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The Catholic Register.

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

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DEATH OF MONSIGNOR ROONEY.



The melancholy duty devolves upon us to-day of chronicling the sad demise of a good man and a holy priest. Very Rev. Monsignor Rooney breathed his last at 1 a.m. of the morning of Thursday last the 27th December. It must be a subject of much consolation to all his surviving friends, and to his weeping relatives, to know, that a frequent and heartfelt prayer of his while living was answered, viz.: that he should be spared the peril of an unprovided and unforeseen death. Every possible provision that holy church has in reserve for the comfort and happiness of dying persons, was abundantly vouchsafed him in his last moments.

Besides the devoted and disconsolate niece who had been the prop and solace of his declining years, there were Sisters of Charity kneeling in prayer at his bedside, and the priests of the household, who impressed with the solemnity of death's approach, whispered to him words of hope, while suggesting a final petition for mercy and pardon. The last saving sacraments were administered on the evening previous by the hands of his Grace Archbishop Walsh. All the supplementary prayers for a happy release prescribed in the Roman Ritual had been recited, and the plenary Indulgence applied, ere the priest's shriven soul left its earthly tenement for the judgment seat accompanied with earnest pleading for mercy and laden with merits and good works.

Monsignor Rooney was born in the township of Cully-hanna, in the Diocese of Armagh, Ireland, in the year of grace 1821. After receiving an extensive and liberal an education as the times and the circumstances of his pious parents could afford, he was taken into partnership by his father, who did an extensive business in the linen trade between Belfast and Liverpool. Mr. Rooney was well advanced in years before his father's assured success in business allowed him to put in realization a thought which often pursued him, and which he was fully persuaded came from an inspired source. He abandoned a very lucrative position that just offered itself, and after obtaining full consent from parental authority, he opened corres-

pondence with Bishop De Charbonnel, as a result of which he reached Toronto, and entered St. Michael's College in May, 1851.

While pursuing his studies Mr. Rooney was able to render important services to the college authorities. He was appointed Master of Studies, and was brought daily into contact with the pupils, of whom some were diligent and exemplary and some were refractory and self-willed—but over all he gained ascendancy and mild control by his gentleness of character, by his prudential management and by his evenness of temper. After Father Rooney's ordination and appointment to the pastorate of St. Paul's parish, the qualities which rendered his services in St. Michael's so valuable were equally powerful in suppressing the agitations and misunderstandings which he found prevalent, and in establishing on a sure foundation a reign of peace and general satisfaction where an imprudent word or act might have raised a storm.

Father Rooney on taking possession of his first parish found the frame structures that answered for school accommodation in a very neglected and shabby state, no place to reside in but a small room in the House of Providence, itself lacking funds and almost the necessities of life. Soon, however, new energy was infused into the whole congregation, and liberal subscriptions came pouring in for ample equipment for the schools and for the erection of a grand parochial residence which was completed and paid for in a short time, and which, although not considered a perfection of architecture in our days of advancement, was looked upon away back in the fifties as quite a model home for a parish priest, and it stands to-day for solidity and finish a monument of the energy and substantial work that characterised all Father Rooney's subsequent undertakings.

With all his unremitting and severe parochial duties which were most conscientiously attended to, the good pastor never for a moment was oblivious of the calls of Charity. The orphans and destitute old age sheltered in the House of Providence were the

constant object of his paternal solici-

tude. He went personally from house to house and interested not only the whole parish but this whole city in the sacred cause of benevolence and anxiety for the well being of those committed to his charge. The helpless derelicts who were gathered in daily and the zealous indefatigable sisters of St. Joseph who spared neither time nor rest in making the House of Providence a plentiful and happy home for all its inmates.

It was amid tears and sad regrets of both orphans and sisters that Father Rooney left St. Paul's to take charge of the more extensive and important parish of St. Mary's on Bathurst St.

The late lamented Archbishop Lynch took into consideration the ever increasing demands on his solicitude of the western portions of the city's educational and spiritual interests. No priest in the Diocese was found more capable of attending to the new charge upon his Episcopal administration.

He created Father Rooney Vicar-General of the Diocese, and assigned to his chief pastoral care St. Mary's parish, and all the outlying districts north and west. In a short time by the new Vicar-General's industry and foresight the church at Brackton was erected, and valuable sites purchased at comparatively little cost considering the enormous sums that would be necessary to secure such advantages a few years later on, when the price asked for real estate in that quarter of the city arose to almost fabulous sums. After the schools in St. Mary's Parish were extensively enlarged and equipped, and school accommodation found on Peter street for several hundreds of children, and a magnificent convent erected, the grand new church which is an ornament to that portion of Toronto was built and decorated with all the adjuncts of modern art and finish. This beautiful church edifice was the pride and crowning of Father Rooney's life and labors. In testimony of his priestly virtues and successful career as a most zealous and devoted father to the flocks committed to his pastoral care, and as a reward of his constant fidelity and brave loyalty to every episcopal mandate or suggestion—he was promoted by Archbishop Walsh to the dignity of Domestic Prelate of his Holiness with the title of Monsignor, and investiture of the purple toga.

During the long time of Father Rooney's fruitful administration, a period of 37 years, he added to his many works a constant supervision of the Separate Schools of the city. Many a hard battle he fought and won in procuring their augmentation and successful results. Father Rooney was for many years chairman of the Catholic Separate School Board. He may well be called the Father if not the actual preserver of Catholic Separate Schools of this city and of the Province.

With hands full of meritorious work done for God and his fellow men, and laden with all the honours the church bestows on her most deserving and faithful toilers in the field of labour, Monsignor Rooney is gone to his rich reward leaving a memory that will be long cherished in the hearts of Toronto's grateful citizens, and an example that may be followed by all pastors of souls with ever-increasing advantage and profit to themselves.

The funeral took place from St. Mary's Church on the morning of Saturday Dec. 29th. His Grace Archbishop Walsh conducted the recitation of the office. Requiem High Mass was sung by His Lordship Bishop Dowling of Hamilton. Rev. W. Flannery, D.D., acted as deacon, Rev. P. Conway as sub-deacon, and Very Rev. V. P. Marijon, master of ceremonies.

Present in the sanctuary were Most Rev. John Walsh, Archbishop of Toronto; Most Rev. James Vincent Cleary, Archbishop of Kingston; Right Rev. Thos. J. Dowling, Bishop of Hamilton; Right Rev. Richard O'Connor, Bishop of Peterborough; Right Rev. Dennis O'Connor, Bishop of London; Mgr. Heenan, Dundas; Mgr. McEvay, Hamilton; Dr. E. B. Kilroy, Stratford; Dr. W. Flannery, St. Thomas; Dean Harris and Father Allaine, St. Catharines; Dean Egan, Barrie; Vicar General McCann, Revs. W. Bergin, J. L. Hand, Jas. Walsh, P. Coyle, J. M. Cruise, J. Lynett, F. Ryan, J. P. Treacy, F. C. Carberry, J. Muehan, F. Rohleder, J. Reddan, P. Lamarche, Toronto; Fathers Marijon, Brennan, Mulcahy, Frachon, Murray, and Mr. Finegan, of the Community of St. Basil, Toronto; Fathers Wynne and Grogan of the Redemptorist Order, Toronto; Kileullen, Adjala; Conway, Norwood; Labouriau, Penetanguishene; Sullivan, Thorold; Jettcott, Oshawa; Morris, Newmarket; Moyna, Stayner; McPhillips, Orangeville; McEntee, Port Colborne; Trayling, Dixie; Duffy, Orillia; O'Malley, Niagara Falls; Gibney, Alliston; Cantillon, Brock; McMahon, Thornhill; Kiernan, Collingwood; Wilson, Whitney, Caldwell; Brotherton, Downeyville; Gearin, Phelpsdown.

The church was filled to its utmost capacity. The Christian Brothers, the Sisters of St. Joseph and the Ladies of Loretto occupied seats in the front of the church. Among others noticed were Messrs. Edward Murphy, W. Ryan, Eugene O'Keefe, Patrick Hughes, B. B. Hughes, D. A. Carey, James Pape, James Gormally, H. Kelly, M. Walsh, M. O'Connor, Thos. Flynn, John Coffey, Hon. T. W. Anglin, Patrick Boyle, P. O'Connor, F. P. Lee, M. Stock, E. F. Clarke, H. H. Cook, E. King Dobbis, L. P. Kribs, R. Riddell.

After Mass His Grace Archbishop Walsh advanced to the sanctuary rail and delivered an impressive address on the character and life of the late Monsignor Rooney, who had been an intimate friend of His Grace for thirty-seven years. His Grace said:

The sad event which has assembled us together to-day, dearest brethren, though long expected, has filled with grief the hearts of the faithful parishioners. For well nigh twenty-four years Monsignor Rooney has ministered to the spiritual wants of the people of this parish with priestly zeal and fidelity. For twenty-four years he has preached to you the Word of God, has told of the goodness and the justice and the mercy of God. And now that he lies here in the coffin within the sanctuary he preaches his last sermon. "He being dead, yet speaketh." He here preaches his last sermon on the certainty of death, on the brevity and uncertainty of life and on the duty of preparing for that greater life which is beyond the grave.

"Remember man, thou art but dust, and unto dust thou shalt return," was

the judgment made by an offended God against fallen man. It was a decree universal and impartial, permitting no favors, admitting no exceptions. Generation after generation of the human race have gone down before its sickle. Wave upon wave of humanity have been washed to the shore of the world, all to end alike. Empires, cities, towns and villages, systems of philosophy all have perished and collapsed before its power. All conditions of men are the same before it. Caesar and Charlemagne, and Constantine and Napoleon in its presence became weaker than the weakest child. Who was so wise as Solomon? Yet Solomon could devise no means to resist it. Who was so strong as Samson? Yet Samson in losing the pillars of the temple drew down death upon himself, as well as upon his enemies. Even the one person in all history who was stainless and pure, the holy mother of God, she too slept in death. Jesus Christ himself, the God-Man died the death of the cross.

Life is compared to a flower that blossoms and dies off. We must be impressed by its shortness and uncertainty. Yet it has a greatness, and that greatness depends upon the use we make of it. We should conform to the necessity and duty of shaping our lives, and moulding our actions, so as to walk before God all our days, in holiness and innocence. We must bear in mind that life is the great preparation for death and eternity.

But there is a light that gleams through all this blackness of death. It is the light of the Son of God. Jesus Christ came on earth to destroy death. By His death He killed death. Through the merits of Christ death loses its horrors; the grave becomes a holy place; it is no longer a charnel house, it is a place of hope; it is a seed-plot of the resurrection. Bishops and priests may pass away and crumble into dust, but will arise again glorified on that great morning of the resurrection. The body which is sown in corruption, will rise in incorruption; weakness will be transformed into power, dishonor into glory. Though this body pass away, though the soul be taken forth from its tenement, yet in the new life shall it have a new habitation not built by hands, a dwelling in the presence of the God of Glory and of Justice.

This hope, dearest brethren we may safely indulge in behalf of the venerable and holy priest, whose life has been so long spent in goodness and holiness amongst you. For thirty-seven years I have known him intimately, but the works of his ministry, much as I know of them were not known to me as they were to you. When he went to St. Paul's parish, he found disunion and dissension. But so ably did he labor and so effectually that the late Archbishop of Toronto created him Vicar General. In the year 1870 he came to this parish, a parish dear to my heart for many reasons. You all know the outcome of his priestly zeal and virtue. He loved always to be among his people, and could scarcely be prevailed upon to take a holiday. He built and paid for St. Helen's Church, St. Peter's Church and school, St. Francis' school, the presbytery and many other works, and last of all this great Church, which will ever stand as a monument to his priestly zeal and the generosity of a people who never failed him in charity and appreciation.

I cannot pass without some reference to his services to the cause of Catholic education. For thirty years Father Rooney was secretary-treasurer of the school board and for some years chairman of that body. That position involved him in those labors and trials, that disquiet and trouble which are still fresh in your memory. He did a great work for our schools in those days of struggle and labor.

There was one characteristic of the late Father Rooney which shone forth

conspicuously in all the years of his priesthood—his unswerving obedience to his ecclesiastical superiors. When the young priest knelt before his Bishop for ordination he promises in that most solemn moment of his life reverence and obedience to that Bishop. That promise Father Rooney never forgot. Never was he known to fail in that duty. To-day he has gone to his reward. The good priest sleeps in peace. Amid the tears of his people, surrounded by Archbishops and Bishops and priests from this and from other dioceses who have come to honor his memory, he rests from his labors. "Blessed are the dead, who die in the Lord." But lest even in such a character as his some venial imperfection still holds him withdrawn from the vision of the Heavenly Father, the Church here offers its august sacrifice in propitiation and we offer our humble prayers in his behalf and beg that He who raised him up a minister in His service will admit him speedily to his eternal reward.

The pall bearers were Fathers Harris, Bergin, Allaine, Duffy, Ryan and Kucullen.

C. Y. L. L. A.

On Friday evening last Miss Caroline M. C. Hart of the Kindergarten training school of Baltimore, Maryland, lectured under the auspices of the Society, on the relationship of the Kindergarten to art. Nearly all those who in the city are interested in Kindergarten work were present, and listened with appreciative attention. On the platform were Lady Smith, Mrs. Grant McDonald, President of the Local Council of Women, Mrs. M. E. Digman, Mrs. Scales, Mrs. Hugh Ryan, Mrs. Thos. Long, Mrs. Patrick Hughes, Miss Lane, Miss M. L. Hart.

Mrs. John McGann opened the entertainment with a vocal solo. Miss Hart was then introduced by Mrs. W. Kavanagh, Honorary President of the Society. The lecture occupied about forty five minutes. We shall have an opportunity of publishing somewhat of its contents. Mrs. Percival Greene sang "Oft in the Stilly Night," accompanied on the piano by Mrs. Austin Smith, which brought the entertainment to a close.

Affairs in Hungary.

Nothing has been more striking of late than the vicissitudes through which the political affairs of Hungary are passing. Dr. Wekerle's resignation has been expected over and over again. The consent of the Emperor to the ecclesiastical bills was an uncertain quantity. "First he said he would, and then he said he wouldn't," as the song goes. Finally Francis Joseph gave in, and the powerful Minister triumphed over his royal master. But the resignation will come yet, and very soon. Dr. Wekerle has made the great mistake of vaunting his victory, a slight the pride of the Emperor will take the first favorable opportunity of resenting. When the news was published the Liberal party seemed to have lost their heads. Demonstrations, banquets, bonfires, Bengal fires and torch-light processions are scarcely calculated to soothe the troubled spirit of the ruler, who signed the odious anti-Christian bills in sorrow and anguish of spirit. Dr. Wekerle is reproached in many quarters outside Hungary for the illiberal and ungenerous response he has thus made to the imperial concessions. But time proves all things, and for the present the Hungarian Premier is sitting under the sword of Damocles.

A January thaw is always more productive of colds and coughs than a January freeze. Then is the time Ayer's Cherry Pectoral is needed and proves so extremely efficacious. Ask your druggist for it, and also for Ayer's Almanac, which is free to all.

ANGLICAN ORDERS.

Their Claims Further Examined.

The Form of Consecration

We have seen that the Anglican claims cannot be maintained from a historical standpoint, and that the historical facts necessary even on the Anglican theory of valid Orders are highly questionable. They have never yet been proven. Until they are, Anglican Orders must be held as historically doubtful, and for all practical purposes dealt with as if they had no existence.

We shall now go back to the early ages of the church, and from a theological point of view see wherein the Anglican rite for the administration of the Sacraments differs from that used by the Ancient Church. As far back as A. D. 398 the Fourth Council of Carthage, Canon II. decreed: "When a bishop is ordained, let two bishops place and hold the copy of the Gospels over his head and neck, and while one is saying over him the Benediction, let all the other bishops touch his head with their hands." This Benediction is given in all the liturgies of the Western church, begins with the words *Propitiare Domine* and continues *Deus honor omnium*, as we find in the Roman Pontifical of to day. And to lay stress on its significant importance, accompanied with the imposition of hands, it is styled the Consecration. So essential is this portion of the rite to the matter and form of the sacrament that even its accidental omission in the case of a Catholic Bishop, would according to the Sacred Congregation of Rites, (Benedict XIV. de Syn. 1, 8, c.) necessitate his being consecrated conditionally over again. This being so, how much more reason would there be for doubting the validity of the sacrament, if the omission was culpable. It is a patent fact in the case of Anglicans, on set purpose, and on doctrinal grounds the omission was intentional, and consequently is much more serious. For according to a general theological principle, he who purposely mutilates a sacramental rite must be understood not to intend to do that which the church intends to do when she makes use of that rite, and hence the conclusion must be drawn, under such circumstances, that the sacrament is not conferred. How could the Anglicans, then, be said to confer sacraments validly, when they mutilated, and for doctrinal purposes almost destroyed the ancient rite for the administration of sacraments handed down from Apostolic times?

It was left to the genius of Cranmer to devise a new ordinal according to his Calvinistic ideas, and in so doing, he swept away the whole of the rite prescribed by all the Western liturgies, by which alone the bishops of the Church of England had been consecrated up to the fourteenth century. When the difference in form between the two rites is brought home to the minds of our Anglican friends, they aver very modestly of course, that "there is no essential difference between the Church of England before the Reformation and after; at the Reformation the Church merely threw off the authority and corrupt doctrines of Rome." Then, there is "no essential difference" between "blasphemous fables and dangerous deceits" and "the pure religion of the Gospel," "no essential difference" between the true Church of Christ, as the old Church of England claims to be, and the reformed Church of England, whose Homilies say that the former "had been drowned in damnable idolatry for the space of eight hundred years or more!" Surely there is no sense, much less reason, in this. If there be "no essential difference," where, then, was the necessity of "reforming," and what right had the reformed Church

to create a schism which separates them from the old Church ever since." Let one of their own defenders, the Anglican Bishop of Worcester, declare the "No (?) essential difference" in meeting a charge made on Cranmer's ordinal, June, 1533. "There is," he says, "perhaps, no formulary or document which marks more clearly the essential difference between the office of a minister of the Church of England." He goes on to point out the necessary change that had to be made in the old rite for consecrating bishops in order to bring it down to the level of Calvinistic ordinal, and very reasonably concludes that the powers conferred by these rites, which were made to differ essentially and intentionally, must be essentially different. He is perfectly sound and logical in his deduction. It is the argument of the great Doctor of the schools, St. Thomas, who lays down that where there is a question of the Sacraments, if a person purposely alters the form which the Church uses when she confers her sacraments, he must be taken not to mean to do that which the Church does when she uses that form, and hence the sacrament is not conferred. (Summa Theologica, p. 8, quest. 60, a. 7.) The same line of reason is maintained by Cardinal Newman, who, speaking of the Church's sacramental rite, says, "It is a concrete whole, one, and indivisible, and acts per modum unius, and having been established by the Church, it cannot be cut up into bits, be docked and twisted into essentials and no essentials, genus and species, matter and form, at the heretical will of a Cranmer or Ridley, or turned into a fancy ordinal by a royal commission of divines, without a sacrilege perilous to its validity."

