education for their children, send their boys to

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The Catholic Register.

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THURSDAY, OCTOBER 10, 1895.

Calendar for the Week.

- Oct. 10 - St. Ignace of Loyola. 11 - St. John the Evangelist. 12 - Maternity of the Blessed Virgin Mary. 13 - St. Callistus, Pope and Martyr. 14 - St. Teresa.

The Freeman's Journal commenting on the inability of Mr. Blake to speak to a Toronto audience says "We trust the trip to New Orleans may tend to restore the strength and health that are now valuable treasures to the old country."

The Antigonish Casquet says: The McNoils of Xmas Island, O. B., clannish and distant relatives of the Bishop-elect, (Dr. McNeil), are presenting him with a crozier and a mitre. So far as there is any record of the thing, he will be the first of the clan McNeil to receive episcopal consecration, as he was the first of the clan to be raised to the priesthood, at least since the Reformation.

The President of the French continues to decorate Sisters of Charity for their service in the cause of the poor. This prompts a French Catholic to say that Mr. Faure would do better to give fewer crosses and medals and obtain in his country more respect for the possessions of the Sisters of Charity—the patrimony of the poor. The correspondent of the Liverpool Catholic Times defends the President by saying that his position in regard to legislative enactments is much the same as the Sovereign of England.

In our Irish news columns to day appears a paragraph which says that the guardians of Cahel, Tipperary, the district in which a poor woman was recently burned by her husband and relatives as a witch, have entertained an offer from Madame Tussaud for the transference to London of the Fothering cottage in which that most humiliating outrage occurred. Could the guardians be guilty of such a crime against the national reputation, Tipperary and Ireland would be ashamed of them. A later report however clears the guardians of the reproach of willingness to sell for money the scene of the awful crime.

London Universe: The Rev. like its "Venice Parson," "the gall of bitterness." It is suffering from an attack of "green bile" because the Queen has sent a handsome present to the Archbishop of Halifax (Dr. O'Brien).

Recognition of the respect paid by Bishop and clergy on the occasion of the obsequies of Sir John Thompson, the Canadian Prime Minister.

So simple and natural and graceful an act as this on the part of Her Majesty has roused the malevolence of the party of irreligious fury who see in the gift of the Queen sufficient ground to make "millions of loyal subjects grope," as also sufficient excuse for the uttering of an Evangelical untruth as regards the loyalty of Catholic Canada. It may be that they who put together week after week the fables in which Low Church intellect taketh delight are in condition of perfect ignorance as to history, but all the rest of the world has not now to be told that.

When the Canadians were urged to rebel against the Crown it was the Catholic clergy who saved the Dominion, and as Lord Durham reported officially to his Government, "the Sulpicians were England's vicegerents."

But the Queen has made a handsome present to one of these her loyal subjects, which (says the Rock) will "grieve millions." We do not think so severely of our fellow-countrymen as does this sour, unbridled fanatic. There may be a few here and there who would strangle every Catholic if they could, who hate as the devil hates, and who, in the case of the children of God's Church, would wish to revive the doctrine of "killing no murder. But these have at present no more power than they have grace;

they are nothing but made, toil, and rear, their teeth have been torn out and their nails out close. They are in that "last scene of all" described by Jacques.

Second childishness and mere oblivion, soon 'tis the same eyes saw last time, and everything.

They are, however, the chief standing disgrace of Protestantism, and, as such, are loathed by all the educated, intelligent, and decent-minded men who compose the various divisions of that sect.

The Pandering to Prejudice.

The letter which we publish to day from Mr. E. W. Thomson, should be taken to heart by every Canadian who entertains any love of country. There are few journalists or public men who know our politics more accurately than Mr. Thomson. We do not think there is a newspaper in the Dominion that will refuse respect to the opinion of the former editor of the Globe. And what has his long experience as a political journalist taught him? "All my life," he says, "the horrible hullabaloo against Catholics which one continually hears in Canada has distressed me. It is my belief that literature written in Canada by Canadians—who to be good Canadians must be as Catholics as the Confederation Act, which provides for the just liberties of both races and both creeds—will yet accomplish the noble work of allaying that infernal spirit of prejudice and persecution which the worst class of politicians of both races so much try to exacerbate."

Here is a very notable declaration from old and experienced political journalist trained on the foremost political newspaper in Canada. It goes to the root of the evil which is slowly eating away our political vitality. It does not refer to an influence that has been amongst us, but happily is no longer here, nor yet to a post which we ourselves are fighting against. The "infernal spirit of prejudice and persecution" is as much alive today as it ever has been, and there are just as many of the "worst class of politicians" as of yore standing by ready to fan it into flame. The whole school trouble in Manitoba has come from an alliance between bigotry and low politics. This has been made so abundantly clear that there is hardly a man, even in the Province of the violated treaty, who will have the hardihood to deny it today. Liberals were amongst the first to make it plain. But what is the use declaring the truth if party organs are ever ready to exult over some new application of the usefulness of the vicious humbugging that passes amongst us for practical politics? Is not the present attitude of Mr. J. Israel Tarte once again sufficiently suggestive that the game is far from being played out? Mr. Tarte, we are told, has experienced a sudden conversion to the superiority of secular schools. As for its announcement follows quickly on the heels of the denunciation of Mr. Martin by the organ of the Presbyterians in Ontario? The moment a few votes are out lost by an incident of this kind some vigilant partisan must get out a net to catch them again. It is altogether likely that Mr. Tarte thinks as seriously about religious education as does Mr. Martin, but then he is a French-Canadian, and he has been passing all this time under the shadow of Ontario prejudice against French Canada. So as soon as the Canada Presbyterian says "Mr. Joseph Martin, M.P., is an agnostic and that his agnosticism may have had a close and natural connection with his wish to 'obliterate' all trace of religion from the school system of Manitoba," up hops Mr. Tarte and cries: Behold me a most exemplary Christian, who can conscientiously stand up flat footed upon secular school grounds.

Will anyone tell us where this idea of the science of politics may carry us? We have not singled out two politicians of the bad class from one side of politics for any other reason than that their heads are nearer than others at the moment. For the condition of the Conservative party in politics is as bad and even worse. The question which for some time has completely overshadowed the tariff and the school question in the Government organs is the allegation that Mr. Laurier thanked God the Orangemen were on the side of his opponents. So it is that any cry no matter how mean or

from what obscure origin it may have come, so long as it panders to this pestilence. The press, if it were free to do so, has the power to hasten the day. It is needless to say that the majority of editorial writers, individually, share Mr. Thomson's contempt for low politics, and still they seem powerless to break through the wall of prejudice from behind which their partisan sharp shooting is carried on. All the same Mr. Thomson does a patriotic service to his country by boldly assailing the evil.

