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THE MOTHER LAND.

Latest Mails from Ireland, England and Scotland.

Important circular from the Irish Bishops regarding the death of a member of the Board of Education.

A Youghal despatch gives an account of the drowning in the Blackwater of Mr. Villiers Stuart son of Baron Stuart de Decies.

A vain attempt has been made to induce the majority of the Perry Board of Guardians to show its tolerance by electing a Catholic to the Deputy Vice-Chairmanship.

It is rumored that the vacancy created by the death of the late Mr. Justice Harrison will be immediately filled by the appointment of Mr. W. Kenny, Q.C.

Mr. Justice O'Brien in opening the Assizes at Dublin declared that he found from returns furnished to him by the police authorities of crime committed since the last commission that there were no less than 1,471 convictions of drunkenness.

Sophisms Snooks, alias Sandy McNab, alias Titus Oates, was indicted at Dublin on a charge of larceny from a military club.

His Eminence Cardinal Vaughan will preach at the re-opening of St. Francis' Church in December, in Glasgow.

In the Municipal Chamber the Lord Provost of Glasgow (Sir James Bell) handed over the Charity Cup to the Celtic, this Irish club having won it four times in succession.

There is at present no Catholic on the Municipal Board of Edinburgh. After the death of Councillor Flanagan, St. Giles' Ward, where the Catholic strength is greatest, was unsuccessfully contested by Mr. Adair.

News has arrived from Southern India of the death of the Abbe MacDonnell, son of the late General Sir Francis MacDonnell.

The following statement was unanimously adopted by the Roman Catholic Archbishops and Bishops of Ireland at their meeting in Maynooth College on the 18th.

"We are painfully compelled by a sense of duty to our flocks to warn them against certain newspaper writings and other utterances in which the clergy and the Bishops of this country are treated with a total disregard to the reverence due to their sacred office and character, and in a tone that is equally as offensive to the traditional piety of the Irish people."

The Very Rev. Canon O'Neill, Rural Dean and Rector, St. John's, Rochdale, England, died at the residence of his brother, the late Mr. Thomas O'Neill, Hibernian Hotel, Dunbar, where he had been staying for a brief holiday.

labored in the parish of Rochdale, where the melancholy tidings of his death were received with the sincerest feelings of sorrow.

England.

Catholic Society Marriage. A marriage which is viewed with much interest in Catholic society is announced to take place between Countess Lubomirski Bodenham, of Rotham, County Herefordshire, and Miss Evelyn Kirwan, daughter of the late Mr. Stratford Kirwan, of Moyne, Galway, and Lady Victoria Kirwan.

The death is announced of Mrs. Walford, fourth daughter of the late Admiral the Hon. Sir John Talbot, G.C.B., one of the favorite captives of Lord Nelson.

Father Hirst, President of Ratoiliff College, Leicester, whose sudden death is announced was known as a distinguished antiquarian scholar, and was a member of the principal archaeological societies in England and on the Continent.

Disfranchisement Converts.

Considerable sensation has been caused in Church circles in the West of England by the secession from the Church of England of the Rev. E. M. Phillips Treby, J.P., who has been Rector of the parishes of Ferrarbury and Minster near Tintagel, Cornwall, for the past ten years, and belongs to an old Devonshire family.

Scotland.

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Mr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaint, and find Carmichael's Pills the best medicine for these diseases. These Pills do not cause pain or griping, and should be used when a cathartic is required. They are Gelatine Coated, and roll in the Flour of Licorice to preserve their purity, and give them a pleasant, agreeable taste."

RIGHT REV. DR. McNEIL

Vicar Apostolic of West New Foundland.

Consecration at Antigonish—Impressive ceremonies. Large and distinguished audience. The great and inspiring career of the new Bishop.

Antigonish, October 20.—An imposing function was the consecration today of the Right Rev. Neil McNeil, D.D., as Bishop of Antigonish and Vicar Apostolic of St. George's, West Newfoundland. His Grace the Archbishop of Halifax, and their Lordships the Bishops of Chatham, Antigonish, Charlottetown and St. John's, Nfld., and Bishop Rogers, of Chatham, attended.

The ceremony occupied three and a half hours, during which St. Numan's was crowded to its doors. His Grace the Most Rev. Dr. O'Brien, Archbishop of Halifax, occupied a throne in the sanctuary. His Lordship the Right Rev. Dr. Cameron was consecrating Bishop, assisted by their Lordships the Bishop of Charlottetown and the Bishop of St. John's, Nfld. His Lordship Bishop Rogers, of Chatham, was also present.

Canon assisting at the throne of the Antigonish—Rev. D. A. Murphy, D. D. and Rev. A. McKenzie. Assistant priest—Very Rev. Dr. Quinn, V. G. Deacon—Rev. Alex. McDonald, D. D. Cantor—Rev. D. A. Chisholm, D. D. Chaplain to Bishop-elect—Revs. D. M. Macdonald and R. McNeil.

Chaplain to the Bishop of Charlottetown—Rev. James Fraser and A. L. McDonald. Chaplain of the Bishop of St. John's—Revs. L. J. McPherson and M. McKenzie. Acolytes—Revs. R. McKenzie and M. Doyle. Book bearer to the Archbishop—Rev. M. Coady. Book bearer to the Bishop of Antigonish—Rev. W. McDonald. Cantor bearer to the Archbishop—Rev. Joseph Macdonald. Cantor bearer to the Bishop of Antigonish—Rev. W. McDonald. Bearer of pastoral staff—Rev. G. F. McKinnon. Mite bearer—Rev. Angus McDonald. Thurifer—Rev. M. McNeil. Train bearer to the Archbishop—Master Walter McDonald. Train bearer to the Bishop of Antigonish—Master Hugh McKinnon.

THE SERMON.

The consecration sermon was preached by the Right Rev. Dr. Howley, Bishop of St. John's, Bishop McNeil's predecessor in the Vicariate of St. George's. His Lordship took as his text the following words of the prince of the apostles: "Feed the flock of God which is among you; taking care of it, not by constraint, but willingly; according to the word of the Lord, which is in the text, 'not as if you were to receive a reward, but as if you were to receive a pattern of the flock from the heart.'"

In the course of his forcible and instructive discourse, His Lordship said: "The persons of the consecration of a bishop of the Catholic Church was one calculated to bring out all the splendor and beauty of our sacred ritual, and the depth and hidden meaning of our liturgy. The splendor, brilliancy and lustre of the ceremonial and its accessories, could not but fill the hearts, of even those without the fold with sentiments of respect and admiration; but the Catholic, initiated and enlightened, saw beyond all these outward forms. Penetrating beyond the mystic ceremonial, the eye of faith saw in the imposition of the consecrating prelate's hands the very down coming of the Holy Ghost—saw in the anointing of the new bishop one more soul sealed and signed forever in the ranks of the hierarchy as an officer holding commission and patent of chiefdom in the army of Christ. He congratulated the island of Cape Breton on the elevation of her first son to the mitre, and congratulated likewise the family and relatives of Bishop McNeil. But the life of a bishop had also its sombre side. Not for worldly honors, learning and statesmanship had the episcopacy been instituted. Not these things did our Lord tell them to learn of Him; but they were told to learn of Him 'because He was meek and humble of heart.' They were to be poor and humble. They had to sustain grave and heavy responsibilities—to be at once physician, pastor and laborer among their flocks. St. Paul in his second Epistle to the Corinthians, graphically described the difficulties and dangers which were the portion of the successors of the Apostles; and he felt obliged to forewarn the new bishop that he would meet many such on the west coast of Newfoundland. Having ruled the flock there for ten years, he could speak with knowledge upon that subject. It was a country of magnificent possibilities with a glorious future before it, but it was still in a backward and primitive state. His Lordship dwelt upon the virtues of the various races composing the population in the Vicariate of St. George's. He urged his successor in

that field to go forth unshamed, trusting to the promises of his Divine Master, who had given His word to be with His Church to the end of time.

DINNER IN THE COLLEGE HALL.

A dinner given by the newly consecrated Bishop of Antigonish at the College hall in the evening of the consecration, was a most enjoyable event. The toast of "The Bishop of Antigonish" was proposed by Archbishop O'Brien in a neat speech sparkling with wit.

The newly consecrated Bishop responded. The toast of "The Right Rev. Consecrator" was proposed by Bishop Howley and responded to by Bishop Cameron in fitting terms. The toast of "His Grace the Archbishop" was proposed by Bishop Cameron, and other toasts followed.

Gifts amounting in value to about \$1,200 were received from the Bishop and clergy of the Diocese of Antigonish, from the visiting bishops, from relatives and personal friends, from the Sisters of the Congregation of Notre Dame, and from the Society of the Children of Mary at D'Escoffrey.

RECEPTION BY STUDENTS.

The pupils of St. Bernard's Convent gave a reception in honor of Bishop McNeil on the 22nd at which His Grace the Archbishop of Halifax, His Lordship the Bishop of Antigonish and the visiting clergy were present. An English address to the new Bishop was read by Miss K. McCarthy and a French one by Miss E. Porier. Little Miss Ada McNeil, daughter of Hon. D. McNeil, and niece of his Lordship, was chosen to present him with a beautiful garland of roses.