That faithful recorder of historical events, the learned Sanota Clara, who has been claimed by some to look with favor upon Anglican Orders, coincides with the same theological principle, as the following testifies: "Since they have changed the Church's forms de industria (on purpose) and declare that they do not what the Church intends, . . . and have solemnly decreed against the power of sacrificing and consecrating, that is, in the sense of the old and present Catholic Church, of changing the elements of bread and wine into the Body and Blood of Christ Our Lord, as appears in the twenty-eighth and twenty-first Articles, it evidently concludes that they never did nor could validly ordain priests, and consequently, bishops; having, as I said, expressed clearly the deprivation of their intentions, in order to the first and principal part of ordination, which consisted in the power super corpus Christi verum of consecrating and sacrificing His true Body by them professedly denied, and the sacrifice declared a pernicious imposture." (Escourty Anglican Ordinations, p. 285.)

If we wish for further proofs to ascertain the mind of the Church in this important matter we may read the Fourth Canon of the first General Council of Nice, wherein is laid down the universal law of the whole Christian Church for a lawful consecration. Here we have it clearly defined that for a valid consecration three bishops were required who were bishops of the province, and whose consecrations were beyond the probability of doubt. Now does the consecration of Parker stand this test? Assuredly not. No three bishops validly consecrated would have anything to do with him. Barlow, as we have seen, as far as history teaches, was only a bishop-elect, and Scory and Coverdale, acknowledged by all had never been consecrated by the rite of the old English Church, but by Cranmer's ordinal which even Anglicans have since rejected as invalid. Hodgkins it is claimed was a true bishop, though at the time ex-

communicated, but was present only as an assistant. So of the three, but one was supposed to be truly ordained and he was not the consecrator. Even if he had been the one appointed to lay hands on Parker, waiving the fact of his being excommunicated, theology teaches that, except in cases of necessity and by Pontifical commission, a consecration in which three vainly consecrated bishops do not take part is doubtful (St. Alphonsus Liguori Do ordino, r. 766). And as we have seen this principle is sustained by the Council above quoted by St. Thomas, Cardinal Newman and Sancta Clara.

The Anglicans even are not consistent in their rite used for consecrating, for Cranmer's ordinal, the one used up to 1692, they afterwards changed completely, so on Anglican principles all previous consecrations in which it was used must be regarded as doubtful. The fact is up to the time of the Oxford Movement Anglicans themselves strongly maintained they had not nor pretended to have a sacrifice offering Priesthood, as the old English Catholic Church had, but only in the sense of ministers or elders. How could they otherwise defend their position, when the altars on which the living Victim was offered up daily for the living and the dead were thrown down in the sixteenth century, the priests hunted like wild beasts, the faithful driven from the ancient church in which for centuries before they worshiped and adored the living God, and replaced by tables, ministers, a Communion service and Articles which denounce the Adorable Sacrifice of the Mass as a "blasphemous fable and dangerous deceit."

Now, forsooth, in this nineteenth century they begin to realize that their position is scarcely tenable and cannot be maintained by a clean record in the past, yet they wish to be accredited with a real priesthood. Are they sincere? If so let them follow in the footsteps of Newman, Manning, and a host of others, once Anglican ministers like themselves who proved their sincerity in their quest for the true priesthood, and having found it they had the courage to embrace that Church which alone has the power to confer it, secundum ordinem Melchisedech.

Again, after an interval of fifty years from the beginning of the controversy, 1616, when Mason, chaplain to Archbishop Abbot, seeing the difficulties attending Parker's consecration, published a book in which he referred to a register at Lambeth, in which it was recorded that Parker had four bishops consecrating him, the learned divines cried out that such a document was a palpable forgery and "unheard of till that date." There was no confidencio after that placed in the Lambeth register. But they further insisted, granting such to be true, that it was of no avail, as Barlow, the supposed consecrator of Parker, though having sat in several sees, had not been consecrated for any of them. Richardson, in his notes on Godwin's commentary, speaking of Barlow when he was acting as bishop, is forced to confess: "Dies consecrationis ejus nondum apparuit."

It is evident from the books of controversy now extant that the Catholic doctors, Harding, Bristow, Stapleton and Cardinal Allen, who had been fellow students and intimately acquainted with the first Protestant bishops under Elizabeth, openly questioned the validity of their orders, and in plain terms told them that they had never been consecrated, and they never refuted the charge in so far as to ridicule the teaching of the old Church. Barlow, on one occasion in his eagerness to meet the objection that he himself had never been consecrated, openly declared that the King's appointment, without any orders or ordination whatsoever, suffice to make a bishop. (Collier, Eccl. Hist., v. ii.) Mason is careful to explain that min-

isters are called priests only by way of allusion, and he scoffs the idea of a real Christian priesthood. Hooker is pretty much of the same opinion. "Seeing that sacrifice is now no part of the Church ministry, how should the name of priesthood be thurounto rightly applied? Surely, even as St. Paul applieth the name of flesh unto that very substance of fishes which hath a proportionate correspondence to flesh, although it be in nature another thing." Even that very high churchman, Waterland, together with Mede, asserts that Anglicans have only a "material sacrifice, the sacrifice of bread and wine analogous to the Mincha" of the Old Law. (Waterland's Works, v. n.) This was two hundred years after Hooker's time.

These are not the only arguments that can be brought forward against the validity of the Anglican ministry and their orders. It can be argued in particular against what theologians term the form of them. According to the ordinal of Edward VI., restored by Elizabeth, priests were ordained by the power of forgiving sins without any power of offering up sacrifice, in which the very essence of the priesthood consists, and according to the same ordinal bishops were consecrated by the same power without even mention of episcopacy, by a form which might be used at the administration of baptism or confirmation. "Take the Holy Ghost and remember that thou stir up the grace of God which is in thee by the imposition of hands, and again, Receive the Holy Ghost, whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained, and be thou a faithful dispenser of the Word of God and of his holy sacraments." (Bishop Sparrows Coll. p. 158). It was on the strength of this great license in applying the form of the sacrament that another later reformer John Wesley, professing himself to be a presbyter of the Church of England pretended to ordain Meers, Whatcoat, Vezey and others, priests, and to perform the simple office of consecrating Dr. Coke a Bishop! (Dr. Whitehead's Life of Charles and John Wesley).

Then again, there is the same necessity of an apostolic succession of mission, or authority to exercise the functions of the priesthood as there is of the Holy Orders themselves. Christ himself gave this mission to his Apostles when He said to them "As the Father hath sent Me, I also send you," (Matt. xx. 21). And they receiving the power transferred it to their successors. Of this St. Paul speaks, where he says of his apostles, "How can they preach unless they are sent." When and how did our Anglican friends receive this divine commission to teach all nations? It remains yet for them to prove that they received it directly or indirectly in regular succession from those who originally received it from God. If they haven't received it in this way, there is no other source, they are simply sent and their preaching is vain, "a sounding brass and tinkling symbol."

These are a few of the reasons historical and theological, why the validity of Anglican Orders has been ever since regarded by the Catholic world as a myth. "Show me" says the great Cardinal Newman, who was once an Anglican minister himself, and knew whereof he was speaking; "show me" he says "if you can, any religious communion of present or past time which has eventually on all heads been acknowledged to be a portion of the Catholic Church in the strength of its Catholic Orders, which nevertheless has been for three whole centuries unanimously ignored by East and West, which for three centuries has employed the pens of its occasional and self-constituted defenders in laboriously clearing away with but poor success, the aboriginal suspicions which have clung to it, on the part of so many of the validity of those

Orders, which, as if unthankful for such defense, has for three centuries persistently suffered the apostolicity of those Orders, and the necessity and grace of such apostolicity, to be slighted or denied by its Bishops, priests and people, with impunity, which has for three centuries been careless to make sure that its consecrating Bishops, and the Bishops who ordained the priests who were to be consecrated, and those priests themselves had been validly baptized, which has for three centuries neglected to protect its Eucharist from the profanations, not only of ignorance and unbelief, but of open sacrilege, show us such a case, such a long sustained anomaly, and such ultimate recognition, and then I will allow that the recognition of Anglicanism on the part of the Holy See is not beyond the limits of reasonable expectation." JOSEPHUS.

Among the Books.

I have been asked if I would outline in this column a number of good books suitable for Catholic reading. I shall endeavor to do so to-day. A book is valuable only so far as it is touched with the fire of eternal truth. This is the reason that the Catholic Church is so careful that the books which find their way into the hands of her children have nothing of death in them—death to the soul. Indeed I will go further and say that a book which does not make for spiritual life is of little value—it is the spiritual element in literature which is the great factor. More knowledge of power is worth very little unless the soul be touched, unless the unconscious being be aroused. When I meet a great personality, which means a sublimation of spiritual power, I know that there has been a great soul touched and quickened at many points and fed by the nourishment of spiritual power. Good books will supply this nourishment. So will companionship with great and noble souls—but better than all is the manna of prayer.

When I say that every book worth anything should make for spiritual life I do not mean that it should be religiously didactic but that it should have bound up in it a moral import—the sails of its life course should be set spiritualwards. A little thought on the part of any reader will bring to his mind a confirmation of this truth. There are good novels whose lives are set spiritualwards as there are great dramatic and epic compositions full of spiritual power and life. Unhappily, however, to-day death lurks in well nigh every book shelf and library.

To direct the mind of the young how and what to read is therefore a great and noble work—nay, a great and pressing duty. I have already stated in these columns that much of the genius of to-day is to be found in the domain of invention so that the fields of literature, especially those of the novel, the drama and history, are either left to grow weeds or are yielding a harvest that being garnered has much indeed of straw and chaff but little of eternal grain.

Those who are desirous, therefore, of reading with the view of growing stronger mental and spiritual they and anew I would advise to begin by a careful reading of "Books and Reading," by Brother Azarias, "Reading and the Mind," by Father O'Connor, S.J., and "Why, When, How and What We Ought to Read," by Father O'Neill, O.P. Those who worship at the "Altruistic Shrine" of George Eliot will find a paper in "Books and Reading," by Brother Azarias, entitled, "The Motive in George Eliot's Novels," worth the price of the book. After having read these three books anyone is prepared to read intelligently and with a purpose. Now I am an advocate of specializing in reading—that is reading along a certain line until you have made the subjects your own. I

think, too, that any intelligible Catholic should have some knowledge of what the Catholic Church has done for civilization down through the ages, and be able to trace her footsteps in every phase and development of the world's progress. The primary object and mission of the Church is the salvation of souls, but it should not be forgotten that bound up in eternal life lies also the light of all knowledge. When, therefore, we are confronted with the charge that the Catholic Church is the barrier to all human progress and knowledge we should be prepared for replying such a charge, and page 1, too, from the pages of accessible books.

It is in the early middle ages that those who slander the Catholic Church usually hide themselves when they furnish up an array of charges against her. An excellent work to read on this subject is Early Christian Schools by Mother Drake of the Dominican Order. It is a polished and scholarly presentation of the subject. In this connection also, read Light's Age of Faith and Balme's European Civilization. Read also books of the West by Montaigne's, and a new Church History by Father Reardon Parvatis. This latter book deals exclusively with the early days of the Church, the cause and rise of the first heresies and schisms such as those of the Nestorians, Docetists Arians and Pelagians. Treats too, of Canonical penance and Auricular Confession, the controversy regarding the Paschal time in which the Greek Church shared the conversion and baptism of Constantine, the work done by St. Paul, the Pontificate of Gregory the Great, the Conversion of Eng, and the origin of the Papal Dominion in the Roman States.

Now a word as to magazines. If you are interested in purely literary work such as obtains in schools and colleges, read the Catholic Reading Circle Review, the organ of the Catholic Summer School, and Poet Lore of Boston which is conducted entirely in the interests of pure literature. If you seek something heavy and solid from some of the ablest and best minds in the Catholic Church read the Catholic Quarterly Review and the Dublin Magazine. If, on the other hand, you desire a class of articles neither too light nor too heavy, read the Catholic World and Donahoe's Magazine.

If I were given my choice of six literary companions for life, I would, with no hesitation, beckon to me the Bible, Imitation of Christ, Shakespear, Browning, Balme and Brother Azarias.

I think with a big chunk of these every day for twenty or thirty years one should eventually grow regal in mind and soul. THOMAS O'HANON.

The Catholic Almanac for Ontario is now to be had from the Office of the Catholic Register, mailed on receipt of price, 25 cents.

St. Michael's Bazaar.

The Bazaar in aid of St. Michael's Cathedral opened on Wednesday at the Massey Music Hall and will continue for a whole week. Each evening an entertainment will be given by one of the various Catholic Societies. On the 5th inst. the Bazaar will close with an entertainment by the Young Ladies Literary Association. The young ladies of the parish have been working industriously to make the bazaar a success and there is no doubt their efforts will be rewarded.

Bickle's Anti Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon to all pulmonary complaints.

C. M. B. A.

The Effect of the New Constitution.

As the new constitution will shortly be issued we believe it would be of interest to the membership to know just what sections have been amended as well as those that are additions to it. Of course there are some clauses that have been strengthened by the change of a word or two, but as the intent of the amended clause is identical with the original we do not consider it necessary to refer to them (S'c. 8 and 9). The most important, and perhaps the best, change is in the manner of paying assessments. Heretofore it has always been an anxious time about the day on which the assessments were issued. "Is it a single or double header?" has always characterized the first week of every month. Now, however, all this suspense will be done away with under the new dispensation, for the members are assured that on the first day of each and every month they are to contribute into the funds of the Branch the amount of one assessment and that on the 1st days of March, July and November an extra assessment will be required of them. This makes provision for the specific payment of fifteen assessments in every year, and should there be occasion for more than that number another assessment may be levied to fall due on the 1st of any month, except the three above referred to. That this change will be of material benefit not only to the membership which will now be aware as they were not before of the exact date on which they are to make their payment, but also to the Association cannot but be acknowledged, for we will now have all the Branches due to remit to the Grand Secretary on a fixed date instead of over an extended period caused by the delay of doubles. The Grand Council will have the money earlier and the death claims can be paid even with more promptness than in the past.

Sec. 20.—We are also pleased to note the change in reference to withdrawal cards. The present system, while in the end it worked out the desired results, has caused considerable inconvenience to members by having to remit assessments to the Branch to which they formerly belonged until such time as that Branch receives notice of the member's change from the Grand Secretary. These notices were frequently delayed and the members were subjected to the inconvenience above set forth. In futuro as soon as a Brother signs the roll his membership in the other Branch shall cease, and the Recording Secretary shall immediately notify the Branch from which the card was granted, and also the Grand Secretary of such election and admission. The advance beneficiary shall not, however, be sent away until the Branch shall have received official notice of acceptance from the Grand Secretary. Of course if the ballot is unfavorable the action of the Branch shall not impair the applicant's standing in the Branch granting the card.

The next radical change is the establishment of an official organ which will be forwarded each month to every member of the Association. This will contain full particulars of all assessments, all notices of an official character, all appeals sanctioned by the Board of Trustees, a list of Branches responding to such appeals with the amounts contributed by each, a list of Branches sending in Beneficiary reports, with the dates of remittances and amounts sent in, and all other matter pertaining to the good of the Association.

Sec. 34 will give to the President and Board of Trustees the power to name the place where a special session is held instead of holding it in the town where the last convention assembled.

Sec. 40, the present clause specifies that a Branch may be suspended at any time for non payment of its dues to the Grand Council but the new constitution will require that the Grand Secretary give the Branch thirty days notice to that effect.

Sec. 60. The \$50 additional on each assessment is to be abolished and instead each Branch is to pay \$1.00 per cap. tax for every member in good standing, payable quarterly on the 1st days of January, April, July and October. This fee will cover the expense of publishing the official organ, assessment notices, etc.

Sec. 75 The Branches will now have until the 15th of January in which to make out the Annual Financial Report of the Branch for the Committee on Finance and Milage, instead of the 10th which will give each Branch an opportunity of having its books audited before the report is forwarded. This statement will be made out by the Financial Secretary instead of the Recording Secretary.

Sec. 118 will require the Supervising Medical Examiner to be a member of the Association.

Sec. 152 has been amended so that in case of absolute necessity, which shall be decided by the unanimous vote of the Branch, an applicant may be balloted for and initiated at the same meeting.

Sec. 156 will read that a member must be in good standing before he can resign his membership. Now any member may.

Sec. 165 has, we are glad to see, been modified so that now, as well as Branch Chancellors, the Acting President at the time of an election is also eligible to be elected as Delegate to the Grand Council.

Sec. 166 will also be more liberal for in future any member who has held or is holding an elective office in the Branch is eligible for the office of President.

Sec. 196 provides that all vacancies shall be filled by election but this is qualified by inserting, with the exception of that of President and 1st Vice President, which shall be by promotion.

Sec. 202 a member who has been unfortunate in losing his withdrawal card may now feel that he will not become bankrupt by procuring another as the price has been reduced from \$1 to \$3 to 50 cents to \$1.

Sec. 69 will read that Branches may attend funerals in a body if it is the wish of the majority, but the consent of the Spiritual Adviser must first be obtained.

Sec. 110 adds to the duties of the Grand Secretary this clause "that he shall keep a separate account with every Branch under his jurisdiction" also that he shall remit to the Grand Treasurer the monies in his possession as soon as they amount to \$1,000

Some change is to be made in the application for membership from which will be omitted the Medical form and other questions which also appear on the Examiner's form. This is a good move. In cases of new Branches the Supervising Medical Examiner may send the notices direct to the District Deputy if desirable. The Credentials of Delegates will require to be forwarded to the Grand Secretary at least one month before a Convention.