The Bitter Cry of the Orange Sentinel.

The Orange Sentinel finds its nose out of joint, and we are shocked to hear that the damage is attributed to the British Tories. The bitter cry of our poor contemporary amounts to this, that nothing is now left to it but to fly in holy horror from the side of its former idols, and cherish its own peculiar, glorious, pious and immortal memories in friendless isolation somewhere else. This is a pitiable state of affairs truly; almost enough to make us forbear going into the harrowing details. The sad truth is the Sentinel finds: "The Conservative party, led by Lord Salisbury, after opposing the Romanist demand for Home Rule, apparently ready and willing to surrender to Rome on the school question, and to do what Mr. Morley the Home Ruler refused to do, yield to the Christian Brothers in Ireland, and allow them to share the Government grant for education;" it finds: "A Roman Catholic Solicitor-General for Ireland, although the Ulster Unionists in a body asked that Mr. Barton, the able and loyal Protestant, might be appointed," it finds also the news and their blessed work for charity-respected, and finally "Roman Catholic and Ritualistic parties" coming by their deserts in the cause of education in England, Scotland and Wales.

Flying to the page of history for any precedent for such a calamitous policy, the Sentinel is driven to the conclusion that Lord Salisbury is no better than he ought to be, and certainly no improvement upon Mr. Gladstone or the Duke of Wellington. They are all tarred with the same stick, and terrible indeed to tell, deaf to the advice of the Belfast Weekly News. This going back on the organ of the Ulster Orangemen is more than the Sentinel can stand, and who is there that can help shuddering when it shatters its idols into smithereens thus? "When the day of reckoning comes his (Lord Salisbury's) party will be crushed as completely as was that of the Gladstone-Rosebery party for its Romish alliance."

Anticipating, perhaps, the grief of the Sentinel, Mr. Goldwin Smith wrote it a letter which appears in the same issue as the above editorial outpouring. But as far as we can see, the sympathetic master of the Orange did not cut his plaster large enough to cover the wounds of our poor heart broken contemporary. He seems to have imagined that the Tory scheme of Home Rule should give the most pain to the Orange conscience. Breaking it gently he declares that Ireland has, no doubt, a grievance in the necessity of going to Westminster for private bill legislation. "I have sometimes thought," it might be removed, he says, "by constituting the Irish members of Parliament a committee for Irish private bill legislation, and letting them sit at Dublin for that purpose before the meeting of Parliament for general business."

There is little balm in this, and as far as we are able to see, the Sentinel finally relieves itself from doing "sentry go" for the Tories. It is an ungrateful world.

In all Sincerity.

Over a month ago the Christian Guardian accused THE REGISTER of having manufactured a definition of the word "clericalism" to fit into an argument for Catholic education. The Guardian intimated that the dictionary contained no such definition as we had used. It has since discovered that the Standard Dictionary gives our definition exactly. The Standard gives a second definition of the word—not a portion of the first—as it is applied to conflicts between Church and State in France and Germany. But in Eng-

land and in Canada the word can be properly applied only to the questions of education, marriage law, charities and the like, and the definition given in the Standard is clear and accurate beyond dispute, and we are sure the Guardian will agree with us in allowing that the Standard is now the accepted authority.

Again the Guardian complains that we have joined with other Catholic papers to unjustly disparage Protestant missions. The reason offered in support of this statement is that we reported the recent lecture of Father Walter Elliott without evidence and without contradiction. Surely! Surely! Why, Father Elliott is known on both sides of the ocean as one of the greatest missionary preachers of the day. His knowledge and experience are alike beyond any need of corroborative testimony on our part. It would have been an impertinence to have proffered anything of the kind. The report of the lecture was printed from the shorthand notes of our own reporter, and we were only concerned about its accuracy. As to its justice and generosity towards our separated brethren, we would say for the information of the Guardian, that many Protestants have thanked us for the report, which they have praised as one of the most fair, kindly and Christian addresses ever offered to the public by a religious newspaper. We certainly do wish to correct the Guardian when it complains of injustice and unfairness, which must be distinctly injurious to whatever cause they are surmised. It is not rather unfair on the part of our contemporary to attribute these things without showing a particle of evidence?

Rev. Dr. Flannery.

Many are the jubilees which custom more and more demands shall be celebrated; but a rare jubilee was that which the good, patriotic and scholarly priest, Rev. Dr. Flannery, celebrated on Sunday last at St. Thomas. Five and twenty years ago Dr. Flannery assumed the pastorate of the Church of the Holy Angels in that city, and in the silver span of the intervening years, by his strong and attractive personality, by his zealous priestly life, his kindly, manly, generous nature, as well as by those commanding literary gifts which he has used so unsparringly; but withal so wisely, he has been a conspicuous figure among the clergy of Ontario. He is loved by his people for the results of his labors amongst them, and he is respected and admired by his neighbors of all denominations; for no matter what the faults of Canadians may be when viewed through the medium of current public opinion, it is a fact that our Catholic priests have ever commanded their respect, and in very many instances the deeper and more generous feeling which speaks from the heart the warm appreciation of a good man exemplary life in any neighborhood. Such has been Dr. Flannery's experience in St. Thomas; and throughout the whole province, where his learning and kindness are well known in the wide circle of his friendships, Catholics and Protestants join their congratulations with those of the people of St. Thomas.

Dr. Flannery has been a constant contributor, editorially and otherwise, to THE REGISTER since its birth; so that we have a particular reason to know and esteem him. Our readers may well share in this feeling. His parishioners have wished him the joy of a golden jubilee of his good work amongst them, and in that wish we may heartily join, for—pure sound Celt that he is—the good priest is full of physical promise of the realization of a grand old age.

School Question in England.