In reply to the addresses his Lordship spoke feelingly and appropriately to the pupils. In the evening Bishop McNeil was tendered a reception by the faculty and students of St. Francis Xavier's College. A choice musical programme was rendered by the St. Cecilia Society of the college, under the direction of Prof. Horgan, in the admirable manner for which the college has in later years become noted.

Rev. Dr. McDonald, on behalf of the faculty, read an address in Latin. An address from the students was read by Maurice Tompkins, as follows:

My Lord.—Though very few of us students of Saint Francis Xavier present here to-day have ever had the pleasure of knowing you, we are proud of your honors, and exulting in the many inspiring memories which they recall, we cannot on this occasion but approach you with a feeling of respect and admiration, and begin to pray that you may be privileged to be present here to-day, when the central figure of a man who so wisely and well directed the destinies of this college for so many years.

It is customary on such occasions as this to review the life and work of the person addressed; but that task which throughout has been one of unremitting toil and self-sacrifice. Your present exalted position you have attained not through chance, still less through favor, but through the force of your own merits, and through the grace of God, that through that angelic of aim, that thoroughness in the smallest matters, that holiness of life and unwavering attachment to our holy mother the Church, characterized by which your whole life has been distinguished.

It would take too much time to enumerate all the lasting benefits which your hand and your heart have wrought throughout the life of this college. We will, therefore, point only to such enduring monuments to your zeal as warrant the belief that, since your period of action has now been over, we may hope that your accomplishments still greater. In 1874, when you assumed the government of this college, you found but one wing of the present edifice completed. In four years of your rule new buildings were erected, better accommodations were afforded, and the march of the institution's progress has ever since been rapid, till the College of Saint Francis Xavier has made a name for itself, not only in our own province, but also throughout the neighboring republic.

Unconscious though your work had been in this connection, that still found time to help forward, and that, too, with distinguished success, the cause of Catholic education. In the many convocations of our province, you were ever ready to champion the cause of the foremost. To the faculty of us who have been under your tuition, your example as a teacher and as a man, has been a constant inspiration. You have seen this institution grow ample; you have witnessed its enlargement; you have seen education daily progressing in this diocese, and this we can only say, in these moments you do not certainly say, if your modesty did not prevent you, Quorum pars magna fui.

Right glad would we be to have you always with us to lend your valuable assistance in these sacred causes. The sorrow that was felt a few years ago when you severed your connection with the college was indeed keen. The students then consoled themselves with the thought that you would still be in the diocese; but now when the Supreme Pontiff, recognizing your virtues and talents, has placed you in a remote scene of action, our sorrow is unbounded. But what is a loss to us is to others a great gain. It is with a feeling almost bordering on envy that we congratulate the Catholic West Newfoundland on obtaining so learned and so zealous a bishop. And now, my lord, assuring you that we will always with us to lend your valuable assistance in these sacred causes, we bid you a friendly farewell.

HIS LORDSHIP'S REPLY.

His Lordship was much affected by the response. He said that though it was always a trial to him to receive addresses, even from the professors and students of the college, if there was anything on earth that he really loved, it was this college—and his touching address had, he feared, made it impossible for him to proceed. He most sincerely and cordially thanked the rector and professors, who by their kind assistance, coupled with that of Rev. Father Gillis,

had made it possible for him to complete his preparations for leaving in so short a time. Such sentiments as those addressed contained made him fear that he had been over-estimated; and this was, he asserted, dangerous to himself spiritually. Addressing himself to the students, he spoke to them in his invariably practical manner, dwelling on the importance of their building up a complete Christian character. He had for the past few years been observing student life from the outside and he had noted one thing that the students of the college required, which was, as had been mentioned in the address, thoroughness in little things. He showed the importance of acquiring habits of attention to these little things. In conclusion he said that though they must now part, they would ever have the communion of saints, the great bond of prayer, and he besought them to pray that he might worthy have the great burden which the Holy Father, and he hoped, God had laid upon him. "They will be coming back again" the meeting closed.

SKETCH OF THE BISHOP.

The Antigonish Gasket some time ago published an interesting sketch of the Right Rev. Dr. McNeil. It declares his elevation to the episcopate while it is a fitting recognition of his eminent virtues and talents, is a great loss to the Catholics of Nova Scotia and to the cause of higher education in the lower provinces. He will, nevertheless, in his new field of action labor with the energy and discretion which marked his work in Nova Scotia, and the ancient colony will be the gainer by the event which deprives Nova Scotia of one of its most active and zealous clergymen.

The Right Rev. Neil McNeil was born at Hillsboro in the parish of Mabou, in the county of Inverness, on November 21st, 1851. His native district is one of the most beautiful spots in Cape Breton. The settlers there are for the most part the descendants of loyalists and Presbyterians by religion. Bishop McNeil's father who was descended from the McNeil's of Barra, Scotland, for a while the only Catholic resident there, was the blacksmith of the district, and later the merchant, postmaster and justice of the peace. His mother, Ellen Meagher, was a sister of Mr. Justice Meagher, of the supreme court of Nova Scotia, and was descended from a Kilkenny family of that name.

Young McNeil was sent at an early age to the district school, at the time one of the most efficient in the county, but he left school when he was fifteen, and began to learn the trade of blacksmith with his father. He became a very skillful mechanic, and while working in the forge it was not unusual for him to explain to interested customers the scientific facts which he had observed while handling iron. In the spring of 1869, after having worked three years in the forge, he expressed to his parents his desire to take a college course, and one of his former teachers, Dr. A. B. McLean, now of West Bay, C. B., urged young McNeil's father to send his son to college. The result was that in the fall of 1869, Neil McNeil entered St. Francis Xavier's College, Antigonish, where his abilities and energy soon became recognized. As a student he was somewhat reserved and did not make many intimate friends. It would, however, have been a singular fact if Neil McNeil were exempt from the fate of most students and had not formed at least one warm and durable friendship with a fellow student. It was at this period that Dr. McNeil and his fellow student, the late Dr. D. W. F. Chisholm, formed an acquaintance which soon developed into a lasting and intimate friendship. As a student, Dr. McNeil's choice inclined toward the mathematical studies, and under the instruction of that ripe mathematical scholar, the late Prof. Rodd, Macdonald, Mr. McNeil soon became a proficient mathematician. He taught school at Black Avon the year before he was sent to Rome, and among his pupils was a little boy, Angus Chisholm, who afterwards studied with such great distinction at Quebec, and whose brilliant career was so early cut short by death. In 1878, Neil McNeil, was sent to Rome to finish his studies. There in the College of the Propaganda he studied for six years under such distinguished scholars as Monsignor Skoll and Father Loachi, the astronomer. It is believed that his splendid record as a student in Rome had much to do with his selection as Vicar Apostolic of the West Coast. He was raised to the priesthood April 12th, 1879 in the Basilica of St. John Lateran by the late Cardinal Patrizi. After leaving Rome he spent a year at the University of Marseille in the study of astronomy and the higher mathematics, and he returned to Nova Scotia in July, 1880. Bishop Cameron is said to have remarked to a friend upon Dr. McNeil's return that "they now had a man who could with equal facility solve a problem in higher mathematics and shoe a horse." Dr. McNeil immediately joined the teaching staff of St. Francis Xavier's college. In 1881 he started the Aurora newspaper, which notwithstanding the multitude of his other duties, he edited with marked ability for several years. During his administration the college began a new life, and made great advances

as an educational institution. From 1880 to 1892 Dr. McNeil edited the Gasket and he has since been one of its ablest contributors. In 1892 Dr. McNeil was on account of his knowledge of the French language, and of the great interest which he took in the welfare of the Acadians, assigned to the parish of West Arichat, C. B., and afterwards to the parish of D'Escoffrey, of which he was pastor when a few weeks ago the intelligence came to him as a complete surprise that he had been appointed titular bishop of Antigonish and Vicar Apostolic of West Newfoundland. He is the first native of Cape Breton to wear the mitre, and the first of Clan McNeil. Of clean cut features, penetrating eyes and fine physique, in his youth Bishop McNeil was an expert athlete, and to day is a splendid specimen of physical vigor. One of his principle aims was the consolidation of all the Catholic colleges in the eastern provinces into one central university which should have the united support of the Catholics of eastern Canada. For some years he has endeavored to arouse an interest in the matter, and he said that he has made considerable progress in the direction of making the scheme feasible and acceptable.

Masonry in South Carolina.

The Right Rev. Dr. Northrop, Bishop of Charleston, South Carolina, U.S.A., recently informed a correspondent of the Catholic Times that, in his opinion, there is no truth whatever in the sensational accounts about devil-worship in a magnificent Masonic temple in Charleston. Bishop Northrop has lived fifty years in Charleston, is personally acquainted with all the leading Freemasons there, and has been in the Masonic hall, which is no particular answer to the description published in numbers of newspapers. His lordship considers that Catholics, who are themselves the victims of so many calumnies, should be especially careful not to spread falsehood about others; and gave The Times correspondent, who is in Liverpool, permission to publish what he said. Monsignor Quigley, the Vicar General of the diocese, also expressed his complete disbelief of the stories about devil-worship by Masons, in so far as Charleston is concerned.

Labelling the Jewels.