Branches will be required to pay 15 cents for original certificates and 60 cents for new ones or endorsements thereon.

Only delegates who have attended all of the sessions of the Convention shall receive the allowance provided for in the constitution, which shall include Railway fare and sleeper as well as \$2.50 for each day going to, attending at, and returning from the Convention.

Sec. 178 is changed so that in future the President shall not be entitled to vote in any case, except where it is a tie when he shall have the casting vote.

Branches shall only have 10 days notice in which to make payment to the Grand Secretary of all Assessments, excepting in cases of additional or extra Assessments where they shall have thirty days.

Sec. 13 which deals with the payment of Beneficiary Certificates will now read so as to comply with the requirements of the different Provincial Acts.

Sec. 80 requires under the amended constitution that all proposed amendments must be sent to the Committee on Laws at least 15 days before the Convention.

Sec. 19 of the Reserve Fund Law, has now an additional safe guard which states that the Grand Treasurer shall make his cheques payable to the Chairman of the Board of Trustees for deposit only to the credit of the Reserve Fund of the C.M.B.A. of Canada and the chairman upon receipt of such cheques shall deposit it in a chartered Bank chosen by the Board of Trustees.

These we believe are all of the changes in the constitution which are of any consequence, and these we think will be read with interest by the membership for they have here in condensed form the result of the deliberations of the convention of St. John's. In comparing the amendments made with those proposed by the Toronto Branches, through the Local Advisory Board we find that in nearly every instance the meaning is identical, while the wording is almost the same. The method of paying assessments is the system proposed by Branch 145 in its circular of February last. And now just a word to the membership. The new constitution is as we have stated soon to be issued. This is a time for making resolutions. Let each member not only make a promise to read his constitution through immediately upon its reception but let him further resolve to study it that he may at all times be able to know just what should be done. This will cause him to have a stronger interest in the Association, will make him be a regular attendant at Branch meetings, and will be a great source of encouragement to the officers of the Branch to make their's the banner Branch of the Association. Where we find the members studying the constitution we know the officers are aware of their duties, and where both of these are combined we find a Branch fully alive to the best interests of the Association.

Election of Officers.

The following have been elected officers of the local branches of the C.M.B.A for 1895:

BRANCH 103, WINNIPEG.

Chancellor, J. Shaw; President, J. Markinski; 1st V. P., A. Picord; 2nd V. P., J. Schmidt; Rec. Sec. Rev. A. A. Cherrier; Ass't Rec. Sec. J. Larallie; Fin. Sec., F. J. Connell; Treasurer, J. Shaw; Marshal, F. Welnitz; Guard, F. Krintke; Trustees, F. J. Connell, J. Schmidt, P. Klunkhammer, M. Bach, and F. Welnitz. Meeting on 1st and 3rd Tuesday in each month.

Representative and District Deputy for Manitoba Rev. A. A. Cherrier, Alternate, P. Klunkhammer.

BRANCH 57, COBOURG.

Spiritual Adviser, Rev. E. Murray; Chancellor, J. Bulger; President, Dr. E. C. McNicholl; 1st Vice President, Patrick Cashin; 2nd Vice President, Michael Quinn; Recording Secretary, James J. Swift; Assistant Secretary, Jas. Conroy; Financial Secretary, John Kaiser; Librarian, F. F. Meahan; Marshal, Patrick Welch; Guard, William Gurry; Trustees, Hugh Rooney, Andrew McGowan, John Butler, John Quinn, Patrick Delanty.

BRANCH 162, MONCTON.

Spiritual Adviser, Rev. H. A. Meahan; Chancellor, L. N. Bourque; President, F. J. Sweeney; 1st Vice President, Zoel Leger; 2nd Vice President, Bernard Gallagher; Financial Secretary, H. H. Melanson; Treasurer, J. J. Bourgeois; Recording Secretary, B. A. Bourgeois, Box 353, Moncton, N.B.; Assistant Recording Secretary, C. H. Belliveau; Marshal, Calixte Surette; Guard, Val. P. Leger; Trustees, Joseph Joyce, Charles McCarthy, Edward Gerouard, D. B. LaBlanc, Denis Richard.

BRANCH 33, MORRISBURG.

Spiritual Adviser, Rev. D. A. Twomey; Chancellor, J. Derozier; President, S. N.

Rheume; 1st Vice President, A. Denny; 2nd Vice President, J. W. Poupore; Recording Secretary, R. H. Barry; Assistant Recording Secretary, J. F. Gormley; Treasurer, W. H. McGannon; Financial Secretary, C. A. Snyder; Marshal, E. Donegan; Guard, S. Coutlee; Trustees, F. McDonald, Jehiel Derozier, C. A. Snyder.

BRANCH 27, PETROLIA.

Spiritual Adviser, Rev. P. J. Gnam; President, Timothy Gallivan; 1st Vice President, Michael J. Kelly; 2nd Vice President, Nicholas Phelan; Recording Secretary, G. A. Byard; Assistant Recording Secretary, Joseph McGirr; Treasurer, Chas. McManus; Financial Secretary, Patrick F. Kelly; Marshal, John H. Kelly; Guard, John McKeown; Chancellor, Arthur Kavanaugh; Trustees, for two years, Arthur Kavanaugh, Michael J. Kelly and James F. Stapleton; for one year, Wm. Gleeson, P. J. Kelly.

BRANCH No. 70, GANANOQUE.

Spiritual Adviser, Rev. J. D. O'Gorman; Chancellor, Michael McFarland; President, John B. Mooney; Assistant Vice President, Peter O. Pelow; 2nd Vice President, Thos. Roach; Treasurer, Thos. H. Phillips; Financial Secretary, John Nelson; Recording Secretary, John J. Murphy; Assistant Recording Secretary, M. Lanpan; Marshal, John Lee; Guard, Alexander Lalonde; Board of Trustees, P. O. Pelow, Leander Lafrance, James Shine, James Sophil, Frank Holland, Joseph Lafrance; Caretaker, John Lee.

BRANCH No. 178, MEMRAMOOC, N.B.

Spiritual Adviser, Rev. C. Lafabvre; Chancellor, John A. Doherty; President, James P. Sherry; 1st Vice President, Clement M. Legere; 2nd Vice President, Zoel M. Vienneau; Recording Secretary, Thos. O. LeBlanc; Assistant Recording Secretary, Henri J. Bourgeois; Financial Secretary, Edward McManus; Treasurer, Patrice T. Legere; Marshal, Andro T. Gaudet; Guard, Dominic O'Brien; Trustees, Francois Lirette; Damien T. Gaudet; Joseph R. Le Blanc.

BRANCH 189, SYDNEY, C.B.

Chancellor, M. A. McDonald; President, D. M. Curry; 1st Vice President, A. E. Wellwood; 2nd Vice President, Paul M. Bates; Recording Secretary, A. J. G. McEcher; Ass't Recording Secretary, M. J. McDonald; Financial Secretary, Charles McKinnon; Treasurer, C. Chisholm; Marshal, Nicholas Thompkins; Guard, Alex. McMullin; Trustees, C. Chisholm, D. R. McCallan, Thomas Cook, E. C. Harrahan and G. L. Bargey.

BRANCH 169, AMHERST.

Spiritual Adviser, Rev. W. J. Mihan; President, W. W. Armour, (re-elected); 1st Vice-President, J. J. Hickey; 2nd Vice President, Joseph Tario; Recording Secretary, Ignatius Boy; Ass't Recording Secretary, D. J. Burke; Financial Secretary, Michael J. Walsh, (re-elected); Treasurer, Michael O'Heara; Marshal, John Dunn; Guard, John Le Blanc; Trustees, James Brown, James Donalds, Joseph P. Tario, J. J. Hickey, and W. H. Dever.

BRANCH 208, DARTMOUTH, N.S.

President, Rev. C. Underwood; 1st Vice President, Andrew Grant; 2nd Vice President, John Greene; Recording Secretary, Joseph W. Tierney; Assistant Secretary, Wm. P. Brannan; Financial Secretary, Jas. M. O'Regan; Treasurer, John L. Griffin; Marshal, James Lahay; Guard, Alexander Fraser; Board of Trustees, John Keefe, John Greene, Jas. O'Toole, M. A. McAdam, James M. O'Regan.

BRANCH No. 190, MONTREAL.

President, J. A. Grulier; 1st Vice President, L. E. Carniel; 2nd Vice President, C. E. Olivier; Sec'y Arch., B. Charbonneau; Ass't Sec'y Arch., Aug. St. Germain; Sec'y Fin., L. D. E. Mayer; Treasurer, J. N. Lorange; Com. Ord., J. R. Robitaille; Sentinel, J. E. Viger; Syndice, L. D. E. Mayers, Aug. St. Germain, 2 years.

BRANCH 134, ST. JOHN.

Chancellor, Rev. J. Carleton; President, Patrick Toie; 1st Vice President, Richard J. Walsh; 2nd Vice President, John J. Kane; Recording Sec'y, John D. Burns; Ass't Rec. Sec'y, Joseph Gallagher; Treasurer, Thomas Kickham; Fin. Sec'y, John F. Gleeson; Marshal, Daniel J. Driscoll; Guard, James E. O'Brien; Trustees, John Ring, James Boyle, Joseph Corkery, Richard Kiervin, Andrew T. Moore.

BRANCH No. 130, BATHURST.

President, John E. Baldwin; 1st Vice President, John J. Harrington; 2nd Vice President, Henry White; Rec. Sec'y, Wm. J. LaPlante; Ass't Rec. Sec'y, D. Leahy; Fin. Sec'y, Joseph J. Meahan; Treasurer, James J. Power; Marshal, Edward Hall; Guard, Thomas Kounah; Trustees, A. A. Melvin, J. Howell, P. J. Burns, Henry White, Richard A. Setton.

BRANCH No. 101, THREE RIVERS.

Spiritual Adviser, Rev. F. X. Cloutier; President, C. D. Hebert re-elected; 1st Vice President, Joseph Odelard Gelinas; 2nd Vice President, Eusebe Morrisette; Treas., Narcisse Rivard, re-elected; Rec. Secretary, John O. Deslats re-elected; Ass't Rec. Sec., J. Isidre Pellerin; Fin. Sec'y, C. Z. Duplessis; Marshal, Goo. Leprohon re-elected; Guard,

Narcisse Cosette, re-elected; Board of Trustees, A. D. Bondy, Chas. P. Gellinas, O. J. N. Tessdale, F. X. Pothier, F. A. Verrette. All our officers were unanimously elected.

BRANCH 107, TROUT CREEK.

Spiritual Adviser, Rev. A. F. Kelly; President, Richard Barrett; 1st Vice President, Michael Corkery; 2nd Vice President, Owen Tough; Chancellor, Anthony Tucker; Financial Secretary, John C. Heffernan; Recording Secretary, Robert Lynett; Asst. Recording Secretary, Richard E. Driscoll; Treasurer, Francis J. Nigh; Marshal, John J. Barrett; Guard, Joseph Stoll; Board of Trustees, Michael Corkery; Robert Lynett, John J. Barrett, J. C. Stoll, J. C. Heffernan.

BRANCH No. 113, WATERLOO, QUE.

President, J. A. Chagnon; 1st Vice President, G. Peltier; 2nd Vice President, L. Poulin; Sec. Arch., E. A. Tarte; Asst. Sec. Arch., N. Piemont; Sec. Fin., J. R. Tarte; Treas., P. Murphy; Com. Ord., T. Lajoie; Sentinel, F. Martel; Syndic, T. Lajoie, Pere, L. Poulin, H. Landreville, H. Viana, J. R. Jeannoau.

BRANCH No. 23, SEAFORTH.

President, Stephen Lamb; 1st Vice President, John Hale; 2nd Vice President, John Unger; Recording Secretary, M. Jordan; Asst. Secretary, J. J. Darwin; Financial Secretary, Jno. McQuade; Treas., P. Keating; Marshal, F. Ziegler; Guard, M. Tagney; Trustees, Jos. Weber, John McQuade, M. Jordan, John Killoran, John Kale.

BRANCH No. 20, MAINTON.

Spiritual Adviser, Rev. C. E. McTee; Chancellor, Charles Kavanagh; President, John Kenney; 1st Vice President, Henry Collins; 2nd Vice President, Frank McCloskey; Recording Secretary, Charles T. McCloskey; Asst. Rec. Secretary, John McCann; Financial Secretary, Thos. Kenney; Treasurer, Edward Mooney; Marshal, Jos. Delle; Guard, Michael O'Connell; Trustees, 2 years, Michael Lynch, Henry Collins, and Wm. Cole; 1 year, John Kenney and Thomas Kenney.

BRANCH No. 34, ALMONTA.

Spiritual Adviser, Very Rev. Canon Foley; President, W. Gallagher; 1st Vice President, W. H. Stafford; 2nd Vice President, B. M. Bolton; Recording Secretary, W. Slattery; Treasurer, P. Burke; Financial Secretary, J. J. O'Neill; Asst. Secretary, Robt. Johnston; Marshal, M. McKeivitt; Guard, W. Bowes; Trustees, P. Daly, J. Fay, W. H. Stafford.

BRANCH No. 36, PORT LAMTON.

President, Owen D. Regan; 1st Vice Pres., Charles Ridge; 2nd Vice Pres., John Conlon; Rec. Sec'y, John McCarron; Asst. Rec. Sec'y, James O'Leary; Fin. Sec'y, Wm. Hinegan; Treasurer, Richard Cain; Marshal, James Conlon; Guard, Joseph Zine; Trustees, Richard Cain, John McCarron, John Conlon, 2 years; Alternate, N. Hall.

BRANCH No. 18, NIAGARA FALLS.

Chancellor, Edward B. Kelly; President, Peter J. Lannon; 1st Vice President, Peter O'Neill; 2nd Vice President, Edward Wilson; Rec. Sec'y, William Burke; Asst. Rec. Sec'y, Daniel Mahoney; Fin. Sec'y, Louis Drago; Treasurer, George Sealer; Marshal, Michael Kelly; Guard, Thomas Sullivan; Trustees, 2 years, Thomas McCarnay, Mark Quinn, Peter Coffman.

BRANCH No. 58, OTTAWA.

President, J. N. Rattey; 1st Vice Pres., Guillaume Chouinard; 2nd Vice Pres., J. B. Sauve; Rec. Sec'y, J. E. A. Robillard; Asst. Rec. Sec'y, W. A. Bedard; Fin. Sec'y, C. Castonguay; Treasurer, J. B. Dorion; Marshal, J. B. Couillard; Guard, A. Belanger; Trustees, J. B. Couillard, P. Synnot, J. E. Sauve, J. F. Bellanger and A. W. Gaudry; Spiritual Adviser, Rev. Etienne Gauvreau; Chancellor, Chas. Bergerard. Meets 1st and 3rd Tuesdays in Kennedy's Hall, 546 1/2 Wellington street.

BRANCH 86, DESKONTO.

Spiritual Adviser, Rev. J. T. Hogan; President, Thos. Hart; 1st Vice President, Thos. Fox; 2nd Vice President, Thomas L'Eveque; Recording Secretary, James L. Ganlin; Assistant Recording Secretary, Matthew Dunn; Treasurer, Michael Marrigan; Financial Secretary, Edward Ganlin; Marshal, Wm. Wilson; Guard, Louis Duquette; Trustees for 2 years, Michael Gariland, Ed. O'Reilly; Trustees for 1 year, Martin Hart, Jas. Burns, John Freeman.

BRANCH 44, ARNPRIOR.

Rev. A. Chaine, Spiritual Adviser; J. W. Tierney, President; M. J. Monaghan, 1st Vice President; J. S. Hovey, 2nd Vice President; John Tierney, Treasurer; E. C. Armand, Recording and Financial Secretary; M. Mulvihill, Marshal; W. P. Tierney, Assistant Secretary; Thos. Hovey, Guard; P. Olivier, M. Galvin, Trustees for one year; John Tierney, J. F. O'Neill, J. Mulvihill, Trustees for two years.

BRANCH 231, SIMCOE.

Spiritual Adviser, Rev. D. P. McMenamin; Chancellor, J. C. O'Neill; President, W. E. Kelly; 1st Vice President, G. L. Goodrow; 2nd Vice President, Martin Smith; Recording Secretary, Rev. D. P. McMenamin; Treasurer, H. W. Wood; Assistant Secretary, G. L. Goodrow; Fla.

Secretary, A. H. Mabee; Marshal, Michael O'Hearn; Guard, Michael Noon; Trustees H. W. Wood, A. H. Mabee, Rev. D. P. McMenamin, W. E. Kelly and Martin Smith.

BRANCH 50, HAMILTON.

President, J. J. Seitz; 1st Vice President, Jas. Gaffney; 2nd Vice President, James O'Day; Recording Secretary, B. J. Conway; Financial Secretary, J. Burns; Treas., W. A. D. Baby; Marshal, T. Fravey; Guard, J. Harmon; Trustees, for one year, J. J. Seitz, and B. J. Conway; Trustees for three years, W. A. D. Baby, J. Gaffney, and B. Cauley.

BRANCH 72, FORMOSA.

President, Julius Noh; 1st Vice President, Gottfried Arnold; 2nd Vice President, Ignatz Uhrich; Recording Secretary, B. Belongosner; Assistant Secretary, Theo. Kraemer; Financial Secretary, Joseph J. Fedy; Treasurer, John Schurr; Marshal, Nick Ohlheiser; Guard, Alexander Hergott; Trustees, John Schurr, Peter Kuntz, Ignatz Uhrich, Jos. J. Fedy and N. P. Ohlheiser.

E. R. A.

Sarsfield Branch No. 1, of Hamilton, had a well attended meeting for their election of officers, and after a keen contest the following were elected for 1895:

Chancellor, J. P. Ball; President, W. J. Sullivan; Vice President, G. Fitzgerald; Rec. Sec'y, W. H. Jamieson; Fin. Sec'y, J. P. Ball; Ins. Sec'y, C. F. Shields; Treasurer, J. Flahaven; Stewards, J. Keating and J. Doyle; Marshal, W. S. Bonany; Asst. Marshal, P. Curran; Isaido Guard, W. J. Curran; Outside Guard, M. J. Ball; Surgeon, T. H. Balfe.

LETTERS OF CONSOLENCE.

To His Grace the Most Rev. John Walsh, Archbishop of Toronto.