The London correspondent of the New York Tribune serves up a version of the English elementary education question to the American taste, and the article has been largely copied into the Canadian newspapers. Mr. A. J. Dalfour has declared himself, the Government and the party, as being "extremely anxious that something effectual should be done to relieve the almost intolerable strain to which the voluntary schools are now subjected." Therefore the Non-Conformists have either given way to loud lamentations, or are offering vigorous opposition to the Government policy. The discussion has, at all events, brought into prominence the fact that some years ago the Non-Conformists were the loudest

opponents of every proposal to secularize the elementary schools. The drift of fate has since changed them in a close alliance with the Tories, and they now present the curious spectacle of a people demanding religion in the schools whilst working might and main to drive religion out of the schools. There is no blinking the sole alternative to the teaching of doctrine in the schools. It is, and must be, of every necessity, secular.

The question accordingly arises to reflectives minds. Are the Wesleyans and Congregationalists unable to discern the inconsistency of their position? We are afraid so. The foundation they build upon is jealousy of the Establishment and jealousy against Catholics. They suffer under the delusion that every shilling given to denominational education goes to endow either the Anglican Catholic churches. At the same time they themselves have connectional schools, which secure for them the enjoyment of equal rights with their Anglican and Catholic fellow citizens. Why then are they unsatisfied? Need we answer that as long as they believe the Board Schools to be operating against the doctrines of religion which they refuse, they are prepared to risk even an alliance with the avowed enemies of religious education. They are certainly not battling for the right in endeavoring to force their peculiar tenets upon all the children of Great Britain.

A Call to Fanaticism.

We had thought that the most deplorable condition of the city at the present time, for want of water fit to bathe in and drink, could not fail to bring all well meaning but mischievous meddlers in municipal politics to their senses. We must confess ourselves mistaken, however, if the Presbyterian Review be on the main track of the adherents of that denomination. In its issue of the 3rd, it beats an hysterical "revolvo" calling the opponents of Sunday street cars once more to organized action. And it invokes Luther, Knox and Cromwell to witness the justice of its cause. The long suffering citizens of Toronto may largely thank some of the churches for the character of the aldermen who misgovern and misrepresent us. It is to the honest fanaticism of the puritanical party in the churches that the knives in the City Council owe the margin of votes which secured their election added to their lodge influence. And they are ready either to oppose or shout for Sunday street cars, or anything else, for that matter, just as the necessities of the campaign may dictate. There might have been some excuse for the refreshed zeal of the Presbyterian Review if the evidence of our eyes went to show that the sanctity of the Sabbath is promoted by the existing state of affairs. The fact is that the freedom of the city is now exclusively entrusted on Sundays to those who own or can hire horses and conveyances. On last Sunday afternoon the approaches to High Park presented an outrageous spectacle as driving lines dashed past either way filling the air with suffocating clouds of dust which tired mothers, wearily wheeling their babies along towards the park, swallowed in mouthfuls. There is no more justice or Christianity in it than there is in slavery.

A Contrast in Belfast.

Last week The Register published a shocking story of Orange bigotry at Belfast. Father Donnelly when administering the last Sacraments to a poor Catholic dying in a lodging house in the Orange district was viciously assaulted by the owner of the place, a man named Andrews. When the case came up in the magistrates court, we read that Father Donnelly withdrew from the prosecution in order as he told the bench, it should be "distinctly understood that he had no desire to proceed for the personal assault on himself, nor did he entertain any bad feelings towards the Andrews family. He, therefore, requested their worship to allow that melancholy occurrence to come to an end as peaceably as possible."

The magistrates while fineing Andrews on account of a second charge of assault proffered by a policeman, complimented Father Donnelly on the course he had taken as worthy of a Christian and a clergyman. So far so good, but it is depressing to read that upon emerging from the court, Andrews at once assumed the position of a person who had done a heroic deed. Alas for the spirit of bigotry!

DR. FLANNERY.

Continued from Page 1. As he was. Jesus Christ died not for him alone, but for all men. He had never been educated to believe that persecution was pleasing to God or beneficial to mankind, and he could not teach what he did not believe. He had taken up his pen to defend himself as a Catholic, but never to assail any man. He always had taken religion in public but in defence of his flock, when they were calumniated and lied about. He was glad to say on that occasion the majority of the Protestants had stood by their Catholic fellow-citizens. Why should he give offence to his Protestant fellow citizens, who had always treated him most kindly. The first decent subscription to the present church was obtained from a Protestant. Dr. Flannery then went on to tell how he came to this city twenty-five years ago, with \$10 in his pocket. He started to build the church. One Saturday morning the man, who had been at work for a week, having to be paid that night, and he had not a cent, he went up street, showed the plans to Sheriff Moore, and received \$50 subscription. Then he went over to Mr. A. McLoughlin's store, showed the plans to a number of Protestant gentlemen, and before noon that day he had collected \$800 or \$700. After that members of his own congregation subscribed freely, and he had never to ask for a cent. The waves of bigotry, he said, passed away, and left nothing but regret in the minds of those who were led away by those who came to sow the seeds of strife and dissension. In concluding, he again returned thanks, not only to every member of his parish, but to his Protestant friends as well, and if he ever had the opportunity he would be pleased to show his gratitude in other ways than mere words.

At the conclusion of his remarks Rev. Dr. Flannery retired to the vestry to find on his table an address from the altar boys. All these manifestations of love and respect were too much for the genial doctor, who was so overcome that when a reporter dropped in to get the addresses he was given the check for \$850 as well. One of the wide awake altar boys, however, captured him before he escaped.

The address from the congregation will be engrossed by Mrs. John Butler. IN THE EVENING. At Vespers the church was packed. In his sermon the reverend doctor again explained that the day was the celebration of the Feast of the Rosary. He explained at some length not only the festival, but the use of the Rosary, disputing the assertion of some that it either indicated superstition or idolatry on the part of those who used it.

At the conclusion of his remarks the prettiest feature of the day's celebration took place. A number of young women, representing the Sodality of the Blessed Virgin, and little girls representing the pupils of the schools, all dressed in white, and led by Miss Redmond carrying a handsome banner, bearing the figure of the Virgin Mary, marched from the side of the church in front of the chancel. Addresses and bouquets of flowers were read and presented on behalf of the school, and a unique card, or plaque, on behalf of the ladies of the sodality. It consisted of a card with a border made of five cent pieces. The letters, S. B. V., were formed of five cent pieces, and the Roman numerals, XXV., of quarter dollars, ten and five cent pieces. Miss Grayney read an original poem on behalf of the ladies of the sodality, composed by Sister Evangelist. The others who took part in this presentation were Rovie Heath, May Mullan, Ethel Pocock, Hazel Boughner, Oona Kinnear and Amy Casey.