Father Thurston, S.J., has addressed the following letter to the editor of the Sunday Times:

Sir,—Will you kindly allow me space to contradict in the most unjust terms the statement made in your last issue about "Loyola's" doctrine of obedience. You profess to quote words from the "Spiritual Exercises" to the effect that when a subordinate is commanded to do something "against his conscience revolts as a sin," he is "to yield his doubts to his Superiors." No such doctrine, nor anything resembling it, is to be found among the writings of St. Ignatius in any manual issued by Jesuit authority. It is true that St. Ignatius used the comparisons of the ideal body and the ideal man's staff, but his words were not intended to be taken out of context by the proviso that obedience is to be given only "ubi peccatum non conseritur"—where the conscience detects nothing sinful.

I mention that the late Mr. John Addison Symonds, having made a similar statement to yours was induced to examine the matter for himself, and in an article entitled "The Doctrine of Obedience," in the "Fortnightly Review" for May, 1883, he was honourable enough to own himself mistaken. A similar retraction was made by Mr. S. B. Greenleaf, the well-known historian, by a slip inserted in the later copies of the first edition of his "St. Ignatius and his Order."—I am, sir, your obedient servant, H. Thurston, S.J. 31 Farm Street, W., Oct. 15th.

Mary Anderson's Autobiography.

Mrs. Do Navarero (Mary Anderson) has now completed the autobiography of her life, and a series of the most interesting chapters from the manuscript will be printed in the London Home Journal. In these articles Mrs. Do Navarero will tell of her first appearance on the stage, the experiences of her theatrical life, and the famous people in America and England whose acquaintance she made. The Journal will begin the autobiography in an early issue.

If we wish to act a noble part in life, there is no better stimulus than a high ideal. The hope of being something better, greater, nobler, than we are, is a real inspiration.

The essence of humour is sensibility, a warm, tender, fellow-feeling with all forms of existence, and unless seasoned and purified by humour, sensibility is apt to run wild, will readily corrupt into disease, falsehood, or, in one word, sentimentality.

There is one thing that can make all our descendants great as their inheritance, and it is an inheritance that will always bring joy and never sorrow: it is an inheritance that no will can alter—the inheritance of a blameless name, of a wholesome character, of a elevated nature.

St. John, N. B.

Messrs. T. O'Brien & Co., the well-known Catholic publishers and book-sellers, etc., at St. John, N. B., are agents for The Catholic Register. All persons who desire to subscribe, or renew their subscriptions to this paper, may do so through that firm. Single copies of THE CATHOLIC REGISTER may always be obtained at their store, 82 Germain street.

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THURSDAY, OCTOBER 31, 1895. Calendar for the Week.

Table with 2 columns: Date and Event. October 31 - St. Andrew, Pope. Vigil of All Saints. November 1 - All Saints. Day of Obligation. 2 - All Souls. 3 - St. Charles Borromeo. 4 - Of the Octave. 5 - Of the Octave.

We publish in full to-day the letter in which the Holy Father refers to the exact nature of the Masonic outrage perpetrated in Rome on September 20th. This is a most important utterance for Catholics to study. Although Catholic judgment all over the world could not have failed to anticipate the views of the Supreme Pontiff, this protest is not of less importance as a most grave and solemn denunciation of the threat held out against religion and liberty in the recent demonstrations by "the sect which is the enemy of God" - as the Holy Father declares Masonry to be. The document will be read with the utmost interest throughout Christendom.

The generosity of Protestants towards their foreign missions is the best testimony of their zeal, but after all what is it when compared with the money Catholics subscribe to enable the true Church to send forth the preachers of the Word into the places of darkness? In the year 1894, the Society for the Propagation of the Faith collected in all 6,820,164,043 lire. Let the mind try to grasp it! Such an enormous fund may perhaps be imagined when it is observed that the collections for 1894 exceeded the collections for the previous year by 22 1/2 million lire. Those who vainly imagine that the French people have lost their faith must be interested to learn that out of the total sum France subscribed nearly 390 million lire, which is six and a half times as much as the whole of the American continent could spare. True it is that the glory and greatness of the Catholic Church to-day remain in those countries where the Faith has been longest implanted.

We have received a copy of the pamphlet entitled "Incidents in the Political Career of Sir John Thompson" by Senator Miller. The lengthy notice which the pamphlet claims must be unavoidably held over this week, but it can be said, from a careful reading of the little booklet, that it deserved a more dignified introduction to the public than the pamphlet form admits. No book has appeared in Canada of late years that reflects a more cheerful light upon the political life of this Dominion. The Bishop of the Catholic Church joined with the politicians in bringing forward, for the discharge of the high and honorable public duties which subsequently fell to his lot, a man in whom they recognized the great qualities of honesty, straightforwardness and patriotism. The evidence here produced by Senator Miller speaks credit for the venerable Bishop of Antigonish, the Right Reverend Dr. Cameron, for his priests, for his people, and last but not least, for Senator Miller himself. We will deal with the pamphlet more adequately later.

Two great Catholic priests have just passed to a better life almost together. The late Mgr. O'Byrne and the late Father Hirt, President of Ratiolife College, were leaders in the priest hood, and each in his sphere will be deeply mourned. Old friends, too, who watched together for some considerable time the fortunes of the Leicesters college, it is doubly shocking to those who deplore their loss, to know that both careers were terminated suddenly. In many respects there was a personal likeness between them. Both were men of striking dignity of manner and appearance, and withal, both had the rare faculty of winning the attachment of those who knew them. They were the typical priests, who gave their talents and all labor of their

lives, for the honor of God and the salvation of souls. Neither left enough of the world's wealth behind to pay the expense of a funeral. But the results of their active, earnest lives are worthily honored by their Church, and their names are confidently hope are written in the Book of Life.

Our contemporary, The Canadian Churchman, in a recent issue said much to the effect that it would never consent to believe in the English stream of conversions to the Roman Catholic Church. Well then, here are some facts that may help to shake its stubbornness. The Local Government Board has just issued some census returns which show that in the period 1871-81, the number of Non-Conformist ministers increased less than 8 per cent, the Established Church clergy in the same period increased less than 20 per cent, whilst the number of Roman Catholic priests increased over 60 per cent. The Catholic Church does not send her priests to labor where they are not required. But if the official statistics be not sufficiently satisfactory, let us quote for our contemporary the the letter of a Moderate Churchman published in the Morning newspaper. He says:

"That the Church of Rome is rapidly increasing in this country I have no doubt. Here in Louisiana, where the service of the Mass has not been said since the Reformation, a church is being built, and another in Brockley. In Sussex there is hardly a village without a small chapel. Let every one reckon up the number of converts he has known in his own circle. For myself, though living a very retired life, without taking into account clergymen I knew at Oxford who have "retired," I have lost a daughter, a niece, one entire family of friends, and others with whom I have been more or less acquainted, from the peer to the dressmaker."

Mr. Justice Curran.

The effects of the explosion of malice and prejudice that followed immediately upon the announcement of Hon. J. J. Curran's appointment to succeed Sir Francis Johnson may now be pretty accurately estimated. Regarded in the purely non-partisan light it was unfortunate. Independent journals, like The Evening Telegram, were quick to realize this, and not too timid to declare it; but prejudice had been aroused and still another example must be afforded of the intolerant ideas that rule political partisanship in Canada. Nothing can be more demoralizing and impoverishing to the nature of a community constituted as the Canadian people are than the making of attempts to subordinate the judiciary to the clamor of an intolerant public feeling. This is the first time it has been tried in Canada, and all respectable people must earnestly hope that we have seen the last as well as the first of such baleful force.

The incident, however, is important in more ways than one. Before the appointment had been made the English Protestants, with their bishop at their head, made the claim upon the Government that this office belongs to the Protestant section of the citizens of Montreal. The claim was denied by the Premier, and it was pointed out that the English practice which Sir John Macdonald had laid down as the best rule for Canada to follow, gave the first right to the Solicitor-General.

The latest British example of this rule has not yet been cited, and we take the present opportunity of referring to it. Mr. Justice Harrison, a Protestant, died in Dublin the other day. Immediately came the announcement that the vacancy would be filled at once by the appointment of Mr. Kenny, Q.C., Solicitor-General - a Catholic. The two cases are similar in this further particular that the Orangemen of Belfast made precisely the same uproar about Mr. Kenny's appointment to the Solicitor-Generalship as has now been made in Canada over the honor which has fallen to Mr. Justice Curran. They offered one of their own party, Mr. Barton, against him; but of course without success. We have not heard that they had the hardihood to endeavor to force their peculiar views upon the Government and seek to prevent Mr. Kenny now sitting on the bench. We do not think that any section of the press in the old country would lend its assistance to such an enterprise.

Political partisanship in Canada, however, we are asked to believe, are entitled to a system of their own in these matters.

Once the appointment of Mr. Justice Curran had been made the English speaking Protestants of Montreal said no more about it. As they had not picked out a candidate of their own for the honor, and as the Bar of Montreal had selected no one to question the right of the Solicitor-General to the vacant appointment, it must be presumed that their views were pressed perfunctorily as a matter of religious principle. But that as it may, they had gone far enough to arouse the watchful guardianship of the political press of Ontario over Protestant interests.