MAY IT PLEASE YOUR GRACE.

On behalf and as representatives of the Emerald Beneficial Association of Canada we beg respectfully to tender your Grace our most sincere sympathy for the loss you and the diocese have sustained by the death of the Venerable and Very Rev. Monsignor Rooney, V.G., whose soul it has pleased Almighty God to call to its eternal reward. The venerable priest was a most sincere friend of the Association, and held the position of Grand Chaplain for the past 15 years, and as we trust his soul was purified by his long suffering we will not cease to beg of our Holy Patron the ever Blessed Virgin to intercede with her divine Son on his behalf.

D. A. CAREY, President.
W. LANE, Sec. Treas.

The following was adopted by O'Connell Branch No. 2, Toronto:

Whereas, the sombre shadows of death have darkened the home of our brothers Martin and Mathew Madden, and removed from the home circle their beloved mother, it is fitting that we as an organization give testimony to the sorrow we feel for our brothers and their mourning families. Realizing fully that no eloquence of words or parade of set forms can assuage the sorrow of a desolate heart, mourning for one whose loved eyes have been closed by the mystery of death, yet we feel that the fraternal tie which binds us closer than in common brotherhood warrants this intrusion on the sacred grief of our friends and brothers; therefore be it

Resolved—That in the death of the beloved mother of our brother we recognize the mysterious, unquestionable and all wise dispensation of Almighty God, to whom we all owe life, and to whom we must again yield the life He gave. It is not ours to question, but to obey; therefore we humbly bow to the divine will, and with our sorrowing friends realize anew the frailty of human life and the necessity of being prepared for death.

Resolved—That all the sympathy that can be felt by common brotherhood, all the tendencies that can be built up by daily associations in life, all the fraternal solicitude of our order, are extended by Branch No. 2 to our sorrowing brothers and their families. May the shadows which now hang so heavy and dark in their homes be lifted, and the precious memory of her who is gone change the sadness and gloom to peace and sunshine.

Resolved that a copy of these resolutions be sent to the brothers Martin and Mathew Madden, and to the Grand Sec'y Treas, for insertion in the official organs.

P. J. CROTTY, President.
S. H. MULLARD, R. Sec.

DYSPEPSIA AND INDIGESTION.—C. W. Snow & Co., Syracuse, N.Y., writes: "Please send us ten gross of Pills. We are selling more of Parmelee's Pills than any other Pills we keep. They have great reputation for the cure of Dyspepsia and Liver Complaint." Mr. Chas. A. Smith, Lindsay, writes: "Parmelee's Pills are an excellent medicine. My sister has been troubled with severe headache, but these pills have cured her."

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LETTERS FROM BERMUDA.

LETTER XXI

HAMILTON, March, 18—

DEAR — Here are more arguments in favor of Home Rule. A French traveller writes about Ireland as follows. What he says is undeniable :

"A conquered country subjected to special laws, Ireland is ruled by functionaries who have only one object in view, to please the Central Administration, and to prove to their chiefs that everything is for the best in the best of worlds. The landlords as a body do not live in Ireland, and all they care about is to get as much rent as possible, that they may go and expend it in England, at Paris and Vienna, or else it at Monaco. They have killed the goose which laid the golden eggs. The farmers, through their Parliamentary representatives, have vainly called upon the Government to come to their assistance in an effectual manner. A slight improvement in their situation was brought about by the Bills of 1870, 1881 and 1885, but the remedy has not been wholly efficacious, for the rents fixed judicially are still too high, as is admitted by the Land Commissioners. It was in order to put an end once for all to this difficulty that Mr. Gladstone elaborated his two measures for the purchase of the land and for granting Home Rule. With the same object Mr. Parnell proposed his Bill allowing the tenants to deposit 50 per cent. of their rent until it was legally decided what amount they should pay. These three measures were rejected and the farmers were compelled to have recourse to that Plan of Campaign, which has caused so much irritation to the landlords. No one, of course, has the right to take the law into his own hands except for self-defence. The Irish declare that at the present moment, owing to the ill will of the landlords and the incapacity of the Government, they are snapp acting on the defensive (en état de légitime défense).

"Either the rents must be reduced or the tenants must become the owners of the soil which they cultivate. The old saying of M. Vautour to his lodger, that a person who cannot pay his rent should have a house of his own, applies with truth to Ireland.

"Then, the Irish demand the liberty to manage their own affairs, a right which is enjoyed by the English and the Scotch. The latter, it is true, have not a National Parliament, but they have their own civil and criminal laws, a national administration, Scotch Judges, and, above all, the landlords are Scotch, like the farmers and peasants. There is a community of race and religion between the two classes which is wanting in Ireland. Moreover, at Westminster, the Scotch have to some extent a Parliament of their own, for whenever a purely Scotch question is discussed, the English members, par un sentiment de réserve qui est entre deux les mœurs parlementaires, carefully abstain from speaking, and confine themselves to voting according to the views of the Scotch majority. On the other hand when any Irish question crops up everybody was his say, and the principal anxiety seems to be who shall speak the strongest. In Ireland itself the entire civil and judicial administration is in the hands of the landlords and the English, from the Lord Lieutenant down to the junior resident magistrate. It would almost seem as if the English Government had tried to divide the two classes of which the country is composed, and to excite them against each other. If an Irishman should get into trouble for drinking too much, before whom will he be taken? Before his landlord or the letter's agent. If he is charged with a more serious offence he is tried be-

fore a jury of Protestants. The judges themselves belong to the landlord class, and so it is from the top to the bottom of the judicial ladder.

"The same system with regard to public works, to education, and to county administration. The municipal councils only are elected by the people, and what is the consequence? Everywhere they are Nationalist. They are, however, deprived of all real power, and the Lord Mayor of Dublin even is not allowed to give a single order to the police of the town whose reputed administrator he is. In demanding Home Rule the Irish really only demand the right to manage their own affairs. The great objection of the English to Home Rule is that if Ireland obtains autonomy she will use it to bring about a complete separation between the two countries. To that the Irish triumphantly reply that owing to her geographical situation Ireland cannot separate herself from England, that it is essential to the prosperity of Ireland that she shall maintain the most cordial relations with England, that the only available outlet for Irish productions is and always will be England, and that finally the Irish have not that aversion to the English so generally attributed to them, what they detest being the absurd and cruel government of their country by an administration which has neither sympathy nor community of ideas, or interests with the Irish people. 'How should we gain by separation?' ask the Irish. 'We should be obliged to form an army, to create a navy, we who have not sufficient to keep ourselves as it is, and who in population are only the size of London. Is it likely that we should be such fools? We know our own interests, and it is our greatest interest to be on good terms with England. When the day comes that we have our National Government like Canada and the Australian colonies, England will have no more faithful friends than us. England has never had any better servants than the Irish either in the civil administration or the army; no Irish officer in the service of England has ever failed in his duty; no Irish soldier fighting in the ranks of the English army has ever turned his back to the enemy. The English know and recognize this. What other guarantee do they wish us to give?' So speak the Irish, whose loyalty is as proverbial as their honesty; but apart from these sentiments it is clear that they have nothing to gain by separation. Undoubtedly at the present time Ireland, discontented and irritated by the injustice and bad treatment to which she has been subjected, would be a danger to England in the event of war with any power. But Ireland autonomous and free would be to England a loyal and faithful friend. As it has been in the past so it will be in the future. As Lord Aberdeen observed the other day at Glasgow the first act of the Irish Parliament was to vote men and money to England at a time when she was engaged in a Continental war. What better proof could be afforded of the loyal dispositions of Ireland towards England."

Oui, Monsieur; vous avez raison—c'est la vérité.

In 1867 the incorporation of the Canadian provinces into one Dominion took place. Each of the provinces has its own separate parliament for its own domestic affairs, certain matters of which have to be referred to the Dominion Parliament. What a blessing it would have been for Ireland if this principle had been acted upon when the Union was forced upon that country. Another illustration of this matter is that, after the battle of Sadowa, Austrian statesmen opened their eyes to the necessity of giving to Hungary that free Constitution which has made that country content and prosperous, and a point of strength instead of weakness to the Austrian

Confederation. I trust England will profit by these lessons.

"It is the Land that Freedom till,
That sober-suited Freedom chose—
The land where, girl with friends and foes,
A Man may speak the thing he will."
Adieu. PLACIDIA.

A MILLER'S STORY.

HE WAS GIVEN JUST ONE MONTH TO LIVE.

First Attacked With Inflammatory Rheumatism, and Then Stricken with Paralysis—Hope Abandoned and He Longed for Death to Release Him From Suffering—At Last He Found a Cure and Relates His Wonderful Recovery.

Sherbrooke Gazette.

The benefits arising from the use of Dr. Williams' Pink Pills are well known to the Gazette. It is a frequent occurrence that people come into the office and state that they have been restored to health by their use. It occasionally happens that extraordinary instances of their curative powers come to our notice, and one of these was related to us recently, so astonishing in its nature that we felt the closest investigation was required in order to thoroughly test the accuracy of the statements made to us. We devoted the necessary time for that purpose and can vouch for the reliability of the following facts, wonderfully passing belief as they may appear.

There are few men more widely known in this section than Mr. A. T. Hopkins, of Johnville, Que. Previous to his removal to Johnville, Mr. Hopkins resided at Windsor Mills and was for three years a member of the municipal council of that place. When a young man Mr. Hopkins was noted for his strength and his activity as a wrestler. His strength stands him in good stead for he works hard for his business, carrying heavy sacks of flour in his mill for many hours during the day and frequently far into the night. Active as he is, and strong as he is, there was a time not long distant when he was as helpless as an infant and suffered intolerable agony. About three years ago, while residing at Windsor Mills, he was attacked by inflammatory rheumatism. It grew worse until, in spite of the medical advice and prescriptions, after a year's illness he had a stroke of paralysis. His right arm and leg became useless. Sore broke out on both legs. He suffered excruciating agony, he had rest neither day nor night. He sought the best medical advice that could be obtained, but no hopes were held out to him by the physicians. "He will certainly die within a month," one well known practitioner told his friends. "He will be a cripple for life," said two other doctors. It is in no wonder that, as he says, life became a burden to him and he longed for death to relieve him from his sufferings. This was in August, 1892. About October of that year he heard of Dr. Williams' Pink Pills and as a forlorn hope determined to try them. He did so, and before long was able to take outdoor exercise. He persevered with the treatment, closely following the directions, and is to-day nearly as strong as when a young man, and is able to follow successfully and without difficulty the laborious calling by which he gets a living.

Such was the wonderful story told the Gazette by Mr. Hopkins, who attributes his recovery solely to the use of Dr. Williams' Pink Pills, and he is willing to satisfy any person who may call on him as to their wonderful effects.

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MAURICE FRANCIS EGAN.

Poet, Novelist, Essayist, Journalist, Professor.

By EUGENE DAVIS.

Mr. Egan's pretty villa—where the domestic circle comprises an amiable wife and three pretty children—is situated on the outskirts of Notre Dame, Indiana, and is called "The Lilacs," the favorite flower of the poet. Next to the love of his family is the love of his home, where, in the silence of his study, he spends several hours every day over his literary work. Maurice Francis Egan is the Professor of *Belles Lettres* in the University of Notre Dame, the board of directors of which learned institution conferred on him, several years ago, the signal honor of L.L.D. In appearance Professor Egan is of medium stature, and slender figure, indicating a nervous temperament. His forehead is essentially that of a poet—broad and high. In his portrait of 1882 there is just a suspicion in his blue eyes of that sparkling humor which characterizes his essays betimes. He wears a luxuriant moustache and a square, bristling beard. Socially, he is a very bright and interesting conversationalist, and in somewhat fond of using epigrams. He speaks with unaffected frankness on every subject, and in character is genial and courteous. I may add here that his picture of 1893, lends a curious expression to his features, and has no longer the humorous eye-glances of his early years.

DR. KOAN'S EARLY CAREER.

Maurice Francis Egan was born in the city of Philadelphia, Pa., on May 24th, 1852. His father was Maurice Egan, a native of Holy Cross, County Tipperary, Ireland; his mother, *nee* Margaret Carey McMullen, was a native of Philadelphia. Thus gifted with Celtic blood from both parents, the young lad was sent to St. Philip's school, Philadelphia. Subsequently, he won degrees, while a student of La Salle, and Georgetown College, and Ottawa, Canada. On leaving the latter institution, he studied for the law during one term, at the conclusion of which he decided to become a literary man. In his "Experience of a Catholic Literary man," contributed to Donahoe's Magazine's issue of March, 1894, he writes thus: "The first dollar I earned was from 'Godey's Lady's Book.' Then there were the 'Saturday Night,' the 'Saturday Evening Post,' and the 'Ladies' Friend,' in whose pages I found myself in the constant company of Mrs. Hodgson Burnett, Mrs. Ella Wheeler Wilcox, Mr. Charles Morris and Mr. Eben E. Rexford. These, and various other periodicals were as banks to the aspirant—\$5.00 for a poem, and \$15.00 for 21,000 words, cash down on receipt of 'copy' seemed happiness itself." Elsewhere in his article he states that he wanted money, "and circumstances suddenly made me successful from the money point of view. I wrote love stories. I had pen-names, and I was anonymous. I sometimes printed my own name over sweetly pretty things, which adorned the weekly papers and magazines of twenty years ago, when they were more sentimental than they are now."

In his "Essay on Literature," Dr. Egan thus humorously describes how he first came to write novels: "I was just twenty years old at this time. You may imagine how competent I was to write of life. But I went on with my story. Love, murder, suicide, bankruptcy, grief and despair were easy to me. But when it came to woman's gowns I was unhappy—very unhappy. I went to the fashion plate for consolation and instruction. It was worse than a meteorological map. But I saw a number on the margin, and this number was duplicated in the body of the fashion plate. The number was 27. After 27 were written

these words: 'A pink *polonaise*,' and then some obscure direction. After careful reflection, I came to the conclusion that it was some graceful article for the neck—a sort of *fichu*. How could an unfortunate bachelor know better? And so I wrote, 'Mabel turned pale at her mother's words; and, in her agitation, forgetting the presence of the gay throng around, threw her *polonaise* on the ground, and fainted away.'"

One of those novels, "That Sire of Mine," was published anonymously in book form in 1870. Another was "The Sea of Fire; or On the Brink of a Precipice." "It occurred to me one day after I had been to confession to a *kedemptorist*, that," he adds in his article in Donahoe's "my heroine, who were always as good as they were beautiful, acted merely from natural virtue. They made supernatural sacrifices from the most mundane of motives. . . . I have been struck by two things, having devoured an enormous number of books in English and French: the absence of the Catholic characters—American Catholic characters—in fiction, and the utter lack of humor and realism in books of fiction written for Catholics. . . . The 'pious story' had always made me laugh at it."

MR. KOAN, AS A CATHOLIC WRITER.

At this stage of his literary career, towards the close of the seventies, he became a Catholic writer. He made his *debut* in the pages of the Philadelphia Catholic Record. Mr. Ohas. Hardy, editor of that journal sent him \$85 for a short story of Breton life—of which some of his relatives and friends had given him glimpses. The heroine was an American. Mr. Edward Rotis, whose Christian Index is a classic, praised it. Mr. Egan then wrote interesting stories for Catholics, entitled "Life Around Us." Father Hecker asked for all the short stories that he could write at \$3 per 500 words, and eventually made the terms to Mr. Egan \$5 a page. In his experience of Catholic editors he discovered that with the exception of Father Hudson, of the Ave Maria, and Father O'Neill, of The Rosary, clerical editors look on marriage in a story with suspicion which they endeavor in vain to conceal. Mr. Egan at this time wrote many "pot-boilers," unsigned book reviews, leaders, syndicate articles on special subjects, and thereby received a fair income by his Catholic writings. One of his theories is to the effect that it is foolish to talk of sacrifices, when a Catholic follows his conscience; the only real terror life can have is the consciousness of doing every day in one's work what one ought not to do. Mr. Egan could have amassed a large fortune, and a larger amount of fame among Americans, if he belonged to the school of Howells and Crawfords. Yet his conscience dictates to him to write for a smaller, and less wealthy class of readers, composed of American Catholics.

In 1878 Mr. Egan edited McGee's Weekly. The following year he traveled over the Western and Southern States and Mexico, writing letters for a syndicate of the leading American newspapers. His contributions deal with life, and the habits and the customs of the people of these various climes. Towards the close of 1879 he returned to New York and edited the Catholic Review, under Mr. Hickey, became in 1880 associate editor of the New York Freeman's Journal, and afterward the editor on the death of McMaster. Subsequently he accepted an invitation to the professorship of English literature in the University of Notre Dame. In 1880 he married Miss Katharine Mullin, a young lady residing in Philadelphia, Pa. Bishop Spalding of Peoria, and Mr. Egan are the only Catholic members at present of the New York authors' club. Mr. Egan contributes to the "Century," the editor of which leading magazine,

R. W. Gilder, is an intimate personal friend of his, the "North American Review," and other well known periodicals.

HIS "SONGS AND SONNETS."

"Preludes," a volume of poems, his first venture in poetry, I must believe, was published in 1880. His "Songs and Sonnets" was originally published in London in 1885. A more recent edition of this entertaining book was published by McClurg & Co., of Chicago. It is tastefully bound with a white linen cover, a wreath of green laurels encircling the title of the book and the name of its author in letters of gold. These "Songs and Sonnets" are a rare intellectual treat in these days of obscure Rossetian poetry. Mr. Egan's style of expression is as clear as crystal and his poems, while being graceful in diction, have all the music of a well-tuned lyre. The pearls of original thought in "Sonnets" are the fruit of the skill of a master artist. He is very frugal of his sonnets, one of which only he writes once a year. He revises it scores of times in that period before he sends it to the "cases" of the typos. Richard Henry Stoddard stated on one occasion that the following sonnet, penned by Dr. Egan on St. Francis d'Assisi, was the best-written one in the last seven years. It is entitled, "Of One We Love or Hate:"

"In old Amleci, Francis loved so well
His Lady Poverty, that to his heart
He pressed her heart, nor felt the deadly smart

From lips of frost, nor saw the fire of hell
From lurid eyes that fevered Dante's cell,
And parched souls who, hating, feel her dart,

He chose her, and he dwelt with her apart,
The two were one, illumined through Love's spell:

"He loved her, and she glowed, a lambent star;
He loved her, and the birds came at his call—

Her frosts were pearls, her face was fair to see,

He sang his lady's praises near and far,
He saw our world as Adam ere the Fall—
So Love transfigures even Poverty."