Rev. Dr. Flannery suitably replied to these addresses.

THE RECEPTION.

Dr. Flannery held a reception from 9 p.m. to 10 p.m. At 4 p.m. he was waited upon and presented with an address on behalf of citizens in general, accompanied by a handsome black marble, bronze mounted clock. Mr. J. H. Coyne read the address.

FROM DETROIT TRENDS.

Rev. Dr. Flannery was presented with a beautiful \$100 gold chalice by his Detroit friends, accompanied by an address, congratulating him on reaching his 25th anniversary, and expressing the warmest feelings of affection from old friends, and admirers in the City of the Straits. The address was signed by Messrs. John Collins, F. L. Brooke, Rev. M. J. Brady and Dr. M. Brady.

Sheriff Brady, of Oxford, on behalf of himself and Society of Olive Branches, presented Dr. Flannery with a number of handsome gifts in commemoration of his silver jubilee.

"I'm so angry with my laundress," said Chappie. "She's put so little starch in my collar that positively it's no help to me at all in holding up my head, and I'm just about worn out." "I was troubled for a long time with an itching humor on the scalp," says Mr. D. P. Davis, of New London, Fla., "but at last, being recommended Ayer's Hair Vigor, I tried it, and a complete cure was effected. Everyone who has used it speaks well of this dressing."

WINTER LECTURES

Continued from Page 1. Jerome, who tells us, "It was the fourth Peter upon whom the Lord built His Church." And St. Cyril who speaks of "Peter on whom the Church had been built by the Lord."

"As My Father has manifested My divinity to thee I make known thy brethren; for thou art Peter, that is I am the Inevitable Rock upon which I will build My Church, and upon this rock I will build My Church, and the gates of Hell shall not prevail against it."

This is an excellent exposition of the Catholic teaching on the supremacy of St. Peter. Christ, as Founder and first foundation, has all power in Himself. Peter's supremacy is all communicated. Christ is the divine invisible Head of the Church; Peter is His divinely-appointed Vicar.

We have given some citations from ancient interpreters to confirm the argument we have drawn from the Saviour's words. Our modern testimonies for the same interpretation should be taken from leading Protestant authorities. Howlett says, "Upon this rock means upon the Peter as upon a rock." In the "Critical Commentary" we read: "That Christ here promised to build His Church upon Peter seems evident." And Mr. Marsh says: "It seems a desperate undertaking to prove that our Saviour alluded to any other person than St. Peter, for the words of the passage can indicate no one else."

And Bloomfield testifies that such is the interpretation of almost every Protestant expositor of any note. While the Rev. J. S. Thompson is not afraid to assert that: "Protestants have betrayed unnecessary fears, and have, therefore, used all the hardihood of lawless criticism in their attempts to reason away the Catholic interpretation." The Catholic interpretation stands clear.

plain and impregnable. But Catholic faith in the supremacy of St. Peter is not founded on Catholic or Protestant interpretations, however clear and convincing. The foundation of our faith in this, as in every other article of our creed, is not the testimony or authority of men or angels, but the infallible, unerring Word of God. We know that Christ our Saviour, Son of the living God, said the words of the Evangelists recorded. We believe He meant and did what He said, and so believing, we are bound to confess that Peter was made the Supreme Pastor of the Church of Christ upon earth. Let us earnestly hope and pray that all who have Simon's faith in Christ, the Son of the living God, may be united to the bonds of His one head and one shepherd in Peter's fold the one true Catholic Church.

A SHORT ROAD to health was opened to those suffering from chronic coughs, asthma, bronchitis, catarrh, lumbago, tumors, rheumatism, scoriated apples or inflamed breast and kidneys, by the introduction of the inexpensive and effective remedy, DR. THOMAS' ELECTRIC OIL.

Carpets. We beg to direct attention to the announcement of Messrs. John Kay, Son & Co., which appears in this issue of THE REGISTER. In connection with the carpet trade, there is no firm more widely known in this Dominion than the one here mentioned, and as a guarantee for all that is genuine in that line there is nothing more reliable than his honored name. The stock now offered to the public comprises the newest patterns, whether in Axminsters, Brussels or Wool; while in rugs, squares, oilcloths, linoleums and matings there are values nowhere excelled. Intending purchasers, we venture to say, will find this house one in which they can buy to advantage. The finest goods at the fairest prices is the distinguishing feature of the business done by John Kay, Son & Co.

You can carry the little vial of Dr. Pierce's Pleasant Pellets right in the vest-pocket of your dress suit, and it will not make even a little lump. The "Pellets" are so small that 42 to 44 of them go in a vial scarcely more than an inch long, and as big round as a lead pencil. They cure constipation. One "Pellet" is a laxative; two a mild cathartic. One taken after dinner will stimulate digestive action and palliate the effects of over-eating. They act with gentle efficiency on stomach, liver and bowels. They don't do the work themselves. They simply stimulate the natural action of the organs themselves. That is where they differ from all other pills. That is what makes them better than all other pills. You don't become a slave to their use as with other pills, because their help lasts. Once used, they are always in favor.

CAUTION.—Dr. Pierce's Pleasant Pellets—It is every name that is given to the signifying druggist talk you into "something not so good." Do not make more money than you need by buying cheaply. The "Pellets" are not "cheap" but "best." That's why you had better not take any other pills.

For a free sample (to 7 doses) of "Pleasant Pellets," send 10c. Dispensary Medicine Co., Lowell, Mass., U.S.A.

Death of Miss Fannie Byrne.

At the early age of twenty years, Miss Fannie Byrne, eldest daughter of Mr. J. V. Byrne, 107 Yorkville Avenue, has long illness, which she bore with exemplary patience and resignation. This announcement will be learned with an ever-ready sorrow, but also by the large circle of relatives and friends, of whom she has long known and loved her from her childhood. Especially will she be mourned by her teachers and fellow pupils of Loreto Abbey, in which community she had endeavored herself to all by her amiable disposition and vigorous aptitude and her intellectual qualities had not failed her for a brilliant future.

A graduate of the Abbey, Miss Byrne entered upon the higher course of university education; and with that singular perseverance for which she was remarkable, she mastered all its difficult studies and finally achieved success. But alas, the goal was reached at the cost of broken health and the under-lying condition never recovered. Her ambition to excel led to the over-taxing of her physical powers, and the effort induced a nervous prostration which ended in death on Monday morning.