Assentment at once showed itself in its worst aspects. Mr. Curran, a Catholic, had been appointed to a place on the Bench formerly filled by a Protestant. Bless your heart it was not that Mr. Curran was a Catholic why they abused him, but - mark the distinction - because Sir Francis Johnson was a Protestant. The "outraged public" looked at the matter from one side and the other, looked all round it, and could make nothing of it. There was no credit in howling at the religion of the new Judge, nothing to convulse the country over. Mr. Curran's political record was clean above the suspicion of the vindictive. Apart altogether from his religious convictions he was a man of honor, honesty and ability. "Ah! but," said some clever fellow among the pack "he knows no law," "That's it exactly," said all the editorial lawyers, and the chorus rang out loud and long that a Catholic Queen's Counsel, who knew nothing of the law, had been appointed in the room of a Protestant Queen's Counsel who was a distinguished jurist.

But when we come to look at the case as thus presented we must confess it looks originally quite as much as did the bald anti-Catholic brawl. Most of us remember the famous accusation made by Lord Hyndhurst against Lord Brougham when that great lawyer and orator was made Lord Chancellor: "Brougham" said he "would make a capital Lord Chancellor if he had any law." And so we are afraid that the malice which finds vent against Mr. Justice Curran in this very way is rusty with age.

Whilst all this ill feeling against Mr. Justice Curran is a vain thing as far as he is personally concerned, there is one point which his fellow Catholics are fairly entitled to make. His withdrawal from public life is a distinct loss to the country. His political career has remained stainless and honorable through a period when even good men's public lives were not free from suspicion, and when political corruption has won decidedly more than political honesty. (We say, and we believe we are speaking the opinion of the Catholic people of Ontario, that the Canadian House of Commons can ill afford to lose men of Mr. Justice Curran's integrity and character. We would have been better pleased than most of his enemies, albeit for an entirely different reason, to see him stick to public life; but since he was determined to retire to the bench, and the right of retirement was his according to regular practice, he was fully entitled to please himself. He acted independently: his retirement is a cause for regret to Catholics, but that he will be an honor to his new position is a point in itself that goes without question.

We notice that The Globe, not content with its former mendacious strictures upon Mr. Justice Curran, returned to the attack on Monday last. It has not the fairness to print the protest of the correspondent whom it undertakes to answer with the silly and off hand remark that "it is a great mistake to urge Mr. Curran's race and religion for exempting him from criticism." We opine that the correspondent had grumbled The Globe by showing the "great mistake" of attacking and abusing Judge Curran on account of "his race and religion." And although The Globe had not the magnanimity to publish the views of its correspondent, it has the bland assurance to inform him that it will acknowledge its error "if the new Judge develops on the bench, qualities of which his public career certainly did not give promise. This is the most pleasantly expressed piece of irony we have encountered in a long while. Imagine a judge of her Majesty's Superior Court coming for a character to a bad tempered political partisan into a newspaper office. What a pratty way "to maintain the high standard of the judiciary."

My Church Allegiance.

Right Rev. Moderator, Professor Rentoul, of Victoria, in his exposé of the reasons which keep him attached to the Presbyterian church, labours much to prove that the word Presbyter is synonymous, with elder, priest, bishop and pope. The inference drawn from such is that in the church of Christ, as organized by the Apostles, but one order existed for the ministry of the "word and teaching," while another order of temporals was acknowledged, that of deacons, whose duty it was to distribute alms among the poorer brethren, especially among widows and orphans. Thus in spirituals elders alone attended to divine worship and to preaching, whereas the deacons were supplemented to look after the needs of all those who were of the household of the faith.

Professor Rentoul in explanation says: "In purely Gentile churches, where the meaning of the word 'presbyter' or 'elder' was not so well understood, the word 'episcopos' translated in our English Bible by the term, 'bishop' was used as its equivalent. The 'presbyters,' and the 'bishops' were the same persons; and in each congregation of any size there were several bishops or presbyters."

The "Gentile" nations spoken of were the Greeks and Romans, who were capable of understanding the meaning of both words. And as both "episcopos" and "presbyter" are Greek words, it is inconceivable that any Gentile nation could understand the full meaning of one word, and not know the other just as well. The explanation is meant only for the ignorant, who, having no idea of Greek, repose all confidence in the sincerity of their leaders.

It would have been far more satisfactory to explain that when the Apostles went on their heavenly mission from place to place, and were compelled by the divine command, to continue on to the ends of the earth, they were of necessity bound to leave in every city priests and bishops ordained and consecrated by them, as well for the ministry "of the word and teaching," as for offering up gifts and sacrifices. "Who taken from amongst men are appointed for men in things that appertain to God to offer up gifts and sacrifices for sins." (Hebrews x. v.)

It stands to reason that the men chosen by the Apostles to "offer up sacrifice" and teach the Oathumens were the most venerable for age and piety in the city just made Christian. As both qualifications are included in the Greek "presbuteros," both priests bishops could easily come under that designation. The word presbyter, or ancient, soon became the distinctive title of priest, which term may be traced to presbyter, as the word bishop is derived from "episcopos," or one who oversees all, both priests and people. In the Catholic Church to-day, as in all times, no man could be raised to the dignity of Bishop or Pope unless he had been previously ordained to the priesthood. The highest, most sublime honor, conferred on Pope or Bishop is that of offering up gifts and sacrifices at God's altar, in this honor they share with the most humble priest on earth. So that all may say truly with St. Peter: "The ancients or priests, or elders (Protestant version), that are among you, I beseech, who am also (an elder) or a priest, feed the flock which is among you, taking care thereof, not by constraint, neither for the sake of filthy lucre, but voluntarily."

Prof. Rentoul quotes this passage as showing that St. Peter could not be a Pope or a Bishop, whereas he called himself an Elder. But the passage only proves that St. Peter, on becoming Bishop and supreme visible Head of the Church, never ceased to be a priest. St. Peter was raised to the dignity of the priesthood with the other Apostles when, at the Last Supper, our blessed Lord said to them: "Do ye this in commemoration of me." He consecrated St. Peter, supreme visible Head of the Church when He said to him: "feed my lambs feed my sheep; whatsoever thou shalt bind on earth shall be bound also in Heaven." It may seem to Prof. Rentoul a convenient way of casting off all church authority, and of rejecting Apostolic succession and jurisdiction, by falling back on the ancient usage of appointing venerable men (elders) to exercise the function of priest and bishop. But the use of such flimsy arguments

is only conducive to lead unbelievers to a contempt for God's word, and all men to spiritual socialism and license and to a fatal disruption of that unity which should be the distinctive mark of God's Church. For what unity can exist where no visible head is found to bind in one body all the members? What security and safe assurance can we possess of being on the right path that leads to the fulness of truth if there is none appointed as an infallible guide to lead, to warn, to guide and to govern? Dr. Brownson says: "It (the Presbyterian church) asserts the infallibility of God speaking." Indeed! Does any body deny that God speaking is infallible? "And that the evidence for all articles of faith is to be found in that Word." But what is the evidence that this or that article alleged to be in the Word really is so? Here is a link wanting in the Presbyterian chain of evidence "that they are to be believed on God's authority." Undoubtedly, if at all, for nothing but His authority is sufficient warranty for faith. "And not the authority of any uninspired church, prelate or pontiff." Certainly not. Every Catholic holds that, and it is one great reason why Catholics cannot accept Protestantism. We believe the revelation on the veracity of God. But how do we come to the knowledge that this or that is a revelation? It is precisely here that Presbyterianism leaves us without such a guide to our own private judgments (TO ELDERS WITHOUT NUMBER) or to a usurped, fallible, human authority.

These arguments occurred to Dr. Brownson at the time he was hesitating in belief and was tossed about by every wind of doctrine. "My position was a painful one," he writes. "I had gained nothing, but lost much by joining the Presbyterian church. 'If you claim authority over my faith,' I said to them, 'tell me what I must believe, and do not throw upon me the labor and responsibility of forming a creed for myself. If you send me to the Bible and private judgment do not hold me obliged to conform to your standards, nor assume the right to curse me for departing from them.' It was clear to me that the Presbyterian church was not and could not be the Church of Christ, and, therefore, could have no legitimate authority over me. If Christ had a church on earth which he had founded, and which had authority to teach in His name, it was evident by the Roman Catholic Church."

The Hopes of the Husbandless.

The ubiquitous statistician has been poking his nose into the chances of matrimony for husbandless women. It is a large subject, when we remember that in England alone there are no fewer than 5,000,000 women who ought to have husbands but who have not.

Five millions of women with a vocation for marriage still looking around them to find excuses for their state of single blessedness!

Some of them - the majority of course - declare they are too young; others excuse themselves upon the ground that they are unable to find candidates for matrimony of the other sex who will agree to keep them; others still protest, with less sincerity, that they prefer to keep bicycles. The statistics are full of warning for all classes. They show that between the ages of 16 and 19 only fourteen women out of every thousand of the unmarried marry within the period of one year. Between 20 and 24 as many as 107 women per thousand find husbands. Between 25 and 34 the rate falls to 86 per thousand, and after 35 it is but 13 per thousand. Some one is greatly to blame for these facts. The time is really very short - less than 10 years - when the husbandless women have even half a chance, and they should see to it that this brief season of promise is not lessened by the thousand and one modern influences which seriously conspire against wedding.