His "Night in June" is as delicately graceful, and fascinating as those "Nuit" of Alfred de Musset, but possessed that Christian inspiration, which the French poet's verses lacked. Of Jessica, the Jew's daughter, he thus felicitously sings:

"She goes like a dove . . . To endow
her lover with her life."

Raphael he justly calls "the Prince
of Painters." Of Fra Angelico he writes:

"You left us here the Paradise you gained."

Columbus is referred to in one of Dr. Egan's Sonnets as "the World-Giver." In his "True Love" he says:

"If we love God, we know what loving is,
For love is God's."

The following sonnet, "By Right Divine," displays his views as father of a family:

"In this free land I know a tyrant King
Who rules supreme a kingdom all his own,
Who reigns supreme by right divine alone,
Who governs slaves that always cringe and sing,

"He walks!" "He talks!" in most admiring tone;
They quail with fear if he but make a moan,

And wild confusion comes if he but fling
Away his scepter—coral jingling thing!
He is a King, though loving anarchy,
A tyrant King, whom our fond land obeys,

A tyrant King, yet scarce a mimic man;
And this whole land is bound in monarchy,
All mother-hearts some little ruler ways,
If harder fathers be republican."

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	CLOSE.	DUE.
	a.m.	p.m.
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O. and Q. Railway	7.45	8.00
G. T. R. West	7.30	3.25
N. and N. W.	7.30	4.30
T. G. and B.	7.00	4.30
Midland	7.00	3.35
C. V. R.	7.00	3.00
	a.m.	p.m.
G. W. R.	6.30	4.00
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	2.00	7.50
	9.30	
U. S. N. Y.	6.30	12.00
	4.00	12.35
	9.30	10.50
U.S. West'n States	6.30	12 noon
	9.30	8.30

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T. O. PATTERSON, P.M.

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THURSDAY, JANUARY 3, 1895.

Calendar for the Week.

Jan. 4—Octave of Holy Innocents.
5—Vigil of Epiphany.
6—Epiphany.
7—St. Cédric.
8—St. Godelle.
9—St. Brithwald.
10—St. Agathe.

St. Michael's Hospital.

Both the leading candidates for the Mayoralty are taking unto themselves credit for the working of the city Health Department. If this credit be taken on the ground of increased efficiency, Messrs. Kennedy and Fleming are welcome to their several views of the case. But if, on the other hand the saving to the city in the item of public hospital allowances is to be taken into account, we feel called upon to repeat that the so-called saving of three thousand dollars has not been a real one, but that a majority owing their election to a rabid anti Catholic organization have simply taken that sum from the pockets of the Catholic people who maintain St. Michael's Hospital. Allowing the customary forty cents a day, St. Michael's Hospital has treated indigent patients to the extent of just the three thousand dollars which it is claimed were saved.

The grant to St. Michael's was cut off in spite of the recommendation made by the leading doctors of the city that a down town hospital is desirable, and that St. Michael's should continue to receive aid. Drs. Cameron, McPhedran, Caven, Oldright and Nevitt, are all Protestants, but unlike some of their inferiors, they put the welfare of the suffering above the claims of bigotry.

Some of the Aldermen who, professing high motives for their act, voted against the grant to a Catholic hospital, have met some inglorious treatment within the past few weeks. Catholic electors will find their franchise in demand on Monday. It will be strange if they do not hold this outrage well in mind while making selection of candidates.

The Possibility of a Literature.

There are a dozen local fields heretofore not worked, or worked but little, awaiting the coming of careful literary workmen. There are not a few opportunities open to the Catholic aspirant and to him alone. There are aspects of Canadian life, aspects of Ontario life to which no other than a Catholic, no matter how observant or how able could lend the essential touch of sympathetic knowledge. There are phases of our country's history which demand that a Catholic shall set them forth. There is a fund of poetic inspiration the basis of which is

not known to others. There are habits and conditions of life, present in fact or recollection, habits of mind and of thought containing an admixture of old world and new world life which invite and deserve artistic portrayal.

Archbishop O'Brien has begun a work which it is to be hoped he will continue, the history of the Acadian Church. Dean Harris has also done a good work in his historical account of the early Catholic missions. There have been issued two or three excellent commemorative volumes of great importance in a historical sense. Our correspondent Didymus has recently contributed several sketches of great interest concerning the strong personalities of the Church in its early days in this Province, and we are happy to be able to say that the series will be extended so that the present day readers of the REGISTER will have from week to week an entertaining and interesting account of those early days which to the younger generations are all but unknown. Archbishop Cleary's letter to the REGISTER detailing the circumstances attendant upon the erection of the See of Kingston gave an inkling of the interest surrounding all occurrences of like gravity. In expressing the hope that much more of the same kind of endeavor should be entered upon, we but appeal for justice to the memory of the valiant, the heroic sons of the Church in this land, who leaving all things gave up their days and their lives for the propagation of the faith and its preservation in the hearts of those who were driven from the countries of faith in the old world. Surely some of those who now fill the places of these pioneers can well devote some little time towards rescuing their names from oblivion.

There is every evidence that the baritic spirit has not died out of the Irish race, transplanted though it be. Dr. O'Hagan has long wooed a kindly muse, and more than one of his sometime pupils have caught the glow of his poetic spirit. The poetry column of the REGISTER is an evidence that the gift of verse does exist among our readers, although the four or five who have contributed excellent work should not, and we incline to think will not, be long unaccompanied. Poetry is the voice of beauty, and nowhere can instances of the affections and passions of the human soul, which may be framed in these word settings, be found in greater profusion than in the homes of the people who form our Catholic population.

But it is in the short story that the strength of the young author should largely rest. The various conditions of life which have passed or which exist together with the varying circumstances to which they gave rise constitute a practically inexhaustible mine of literary wealth. Log cabin life, river life, backwoods life, early settlements and the later phases, with their joys and sorrows, their sacrifices and compensations, their change of circumstances, all these are waiting for the observant student. There is scarce any form of literature surpassing this of the short story as a vehicle for the faithful presentation of a people's characteristics, nor any

which more demands or more lends itself to the rules of art in composition. Let us hope that the coming year will witness a new activity in Catholic literary life.

The Orange Order.

A Grand Master of the Orange Order has become Premier of Canada. How much or how little his position in that society had to do with his appointment it would be interesting to know. Of Mr. Bowell himself it is said in praise that he is a hardworking minister, never neglecting the affairs of his department; by his opponents this is frankly admitted. Against him it is charged that he is not of the calibre of which leaders are made, and that there are defects of character which if considered fully might grade him lower than second; this is denied by his friends with more or less half-heartedness. The truth about his personality probably resolves itself to this—that he has been a diligent, patient, consistent and eminently safe party man, who has received his reward for long faithful service and a good deal of unselfishness. Nevertheless his promotion may fittingly give rise to some reflections concerning the society with which his name has been so long connected.

What is the Orange order? Is it a religious order with a set purpose? Is it a political aggregation with definite design? If it is religious in intention, does it seek by parliamentary representation to promote its objects? If it is a political organization, does it seek by fostering the prejudices of ignorance, by putting rancor in the hearts of men, to augment its membership? Do both these conditions, perhaps, exist? Is there yet another element of greater cohesiveness? Do the men who join the order cast aside the ordinary dictates of honor, of fair play, of conscience for the sake of organized selfishness? Does not the order consist of two classes, those whose abomination is the Pope, and those whose guiding star is "No. 1."? "You can't make a mistake in joining the Orangemen," is what the man says who is out for the leaves and fishes. "You can't make any mistake in joining the Orangemen," is the injunction to the man who is seeking the beast of the Apocalypse. And when the ministers of peace and good will get the tribes and the generations into their churches, it is the lesson of hate and discord that is taught, while the "beast" of which nothing is said, nods (or winks) in the front seats.

The "beast" has claws. They are to be found everywhere. One rests upon the custom house, another upon the city hall, a third on the police force. Why enumerate? Let the readers say where there is anything worth saving—let him there look for the claw. There is no end to which the order will not go in the search for place. There is no ramification of evil society to which it does not extend. Its influence is as extensive as that of the slave power before the war. It is as bareful. It is as incompatible with the proper working of the political system in which it is found. It is seemingly as powerful as slavery seemed. It is not less evil. Perhaps it will yet be overthrown as thoroughly.

CHRISTMAS.

Special Services in the Churches.

The feast of Christmas is everywhere made the occasion of especial rejoicing in the Catholic Church. Special services are the order of the day, from one end of the country to the other. From the reports appended it will be seen that this year the efforts put forth to beautify the services have been as energetic as ever. The ceremonies in the Toronto churches were notably effective.

ST. MICHAEL'S.

At the high Mass at 6 a.m. Very Rev. J. J. McCann, V.G., was celebrant, and the Sanctuary boys' choir sang Dumons' 2nd Mass, with orchestral accompaniment, under the leadership of Prof. W. Donville. The solos were taken by Masters W. Giroux, J. Swallow, and F. Moran. The singing of this juvenile choir was very fine and reflects great credit on their musical directors, Prof. Donville, and Rev. Bro. Louis, of the De La Salle Institute.

The solemn high Mass at 10.30 a.m., was celebrated by Rev. Father Ryan, with Very Rev. J. J. McCann as Deacon, and Mr. McGrand, Sub-deacon. His Grace Archbishop Walsh was present, and delivered a beautiful and impressive sermon on the feast of the day. The Cathedral choir rendered Millard's Mass in B., which is the first time that it has been sung in Toronto. The soloists were Misses Elliott and Foley, Mrs. Tapscott, and Messrs. Derham, Trueman, McNamara, Christie, Egan and Russell. This very beautiful Mass was exceedingly well executed by the choir, which on this occasion equalled if not surpassed any previous efforts. Rev. Father Rohleder directed the choir, and Mr. J. H. Lemaitre presided at the organ, with Prof. Donville accompanist on the violin.

In the evening grand Vespers was celebrated by Rev. J. Lynett. The sanctuary boys' choir sang the service, accompanied by Prof. Donville. Miss Moses sang exquisitely the beautiful solo "Noel."

ST. BASIL'S.

Those who attended any of the masses at St. Basil's on Christmas could not but be impressed with the solemnity of the feast and the earnestness of the parishioners. Masses were continually being said from the early hour of 5.15 to 10.30 when Haydn's 18th Mass was begun. Not only was the church well filled at each of the Masses—and there were ten of them—but it was also edifying to see so many approaching the Eucharistic Table. It spoke well of the zeal of the pastor, Rev. Father Brennan, who in wishing the congregation a Merry Christmas, said they had shown that they understood how a Christmas should be begun and that he felt sure what the angels had announced on the first Christmas morning—"Peace on earth, good will to men"—would be again repeated this Christmas morning on their behalf.

Rev. Father Marijon was the celebrant of the High Mass with Rev. Father Martin as Deacon, and Mr. Finegan as sub-deacon. The choir under the able leadership of the Director, Rev. E. Murray, upheld the record it has always had for high class music. The soloists for the Kyrie and Gloria were Mrs. Warde, Miss Kormann and Messrs. J. F. Kirk, J. Congrove; for the Credo, Mrs. Moore, Miss Kormann, Messrs. J. D. Warde, J. Costello; for the Sanctus and Agnus Dei, Mrs. Moore and Miss Kormann and Messrs. D. Miller and J. D. Warde; the Adoro Fideles was taken by Mrs. J. D. Warde, Miss Johnston and Messrs. J. F. Kirk and J. F. Forbes. A full orchestra under

the leadership of Mr. Jno. Bailey was also present.

MT. HELEN'S.

Masses were at 7, 9 and 10.30. Rev. Father Dumouchelle, C.S.B., was the officiating priest. Much sympathy was expressed for Dean Cassidy who was prevented by illness from being present. Father Dumouchelle delivered an impressive sermon at last Mass. The choir was assisted by an orchestra organized for the occasion.

Hamilton.

At 10.30 Pontifical High Mass was celebrated by His Lordship Bishop Dowling at the Cathedral, assisted by Rev. Mgr. McEvay, with Rev. Fathers Lehman and Mahoney as deacon and sub-deacon. Haydn's First Mass was sung, with the solo parts taken by Misses B. Marks, M. Griffin, M. Bastien and A. O'Brien, Messrs H. McPherson, W. B. Whipple, R. Harro-man, J. F. Egan, P. Marks and H. N. Thomas. "Pastores" from Lambil-lotte, and Novello's "Adesto Fideles" were effectively rendered. His Lordship delivered a short sermon on the the celebrations of the day. He then gave a plenary indulgence to those who had received. He remarked that it was very gratifying for him to learn that over a thousand had received on this Christmas morning in St. Mary's Cathedral.

AT ST. PATRICK'S.

The first Mass was at 7; then 7.30, 8.30 and 10.30. High Mass was cele-brated by the Rev. Chancellor Craven. Mozart's Seventh Mass was sung, with the assistance of an efficient orchestra. The "Ave Maria" (P. Mascagni) on the celebrated Intermezzo, was very effectively sung by Miss T. Stuart, with orchestra, harp and organ accom-paniment.

At St. Lawrence Church at 8 o'clock the first Mass was celebrated; and then every half hour until 8 o'clock, the children's Mass. High Mass was at 9.30., celebrated by Rev. Father Brady. Rev. Father Coty preached a sermon on the circumstances of the birth of the Heavenly Babe.

Peters' Jubilee Mass was sung. The 'Gloria,' 'Credo,' 'Sanctus,' and 'Agnus Dei,' were from Mercadanti. The solos were sung by the Misses Yorrell, McGrath and Gagnier.

At St. Joseph's Church the first Mass was at 8 o'clock; the second at 8.30 and 10. Mozart's Twelfth Mass was sung. A full orchestra was in attend-ance. The solos were rendered by Misses M. Marks, R. Williams, M. Filgiano and Mr. Dwyer.

Niagara-on-the-Lake.

On Christmas morning Father Lynch was obliged to make a personal announcement. On the previous evening he had been presented by the young ladies of the parish with a very handsome chair and some other little gifts of a useful nature. Father Lynch was utterly taken by surprise and took advantage of the Christmas Mass to return his thanks in the most public manner. The zealous young pastor is becoming exceedingly popular among all classes in Niagara.

Orangeville.

Midnight Mass was celebrated in Orangeville on Christmas. The Church was decorated with elaborate wreaths of evergreen, and Christmas lillies and foliage plants were used in beauti-fying the altar. The church was crowded, nearly three-fourths of the congregation however being composed of non-Catholics. Peter's Mass in D was sung, Mrs. G. McIntyre presiding at the organ with her usual grace and talent. Those who took part in the singing were Mrs. G. McIntyre, Miss Beatrice Haun, Miss A. Austin, Mr. J. W. Smith and Mr. Jos. Hill. Father McPhillips preached on the fall of man and the Redemption.

Waterloo, Ontario.

The fine new St. Louis Church was gaily decorated with evergreen trees while hundreds of candles all through

the church turned night into day. The pretty stable of Bethlehem to the right of the altar was the centre of interest for the little ones. High Masses were celebrated at 6 and 10 o'clock, the former being followed by a Low Mass. The Pastor, Rev. Theo. Spetz, preached touchingly in English at the first Mass and in German at the last. A large number went to Communion at the early Mass.

In the evening the Benediction of the Blessed Sacrament was given by the Rev. A. Spetz, of St. Mary's, Ky. Then the Sunday School children gave a number of choice recitations and hymns in honor of the Infant Jesus. The pastor addressed them to encourage them in the love of the Saviour and to show their love by imitating the Child Jesus in His obedi-ence and other virtues. Now a beautifully decorated Christmas tree was lighted up and Christmas gifts in the shape of prayer books, nuts, candies, &c., were given to the child-ren, numbering over 100. The church was well filled at all the services, and the earnestness and devotion of the faithful gave evidence of the strong faith and of the harmony existing between the little, new congregation and their beloved pastor. The collec-tions were handsome and the music excellent.

Midland.

The Midnight Mass was at Victoria Harbor and sung by the choir of the same place.

1st Mass, Messe Royale; at the Offertory, Adesto Fideles.

2nd Mass, canticles appropriate for the festival. The solos have been rendered by Mr. Capistran, Miss Capistran, Miss Sweet, Miss Lafebvre. Miss Julia Bourre was the organist. The people had decorated the church for the occasion and never had they witnessed such crowds.

3rd Mass, in Midland. The choir of Midland rendered the Kyrie of Battman, Gloria (Credo Hymns of Bordise, Sanctus of Storclin, Benedic-tus of Aloys Wuerth; at the Offertory, Adesto Fideles.

At Benediction, the O Salutaris of Lambillotte, Tantum Ergo of Rossini. Solos: Mr. W. Stars, Miss Picott, Miss O'Reilly, Miss O'Shea, Miss Barry. At the organ, Miss F. John-son.

St. Andrew's Church, Brechin.

Owing to the very rough state of the roads and the inclement state of the weather the attendance at this church was not as good as on former years, but the number of persons who approached the sacraments was per-haps greater. Confessions were heard from 8 o'clock p.m. on Christmas eve, till 6 o'clock p.m., and again from 7 o'clock p.m. as long as there were any penitents in the church. A few more were heard after the second Mass on Christmas morning. About 95 availed themselves of this opportunity to prepare themselves and received Holy Communion. The first Mass was celebrated at 8.30, and was im-mediately followed by the second. There was a third Mass at 10.30 a.m., and the Rosary and Benediction of the Blessed Sacrament at 7.30 p.m. The decorations were not, perhaps, as elaborate as on former occasions, but under the skillful labors of Mrs. M. McGrath and the Misses M. A. O'Neil and T. McGrath, the altar was made to look very beautiful with natural and artificial flowers. This was clearly evident to all when the numerous candles were lit for Benediction.

St. Catharines.