The father and the mother of the absent one had suffered keenly during the illness of their beloved child; and now that she is gone from them for ever, their hearts are lorn and desolate. But they will be consoled by the kind sympathy of friends; and they will not be hopeless, for they know there is a reunion beyond the grave, where loved ones meet to part no more. The funeral services were held in St. Basil's church on Wednesday—the Mass being celebrated by the Rev. Father O'Leone, S.J. of Guelph, uncle of the deceased, assisted by the Rev. Fathers Brennan and Carbery. At its conclusion the last prayers were said, and the body was taken to the place of interment—St. Michael's Cemetery. May the soul of the departed rest in peace.

An Old Resident Passes Away. One of the oldest Catholic residents of Toronto, Mr. Thomas O'Connor, 231 Queen Street East, died Tuesday morning, Mr. O'Connor was in his 72nd year. Born in Ireland, he came out to Canada in his early youth. He attended when a boy at a hotel on King street, on the site of the present Neelon House. Removing some twelve years ago to the east end, he was for some years a member of the Council.

The Reliance Loan and Savings Co.

This institution—which is among the youngest of its class in the city—is the result of an idea of us they are valuable in the nature of investment. For example: there is no admission fee, no withdrawal fee, or forfeiture. The loan payments are easy and the cost to borrowers low; and there is no personal advance to club members; are relieved from payments during sickness or loss of employment. There are other important considerations in connection with the "Reliance," which the Manager, Mr. Blacklock, will be pleased to explain to the interested. His address is 88 Wellington Street East.

ASSESSMENT SYSTEM. Quality before Quantity.

The Guardian of Boston is one of the most reliable authorities on life insurance matters in America. In its last issue it refers to the P.P.I. as follows: The Provincial Provident Institution of St. Thomas, Ont., the head and front of the "assessment system" is maintaining a record in the respect of the insuring public of the Old Dominion. And well it may, for with safe and liberal plans its affairs have been administered with energy and care along safe lines and to the complete satisfaction of all with whom it has been brought in contact. The continued low mortality rate experienced, proves the conservatism with which the Medical Department is supervised and puts some meaning into the motto: "Quality before quantity." Nevertheless, quality is not lacking; the new business thus far written averages \$60,000 per month more than that obtained a year ago, and the year will close with over \$8,000,000 in carefully selected business, surpassing all previous records. The agency force of this company has been greatly extended, and has never been in better condition, while the public more than ever are recognizing the company's worth and rewarding it with increased patronage. The Reserve Fund is keeping adequate pace with the increase in size. At this writing, more than \$500,000 has been distributed by The Provincial Provident Institution in settlement of its death losses, which large sum has been paid promptly and with an absence of quibbling in keeping with its honorable business methods.

St. Cecilia's.

The following received testimonials for application and good conduct at St. Cecilia's School for the month of September: 1st Div.—Excellent—Jos O'Brien, Harris Wallace, Sarah MacIn, Margaret Mahoney, Mary O'Brien. Good—Jas. Thompson, Ella Mahoney, Mabel Campbell. 2nd Div.—Excellent—Cornelius Mahoney, Lyla Middleton. Good—John Boylan, Wm. Rafferty, James Burke, Bernard O'Neill, Maud Campbell, Elizabeth Grace, Mammie Cain. 3rd Div. Sr.—Excellent—Alice Fahy. Good—George Granby, Alphonsus Doyle, Francis Doyle, Edith Haas, May Lister, Jessie Rafferty, Margaret Granby. 3rd Div. Jr.—Excellent—Ernest McElwain, Patrick Quinn, John Mahoney, Eva Clancy, Don Kelly, Lizzie Rafferty, Nellie Mitchell. Good—Thomas Lister, Aggie Gavin, Nellie Grace.

Teyman: "Young Mrs. Snopcer let Mr. Snopcer have all her money, and he has lost it all in speculation." Tripulet: "So it does not always pay to husband one's resources."

Sir Henry Irving Arms.

According to the Court Journal the design of the arms granted to Sir Henry Irving by the Heraldic College is not copied from any hereditary source, but is based upon the achievements of the knight himself during his career. He is represented as a sold made member of the noble body of knights Chevaliers, as they were formerly termed. The shield is gable, of which four swans are argent, the centre is a wreath of laurels, and a like wreath surrounds the helmet. The idea is that the gifted representative of Shakespeare's works should have the swan of Avon on his shield.

See that You Get the Catholic Almanac Of Ontario

SOME FEATURES. History of Manitoba School Question—F. A. Anglin. Catholic Members of Ontario Legislature—Illustrated. R. C. Hospital in Ontario—Illustrated. Three Short Stories—By Mrs. Sadler. A Ghost Story—By Doan Egan (Illustrated). A New Calvary—W. Scott. Father Stafford, with portrait. Father Dawson, with portrait. Granna's Lovite—J. C. Walsh. The Church in Ontario. Complete and accurate Directory of Parishes. Clergy List corrected to date. Religious Orders, male and female, in Ontario.

J. A. Langlais & Fils CHURCH GOODS,

Standard Works (English and French). THEOLOGY, PHILOSOPHY, HISTORY, BELLES LETTRES, ARTICLES OF FAITH, BIBLE, CATECHISM, PRAYER BOOKS. Publishers of the Graduate and Vespers Romanum LE PAROISSIEN NOTE and Standard School Books. Agents for the Leading Bell Spicery, FINE ALTA WINE A FOUNTAIN. Religious houses and country dealers supplied. Wholesale and Retail Dealers in CHURCH GOODS, Chalices, Vestments, Ciborium, Ostensorium, Missals, Breviaries STATIONS OF THE CROSS IN OIL OLSOGRAPH AND GRAVURE.



Furniture.

We've surprised ourselves in the size of our Furniture trade. The turn-over is wonderful. "But then remember the goods and the prices" has been remarked in explanation more than once.

Dining Chairs, antique frames, impervious seats, leather backs. Dining Chairs, solid oak frames, heavy carved backs, spring seats, upholstered in real leather, top and bottom. Dining Chairs, solid walnut frames, heavy carved backs, upholstered in real leather, top and bottom. Dining Chairs, solid walnut frames, heavy carved backs, upholstered in real leather, top and bottom. Dining Chairs, solid walnut frames, heavy carved backs, upholstered in real leather, top and bottom.