Columbus Commandery.

The regular meeting of Columbus Commandery, No. 210, was held last Thursday evening, President Angus J. J. Doucetto in the chair. One new member was initiated and two propositions received. Amongst the visitors present were Sir, Kt. M. J. Brew, President of Leo Commandery who favored the meeting with some sensible and pointed remarks regarding the extension of the Order in the northern district. The Grand Secretary of the Order in Ontario was also present and delivered an interesting address, in the course of which he pointed out the necessity of making the meetings of the Commandery interesting and instructive; and also suggested ways and means for accomplishing this end. These suggestions were adopted and an amusement committee appointed who have promised a good programme for the next meeting on Thursday, Nov. 14; Sir Kt. Frank J. Burns leads in the race for the President's pipe.

WINTER LECTURES.

Rev. Father Ryan on the Personality of the Primacy.

The Origin and Intention of the Primacy - The Powers of Error and Evil shall Never Preval Against the Church The Words of Christ Yesterday, To-day and For Ever the same.

Rev. Father Ryan continued the series of Winter Lectures at St. Michael's Cathedral on Sunday, the 20th. The church was crowded, and Protestants must have constituted a large portion of the congregation. Father Ryan said:

In our last lecture we proved from Scripture, and from the best interpreters, ancient and modern, Catholic, and non-Catholic, that Christ our Lord conferred on Peter supreme spiritual jurisdiction over the entire Church. Objections of course are made to the proofs and interpretations we have given. In our next lecture these objections shall be fairly met and fully answered. But this evening we would continue and complete the subject of the primacy of St. Peter, by showing that in the design, and intention, and by the express words of Christ our Lord, this primacy was, and is, to be perpetual. The origin of the primacy and the perpetuity of the primacy are two distinct things, and are so defined by the Council of the Vatican. It says: "We teach and declare, according to the testimony of the Gospel, that the primacy of jurisdiction over the whole Church of God was promised and given to blessed Peter, the Apostle, immediately and directly by Christ our Lord." And in the same session the council went on to declare that: "What the Chief Pastor and Supreme Shepherd of the sheep, Christ our Lord, instituted in the person of blessed Peter, the Apostle, for the perpetual welfare of the Church this must, by the divine institution of Christ, last for ever in the Church which, being founded upon a rock, shall remain ever firm to the end of the world." This last declaration of the Council is what we wish to explain this evening. In speaking of the primacy conferred on Peter we said it was personal; that is, Peter was personally addressed by the Saviour, and special power was given to him that was not given to the other Apostles, and a power that made him superior, supreme ruler, even over the other Apostles. Now, the power thus given to Peter might have been merely personal; that is, it might have ended with Peter. But what the Vatican Council declared, and what Catholics are bound to believe, is that the power given to Peter was not merely personal, but official; that in conferring the power on Peter, Christ our Lord, expressly declared that it was to be perpetual - to continue in His successors to the end of time. Every Christian must admit that our Lord and Saviour Jesus Christ "did all things well." He acted, not only with the wisdom of man, but with the wisdom of God. But He Himself tells us what then

A WISE MAN BUILDS A HOUSE, he makes the foundation so solid and durable, that when the rain falls, and the floods come, and winds beat upon the house it remains unshaken, because of the solidity, and premanency of the foundation. He tells us too, that He, the Almighty God, built His house His Church, on Peter; and He foretells that rain and flood and storm will come and beat upon that house, but that it will remain ever firm, because Peter the Rock shall be His permanent, over-abiding, foundation. He says again His Church is to last for ever: "I will be with you all days even to the end of the world." "I will send you the Holy Ghost, the spirit of Truth who shall abide with you for ever." He wishes all here to be saved and come to the knowledge of the truth. He says that all may be one as He and His Father are one. Other sheep He has, not of this fold, these also He must bring, and there shall be one fold and one Shepherd. Now, no house can continue to exist without a foundation; no church without a head. No society without a supreme ruler. No visible flock without a visible shepherd. No union without a principle of unity. No permanent peace without a permanent pastor. All these are proofs from the nature of the case; and from the wisdom of the architect, and the durability of the edifice. But our blessed Lord does not leave us to these arguments only. The matter is so important, so dear to Him, and so vital to us that He will give us His express word for it. "Upon this Rock I will build my Church," He says, "and the gates of hell shall never prevail against it." The "gates of hell" are the combined powers of error and evil. They will come on and they will continue. They come against Him and He said: "We stand together, let them come on." They will come against His Vicar on earth when He shall have gone to His Father in Heaven. The Gentiles will rage, and peoples meditate vain things. Kings will come together against the Lord and against His anointed viceregent; but He who sits in the Heavens shall laugh them to scorn and the Lord shall deride them. He

has given His word to Peter, His permanent representative on earth, non revocabant. They shall never prevail against you. His Word

who believe in His promise and power. History abundantly testifies to the truth of His word for all who would deny the Christian voice is heard in nineteen General Councils, all repeating the words of the Legato of Ephesus, or re-echoing the unanimous declaration of the 100 Fathers of Chalcedon.

At Ephesus in 431, the Legato Philipp said to the assembled bishops: "There is no doubt—may it be known to all ages, that St. Peter, the prince and head of the apostles, the pillar of faith and foundation of the Catholic Church, received from our Lord Jesus Christ, the keys of the Kingdom of heaven, and was invested with the power of binding and loosing, and he still lives and exercises judgment in his successors." "Peter has spoken through Leo," cried out the assembled Fathers of Chalcedon. "I speak with the successor of the fisherman" says St. Jerome for the Fathers of the East and West. "I who follow none as my chief but Christ, am associated in communion with your Holiness (Pope Damasus) that is with the See of Peter." The heretic voice is heard from Arius, Nestorius, Juvencus, and all their followers who fell upon the rock and were ground to powder. The powers of earth were forced to confess defeat; rain and flood and storm of pagan persecution had done their worst against the Rock that rose beautiful and bright and strong above the waters after having been 300 years submerged. The powers of hell that rent on Hun and Goth and vandal down from the sides of the north to hurl Peter, the Rock, from his abyss, went back vanquished to the abyss, taking their outsiders with them, or leaving them to be gathered into Peter's fold. From within and without the religious revolution of the century came to rend or remove the Rock of Peter. Its most brilliant historian tells us the result in rhetoric that every school boy knows. "The Arabs have a fable," Macaulay writes, "that the great pyramid was built by anti-luvian kings, and alone of all the works of men bore the weight of the flood. Such as this was the fate of the Papacy. It had been buried under the great inundation; but its deep foundation had remained unshaken; and when the waters abated it appeared alone amidst the ruins of a world that had passed away. The proudest royal houses are but yesterday when compared with the line of the supreme Pontiffs. That line we have back in an unbroken series from the Pope who crowned Napoleon in the 19th century to

THE POPE WHO CROWNED NAPOLEON in the 8th; and far beyond the time of Popin the august dynasty extends till it is lost in the twilight of fable. The republic of Venice came next in antiquity, but the republic of Venice is gone and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigor. It saw the commencement of all the governments, and of all the ecclesiastical establishments, and we feel no assurance that it is not destined to see the end of them all." We feel full assurance that it will see the end of them all; for all these are the works of man; the perpetual Papacy is the work of God. Macaulay wrote in the language of rhetoric of what he saw in the light of reason. A greater than Macaulay, Cardinal Newman, wrote in the sober language of history of what he saw in the light of faith. "In the midst of all our difficulties," he writes, "I have one ground of hope. It is the decision of the Holy See, St. Peter has spoken. He has spoken, and has a claim on us to trust him. He is no recluse, no solitary student, no dreamer about the past, no projector of the visionary. He for eighteen hundred years has lived in the world, he has seen all fortunes, he has encountered all adversities, he has shaped himself to all emergencies. If ever there was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been facts, and whose commands prophecies, such is he in the history of ages who sits from generation to generation in the chair of the apostles as the Vicar of Christ, and the doctor of the Church. These are not the works of rhetoric, but of history. He came first in an age of luxury and refinement like our own, and in spite of the persecution, fertile in the resources of cruelty, he soon gathered out of all classes of society, the slave, the soldier, the high born lady and the sophist, materials enough to form a people to his Master's honor. The savage hordes came down in torrents from the North and Peter went out to meet them, and by his very eye he sobered them and backed them in their full career. Lawless Kings arose, sagacious as the Roman, passionate as the Hun, yet in him they found their match, and were shattered, and he lived on. Has he failed in his successes up to this hour? What grey hairs are on the head of Judah, whose youth is renewed like the eagle's, whose feet are like the feet of hart's, and underneath the everlasting arms!"

These are splendid testimonies to the fact of a perpetual primacy; but the fact, however well attested, is not the ground for our faith. The perpetuity of the primacy is the connecting link between St. Peter and the present Roman Pontiff, and that link must be of strength divine. It cannot be forged by the word or the work of man, of historian or scholar, of saint or doctor, of catechism, council, or creed; it

must rest on the enduring strength of the omnipotent word of God. Men may tell us that Peter has lived in the past, millions may proclaim to-day what hundreds declared at Chalcedon—that Peter speaks through Leo. But stronger than the testimony of facts, more powerful than the proclamation of millions, is the infallible Word of Christ who is yesterday, to-day, and the same for ever.