The Christmas services at St. Cath-erine's Church were impressive and appropriate. The first service was at 8 a.m., when the Dean celebrated Mass before a large congregation. The three marble altars were brilliantly illuminated and decorated. The Music was sung by the convent choir with orchestral accompaniment, and never were the children heard to better ad-vantage. The 11 o'clock Mass was

celebrated by Father O Malley and the musical part of the service was mag-nificent. Hayden's second Mass was rendered, and never did the choir acquit itself more creditably. The music was grand and impressive and the solos were of unusual power and sweetness. Under the direction of Mr. Hyde the choir sang the Mass, second-ed by Miss Chapman on the violin and Miss Ferguson on the organ. The solos were admirably sung by Miss Doyle, Miss McElwain, Miss Wales, Miss Laing, and Messrs. Early, Begy, Moray and Flynn. The members of the choir acquitted themselves very well, the attack and shading being ad-mirably done. Novello's "Adesto Fideles" was a musical gem except'on-ally well rendered. The sermon of the day was preached by the Rev. Dean Harris, and was one of the most elo-quent discourses ever heard in St. Catharines. In the evening the music-portion of the service was exceptionally fine.

ST. MARY'S CHURCH.

Not for many years has there been a midnight Mass here. The last was during the pastorate of Dean Mulligan. This year, however, the church was tastefully decorated in overgreens and innumerable lights to welcome the renewal of the custom. A crib was skillfully constructed, and the relic of St. Anne was exposed for the veneration of the faithful. Father Allaine sang High Mass, in which he was assisted by a choir of the highest excellence. Those who took part were Mrs. Carrol, Organist, Miss Moray, Miss Doyle, Miss Lang, the Misses Quinn, Mrs. Tuite and Messrs. Begy, Hunt, Moray and others. The singing was of an exceptional character. Father Allaine preached a sermon on the feast of the day. Later Mass was at 9.30.

Port Dalhousie.

High Mass was sung at 11 o'clock, by Father Allaine, who preached a sermon on the feast of the day. The church was beautifully decorated by Miss McGuire and other ladies. The principal solos were ably taken by Miss Cooney.

Peterborough.

At the early hour of 5.30 a.m. the Christmas services were commenced at St. Peter's Cathedral by a High Mass, Rev. Archdeacon Casey officiat-ing, Fathers Scollard and Collins as-sisting as deacons. The church was beautifully and tastefully decorated and was perfectly in harmony with the solemn service. The edifice was crowded at this early hour, as well as at all subsequent masses until Grand High Mass at 10.30. His Lordship, Bishop O'Connor, assisted by Fathers Scollard and Collins, pontificated in full Canonicals and pronounced the Papal Benediction on the assembled congregation. Rev. Archdeacon Casey preached an eloquent sermon on the birth of our Lord and Redeemer and graphically contrasted the poverty of His birth with His high mission upon earth, the salvation of mankind. Many object lessons of humility and piety he drew from the early life of our Saviour, and with an earnest ap-peal to the faithful to receive the new-born Saviour into their hearts in a devout and sincere manner, coupled with a wish to the congregation for all the blessings of this 'Christmas tide, he concluded an oration both instruc-tive and exhortative. His Lordship at the conclusion of High Mass, in a few gracious remarks, wished his con-gregation the blessings and graces of Christmas. The choir, under the leadership of Mr. R. J. Hiller, render-ed Concone's Mass in F at the early mass, solos being taken by Misses Minnie Hurley, L. Hurley and K. Simons. At ten o'clock mass Lambil-lotti's Grande Solennelle mass was rendered for the first time in Peter-borough. The execution of this diffi-cult composition was such that it reflects the greatest possible credit on

the choir. The fugue movement in the "Gloria" was perfect, as also the piano passages of the chorus in the Credo, showing the current bass solo to great advantage. The solos were cleverly taken by Miss Minnie Hurley, Miss K. Simons, 1st sopranos, Mrs. Ball, Miss L. Hurley, 2nd sopranos, Mrs. J. Lynch, Miss L. Mahoney, altos, Mr. R. J. Hiller, tenor, Mr. A. Hurley, Mr. J. Picard.

Mr. R. J. Hiller during the offertory, sang Adams' beautiful hymn, "Noel," in both English and French, in splen-did voice and expression, which the well balanced chorus ably assisted. "Adesto Fideles" was sung beautiful-ly at both masses by Miss Minnie Hurley.

1894.

Cold in his coffin the old year lies,
He'd been dying a full round year,
When midnight struck his spirit fled,
'Twas a tranquil death, not a hue of fear
Could the watchers trace
On his pale grim face
As it settled for the bier.

Cold he lies, O cold! with not an eye to weep,
Cold he lies, O cold! and sleeps his grave-yard sleep.

1895.

Wrapt in his cradle the New Year lies,
The bells ring his birth with delight
To listening stars and silent moon,
To dreaming world, to snowy night.
Each peal of the bells
A shadow repels
And awakens a sunbeam bright,
Wrapt he lies, O wrapt! the hope of every breast.

Wrapt he lies, O wrapt! and smiles from out his rest.

Antix Written for the Register.

De Pap'neau Gun.

Bon jour, Monsieur you want to know
About dat gun—w'at good she's for?
W'y Jean Baptiste Bruneau—mon pere,
Fight wit' dat gun on Pap'neau war.

Long time since den, you say—o'est vrai,
An' me too young for 'member well;
But how de patriot fight and die
I h'often t'ar de ole folk tell.

De H'Engleash don't hack square dat time—
Don't give de habitants no show—
So long come Wolfred Nelson,
Wit' Louis Joseph Papineau.

An' swear de people have deir right,
Wolfrd he's write Victoriaw;
But dat's no good; so den de war
Commence amoug de habitants.

Pap'neau an' Nelson 'fraid not'ing.
Dey fight an' bleed pour la patrie.
I hope le bon Dieu 'ave 'em bote.
Salut Wolfred!—Salut Louis!

Mon pere, he leave to Grande Brule.
So smart a man you never see,
Was h'away on de grande hooraw,
Plainte w'at you call esprit.

An' w'en dey form one compaignie,
All dres wit' tuque and ceinture sash;
My fader takes hees gun wit' him,
An' march away to Saint Eastache,

W'ere patriot was camp,
Wit' brave Chonier deir Captain,
W'en long come H'Engleash Generale,
An' more two thousand sojer men.

De patriot dey go on church,
An' fix her up deir possible.
Dey fight dere bes', but soon fine h'out
Cannon de bois no good for kill.

'Poleon hees sojer never fight
More brave as dem poor habitant,
Chonier he try for broke de rank;
Chonier cooze dead immedieament.

My fader fight so long he can,
An den he's load hees gun some more,
Jump on de river quick like flash,
An' try for pass a l'autre bord.

Sure 'nuf de water's cole an' damp—
'Mos always like dat on de fall,
My fader take hees gun wit' him;
De powder don't get wet at all.

Well, he reach home 'bout nex' morning,
An' keep perdu for many day.
Till h'everything she come tranquille,
An' sojer man h'all gone away.

An' h'affer dat we get out right:
De Canayen don't fight no more;
My fader's never shot dat gun,
But place her hup above de door.

So, w'en you h'ax question, my fren',
'Bout dat h'ole gun—w'at good she's for—
I h'answer: "Jean Baptiste Bruneau
Fight wit' dat gun on Pap'neau War."

—Montreal Witness.

CATHOLICS AND TOTAL ABSTINENCE

An Address by Rev. Thos. Conaty, D. D.

From one of the Temperance lectures delivered at Washington University we extract the following:

The first general movement among Catholics in favor of organized Total Abstinence was that inaugurated by Rev. Theobald Mathew, the Irish friar, who, in 1838, began his apostolic mission for total Abstinence, a mission which was destined to reach the entire English-speaking world, and lead captive millions of men and women who accepted his teaching as from God. His first address gave the key to the entire movement: "Indeed, if one poor soul could be rescued from destruction by what we are now attempting, it would be giving glory to God and be worth all the trouble we could take." He signed the pledge with his now memorable words, "HERE GOES, IN THE NAME OF GOD!" words which were destined to stir the hearts of millions, and unite all in one of the grandest crusades against evil which the world ever saw.

Men called it madness, heresy, fanaticism, but all that he did was actuated by a love of God and love for his fellowman. Like an apostle, he went forth on his errand of mercy, and he preached the gospel of penance and reformation to the victims of drink, and to others he preached the gospel of self-denial and charity and sacrifice. What was the result? The world regarded him as a benefactor of his race. Dr. Channing said of him: "History records no revolution like this. Father Mathew, the leader of this moral revolution, ranks far above heroes and statesmen of his time." Thackeray ascribed his success to his "simplicity and manliness, his confidence in the people, and his desire to do good to every one." As Patrick of old had found his nation in the slavery of idolatry and made them free with the freedom of Christ, so Father Mathew, like another Patrick, found the same nation enchained in the vice of intemperance and with the Gospel of Christ he freed them and led them into the better life. The Catholic Church in Great Britain and America gave loud acclaim to Father Mathew's work, and the pledge became the honored badge of bishop and priest as well as of the simplest layman. Honor to the men who in councils of state or on fields of battle save the liberties of the country but hence doubly to the apostolic men who, like Theobald Mathew, have labored to make men truly free by teaching the lesson of Christ that true manhood is in self-control, true valor in battling against passion and appetite and the truest freedom in freedom from vice.

AN APOSTOLATE OF VIRTUE

which can win so many million followers commands the admiration of all good men. Can men wonder that organization is called for as a simple protection against so giant an evil? It sprung from a sense of the danger that beset men. It has its origin in the endeavor to be better by practicing self-denial, both for the sake of saving one's self and helping to save others. The pledge it exacted is only the manly, Christian resolution to shun not only the sin of intemperance, but its occasions; to shun not only the abuse which all men are bound in conscience to shun, but even its use, lest the abuse follow. This spirit of self-sacrifice, preached to all men by our Divine Saviour as a counsel, does not become a religion so much as one of the acts of religion which lead to more perfect life. We are not afraid to say, with Cardinal Manning, that the drink-traffic is the parent of intemperance, that it is a national shame, a national folly, and a national danger. It is a shame to our Christianity that so demoralizing, so degrading, so inhuman a vice should not only flourish among us, but actually rule us.

Out of the Father Mathew crusade, with its pledge, grew the CATHOLIC TOTAL ABSTINENCE MOVEMENT IN AMERICA.

which did not aim so much at reforming the drunkard as at surely preventing drunkenness by Total Abstinence from drink. This national movement, organized in 1872, immediately received the approbation and encouragement of the national councils of the church and the endorsement of the highest church dignitaries. All recognized that the drink habit was creating havoc among the poor and the working classes: and, as she had many from their ranks in her churches, with a mother's instinct she reached out to all moral means that would save and preserve them.

In 1872 Pope Pius IX. heartily approved the Catholic Total Abstinence Union, and granted special indulgence from the treasury of the Church to the members.

In 1879 Pope Leo XIII, among other things, said: "Especially pleasing to us is that noble determination of yours to oppose and uproot the baneful vice of drunkenness, and to keep far from yourselves and those united with you all incentive to it." He closed with a wish "that the Union which has proposed to itself an end so commendable and so salutary may, with God's blessing, day by day be further extended and more widely propagated." In 1887 Pope Leo XIII issued another brief on this important question, in which he said: "We have rejoiced to learn with what energy and zeal, by means of various excellent associations, and especially through the Catholic Total Abstinence Union, you combat the destructive vice of intemperance. We esteem worthy of all commendation the noble resolve of your pious associations, by which they pledge themselves to abstain wholly from every kind of intoxicating drink; nor can it be doubted that this determination is a proper and truly efficacious remedy for this very great evil. Let pastors do their best to drive the plague of intemperance from the fold of Christ by assiduous preaching and exhortations, and to shine before all as models of Temperance, so that the many calamities by which this vice threatens both church and state may, by their strenuous endeavors, be averted." The words of the Roman Pontiff are strong enough to give to the temperance movement the authority of the Church.



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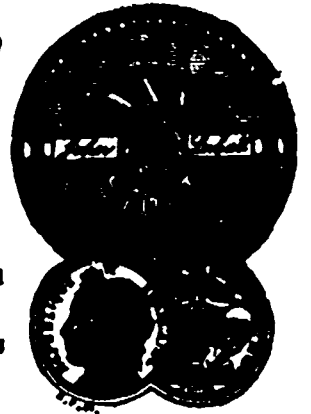


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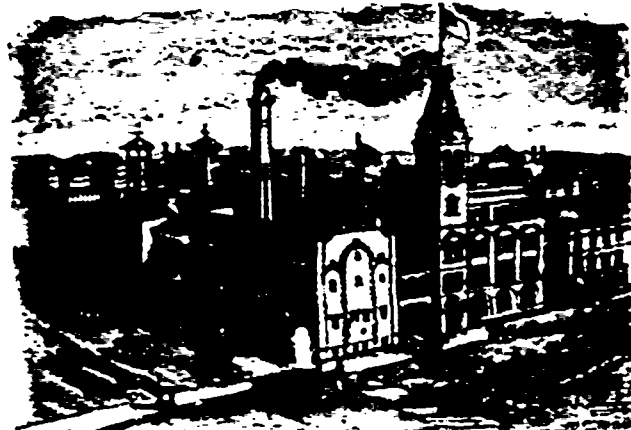
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SUMMARY OF IRISH NEWS.

Armagh.

His Eminence Cardinal Logue, Archbishop of Armagh, has made the following changes in the Archdiocese of Armagh:—Rev. Francis McElvogue, C. C., Cathedral, Armagh, to be C. C., Upper Killeavey. Rev. Felix McNally, C. C., Crossmaglen, appointed C. C. Cathedral, Armagh. Rev. Peter John MacArdle, C. C., Upper Killeavey, appointed C. C. Crossmaglen.

On the morning of Sunday, December 2d, a young man of the laboring class, named Robert Garret, drowned himself in a quarry-hole, about a mile from Killylea. No reason can be assigned for the lamentable occurrence, except that the deceased had been recently observed by his friends as being rather eccentric in his manner; but they never suspected that there was anything seriously wrong with him. The coroner's jury found that the deceased had committed suicide whilst of unsound mind.

Cork.

The executors and trustees of the will of the late Matthew Honan, who died in April last, have purchased from Mr. W. J. Goulding, D. L., the mansion house and demesne of the Summerhill, Montserrat, Cork, and in St. Patrick's Parish, for the purposes of "the Home" for decayed merchants and traders endowed by Mr. Honan's magnificent bequest of £45,000. We also learn that all the bequests and legacies left have already been paid.

Derry.

At a special meeting of the Derry City Council on December 1st, Alderman Samuel Bell was, on the motion of Sir. William Miller, seconded by Councillor Harper, unanimously elected Mayor for 1895, Alderman Johnston, who had been also nominated, having withdrawn.

Dougal.

The death is announced of Dr. Lynch, J. P., Carndonagh, which took place at his residence, Millbra House on Saturday night December 21st.

Dowry.

The death is announced of Mr. Michael McDermott, of Dromore. He had reached the venerable age of 95 years, and had been an old "Repealer." To the last all his faculties were bright, and his memory, in particular, was quite good.

Dublin.

News has recently reached Dublin of the tragic death, in Africa, of Mr. E. S. McKay, the well known bicyclist. The telegrams to hand state that he was killed by a lion while out shooting. Mr. McKay was surgeon to the British naval ship Pioneer, at present stationed on Lake Nyassa, and it was his custom, when on leave, to go out lion-shooting, on foot, generally accompanied by a native servant. In this way Mr. McKay was known to have already killed two lions, the skins of one of which arrived in Dublin a short time ago. Besides lions, Mr. McKay has shot, after an adventurous hunt, two wild elephants, a leopard, many kudooes, and a large number of other African big game. He once held the one, four, and fifty mile championship of Ireland.

Galway.

At the meeting of the Galway Town Board, on December 6th, Mr. Thomas McDonogh, J. P., in the chair, the subject of the improvement of Galway Harbor was referred to; and a discussion arose on the action of the Board of Works in refusing to grant the sum of £50 (the Midland Railway Company having offered to contribute £50), to fee an eminent engineer to report on the works required to fit out Galway port for the accommodation of Atlantic mail steamers. When the directors of the Midland Railway Company found that the Board of Works refused to contribute half the fee, they decided to send, at their own expense, Mr. Samuel Usher Roberts, C. E., to examine and report on the harbor. Mr. M. A. Lynch, J. P., Cunningham, T. C., thanked the railway company, and condemned the attitude of the Board of Works.

Kerry.

The following changes have been taken place in the Kerry diocese:—Rev. J. Brown, Glenties Ballymacelligott; Rev. J. Kelly, Ballymacelligott to Seem; Rev. M. Fitzgerald, from Seem to Tross; Rev. J. Forhan, from Dromed to Castleland; and Rev. J. Cronin called home from Liverpool and sent to Glenties.

Kildare.

On December 4th, in the Nisi Prius Court, Dublin, before Justice Johnson, a gamekeeper on the Clongrove estate, named Thomas Houghton, aged 38, was forward for trial on the charge that he, at Barrettstown, on the 18th December, 1894, "did feloniously, wilfully, and of malice aforethought, kill and murder one Laurence Fox." The case came before the Dublin common jury sittings for the trial of record cases by order of the Queen's Bench Division on the prisoner's application transferring the trial from the Kildare assizes into their own court. The case was listed for December 2d, but was adjourned, as only 41 jurors attended out of the 50 on the panel, a number which the Judge considered insufficient to select a jury by ballot from. At the sitting of the Court, on the 4th, a jury was secured, but disagreed as to their verdict, and were dis-

charged; and the prisoner was put back, not to be tried at that Commission.

Kilkenny.

At the Wint. Assizes, in Wicklow, Patrick Shea, an old offender, of Kilkenny, was sent to jail for six months on a charge of stealing a pair of boots, the property of Acting Sergeant Kenny.

King's County.

Mr. John Wallace, of Liverpool, while hunting, on Dec. 7th, with Mr. Asherton Biddulph's hounds, in King's County, met with a nasty accident. He was well to the front in a cross-country run, within a mile of his father's residence, at Ballfield, when his horse got its hoof into a rabbit hole, giving its rider a bad fall and dislocating his arms.

Letttrim.

On December 6th, a significant gathering of Nationalists assembled at Crotty, five miles from Drumshambo. The meeting was held under the auspices of the Drumshambo branch of the National Federation, and was convened for the purpose of erecting a hut for the evicted tenant Farrell Flynn. Bands and contingents attended from Drumshambo Ballinaglera, and Roscommon were also well represented. In the course of a few hours a substantial dwelling was erected thanks to the hundreds of Nationalists, who, inspired by charitable as well as patriotic feelings, went to work with a will. Prominent among those present were Messrs. Conway, Moran, Kearney, Early, and others. Mr. J. O'Dowd, (organiser for Cornanight), was, on the completion of the work, introduced to the people by Mr. McMorrow, and delivered an eloquent address.

