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very respectfully,
F. A. AINSWORTH,
Army. Chief, Record
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"We have to confess to having been deceived three weeks ago, when we published what purported to be a report from the Commissioner of Pensions relating to deserters from the army of the Union, during the late war. The paper came to the editors in such a way that it disarmed suspicion and got the better of our judgment. While we do not accept all the vamping braggadoos of the Roman Catholic papers with regard to the service rendered by those of their faith during the war, we do not believe it to be true that 72 per cent. of the deserters were Irish Catholics. As a matter of truth, the Irishman makes a good soldier, and, once enlisted, he is about as likely to stay in his place as is any other enlisted man. And it has not yet appeared that his religion has been a hindrance to the soldier of the republic. We beg pardon of the *Catholic Telegraph* for having admitted that communication to our columns. He who sent it to us had been deceived by it."

It was honorable for the *Journal and Messenger* to say this much, but its reluctance to make this confession is evident from the fact that it makes no retraction of the other falsehoods it propagated, amongst which are that the Southern Confederacy was recognized by the Pope, and that the assassination of President Lincoln was planned by a conspiracy of Catholics. In making such statements, the *Journal and Messenger* and other journals of its class carefully keep in the background such fact as that the murder of President Garfield was perpetrated by a Methodist ex-local preacher of French Huguenot descent.

The P. P. A. in Canada uses precisely similar methods with its twin sister over the border. We have had numerous instances of this in the encouragement of Mrs. M. Shepherd, and the absurd stories published almost daily in its organs. We need only mention one recent case, that of the *Mail*, in endeavoring to make the uninitiated believe that the P. P. A. oath published in our columns some time ago is a bogus one. This denial suits the present purposes of the association, though the oath has been obtained and published through several sources quite independent of each other, both in Canada and throughout the United States. For our own part, we obtained our copy direct from one of the organizers, so that there could be no mistake about the matter. It is the weapon peculiarly of P. P. A. to use calumny against Catholics, and lies in its own defence.

It is a very unusual event for these journals ever to make a retraction when their mendacity is exposed. The *Cincinnati paper* did so in part; but it is not to be expected, and it has not occurred, that any of the journals which copied the calumny should correct it when the falsehood was exposed.

A PEN PICTURE.

The editor of the *Huntington Gleaner* is known as a very strong Protestant, and from time to time has given evidence that he holds no friendly feelings in regard to the Catholic Church. He has been, too, one of the leaders of the so-called Equal Rights movement. In view of these facts his description of the P. P. A. convention, as given below, will be found peculiarly interesting. We might here add that the president of the cabal was a short time ago stage driver between Huntsville and Burk's Falls. His former occupation was respectable. His present one is not. The *Gleaner* says:

"While the proceedings of the convention are matters for conjecture, the men who composed the convention were seen and judged, and all accounts agree that it was a gathering of nobodies, an assemblage of fussy cranks, disappointed officeholders, with the rank and file composed of haters of the Papacy; a large proportion of the delegates were True Blues, to whom seems due the responsibility of importing the new order from the States. There was not a man of standing or of influence at the convention, but it abounded in schemers who hope to attain municipal or political importance by virtue of their connection with an order which affects to control many votes. Mr. McCarthy was not present, is not a member of the association, and if he is wise will have no dealings with it. The president is a country clergyman who did not pass the examinations of the Presbyterian Church and found a place in another denomination. The holding of the convention has burst the bubble. It has enabled the Dominion to see the manner of men who compose the association, and all the vague apprehensions of its power caused by its Jewish adoption of the dark lantern and skull and cross-bones business have been dissipated. It has been demonstrated that it is an organization promoted by a few designing men who rely for success by working on the fears, the suspicions and the prejudices of benighted Protestants. The P. P. A., with the suddenness and menace of a thunder-cloud, rolled over Ontario, which the first fresh breeze will dissipate."

IN UNION IS STRENGTH.

In union there is strength. It is an old adage whose truth seems to become more and more evident. Still, despite its plainness, it is unknown or ignored by a great many persons. This is particularly noticeable when questions of paramount importance to Catholicity come up. Instead of unity we have sometimes disunion, and in place of an undivided phalanx we have small disorganized bodies fighting under their own particular banners and for their particular opinion. Often also we have the non-combatants, who stand quietly by and view the conflict.

There are, God be praised! myriads of Catholics who are unwavering in their loyalty to their ecclesiastical superiors, and when they speak it is not to question or to criticize, but to approve the dicta of those to whom God has given the authority to rule and to teach.