C. M. H. A. For some years back the combined city branches of the Catholic Mutual Benefit Association having been attending, in a body, one or other of the churches on the 1st Sunday in November, when a special Vespers and sermon on the benefits of the Association were given for them. This year Branch No. 145, has invited the members to have the services in their parish, so on Sunday next 3rd November at St. Basil's Church there will be grand musical Vespers and a sermon on the benefits of the Association. The members will assemble at 7 o'clock sharp in the hall of Branch No. 145, in the basement of the Church, and proceed in a body upstairs where seats will be reserved for them. The advisory board, who have the arrangements in hand are anxious that all of the members be present and at the appointed hour.

A Church Burned.

CHATHAM, Oct. 26.—St. Peter's Church, in the township of Tilbury East, believed to be the pioneer Catholic church of Ontario, was destroyed by fire at an early hour this morning. The church was built of solid oak in 1828, and was at the time of its destruction in an excellent state of preservation. Latterly several hundred dollars had been spent in decorating and improving the interior. The loss was complete, not a single article being saved. There is an insurance of \$1,000 in the Waterloo Mutual, which amount is less than the damage by \$4,000. Rev. Father Parent has been in charge of the parish for several years. Lately a new rectory was built, at a cost of \$1,200. That and the barns were saved. Much sympathy is felt for the congregation, which is poor.

Peterboro Ladies Literary Society.

The Catholic Ladies Literary Society of Peterboro have elected the following officers for the coming year: President—Mrs. J. J. Lynch, 1st Vice—Miss Maugie (Joherty), 2nd Vice—Miss Maud Kelly, Rec. Secretary—Miss Kate Lynch, Financial Secretary—Miss Mahoney, Treasurer—Miss Maugie McCabe, Board of Directors—Mrs. L. O'Brien, Ryan, O'Connell, M. Kelly, Miles, McLaughlin, Simons, Baker, Holliman, Butler, Hurley, Little Hurley, Hickey

St. Alphonsus Society.

The members of the St. Alphonsus Club to the number of about 100 sat down on Tuesday evening to a sumptuous dinner, provided by the ladies in connection with the bazaar now being held in St. Patrick's Hall, McCaul st. The chair was occupied by the President, Mr. McBrady. The election tickets were announced, and are as follows: Boland ticket—President, E. T. Boland; Vice-President, M. P. Forbes; Recording Secretary, J. E. Lyman; Financial Secretary, W. Moylan; Treasurer, A. S. Gormally; Librarian, M. Molnerney; Sergeant-at-Arms, J. J. Mackie. McOabe ticket—President, James W. McCabe; Vice-President, P. E. Dolan; Recording Secretary, J. K. Kernahan; Financial Secretary, John J. Burns; Treasurer, W. O'Connor; Librarian, Wm. Walsh; Sergeant-at-Arms, Charles Oustance. The House Committee were elected by acclamation, and are Messrs. O. Daly, J. J. Landy, J. G. Davidson.

Mr. Davitt in Australia.

According to Australian despatches the meeting that greeted Mr. Davitt at Sydney on Aug. 27th was magnificent: Mr. Davitt expressed his heart-felt gratitude for the abounding kindness with which he had been on all hands treated ever since his arrival in Sydney. From the moment of his entry into the city he had been simply overwhelmed with courtesies and kindness from all quarters. To all the friends of Ireland in Australia he was deeply grateful for the handsome way they had answered his appeal for aid towards the cost of fighting the Irish cause during the recent general election in the old country. In the circumstances of the times, he had not expected them to do much; but the friends of Ireland in New South Wales had enabled him to send home \$1,000, in addition to the \$1,000, subscribed by the friends of Ireland in Queensland and Victoria. (applause). The results of the election were not all they could have wished, but the strength of the Salisbury and Chamberlain combination was not in their majority, but in the foolish and unnecessary divisions and dissensions in Ireland; for he was certain that their majority would not delay Home Rule three years if Irish leaders and Irish wranglers would only make up their differences and close up their ranks (much applause).

A. O. H. At a regular meeting of Division No. 1, A. O. H., of the Liberator, the following resolution of condolence was unanimously passed. Whereas, we the members of Division No. 1, A. O. H., having learned of the death of Mr. John Hebert the beloved Father of our worthy and esteemed Brother Ambrose Pickett. Resolved, That we the members of Division No. 1, A. O. H., do deeply sympathize with Brother Ambrose Pickett and other members of the family in their hour of trial and earnestly pray that the favor of all good will grant them grace to bow with Christian fortitude to His divine will.

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... INVESTMENT ... THE - York County Loan & Savings Co. of Toronto Offers until further notice, its 6 Per Cent. Coupon Stock. Certificates with Coupons attached. Dividends payable semi-annually. Certificates redeemable after three years at par. This Company's funds are loaned only on first mortgages. BEST HARD COAL LOWEST PRICES. ROGERS COAL. Elias Rogers & Co. Residence 2 D'ARCY St. Telephone 2977. CALL UP JAS. J. O'HEARN, FOR YOUR PLAN OF CELEBRATED PAINTING, Glazing, Kalamintology and Paper Hanging. Shop, 161 Queen Street West, Opposite O'Connell Hall.

ANSWERS TO CORRESPONDENTS.

ANSWERS.—The Ida Ball was the 'Stone of Destiny' of the Irish Kings...

Libs.—Masco has the same root as the word mask being derived from the French Masque...

AMERICA.—Sidney Lanier, a distinguished poet of the Southern States...

STRANGE.—The superstition that the peacock's feather is unlucky has some connection with the superstitious of the 'evil eye'...

FATHER MATHEW.—Father Mathew was one of the governors of the House of Industry in Cork...

GRACE.—Young people from 18 to 19 years of age are always troubled with pimples...

WHOLESALE.—The so-called blight of potatoes is due to a fungus which penetrates the plant all through...

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FARM AND GARDEN.

Salt-harvest for many years had the reputation of being a valuable fertilizer...

The gum which exudes from any wounds on the bark of cherry, plum, peach, and other stone-fruit trees...

The eggs of spiders are laid in small balls or cocoons of a soft, cottony stuff composed of the same material of which their webs are made...

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PHIENIDE FUN.

Temperance-Orator: "O, my friends, whisky is a curse. You must all try to put it down. There must be no half measures...

The Usual Programme.—"What are you going to do now that you have announced so large a fortune?"

"But, papa," argued the girl, "surely you are willing to give me away at the altar."

"I had to face the wind all day," said the tender boarder, "and I do believe my ears were bitten by the frost."

In the old days, when forgery was punished by death, an English judge, in passing sentence upon a convicted forger, remarked that he hoped "the prisoner would find that mercy in Heaven which a due regard to the paper currency of Great Britain would find it necessary to deny him upon earth."

"I'll tell you a story," he said, "of a man who was a great success in life."

A Neat and Witty Compliment.—At the first performance of Dumas' "Etourderie," everybody appeared to be so preoccupied and so serious...

Praise Carried Too Far.—It was a lady, too, who ventured to publicly reproach a well-known London society man for his over-forgiveness of his guests...

He Knew His Duty.—There was an admiral named De Horsey who had charge of a British fleet in the Pacific. One night he was dining on shore in the city of Honolulu...

A Stinging Reason.—The son of an English actor, staying in Vienna, was one evening, at a grand dinner, to which were invited some of the most distinguished ladies and gentlemen of that city...

Two Cycling Stories.—"Truth" has been offering a prize for anecdotes relating to cycling. Here is one:—A cyclist who had lost his friend asked an old woman if she had seen a man on a bicycle...

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DOMESTIC READING.

A Ravey.—In the state of the world to-day, I stand by the sturdy 'A. B.' Watching the waves come in and out, Now in, now out of reach.

For I have the sound of your voice, dear, So soft and so low as of old. When I think of the days that are gone, dear, The present seems dreary and cold.

Refere-n, like charity, must begin at home, and will radiate outwards irresistibly into all that we touch and handle...

Truths, of all others the most awful and mysterious, are at the same time of universal interest, are too often considered as the province of the few, and are the property of truth, and lie bedridden in the dormitory of the soul, side by side with the most despised and exploded errors...

We claim for religion the highest influence upon the intellectual faculties. Education may, so to speak, give them force, but religion gives them all the power of truth, and lie bedridden in the dormitory of the soul, side by side with the most despised and exploded errors...

Be certain that a man who leaves a name which all must honour, which all who know by his name, and which the man who leaves a character without reproach, though he be a ploughman or a herd, and though he never deposited one pound in the bank, sends down to posterity an inheritance which can never be annulled.

I see in this world two heaps of human happiness and misery. Now if I can take but the smallest bit from one heap and add it to the other, I carry a point. If, as I go home, a child has dropped a halfpenny, and if by giving it another I can wipe away its tears, I feel I have done something. I will be glad to do greater things, but I will not neglect this.

Solitude, the safeguard of mediocrity, is to genius the stern friend, the cold obscure shelter where moult the wings that will bear it farther than sun and sea. To the eagle, the eagle's nest, his race must be defended from prowling with the souls of other men, from living, breathing, reading and writing in the daily time-worn yoke of their opinions.—Emerson.