Limerick.

The outgoing mayor of Limerick (Alderman O'Donnell) has been re-elected without opposition. Messrs. William Redmond, M.P., and P. O'Brien, ex-M.P., have been nominated for the High Shrievalty, with Alderman Kenna, who gets the premier place.

Meath.

The Lord Lieutenant of Meath, has been conferred on Mr. Simon Mangan, J. P., Dunboyne Castle.

On the night of Dec. 3d, Mr. E. Eanis, of Claristown, a gentleman well known throughout the district, and much esteemed, on returning from Dublin by the afternoon train, getting out, as usual, at Gormanstown station, and while proceeding home, was attacked on the road by two men, who knocked him down and robbed him of about nine pounds in notes and silver. They also took his watch and chain, tobacco pouch, pocket-bankerchief, and then made off, leaving Mr. Eanis in the grips, beaten so that he was powerless for some time to rise. The police subsequently arrested two men, named John Coyle and—Koooney, farmer's laborers, on whom some of the stolen property was found. They were held for examination.

Monaghan.

An advertisement in the Dublin (official) Gazette of November 30th, announces the putting up of the old County Jail of Monaghan, to be sold by "public call" in the local Courthouse, on the 19th of March next.

Queen's County.

A correspondent, writing from the vicinity of Ballybrophy, about the failure of the potato crop in that district, says:—"The disease threatens famine over widely extended areas north, south, east and west. I can possibly state that, with few exceptions in the district, the crop is hardly worth the labor of digging. A month ago the Guardians of the Roscrea Union advertised for their annual supply of potatoes. Lowest tender sent in was at 1s. per stone. The small farmers and laborers are now rushing their pigs into the fairs, and are glad to get from 12s. to 15s. per cwt. less for them than got this time twelvemonth. The conclusions of these facts are obvious."

Roscommon.

The police from Roscommon and adjoining districts still continue to go to Athlone, day after day, for the purpose of protecting the street preachers, who are persevering in giving trouble and annoyance to the inhabitants of Athlone.

Sligo.

Recently, a deputation of the Mullaghmore tenants, headed by their patriotic parish priest, Rev. Father Crofton, and Mr. Cormac Fennery, P. L. G., waited on the Hon. Evelyn Ashley, and asked a reduction in the rents payable on November 1st, but which none of the tenants had yet paid. Hon. Evelyn Ashley signified his intention of allowing an abatement of four shillings in the pound to tenants who have not got fair rents fixed in the Land Courts, and 2s. in the pound to those who had entered the Land Courts. This offer the tenants declined to accept. The tenants on the neighboring estate (Mr. George Booth's, have also asked for a reduction, but it has not been granted up to the present time.

Tipperary.

A laborer fell into the river at the Old Quay, Clonmel, a few evenings ago, and was swept down by the flood. He struggled and called for help, but, owing to the darkness and the fog, he could not see for some time. Finally some one threw him a life-buoy, but he failed to catch it, and he was apparently fast drowning, when Mr. James Phelan, of



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firm of Phelan Bros., Clonmel, jumped into the river, and succeeded in reaching the drowning man, and bringing him safely to the quay-wall, where he was pulled up.

Waterford.

In Waterford on November 26th, the chimney of the house occupied by ex-Head Constable Drought, was discovered on fire, and for a couple of hours the blaze was of a very stubborn and threatening character. A copious supply of water was utilized as well to extinguish the fire as to keep the roofs of the adjoining houses from getting fired. Shortly before eleven o'clock the fire was extinguished, but not without a good deal of trouble on the part of the Fire Brigade.

Westmeath.

On Dec. 4th, in the Exchequer Court, Dublin, before Justice Andrews and a common jury, the cases of McElwee v. Hughes was heard. The action was by Mrs. Anne McElwee, a widow, and former telegraphist at Mullingar station, to recover £1,000 for alleged breach of promise of marriage. The defendant, Thomas P. Hughes, is an assistant to his father, Andrew Hughes, wool and buttermerchant of Mullingar. The defendant denied the promise, and pleaded a rescission of the contract. After hearing evidence on both sides, the jury, after twenty minutes' deliberation, found a verdict for the plaintiff, with £300 damages.

Wexford.

Rev. Father Cloney (ordained on December 2d,) has been appointed C. C. of Ferns, in place of Rev. Father Boggan, who has gone to America to recruit his health. Rev. Father Parker (ordained at the same time,) goes to the curacy of Castlebridge, vice Rev. H. Hickey, C. C., who has been transferred to Templeduigan. Father Cloney is son of Mr. Cloney, of Old Ross; nephew of Very Rev. Canon Cloney, P. P. Castlebridge, and Rev. T. Cloney, P. P. Taggart; and brother of Rev. Father T. Cloney, Saint Peter's College, Wexford. Father Parker is son to Mr. James Parker, Coolemain, and nephew to Very Rev. Canon Parker, P. P., Ferns, and the late Rev. Patrick Parker, C. C., Screen.

Wicklow.

The Leinster Winter Assizes were opened in the Courthouse, Wicklow, on the morning of December 4th, by Justice Madden, who congratulated the Grand Jury on the peaceable state of the province. The number of cases was only 37, as compared with 48 at the last assizes. The character of the offences was not of a grave or an exceptional nature. Seven cases were concerned with loss of human life, but in one of them only would a bill for the capital offence be submitted for their consideration. When they recollected that the Leinster Assizes embraced twelve distinct counties of Ireland, the number of cases to be tried, considered absolutely, was small. Most of the cases represented crime of the ordinary character, such as, so long as human nature remained as it is, they could not expect any populous country to be absolutely free from.

For hoarseness, loss of voice, and all affections of the vocal organs, the favorite remedy with many clergymen, singers, actors, auctioneers, and public speakers is Ayer's Cherry Pectoral. As an anodyne-expectorant, its beneficial effects are promptly realized.

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Obituary.

On Sunday morning, Dec. 10, 1894, Mrs. James McCarthy of Margaron C. B. passed from earth to the presence of her Heavenly Judge. Deceased bore her sickness, which lasted about a month, with true Christian fortitude and died fortified by the last rites of the Catholic Church of which she was over a devout member. She was an amiable woman, beloved and esteemed by all who knew her. In her the poor always found a friend, the sick a comforter. The way worn traveler and the stranger ever had a seat at her hospitable board. Her remains were followed to the grave by the entire community, regardless of class or creed. Although, in the silence of the tomb, she now sleeps the sleep that that knows no ending, yet her memory will long be cherished by the people of Margaron. She was a sister of Rev. M. Tompkins P. P., Guyaboro, N. S. and P. Tompkins of the Inland Revenue department Halifax N. S. She leaves a husband, five sons and two daughters to mourn the loss of a fond wife, a kind and loving mother. Deceased was in her fifty-seventh year. R. I. P.

The Catholic Almanac for Ontario is now to be had from the Office of the Catholic Register, mailed on receipt of price, 25 cents.

I. C. B. A.

At a special meeting of Our Lady of Good Counsel Society held Dec 21st, a pleasing event occurred. The President Mrs. Brown was presented with a purse as a mark of esteem for the able manner in which she conducted the meetings and the untiring zeal with which she worked for the interests of the society. The following address was read by the secretary.

We, the members of Our Lady of Good Counsel Society assembled here this evening take this opportunity of testifying to you the love and esteem we rightly owe to you, for the able manner in which you have built up this young society of ours. Your zeal and devotion have in a manner been rewarded by the rapid growth of our society. But this only doubles the debt of gratitude we owe to you as every one of us should feel as deep an interest in the society as you. It is with pleasure that I present to you on behalf of the members this slight token of our regard to you. Hoping that your second term of office may be as successful as the first and that you may long be spared to us as a useful member and trusted officer of this society.

I remain on behalf of members,
S. KELLY, Sec. Sec.

A. O. H.

The following officers have been elected for the current year:

Division No. 3.

President, William Moore; Vice President, George Richardson; Recording Secretary, John Brennan; Financial Secretary, P. J. Lowe; Treasurer, George Moore; Sergeant-at-Arms, T. Marshallman.

Division No. 4.

President, P. M. Kennedy; Vice President, M. J. Rahelly; Recording Secretary, Joseph Coady; Financial Secretary, P. D. Macdonald; Treasurer, J. J. Coulin; Sergeant-at-Arms, T. Glorier.

Division No. 5.

President, Hugh Kelly; Vice President, J. Driscoll; Recording Secretary, J. Russell; Financial Secretary, M. Burns; Treasurer, John Kane.

According to the Soliel a mysterious foreign titled lady has disappeared from her residence in Passy as the direct result of the trial of Dreyfus. Detectives had been ordered to keep a strict watch on her, but she succeeded in eluding them. Dreyfus is said to have visited her house frequently. The Autourite says that Dreyfus, who has been ill in prison for several days, is feverish and very weak.

.....Boodle. Investigate this and see if you can't save boodle. Call at 421 Queen street east, cor. Sackville, and you will get all the information that will convince you that you can save boodle by buying your coal and wood and flour and feed at Clancy's. Telephone 2002.

Arthur Edwin Hill-Trevor, the first Baron Trevor, is dead. He was born in 1819.

If the Baby is Cutting Teeth

Be sure and use that old, well-tried remedy, Mrs. Winslow's Soothing Syrup for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhoea. Twenty-five cents a bottle. It is the best of all.



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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Masonry, Burlington Bridge," will be received until Thursday, the 10th day of January, 1895, for the reconstruction of the Pivot Pier and Abutments of a Swing Bridge over the Burlington Channel, near the city of Hamilton, Ontario, according to plans and a specification to be seen at the Custom House, Hamilton, at the office of the Resident Engineer, 36 Toronto street, Toronto, and at the Department of Public Works Ottawa.

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

An accepted bank cheque, payable to the order of the Minister of Public Works, for the sum of two thousand dollars (\$2,000.00) must accompany each tender. This cheque will be forfeited if the party declines the contract, or fails to complete the work contracted for, and will be retained in case of non-acceptance of tender.

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

By order,
E. F. F. ROY,
Secretary
Department of Public Works,
Ottawa, 10th Dec. 1894.

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Shirts and Underwear a Specialty.

M. Barthou, Minister of Public Works, and Jean Jaures, Solicitist member of the Chamber of Deputies, exchanged shots on the field of honor. Neither was hurt. The duel was the result of the violent debate in the Chamber in which Barthou gave the lie to Jaures.

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PRESBYTERIANS IN POLITICS.

Discussion of School Matters in the Manitoba Synod.

In view of the contemplated changes in the working of the Manitoba school system, the following account of the Manitoba Presbyterian Synod will be found of interest by all who realize the injustice done to the Catholics of that Province. The account is from a Winnipeg daily paper.

The motion of which Rev. Principal King has given notice, in reference to prayer and the reading of the Bible in the public schools was next offered and discussed at length; it was as follows:

1. The synod deems it reasonable and important at this time to affirm its satisfaction with the fact that an unsectarian system of public school education has been instituted in the province of Manitoba, a portion of the bounds of this synod.

2. The synod would strongly deprecate any changes in the present system in operation in the province of Manitoba which should forbid the use of the Scriptures and religious exercises at the closing of the school, when the trustees so desire.

3. That, in view of the great importance of the religious and moral character of teachers, members of the church who are school trustees be reminded of the duty of having special regard to this qualification in their choice of teachers.

In making the motion Dr. King spoke of the unanimity of the Synod in its former expression. He said if there was not an absolutely secular system of school it was due in part to the well understood sentiments of the Presbyterian church, a sentiment which was in complete harmony with the judgment of the supreme court. He would be willing to let matters rest for the present as they are; but he hoped that at some future day the Bible might receive some fuller place than it had now. He had reason to fear that the attempt might be renewed, and possibly very soon to have even the present small recognition of the Bible removed and the system made absolutely secular. One could easily see that this was a very troublesome question for the politicians on both sides, and he knew that in both parties there were those who would be glad to have it out of the way. He felt it was due to those in political life who would oppose instituting an absolutely secular system that they should know that the synod was at their back; and, on the other hand that those who try to settle the difficulties, not by satisfying the Roman Catholic church, but by giving an equally good grievance to Protestants, should know that any action of that kind would run in the face of the very strong conviction of this synod and that they might expect to encounter opposition in the future. He did not attach any very great practical importance in the meantime to the kind of use of the Bible at present made in the schools, or to the form of prayer, but he felt that to forbid it now when the trustees desired it and that a school section entirely Protestant should not use the Bible and receive public moneys was a kind of outrage and the sentiments of this synod in harmony with the preponderating sentiment of the community was in opposition to it. The result of the late election in Belgium, a country not supposed to be priest-ridden as Scotland has been said to be, was an example of the force that was ready to rise up and assert itself to the dismay of politicians. If we belonged to a party that would try to foist on this province a secular system he would say to it, you are not only going to commit a crime against religion, but you are making a great political mistake.

The clauses of the motion were voted on separately. In moving the first one Dr. King expressed his view that it is not proper to pay public money for sectarian education; he was thankful,

therefore, to the government for initiating the legislation which now obtains. On the second clause he remarked that it seemed an extremely strange way of getting over the difficulty to make the schools utterly irreligious with the view of conciliating a body to which the school system would be made only the more obnoxious by the removal of the little religion there is in it. The object could only be this: As the Roman Catholics have a very serious grievance, give the Protestants another and we shall be about equal. Relating to the last clause the mover said that after all the religious and moral character of the teachers were worth all the rest; without that even the Bible and the prayers would be of little value. Testifying to the high character of the teachers of the province he said he found a growing conviction among educationists in all countries that to some extent there had been a misunderstanding of the purpose of public school education. It had been thought for a time that the results to be sought were such as could be ascertained by examination, but there was a growing conviction that the aim should be the formation of character.

Chief Justice Taylor seconded the motion. He said there was at present a very slight recognition of the Bible and prayer in the schools; he would like to see more. It would be a sad day for the province if teachers should be forbidden to use the Bible, every where parents and trustees desire it. It was well that those in political power should know that, if they proposed to make any such change they would have the sentiment of this synod decidedly against them.

Rev. Joseph Hogg held that the synod could not affirm its position too emphatically. He dwelt especially upon the third clause of the motion as the most important, saying that between a thoroughly secular school with a Christian teacher and a school with the Bible read and prayer offered by a Godless teacher, he would prefer the former.

Rev. O. B. Pitblado pointed out that all legislation, but especially school legislation, required to be watched. In the east he had passed through this ordeal for twelve or fourteen years; and he knew that the unsectarian system of the lower provinces would have been interfered with time and again had not a watchful care been exercised by the synod there. Religious instruction there is permissive within certain lines. If it is desirable to see that no change take place it would be well to appoint a committee on public school education with a convener and members enough to form a quorum in Winnipeg and representatives in every presbytery, this committee to act judiciously and let the politicians know not only that the members of the synod can talk, but that they have votes behind them.

Rev. Dr. Bryce thought the third clause might be regarded as a similar motion had been by a teachers' convention at Morden, as a reflection upon them; also that it might be interpreted by the Roman Catholics as meaning that it was intended to see Presbyterian teachers introduced into the schools to make use of them for propaganda.

Rev. Mr. Farquharson could not agree with the first clause. He had a strong conviction that a mistake had been made in not allowing the Catholics to have their schools.

Rev. Mr. Hodnett held that no conciliation would secure the confidence of the people they might try to conciliate; that they were unsatiable unless they their own way and made the schools part of their church. The importance of the moral and religious character of the teachers should be strongly emphasized. He was afraid that, in the teaching staff there were those who could talk very lightly and frivolously about the Bible.

Mr. John Sutherland had been in favor of the kind of schools we have to-day, from his earliest recollection; but he did not approve of Scripture selec-

tions, he wanted the Bible put into the schools.

Rev. P. Wright thought that if the Bible were put into the hands of a teacher who did not love the Bible and he were compelled to read it, he might take his revenge by reading utterly unsuitable selections. He held that it was tyrannical to forbid any prayer but the little formula prescribed, though there might not be a Catholic within fifty miles. If there were any possibility of removing the grievance of the Catholics without violating the conscientious convictions of Protestants, it should be done. But he would not, for the sake of unity of the school system, have a Christian nation proclaim by law that the word of God was not to be read in the schools.

Rev. Dr. Bryce pointed out that the Lord's prayer was one of the selections besides the short prayer. The selections had been made to help the teachers rather than to restrict them.

Rev. Fr. Du Val saw very great wisdom, not tyranny, in the prescription of certain selections. He said the idea must not be entertained that this was the bone of contention with the Roman Catholics.

Rev. Dr. King's motion was carried and was followed by the adoption of the following, moved by Rev. Dr. King:

That this synod appoint a committee, whose duty it shall be to take cognizance of legislation on public education in Manitoba and the Northwest Territories, and take such measures as they deem judicious for maintaining our unsectarian system of education, and that it report each year to synod.

The committee was appointed to consist of Messrs. Dr. King and Dr. Bryce, Revs. Messrs. Pitblado, Wright, Carmichael, McLeod, Rochester, Messrs. P. O. McIntyre, Colin H. Campbell, Hon. Chief Justice Taylor, and Robt. Martin, and the clerks of the Presbyteries.

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EXECUTORS' NOTICE

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

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

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The Abbe Constantin.

BY LUDOVIC HALEVY.

CHAPTER VIII.—CONTINUED.

She has only her ball dress, a muslin wrapper, and a pair of blue satin slippers. She would not dare to waken her maid; and yet, the time is so short, a quarter to five! At five, the regiment starts.

She must make her toilette with the muslin wrapper, and the satin slippers; she will find a hat, her little sandals, and the big Scotch cloak which she wears on rainy days in the hall. She opens her door with the greatest precaution; everything is still in the chateau; she steals through the halls and down the stairway.

If only the sandals are there, in their place! That is her great anxiety. They are there; and she puts them on over her satin slippers, and wraps the big cloak around her. She can hear the storm outside growing more violent. She discovers one of the immense umbrellas which the footmen use when they are on the box; she seizes one, she is ready, but, when she tries to go out, she finds that the doors are fastened with a heavy iron bolt. She tries to move it, but it remains firm, and the big hall clock slowly strikes five. It is the moment of his departure!