Mail Orders. The importance of the Mail Order business can hardly be over-magnified. It means so much to out-of-town shoppers that they can order anything of the many things this store sells by mail.

R. SIMPSON. GO TO - NOLAN'S - 58 JARVIS STREET, FOR YOUR Stoves and Furniture The Cheapest in the City. J. NGLAN, Agent.

Trusts Corporation OF ONTARIO And Safe Deposit Vaults.

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Don't Worry because there is a chilliness in the air, and you have no overcoat and the custom tailor keeps you waiting. Here, at this store, have them ready to put on, and the price, the cut and the cloth are right. Light Fall Overcoats, \$7 to \$14.

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ANSWERS TO CORRESPONDENTS.

Answers to correspondents regarding the use of the bow and arrow, and the distance of the feathers for the same distance.

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FARM AND GARDEN.

One of the most useful labors of the month is to clean up the scattered rubbish of the season.

It is to the neglect of such clean up as those that the great increase of potato beetles and other pests.

When the cow is affected by an inflammatory disease, it is most apt to concentrate in the udder, and thus the milk is rendered unfit for use.

The hyacinth may be grown either in soil or water. The former method is for ordinary garden culture.

If we were not publishing a serial story we could occupy that space every week with a treatise on the Calculus.

The Most Rev. John McFaul, late Archbishop of Tuam, was never in Canada. He was, however, a great friend of the late Archbishop of Toronto.

October.—Rosary likely used in the mystical sense, meaning Mary's rosary, consist of fifteen decades.

If the apples that drop from the trees are examined they will be found to be injured by maggots inside.

The sulky plow does quite as good work as any other kind, its principal value being in the riding attachment.

The disease known as oowpox or variola appears as a round blister, at first on the under lip, then enlarges and passes to the face.

The Abbe Rogner, secretary of the French Academy, over half a century ago, once made a collection of money among the members for some common purpose.

Mr. T. P. O'Connor's prize of a guinea and a half for "the best election story" has been won by a Manchester man.

The Board of Charities Company established at Montreal in view of the French Treaty is now offering the Canadian consular business at \$4 and \$6 per case.

The new paper doll, issued by the J. C. Taylor Co., Lowell, Mass., is certainly a beauty.

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FIRESIDE FUN.

Outward bound.—Barrels. The creamerists maintain that the human race should end in a dead heat.

It seems strange, that women who do so fancy work, often do a fairly good work.

Who's Mrs. Sham?—She has gone to the sympathy rehearsal. Her husband went with her.

He is suffering from organic disease, as the doctor observed when he was about to prescribe for a man who had been driven wild by a peripneustic piano-organ.

You don't seem to hold a very high opinion of the latter-day women. I don't. She has ceased to be a lady, and has not yet succeeded in becoming a gentleman.

Miss Sharp: "I celebrate my twenty-fourth birthday to-morrow." Miss Oldage: "Indeed! And isn't it singular, so do I." Miss Sharp: "Oh, but I celebrate mine for the first time."

How much is my bill, oh, landlady? And the landlady passed a white to him, and murmured: "What do you get?"

Mrs. Crimsombuck: "Why is it, I wonder, that a woman will always turn to the end of a novel and read the last page before reading any other part of it?"

"Dinner will not be ready for half an hour yet," the waiter said. "I'll wait," the grief-stricken husband threw himself into a chair. "What shall I do?"

"Mr. Hawkins," said she, "I wish you'd decide a bet between Mr. Barrow and me. He bets that he can walk a foot from here to the hotel, and I say it is 1,000 feet."

A little fellow who had his wits about him when the contribution plate was passed at church, admitted a rebate to his mother, who, on the way home, was finding fault with the sermon.

"Mrs. Perkins (calmly reminiscent): "Jonathan, we've bin married forty years and I never had a cross word with you." "I know it. I've stood yer jawin' purty well."

Father (showing off his baby boy to a bachelor friend): "Well, what do you think of him? Fine boy, isn't he?"

A short time since a gentleman who was requested to value the books of a deceased clergyman found to his surprise that many of the most valuable works were imperfect, having leaves torn out.

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DOMESTIC READING.

Never confide your secrets to paper: it is like throwing a stone into the air, and you know not where the stone will go.

It is easy to tell when others are flattered, but not when we ourselves are flattered, and we know not where the stone will go.

There are four good habits: punctuality, accuracy, steadiness and dispatch. Without the first of these, your time is wasted.

It is curious to find out what becomes of the things we throw away as of no value, and surprising also the uses to which most of the rubbish and waste is put.

The angel of little sacrifices has received from Heaven the mission of those angels of whom the prophet speaks who removed the stones from the road.

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CHATS WITH THE CHILDREN.

Tommy is a small boy, but a big thinker. There was a day, however, in the nursery the other morning, caused by new shoes.

To coax the snail Tommy to eat a certain sort of dried bread with him last Spring, his mamma told him of some one she had heard of, who, not being well, could not eat ordinary food.

Every soldier knows that a horse will not tread on a man intentionally. In the British cavalry, there is a standing order that if a trooper is unhorsed he must lie still.

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A NOTABLE WAGER.

You are growing more disabbling and cranky every day, old man," said Philip Morrison to his friend and fellow-elder, Henry Enos, one morning when, in a rear office of the Asbestos Coast Company, they were conversing about the meagre lunch furnished by violating the rule against smoking.

even before she felt sure of him as a friend. When she was with him she doubted nothing, rejoicing in his pride and gladness. But when at length the girl returned to her quiet Western home and reflected and remembered, going to romantic vows she certainly of sober truth, her perturbations were cured and filled her with remorse.

skillfully, though his gait was a rolling one and caused him to once or twice lurch heavily against her. After the second collision, Mrs. Windham scolded sharply and, stopping short, appealingly addressed Enos.

she must be now, without a cent in her pocket, either. Oh, dear! what shall we do; what shall we do? And now, for the first time the professor's face radically changed. An expression of dismay, of consternation, straightened his untanned lines. Great beads of perspiration gathered on his brow, and amid intermittent droppings were noobed away.

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Yes, Laura was quite right in the surmise. Her mother's marmoset, abandoned perhaps, of so long a period of desuetude, and exhilarated by the unwonted meat with which it had been gorged, had not lived up to its mistress's encomiums.