Many men have such weak spirits that though God gives them abundance of mercies they are not able to hold them in the midst of their abundance; they forget all but it. One affliction is as the grave to bury hundreds of mercies. A small thing laid upon a man's eye will keep the sight of all the heavens from him; so, many times a little affliction keeps the sight from abundant blessings.

Man must not be taught to enjoy, but rather to suffer for others; to combat for the salvation of the world. It must not be said to him, 'Enjoy: life is the right to happiness'; but rather, 'Work: life is a duty, do good without thinking of the consequences to yourself.' He must not be taught, to each according to his wants, or to each according to his passions; but rather, to each according to his love.

Someone has said that speech is the rainbow of reason, and he thought he had said a very clever thing; but there is more in the alphabet than a hundred rainbows. Think what the great things of speech, the noblest have done with our words. To have looked and talked like humming-birds of lightning, into these heights and depths! But the lightning cannot do what their thoughts did; its pathway through the heavens almost blinds the eye by its brightness, but in a second it goes out of sight for ever. So the path of the poet's thought, that fly far higher, deeper, and further than lightning's travel, lasts, brightens, and widens for centuries.

The worst part of martyrdom is not the last agonizing moment; it is the last wearying daily steadfastness. Men who can make up their minds to hold out against the tortures of an hour have sunk under the weariness and the harass of small prolonged vexations, and there are many who have died like the martyr, but in some deep, incommunicable grief pressing cold as ice upon their hearts. To bear that cheerfully and manfully is to be a martyr. There is many a Christian bereaved and stricken in the best hope of his life, who has not the strength to bear that cheerfully and manfully is to be a martyr. There is many a Christian who feels irascibility of the duties of life, and feels his spirit writhing against them. To get up every morning and do the same work, and to persevere in those duties, and do them well, and finish the work which God has given us to do, that is to drink Christ's cup.

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CHATS WITH THE CHILDREN.

A Toronto twelve year old, with a fine appreciation of humor, sends to 'Chats' the following story of a boy giving an answer in class without having understood the teacher's question...

"A little girl" desires to be given the names of the best books for readers between ten and fifteen years of age. This is a very interesting question; and 'Chats' would like to have a vote of the readers of this column taken upon it...

One of the Irish daily papers has a paragraph concerning a little boy who may turn out a great lawyer some day. In the police court he and four others were charged with stone throwing, and he thus cross-examined the constable...

"How many windows did you say you broke?" "Four." "And how many stones did you find inside?" "Three."

Some entirely new facts about the habits of animals were observed, not long ago, by Mr W. H. Hudson, an Englishman, and even such a veteran naturalist as Mr. Alfred H. Wallace expressed surprise and delight over the revelations. Mr. Hudson's observations were made principally among the Pampas of South America...

Mr. Hudson has studied what we may call the amusements of birds with very interesting results. He has watched such birds as hawks, ibises, vultures and gulls circling about in the air in flocks, for an hour or more at a time performing evolutions as regular and graceful as those of a dance by human beings...

A little girl who had been taken to church on her eyes, for the first time on a group of choir boys in surplices, and very much disturbed the equanimity of her mother by inquiring: "Are they all going to have their hair cut?"

Learn while you are young to be prompt. Whatever your daily duties are, do them promptly and faithfully. Don't sit down and dread them, talking about them and wishing they were done. Don't have mother and father scolding you and encourage you to get about your work. Things are much harder to do after they have been put off beyond the proper time. You know that your thoughts are wandering, for when you are to carry by that we mean that they have to think for them, remind them of their duties, help them through their work, and encourage them to finish what belongs to them to do. Those who have the habit of procrastinating on their mind have a double duty to do, which, as you can readily see, is very wearing.

Harry: "I always wear a hat to suit my head; hang the style." Dick: "I notice that a soft hat is your favourite."

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MARY THORNE'S COUSIN.

she continued, as a sudden misgiving crossed her mind. "Of course I am; and you are Mary. I suppose?" "Mary herself! Up with you Tom—catch hold of this branch!—there. Now shake hands—your saucy fellow, I didn't say you might kiss me!" "Well, I couldn't help it—and besides aren't we cousins?" said Mr. Tom, swinging himself comfortably into a branch just above Mary.

by the way of Wharton, and walked over this morning." "Never mind now, so you are safely here," exclaimed the old gentleman. "Ruth, my dear—Mary—let me introduce you to your cousin, Professor La Place!" Mary had dropped his arm and stood dismayed. "You told me you were Cousin Tom!" "So I am cousin Tom; that is my name and relationship. Now, Mary, and the black eyes sparkled brimful of deprecating apologies, "don't be angry because I don't take snuff, nor wear spectacles. I beg the other Cousin Tom's pardon, whoever he is; but, by your very glad isn't it? Mary, because, and don't hate Cousin Tom, because his other name happens to be La Place?"

THE DEAD RAISED UP. Excitement in a Canadian Town Runs High. A Former Resident Thought he was Dying of Bright's Disease, Took Dodd's Kidney Pills and Appeared on the Street in Perfect Health. Special to The Register. Listowel Oct. 28 1895.—The press despatch, first read here in a Toronto paper, but copied from Neepawa, Manitoba, has caused quite as much local excitement as it has in the original. The subject, Mrs. T. H. McKee, formerly lived here and has a large circle of sympathizing friends who had for months past believed her to be dying or dead.

THE POPE'S PROTEST. A Beautiful and Impressive Monument Erected to the Outrage of 20th September. Rome, October 12.—The following is a translation of the Papal protest against the Masonic demonstrations on the 20th September. LETTER OF HIS HOLINESS LEON XIII. TO THE MOST EMINENT CARDINAL MARCONI BAMBALANI DEL TIBURINO, SECRETARY OF STATE. My Lord Cardinal.—The annual political meetings, the last of which took place last night died away in the streets of the city, induce us to say something to you that subject, not so much in order to give occasion to our sorrow as to show the gravity of the occurrences and the intentions which inspired it.

The Register Book and Printing Department. Circulars, Pamphlets, Invitations and General Church, School and Office Work neatly and promptly executed at moderate terms. The Catholic Register Printing and Pub. Co. 40 LOMBARD STREET. OF TORONTO LTD. TELEPHONE 439. AMERICAN NOTES. The Buffalo Union and Times publishes a page of the secret history of the A. P. A. in that city. Minutes of various Council meetings are given in their entirety and the revelations make it plain that, as the paper says a "game of bunco," is being tried upon the candidates of the Republican party.

OBITUARY. MR. NICHOLAS PHELAN. It is our sad duty to record the death of one of Thornhill's most respected townsmen in the person of Mr. Nicholas Phelan. Deceased had been in his usual health until a week ago Monday, when he suddenly fell ill, and died at 10 o'clock on Sunday Oct. 18th, at the advanced age of eighty-six years. Nearly fifty years ago, Mr. Phelan left his native town in Kilkenny and came to Canada, and settled about five miles from the city of Toronto. He with his amiable helpmate set to work to make for themselves a comfortable home. Through years of industry and perseverance he succeeded in having one of the finest farms in Scarborough township. He lived until 1886 when he decided to retire to enjoy the fruits of his labor. With this object in view, he purchased an eligible property in the village of Thornhill, where he resided until the time of his death. The true faith implanted in his heart by his ancestors, was ever the shining light showing him the path to duty in spite of every obstacle. Many a time he with his family, braved miles of distance and the inclemency of the weather to be present at the Holy Sacrifice. Thus was his life from beginning to end that of the devout Christian.

A Contradiction. To the Editor of The Catholic Register. Dear Sir—In your issue of October 10th, you published the signature "Diximus" as follows: After Waterloo, and when peace was proclaimed, Captain Baldwin came to Canada with other officers, who were mustered on half pay, out of active service, and obtained free grant lands in the counties of Peel, Simcoe, Oxford, and other districts. Captain Baldwin resided with his family on the 6th line, Toronto townships, when he was called to form a regiment for the suppression of the rebellion in 1837 with the rank and title of Colonel. He raised a battalion 800 strong and, according to directions of the Government, gave orders to a merchant named McElderry for a complete military outfit for the whole regiment. Great disappointment, shame and loss resulted to the brave Colonel from this incident. After the money was paid over to McElderry, the military outfit proved to be worthless and shoddy, and not fit to be worn. The Colonel, incensed at the outrage and the game played on him, especially as the contractor was a fellow countryman, ordered an outfit for the whole regiment at his own expense.