She must see him! She must see him! She makes a great effort. The bolt yields and slips back in its groove giving Bettina's hand a little gash which makes it bleed; she wraps her handkerchief around it, takes her big umbrella, turns the key in the lock, and opens the door. At last! she is out of doors!

The storm is frightful. The wind and rain are raging. It will take five or six minutes to reach the terrace where she can see the road. She rushes bravely on, under the shelter of her big umbrella. She has gone but a short distance when a sudden, furious gust of storm bursts upon Bettina, tears off her cloak, turns her umbrella inside out, and almost carries her off her feet. There is nothing left. The disaster is complete. Bettina has lost one of her little sandals. They were not sandals for real service, but only dainty little sandals for fine weather.

Just at the moment when Bettina in despair is struggling against the tempest, her blue satin slippers sinking into the wet gravel, the wind brings her the distant echo of the sound of trumpets. The regiment is starting. Bettina summons all her courage; she drops the umbrella, fastens on her sandal as well as she can, and rushes on again in the pouring rain.

At last she reaches the wood; the trees protect her a little. Another sound of trumpets—this time nearer. Bettina thinks she hears the rumbling of the wheels. She makes her last effort, and reaches the terrace. She is in time! She sees the trumpeters' white horses, and through the mist, the long, curved files of guns and wagons. She takes shelter under one of the old lindens, which border the terrace. She watches, she waits. He is there, in all that crowd of horsemen. Will she be able to recognise him? Will he, by chance, turn his head this way?

Bettina knows that he is lieutenant in the second battery of his regiment; she knows that a battery is composed of six guns and six wagons. The Abbe Constantin has told her so. The first battery must pass, then—that is, six guns and six wagons—and then he will come.

He comes, wrapped in his big coat; and it is he who first sees her, and recognizes her. He has just been thinking of a long walk he had with her, on this terrace, one evening, in the twilight. He raises his eyes, and, there, in that very place, he sees her again! He bares his head, in all the rain, and bows to her, turning around

on his horse as he goes farther away, and looking back as long as he can see her. He says again to himself, as he had said the night before:

"It is the last time!"

With both her hands, she waves him her adieux, and this motion many times repeated, brings her hands so very near her lips, that one might almost think—

"Ah!" she says to herself, "if after this, he does not know I love him, and forgive me my money—"

CHAPTER IX.

It is the 10th of August, the day which is to bring Jean back to Longueval.

Bettina awaked very early in the morning, and rising, runs immediately to the window. The bright sunshine has already dispelled the mists of the morning. On the evening before, the sky was threatening and heavy with clouds. Bettina has slept but little, and all through the night she kept saying to herself:

"If only it will not rain to-morrow!"

It was going to be a beautiful day. Bettina is a little superstitious. She takes new hope, new courage.

The day begins well, it ends well.

Mr. Scott returned several days before. Bettina was waiting on the wharf at Havre, with Suzie and the children.

After embracing them all, tenderly, Richard turning to his sister-in-law, said, laughing:

"Well, when is the marriage to be?"

"What marriage?"

"With M. Jean Reynaud."

"Oh, my sister has written you?"

"Suzie! Not at all. Suzie has not told me a word. It is you, Bettina, who have written me. This young officer has been the only subject of all your letters for the last two months."

"Of all my letters?"

"Yes, and you have written me more frequently and more at length than usual. I do not complain of it, but only ask you when you will present my brother-in-law to me."

He jested, in saying this; but Bettina replied:

"Very soon, I hope."

Mr. Scott found that it was a serious matter. As they went back on the train, Bettina asked Richard for her letters to him. She read them over again. He was indeed the subject of these letters. There she found their first meeting written in minute detail. Here was the description of Jean in the parsonage garden, with his straw hat and his bowl of salad, and here again Monsieur Jean, and everywhere Monsieur Jean. She discovered that she had loved him much longer than she thought.

And now, it is the 10th of August. Breakfast is just over at the chateau. Harry and Bella are impatient. They know that in an hour or two the regiment will come through the village. They have been promised to be taken to see the soldiers pass by, and for them as well as for Bettina, the return of the Ninth Artillery is a great event.

"Aunt Betty," said Bella, "aunt Betty, come with us."

"Yes, come," said Harry, "come; we will see our friend Jean on his big grey horse."

Bettina is firm, she refuses; and yet, what a temptation!

But no, she will not go; she will not see Jean until the evening, when she can have the decisive explanation for which she has prepared herself during these three weeks.

The children start off with their governesses. Bettina, Suzie and Richard, go into the park near the chateau, and as soon as they are seated:

"Suzie," says Bettina, "I am going to remind you of your promise to-day. You remember what passed between us the night of our departure. It was agreed, that, if on the day of his return, I should say to you: 'Suzie I am sure that I love him!' that you would

let me tell him so frankly, and ask him if he would have me for his wife."

"Yes, I promised you that. But, are you very sure?"

"Perfectly sure. I warn you, then, that I intend to bring him here, to this very seat," said she smiling, "and tell him in almost the same words what you once told Richard; that brought you good fortune. Suzie, you are perfectly happy. And I, I want to be happy too! Richard, Suzie has spoken to you of monsieur Reynaud."

"Yes, and she has told me that there is no man she esteems more highly; but—"

"But she has also told you that it was, perhaps, a little too obscure, a little too plebeian a marriage for me. Oh! naughty sister! Would you believe, Richard, that I cannot rid her of this fear. She does not understand that I desire above all things, to love and to be loved. Would you believe, Richard, that she set a horrible snare for me last week! You know there is, in society, a prince Romanelli!"

"Yes, you might have been a princess."

"That would not have been very difficult, I fancy. Well! one day I was so imprudent as to say to Suzie that, as a last resort, the Prince Romanelli might be acceptable to me. Can you imagine what she said? The Turners were at Tourville. She arranged a little plot, they made me breakfast with the prince, but the result was very disastrous. Acceptable! the two hours that I spent with him, I spent in asking myself how I could ever have said such a thing. No, Richard; no, Suzie; I will be neither princess, nor countess, nor marchioness. I will be madame Jean Reynaud, if monsieur Jean Reynaud does not object; and that, is by no means certain."

The regiment was entering the village, and suddenly a gladsome, stirring flourish of trumpets was heard in the distance. All three stopped, silent. It was the regiment. It was Jean who was passing by. The sounds grew fainter and died away, and Bettina resumed:

"No, it is not certain. He loves me, however, and very much, but without really knowing what I am. I think that I deserve to be loved differently; I think that he would not be so afraid of me if he knew me better—and for that reason I ask permission to speak to him to-night, freely and openly."

"We consent," replied Richard, "we both consent. We know, Bettina, that you will never do anything that is not noble and generous."

"I will try, at least."

The children came running back. They had seen Jean; he was all white with dust; he had said good morning to them.

"Only," added Bella, "he was not nice; he did not stop to speak to us; he always did, but this morning he seemed not to want to."

"Yes, he wanted to," said Harry, "for at first he did stop, and then he changed his mind and went on."

"Well, he did not anyway; and it is delightful to talk with an officer, especially when he is on horseback!"

"It is not only that, but because we like Monsieur Jean so very much. If you knew, papa, how good he is and how he plays with us!"

"And what nice pictures he makes! Harry, do you remember the big punchinello, with his stick, that was so comical?"

"And the cat, there was a cat, too, just like our Guignol."

The two children ran off, talking about their friend Jean.

"Decidedly," said Mr. Scott, "every body in the house likes him."

"And you will be like the everybody else, when you know him," replied Bettina.

The regiment trotted through the village out into the open highway. Here is the terrace where he discovered

Bettina the other morning. Jean says to himself: "If she should be there!" He both fears and hopes. He lifts his head, he looks, she is not there!

He has not seen her again! He will not see her again, at least for a long time. He will go to Paris this very evening, at six o'clock. One of the attacks of the minister of war takes an interest in him. He will try to be exchanged into another regiment!

Jean has reflected seriously while he was alone at Cercottes, and this was the result of his reflections: he cannot, he must not be Bettina's husband!

The men dismount in the court yard, at the barracks. Jean takes leave of his colonel and his comrades. All is over. He is free, he can go away. He does go, however. He looks around him. How happy he was three weeks ago as he rode out to this same court yard, amid the rattling of the cannon over the pavement of Souvigny! How sadly he will go out of it to-day! Then, his life was here; where will it be now?

He enters, and goes to his department. He writes to Mrs. Scott; he tells her that he is obliged to start at once for Paris; that he cannot dine at the chateau; he begs Madame Scott to remember him to Mademoiselle Bettina. Bettina! Ah! How hard it was for him to write that name! He seals his letter. He sends it off immediately.

He makes his preparations for departure, then he will go to take leave of his godfather. That will be the hardest. He will only speak to him of a short absence.

He opens one of his bureau drawers to take out some money. The first thing that meets his eye, is a blue-tinted letter. It is the only note he ever received from her:

"Will you be so kind as to send, by the bearer, the book of which you spoke to me last evening? Perhaps it will be a little deep for me. I would like, however, to try to read it, *a tout a l'heure*. Come, as soon as possible." It is signed "Bettina."

Jean reads these few lines over and over again. But very soon he can no longer read them, his eyes are dim.

"That is all that will remain to me of her!" he says to himself.

At this same hour, the Abbe Constantin is *tele-a-tele* with Pauline. They were making up their accounts. The financial situation is admirable. More than two thousand francs on hand! And the desires of Suzie and Bettina are realized. There are no longer any poor in the district. Old Pauline has, sometimes, even slight scruples of conscience.

"Do you see, Monsieur le Cure," says she, "that perhaps we are giving a little too much. It will soon be reported in the neighboring communes, that charity here has an open hand. And do you know what will happen one of these days? They will come to Longueval to be poor."

The cure gives Pauline fifty francs; she goes out to take them to a poor man, who has broken his arm in falling from a load of hay.

The Abbe Constantin is alone in the parsonage. He is troubled. He watched for the arrival of the regiment; but Jean stopped only for a moment; he looked sad. For some time, the abbe has noticed that Jean no longer is in his accustomed good spirits. But the cure was not uneasy, believing it to be merely one of those little youthful vexations which do not concern a poor simple-hearted old priest. Bet-to-day Jean's pre-occupation was very evident.

"I will come to you presently, godfather," he had said to the cure, "I want to talk with you."

He had left him abruptly. The Abbe Constantin had not had time to give Lulu his lump of sugar, or rather his lumps of sugar—for he had put five or six in his pocket—considering that Lulu had well deserved such a treat, after his ten days' march.

Besides, since Mrs. Scott came to the chateau, Lulu very often had several lumps of sugar. The Abbe Constantin had become a spendthrift, a prodigal; he felt like a millionaire; Lulu's sugar was one of his follies. One day, he even came very near addressing to Lulu his same little stereotyped speech:

"This comes from the new owners of Longueval. Pray for them to-night."

It was three o'clock when Jean arrived at the parsonage, and the cure immediately began:

"You told me that you wanted to talk with me. What is it about?"

"About something, godfather, which will surprise you and grieve you; and which grieves me, too. I come to bid you farewell."

"Farewell! You are going away?"

"Yes, I am going away."

"When?"

"This very day, in two hours."

"In two hours! But we are to dine at the chateau this evening."

"I have just written to Mrs. Scott to excuse me. I am absolutely obliged to go."

"Immediately?"

"Immediately."

"And you are going?"

"To Paris."

"To Paris! Why this sudden determination?"

"Not so sudden. I have thought about it for a long time."

"And you have said nothing about it to me! Jean, there is something the matter. You are a man now, and I have no longer the right to treat you as a child; but, you know how much I love you. If you have troubles, or sorrows, why not tell them to me? Perhaps I could give you good counsel. Jean, why are you going to Paris?"

"I would rather not tell you, it will grieve you; but you have a right to know. I am going to Paris to ask to be exchanged into another regiment."

"Into another regiment! To leave Souvigny?"

"Yes, precisely, to leave Souvigny for some time, for a little while; but at all events to leave Souvigny; that is what is necessary."

"And I, Jean; you do not think of me! For a little while! a little while! but that is all I have to live, a little while. And during these last days which I owe to God's mercy, it was my happiness, Jean, yes, it was my happiness to have you here, near me. And you would go away! Jean wait a little, be patient, it will not be very long; wait until the good God has called me to himself; wait until I am gone to meet your father and your mother again on the other side. Do not go away, Jean, do not go away!"

"If you love me; I, too, love you, and you know it well."

"Yes, I know it."

"I have the same tenderness for you that I had when I was a little child, when you took me home, when you brought me up. My heart had not changed, it will never change. But if duty, if honor compel me to go..."

"Ah! if it is duty, if it is honor, I will say no more, Jean. All must yield to that, all, all! I have always found you a good judge of your duty, a good judge of your honor. Go, my child, go. I ask you nothing. I desire to know nothing."

"Ah! but I want to tell you all," cried Jean, overcome by his emotion.

"And it is better that you should know all. You will remain here, you will will return to the chateau, you will see her again. She..."

"Who, she?"

"Bettina!"

"Bettina!"

"I love her, godfather, I love her!"

"Oh, my poor boy!"

"Forgive me for speaking to you of such things; but I tell them to you, as I would tell them to my father. And then, I have never had any one to speak to about it, and that stifles me. Yes, it is a madness that has taken possession of me little by little, in spite

of myself; for you can well understand mon dieu! It was here that I first began to love her. When she came with her sister, you know, and the little rolls of money, and when her hair tumbled down, and that evening, the month of Mary! Since then I have been permitted to see her freely, familiarly; and you yourself have talked of her to me continually, you have extolled to me her sweetness, her goodness. How many times you have told me that there was no one in the world lovelier than she!"


"And I thought so, and I think so still; and no one knows her better than myself, for I alone have seen her among the poor. If you knew how tender and brave she is on our rounds in the morning! Neither misery or suffering dismay her. But I am wrong to tell you all this."

"No, no, I will not see her again; but I like to hear you speak of her."

"You will never in your life, Jean, find a better woman, or one who has a more noble character. One day when she took me out with her in her carriage, full of playthings—she was carrying the playthings to a little sick girl; and in giving them to her smile and to amuse her, that I thought of you—and I remember now that I said to myself: 'Ah! if only she were poor!'"

"Yes, if only she were poor! but she is not!"

"Oh! no. But what can be done, my poor child. If it pains you to see her, to live near her, then, so that you may not suffer, go away. Jean, it must be; go away; and yet, and yet..." (TO BE CONTINUED.)



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ADMINISTRATORS' NOTICE
To Creditors of John Noonan, late of the City of Toronto, laborer, deceased.

NOTICE IS HEREBY GIVEN pursuant to to R. S. O. cap. 110 that creditors and others having claims against the estate of the above named John Noonan who died on or about the 7th day of November 1894 are required to deliver or send by post prepaid to the undersigned administrators or their solicitors a statement in writing containing their names, addresses, and full particulars of their claims with vouchers if any, duly verified by statutory declaration on or before the 1st day of February 1895, after which date the said administrators will proceed to distribute the assets of the said estate amongst the parties entitled thereto having regard only to the claims of which they shall then have notice and they will not be liable for any claim of which they shall not have had notice at the time of such distribution.

Dated at Toronto this 20th day of December, A.D., 1894.

The Trusts Corporation of Ontario, Administrators, of the Estate of John Noonan, deceased. By **ANGLIN & MALLON,** South-West corner of Adelaide and Victoria Streets, Toronto, their solicitors herein.

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Between Ourselves.

To the Editor of the Catholic Register.

Sir.—Under the above heading I read in your paper a sketch of Dr Conan Doyle in which that gentleman is stated to be "not a Catholic like his uncle," the celebrated artist of Punch in its earlier days. I have since read in another newspaper that he is a Catholic and that he was educated by the Jesuits at Stonyhurst.

Now of course it is a matter which really concerns Dr. Doyle alone, but as a matter of historical reference hereafter it might be as well to have the question settled.

Yours, BRANNAGH.

[We have noticed the statement in other papers that Dr. Doyle is a Catholic. The Catholic Columbian was the first. The source of their information is not known. To our own view the internal evidence is strongly against the assumption that Dr. Doyle is a Catholic. In the White Company there are views expressed concerning conventual life which could not honestly have been written by one reared in the church. Again "The Refugees" brilliant as it is in some ways is simply stupid when dealing with the priesthood. It were as well however that there should be some definite answer to the question if one is forthcoming. At present it looks as if the Irish of him is as much as can be taken credit for.—Ed.]

St. Mary's, Ont.

Christmas was celebrated with unusual splendor in the R. C. Church here. Masses were celebrated at 8 o'clock, 9 o'clock and 11 o'clock by the pastor Rev. P. J. Brennan, who delivered eloquent sermons appropriate to the festive occasion at the first and last Masses. The sanctuary of the elegant new church was beautifully decorated with flowers over which numerous tapers shed a soft light. The choir under the capable leadership of Miss K. McKeough rendered Leonard's Mass in a brilliant and pleasing manner. The chief solos were taken by Misses Hughes and Clark, and Messrs. Fleming, Burns and McKeough. One of the new and interesting features of the occasion was the singing at early Mass of the Christmas anthems "Hark the Herald Angels Sing," and "Adeste Fidelis" by the children of the Separate school who had been trained for the occasion by the organist Miss Kate McKeough.

Ordination.

On Friday Dec 21st His Grace Archbishop Walsh ordained the Rev. J. Minahan to the order of priesthood at the chape of St. Josephs Convent. His Grace was assisted by Fathers Marijon and Frachon C. S. B. Father Damouchelle acted as master of ceremonies and the young priest was assisted by Fathers Coyle and Cruise. Rev. Mr. Phelan acted as crozier bearer and Rev. Mr. Finegan as mitre bearer.

Chancellor Hohenloe of the German Empire intimates that measures of repression will be instituted against socialists.

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RESPECTING PETER MACKAY who left Toronto, Ont., in March, 1912 and last heard of in Melbourne, Australia, aged now, if living, 65 years, he left for England and afterwards went whaling, then settled in California where he is said to have made a fortune and leaving then for Australia, where he was known to have been wealthy. Any information leading to his whereabouts will oblige relatives in Toronto. Address this office.

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