Scott's Emulsion the cream of Cod-liver Oil with Hypophosphites, is for Coughs, Sore Throat, Bronchitis, Weak Lungs, Consumption, Loss of Flesh, Emaciation, Weak Babies, Growing Children, Poor Mothers' Milk, Scrofula, Anemia; In fact, for all conditions calling for a quick and effective nourishment.

AMERICAN NOTES.

The Archbishop of Chicago has ordered to be read in all the Polish and Bohemian churches of the Archdiocese the process of public and solemn excommunication of Rev. Anthony Kolowala.

His Holiness has addressed to Bishop Keane, rector of the Catholic University at Washington, a letter of greeting in which the Holy Father says:

"No excellent undertaking could be more approved and the best wishes of this apostolic see, whose custom it has ever been to promote and in every way to foster all learned studies. We wish, therefore, that the University may, through this new development, move on and more advance, was strong and flourish for the advantage and the honor both of religion and of the republic. To let the Catholic colleges be content to send up their most talented and promising students. In it to the love of holy unity among Catholics be knit close and strong, an example of surpassing ability, and from it, as from a fountain open to all, issue a great power, both of learning and practical influence, pour far and wide for the best welfare of all."

THE EUCARISTIC CONGRESS.

The great national Eucharistic Congress at Washington began with imposing ceremonies. Within the altar rail were seated the princes of the Catholic Church, who had come on to be present at the exercises of the week. These included Cardinal Gibbons, Archbishop of Baltimore; Most Rev. John Joseph Williams, Archbishop of Boston; Most Rev. Patrick John Ryan, Archbishop of Philadelphia; Most Rev. Michael Augustine Corrigan, Archbishop of New York; Most Rev. Eldar, Archbishop of Cincinnati; Most Rev. Janssens, Archbishop of New Orleans; Most Rev. Pombani, Archbishop of Chicago; Most Rev. Menzinger, Bishop of St. Louis; Most Rev. Lepanto, Apostolic Delegate to the United States and celebrant of the Mass. Among the bishops were Right Rev. Monsignor Hortsmann, Bishop of Cleveland; Right Rev. Camillus Paul Mass, Bishop of Covington; president of the Eucharistic Congress; Right Rev. John S. Foley, Bishop of Detroit; Right Rev. Dr. Byrne, Bishop of Nashville; Right Rev. Dr. Sullivan, Bishop of Mobile; Right Rev. Donohue, Bishop of Wheeling, W. Va.; Right Rev. Dr. Watterson, Bishop of Columbus, Ohio; Right Rev. Dr. McGovern, Bishop of Harrisburg, Pa.; Right Rev. Dr. Phelan, Bishop of Pittsburgh; Right Rev. Dr. Scanlon, Bishop of Nebraska; Right Rev. Van de Vyver, Bishop of Richmond, and Right Rev. J. J. Keane, titular Bishop of Ajaccio, rector of the Catholic University, who delivered the sermon at the Mass. Among the Monsieurs were Mr. Stephen, head of the Indian missions of the Catholic Church; Mr. J. M. Farley, Vice General of New York; Mr. Gharrett, treasurer of the Papal Delegation and Provincial of the Jesuits.

Before the conclusion of the congress resolutions were adopted pledging the league to do everything in its power to cause the veneration of the Sabbath, and endorsing the decree of the Plenary Council of Baltimore on that subject. The Plenary Council's decree urges pastors to secure the sanctification of Sunday, and specifies the opening of saloons as one way of its desecration. The resolutions, which were presented by the Rev. Walter Elliott, of the Paulist's Church, New York City, chairman of the committee on resolutions, were adopted unanimously without comment.

Montreal's Contribution.

The Freeman's Journal publishes the following: "Toronto, September 6th, 1895. Justin McCarthy, Esq., M.P. 73 Eaton terrace, London, S. W. England. "DEAR MR. MCCARTHY.—I beg to enclose sterling bill for £27 3s 11d, being the proceeds of a cheque for 182 dollars, 46 cents sent me by Mr. P. O'Reilly, of the City Surveyor's Office, Montreal, as treasurer of the Irish Nationalist Fund. This represents the balance of the subscription. I received untransmitted when in England the first instalment of £100. I pray direct to it be duly published, and acknowledged to Mr. O'Reilly.—Yours faithfully, "EDWARD BLAKE."

LATEST MARKETS.

Table with market prices for various goods including wheat, butter, and eggs. Columns include item names and prices per unit.

DOWNEYVILLE'S NEW CHURCH.

History of the arch and District A beautiful structure dedicated to God's service.

Downeyville, Oct. 1.—On Sunday, the 20th September, in the presence of the largest assemblage ever seen there, the new church at Downeyville was formally opened and dedicated by Right Rev. R. A. O'Connor, Bishop of Peterborough.

It may be of interest first to say a few words concerning the people who erected this church, as well as to describe the district from which the parish draws its support. The township of Emily is in the south-eastern corner of the county of Victoria. On the south is the county of Durham and on the east the township of Ennismore county of Peterborough. On the north three-fourths of Emily is largely Catholic and its people are attendants at the Downeyville Catholic church. With scarcely an exception this parish is composed of children of Ireland. About the year 1890 the first settlers took up their abode here. Nearly every acre of what is now a good agricultural district was then covered with primeval forests. The first colonists in the township of Emily had all the hardships to be expected under the circumstances. It was their lot for many years to be hewers of wood and drawers of water. But, though these and other conditions were not of the most agreeable kind, they bent to the toil with cheerful heart with the remembrance that here was hope and independence, while across the ocean's pathless deep they had left desolation and tyranny. Among the many cruel attacks directed against the Irish character her unscrupulous enemies never invented one more venomous and utterly untrue than that which represents it as lacking in industry. The Catholic portion of the township of Emily is one of the many hundreds of instances that serve as a refutation of such a charge. Nothing but untiring labour could have accomplished what our Catholic people have done in this parish. The first church erected here was a very small plain log building. It was built sometime about the thirties on the site of the present cemetery. There was not as yet any resident priest, but one Mass was supplied from Lindsay. In fact it was not till about 1851 that Downeyville was constituted a separate parish. Father Burke was the first priest appointed. He remained in charge till about 1875, when Father Bernard Coyle took charge and continued to minister to the spiritual wants of the people till about 1877 when his death occurred. It was during Father Coyle's time that the large white frame church, so well known to people in this district, and which has just been pulled down to give place to the fine brick structure opened last Sunday, was erected. After Father Coyle Downeyville was under the charge of Father Hogan for two years, when the Rev. M. E. Connolly was named parish priest, in which position he remained till something over a year ago, when he was transferred to Campbellford, while Father Bretherton, the present incumbent, succeeded.