This article reflects on the good name of a gentleman who passed over to the great majority some forty years ago. Fortunately for the descendants of the late Edward McElderry, there are a few venerable gentlemen, still living who can testify to his character as being that of a straightforward, honorable, Christian gentleman, who was esteemed quite as highly in the community as the late Colonel Baldwin. As regards the writer of the article, "Diximus" (if I have not been misinformed as to his identity) I am sure that when he finds that he has been so grossly misled, he will make amends for any wrong which he has unwittingly been the cause of. Now for facts. In the year 1837—the year of the rebellion in Canada—the late Edward McElderry was connected in business with the late Sir Francis Hincks as merchants and contractors in the town of York, now the City of Toronto. Colonel Baldwin gave Edward McElderry an order for (800) eight hundred suits of clothes for the regiment he was about to raise for the Government. A sample suit was submitted to Col. Baldwin and approved of. The eight hundred suits were made to the sample. The sample suit was produced in Court in an action which is now on record in Osgoode Hall under the name of McElderry v. Hincks, December 18th, 1889. The plaintiff, Edward McElderry, recovered damages from the defendant, Col. Baldwin, for breach of the contract. The damages were assessed by the jury at \$218,300, 10 cents, and the costs of the case at \$21,577, in favor of the plaintiff, Edward McElderry. The solicitors in the case were the late Henry John Boulton for the plaintiff and Baldwin & Son for the defendant. There is still living in Ontario a venerable gentleman—a high dignitary in the Church of England—who distinctly remembers all the particulars of the case, owing to the fact that the late Edward McElderry was a tenant of his father's at the time.

Now, Mr. Editor, does it not appear strange to you that the same Government who instructed Colonel Baldwin to raise his Regiment of 800 men, and gave him a grant to clothe them, had Mr. McElderry been the class of man your correspondent, "Diximus" sets him down to be, should in the early 1840s bestow on Mr. McElderry the then important and honorable appointment as Lieutenant Agent for Western Canada, which he held until his death the 31st of October 1847? In conclusion I must say that I was shocked to see in a Catholic Journal an item to see this item in a Catholic journal, when the facts are so well known.

[We have pleasure in inserting the above letter, and take occasion to say that "A Subscriber" states the facts with evident accuracy.—Ed. C. R.]

The inheritance of a good name is an inheritance we may all bequeath, and in bequeathing it we shall so enrich the world that it never will be as poor as, without it, it would have been.

CRIPPLED BY RHEUMATISM. A KING'S CO., N.S., MAN SUFFERS FOR LONG YEARS. Had Reached a Stage When He Was Unable to Turn in Bed Without Aid—Hundreds of Dollars Spent in the Search for Relief—Dr. Williams' Pink Pills Again Prove Their Wonderful Healing Virtue. From the Kentville, N.S., Chronicle.

Mr. David O. Corkum, of Scott's Bay Road, is the owner of one of the best farms in King's Co., N.S., and is one of the best known farmers in that section of the county. He is naturally a hard working man and when strong is always to be found busy on his place. Last winter he spent the whole season in the lumber woods, was strong and healthy and worked as he usually does. But he has not always been so. In fact it is the wonder of the neighborhood that he is able to work at all. Before moving to Scott's Bay Road, Mr. Corkum lived at Chester, Lunenburg, N. S., and while there was a great sufferer from rheumatism, which attacked him in such a manner that he was unable to do manual labor of any kind. About this time he moved to his present home, but he could not get a moment's respite from the effects of his disease. Feeling that he must get well at once, he called in a local doctor, who brought from Chester to his relief, but he was unable to do anything for him. He tried many kinds of medicine hoping to receive benefit but to no avail. Being determined not to die without a struggle he had doctors summoned from Halifax, but still continued to get worse. About three years ago he took to his bed and his case developed into bones and muscle rheumatism of the worst type. It spread through all his bones, up into his neck and into his arms, causing great pain in such a manner that he was unable to get up from his bed, and he could not lift it above his waist. All the strength left his muscles, and he was unable to turn in bed without aid. He was able to stand upon his feet, but could not walk. Still the doctor waited upon him and still he took their medicines, but with no beneficial result. During this time Mr. Corkum paid several hundred dollars in hard cash for doctor's bills and medicine, all of which did him not one particle of good. After living in bed for fifteen months his case was pronounced hopeless and he was given up by all. About this time he heard Dr. Williams' Pink Pills, and as a last resource he resolved to give them a trial. The first four boxes produced no noticeable effect, but at the fifth he began to notice a change. Feeling encouraged he kept on and from that time he rapidly improved and after using the Pink Pills for a period of some twelve weeks he was restored to perfect health. Such was the wonderful story told a representative of the Western Chronicle by Mr. Corkum, who is now 50 years of age and perfectly healthy and feels younger and better than he has for years and attributes his recovery solely to the use of Dr. Williams' Pink Pills, and he is willing to prove the truth of his statements to anyone who may call upon him. These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system. Sold by all dealers or by mail from the Dr. Williams' Medical Dispensary, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or 6 boxes for \$2.50. There are numerous imitations and substitutes against which the public is cautioned.

LATEST MARKETS. TORONTO, Oct. 30, 1895. Prices were firm to-day. Following are quotations: Milch cows and springers, each \$0.00 to \$8.00; Butcher's choice calves, 3.10 to 3.25; Butcher's good cattle, wts., 2.75 to 3.00; Butcher's com. cattle, wts., 2.00 to 2.50; Export cattle, per cwt., 3.35 to 4.00; Export hogs, per cwt., 3.00 to 3.25; Feeders per cwt., 2.75 to 3.00; Stockers per cwt., 1.50 to 2.00; Sheep, wts., per cwt., 2.35 to 2.75; Sheep, export, per cwt., 3.00 to 3.25; Lamb, 3 to 4, 3.00 to 3.50; Calves, each, 4.00 to 6.00; Calves, common, each, 2.00 to 3.00; Thick fat and light hogs, wts., 3.00 to 3.50; Prime hogs, 3.00 to 3.50; Store and light hogs, wts., 3.50 to 3.75; Sows and rough hogs, wts., 3.00 to 3.25; Sows for breeding, wts., 3.00 to 3.25.

FARMERS MARKET. Wheat, white, 80 70 0.74; Wheat, red, 70 00 0.74; Wheat, good, 65 00 0.68; Fine, 60 00 0.65; Barley, 50 00 0.41; Oats, new, 27 00 0.28; Hay, 18 00 1.00; Beans, bundled, 12 50 0.70; do loose, 50 00 0.50; Eggs, new laid, 0.18 0.20; Butter, in tubs, 0.18 0.20; Butter, tub, dairy, 0.18 0.14; Chickens, 0.40 0.50; Ducks, 0.08 0.10; Turkeys, 0.08 0.10; Potatoes, 0.25 0.30; Dressed hogs, 4.75 5.10; Beef, 5.00 5.50; Lamb, 5.00 6.50; Mutton, 4.50 7.50; Veal, 5.00 7.00.

Chayne & Co. Have you been the choice goods kept in stock by Chayne & Co., the extensive clothing store, East St. If not, we suggest a visit to those affected their first convenience, and a special examination of Mahony's celebrated Blazey tweeds and serges. No finer goods are offered to the public, and Chayne suggests them made up in suits cut to fit, and at a cost very moderate, considering the excellent quality of the goods.

On Thursday evening last the members of the above Association and their friends numbering about eighty five attended St. Patrick's bazaar at McOul St. After spending some time at the different tables which are in charge of the ladies of the parish, and are abundantly supplied with the choicest as well as the most useful articles suitable for the coming holiday season, they repaired for supper to the large stage, which under the skillful management of Miss Ella McDougal had been transformed into a charming dining hall. Upon the two long tables gleaming with china and silver, and decorated with yellow and white, the colors of the Association were clusters of choice flowers, while with their perfume, mingled sweet subdued music, played throughout the feast by Glionna's orchestra.

Among the guests of the evening, were Rev. Father Wynn the director Rev. Father Ryan rector of St. Michaels, and a warm friend of the Association, Rev. Father Hayden and Rev. Father Grogan of St. Patrick's. About eleven o'clock the party dispersed well pleased with the evenings enjoyment.

ESTABLISHED 50 YEARS. FURS. This cut represents one of our many fur styles in GABER—20 to 30 inches. Seal, Persian and River Lamb, Greening Seal, and other styles.

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EXECUTORS NOTICE to creditors of Reverend Francis McElpitt, late of Toronto, in the County of Peel, Parish Priest, deceased.

NOTICE IS HEREBY given pursuant to R.O., Chap. 110, that creditors and others having claims against the estate of the above named Reverend Francis McElpitt, who died on or about the fourteenth day of August, 1895, are required to deliver or send, by post prepaid, to the undersigned, the solution for the discharge 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 a notary public on or before the 15th day of December, 1895, at which date for said creditors will proceed to distribute the assets of the estate among the parties entitled thereto, having regard only to the claims of which they shall have notice, and they will not be liable for any claim of which they shall not have been so notified. ABELIN & MALCOLM, Executors. Dated October 26th, 1895. Toronto.

FATHER KOENIG'S NERVE TONIC. ALWAYS THE DESIRED EFFECT. Two boys and a young lady of my congregation were cured by this famous remedy, Father KOENIG'S NERVE TONIC. The young lady had the attack daily and sometimes several times by the use of this remedy. It will restore all suffering from over-exhaustion of the nerves, and all who have been long and severely afflicted with this disease that it should be tried.

FREE. A valuable book on Nervous Diseases, containing a full and complete description of the disease, and the best mode of curing it. This remedy has been prepared by Rev. Father KOENIG, of Fort St. Vrain, since 1850, and is now the only one left in the world.

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Freehold Loan & Savings Co. DIVIDEND NO. 72. NOTICE is hereby given that a dividend of 2 per cent on the capital stock of the Company has been declared for the current half year, payable on the 15th day of December, 1895, at the office of the Company, corner of Victoria and Adelaide streets.

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