The church which has just been built is of white brick and of a size and style well calculated to make those who have erected it entertain feelings of pride and gratification. In the opening services the Bishop was assisted by Father Bretherton and Vicar General Laurent of Lindsay. High Mass was sung by Father Bretherton at 10.30 a.m., and this was followed by a scholarly and beautiful address by his Lordship. Besides this there was the blessing of the bell and Vespers in the afternoon. The bell is a very fine piece of workmanship, and is the gift of Mr. Peter Murthe, one of the leading men of the parish. It was unfortunately a rather disagreeable day and the roads were in a somewhat muddy condition, but this did not deter a large number of people from driving from Lindsay and the Township of Ops. Their presence was appreciated as evidenced by the fact that a tent had been pitched within the church grounds where light refreshments were served. A collection was taken up towards the building fund and a good amount was the result. After many years worshipping in the old churches the people of the township of Emily can now feel that they have erected a structure which will compare favorably with that of any other parish in Ontario.

I. C. B. U. The first of a series of open meetings of the St. Agnes Society, ladies branch of the I. C. B. U., was held in the I. C. B. U. hall on Monday, Sept. 16, and was a splendid success. Mr. P. Shea presided as chairman. Rev. Father Ryan, Mr. D. A. Carey and Mr. C. J. McCabe gave very interesting and instructive addresses on the work of the Society, which were received as a great encouragement to the Society and impressed on them the fact that "Faith alone will not save us without good works." We must have good qualities, we must have charity, and the greatest of all is organized charity; and also that the Society held a particular advantage by reason of its close connection with the Church. At the close of the meeting our worthy President, Mrs. Thompson, tendered a vote of thanks to the speakers and talent.

Mrs. B. GIBBS, Sec.

In a letter addressed to the clergy and the members of his diocese, Right Rev. Dr. Goebmann, of Burlington, Vt., speaks the following true and forcible words to parents: "No father or mother, with the least sense of responsibility, would allow a child to associate with criminals. And yet the secular papers, which are accessible to the youngest members of the family, are filled with reports of all sorts of crimes. In many cases these reports are so detailed as to corrupt the minds of youthful readers and induce them to acts of immorality. As for books, some of the most popular are, at least, dangerous reading. Parents who desire to give their sons and daughters a 'model' from the world rather than followers of its fashions, will banish all such literature from their homes as they would exclude criminals. If it be dishonourable and demoralizing to associate with dissolute men and women, it is equally so to read of their crimes or to form their acquaintance in books and newspapers which reveal their corrupt minds and describe their shameful deeds."

A SKEPTIC CONVINCED.

HE HAD NO FAITH IN ANY ADVERTISED MEDICINE.

Attacked with a bad cold, his trouble went from his throat to his chest. With locomotor ataxia—then Dr. Williams' Pink Pills Cured After Other Medicines Failed. From the Vermont, N.S., Times. The remarkable cures effected by Dr. Williams' Pink Pills have long been a matter of newspaper notoriety, and many of them—well described as miracles—have been in our own province, but we believe our new facts have been from your mouth. A Times representative enquired in a quarter where such matters would likely be known, and learned that there were several remarkable cases of restoration to health directly traceable to Dr. Williams' Pink Pills, right in our midst. Curious to ascertain the facts in relation thereto, our representative called on Mr. Charles H. Trask, who had been known to have experienced a long illness, and now was appearing in excellent health, his cure being attributed to Pink Pills. Mr. Trask, who has been in his office on John street many years, was in his office on John street when the reporter waited on him.

Found Mr. Trask in His Office.

"Yes," he said, "there can be no possible doubt of the efficacy of Dr. Williams' Pink Pills in my case, and I will be pleased if the publication of the facts helps some other sufferer to health. I caught cold, was careless and caught more cold. The first thing I knew I was seriously ill. I could not walk. All strength seemed to have left my legs and became very weak. From being able to get up and walk, I became obliged to remain in bed, but still supposed it was but a very bad cold. I became so helpless I could not move in bed without the aid of my nurse, and at length the best of care and nursing, but as week succeeded week I seemed to grow worse instead of better, till I was worn to a mere shadow and began to care very little if I ever recovered. A hint that I was threatened with something called locomotor ataxia reminded a friend that my case seemed similar to his. I bought a bottle of the Pills, which had been cured by Dr. Williams' Pink Pills, and this first drew attention to them as a possible aid to me. I admit that I was skeptical—very skeptical there is no denying—and my condition showed a marked improvement, and I was correspondingly encouraged. The pills were continued and I became rapidly better, so that I was able to sit up and go about the house, and to walk out of doors. The weather was fine. Day by day I grew stronger, and to make a long story short, I feel as I do today in as good health as ever I was in my life, and I can hardly realize that the same man who suffered for six months, a helpless, dependent being, who never expected to be on his feet again. While I have not time for writing that these facts should be made known for the benefit of others, and am ready at any time to bear hearty testimony to the genuine worth of Dr. Williams' Pink Pills. They restored me to health when I never expected to be about again."

Mr. Trask certainly looks the picture of health, and remembering the long period when he had been laid up, our representative felt, fully convinced that Dr. Williams' Pink Pills have well deserved all that was said of them elsewhere. When such cases can be proved to be true, our doubts are no longer as any doubt of the reliability of the many statements of wonderful cures effected throughout the country. What, every one is asking, will be the end of the war between Japan and China? Why, the tail end, of course. The financial demands of the Japanese make that certain. Mrs. CELESTIA COON, Syracuse, N. Y., writes: "For years I could not eat many kinds of food without a burning, excruciating pain in my stomach. I took Parley's Pills according to directions under the head of 'Dyspepsia or Indigestion.' One box entirely cured me. I can eat anything I choose, without distressing me in the least." These pills do not cause pain or griping, and should be used when a cathartic is required.

The attainment of our greatest desires is often the source of our greatest sorrows.—FOURIER.

To remove the constipated habit, the only safe treatment is a course of Ayer's Pills, followed by a laxative diet. Most other cathartics do more harm than good, therefore leading physicians recommend Ayer's Pills, especially as a family medicine.

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