Apart from religious views, the Catholics who do this give testimony of possessing common sense. A prelate whose life is devoted to the study of things ecclesiastical is presumed to know more about such matters than persons who glean their knowledge of them from sermons or books of instruction. He is expected, and rightly, to be acquainted with the bearings of such and such a question under dispute, and his opinion may at least be conceded as much respect as that of a professional man when dealing with affairs connected with his avocation in life. Catholics, however, who, on account of political or private principles, take a stand antagonistic to that of their Bishops, are not always to be suspected of malicious intentions. They are in love with their own ideas and conceits, and prefer to give scandal rather than the good example of obedience to lawful authority.

REV. MR. LEITCH AND THE P. P. A.

On Sunday, Jan. 29, Rev. Mr. Leitch, of Knox Presbyterian Church, Stratford, made some remarks concerning the P. P. A. which we would recommend to the serious consideration of Rev. Mr. Madill, Baptist, its president, Rev. Junius McDonough, Methodist, one of its ardent promoters, and other clerical madheads who seem to glory in having their skirts soiled by connection with it:

"This organization kept their ideas and methods in the dark and struck the personal ideas and liberties of Canadian citizens in a mean and cowardly way. They are a menace to civil and religious liberty in this free Canada of ours," "in which every man is as good as his neighbor, and as such should be frowned down by all classes and all sects. These people who so ostentatiously proclaim themselves the champions of Protestantism are not by any means those noted for piety or philanthropy. They are weak-minded and fanatical men who have been brought under the evil influence of designing leaders like Margaret L. Shepherd and her ilk. In this connection some might ask, 'Why not have spoken of this when Mrs. Shepherd was here?' Mr. Leitch said he quite agreed with the view of the Rev. Mr. McDonald, of St. Thomas, that it would only serve as an advertisement to such persons to notice them. Therefore he preferred to let such people as wished to hear Mrs. Shepherd go to hear her, so that they would be better prepared to listen to a critical sermon on her and her methods."

THE UGANDA ATROCITIES.

Our readers will remember the Uganda atrocities of last year. Catholics were massacred by British soldiers for no other seeming reason than that they were guided in their morals and faith by the principles of Catholicity. The unwarranted butchery aroused the indignation of the civilized world, and the English Parliament had perforce to take cognizance of the matter. A dreary investigation was held, and at length a treaty conceding Catholicism an immunity from spoliation and murder was drawn up. There was scanty justice in this for those whose homes had been desecrated and whose hard-earned possessions had been ruthlessly swept away. Yet the Catholics stifled the cry of indignation and bent themselves to the task of uprearing homesteads. The missionaries—faithful friends of the people!—never left them, and their words of peace and strength took away the bitterness of the base treachery of which they had been the victims. The Evangelical missionaries are not satisfied, and report reaches us that already two Provinces inhabited by Catholics have been depopulated somewhat after the manner of last year's outrage. There may be another investigation, and the offenders, no doubt, will be treated in the most lenient manner. The axiom that every Englishman's house

is his castle has a very one-sided application. English judges mete out severe and rapid punishment to a starving wretch who steals a loaf of bread and look benignly on the criminals who despoil others of territory to which they have not the vestige of a rightful claim.

The Evangelical missionaries are the cause of the trouble. Their jealousy was aroused by the wonderful success of the priests' teaching, and their cupidity could not brook that Uganda should be the home of peaceful, God-fearing men rather than the hive of money-making speculators. We have no hesitation in saying that many Protestant missionaries are earnest in their efforts to Christianize the heathen and would scorn to employ the methods adopted by their brethren of Uganda. For such we have but words of praise, and though they may not achieve the success they hope for their lives of labor, and of times of self-sacrifice, cast no reproach on Christian manhood.

EDITORIAL NOTES.

We have much pleasure in giving place this week to a report of an interview with His Grace the Archbishop of Kingston, the subject dealt with being the position of the Catholic hierarchy in regard to the holding of elections for Separate school trustees by ballot. His Grace's exposition of the question is as plain as it is forcible and places in their true light the hypocrisy and meddlesomeness of those who wish to force on the Catholic people a custom which is neither desired nor desirable. In proof of this we have only to instance the practice in this city, the school trustees having been elected by acclamation every year during the past twenty years. Strange to say, there seems to be an impression amongst some of our Protestant friends that there is a grinding process going on, operated by the hierarchy against the people; but this may be classed as one of the many fallacies existing in regard to the Catholic Church. Those inside the fold know nothing of these hardships, and it is not a little amusing to notice the frantic efforts of the extremists to pull us out of a hole into which we have not entered. It would be a most valuable addition to the public schools were the curriculum to include a department where the science of minding one's own business would be carefully taught.

Poor Corkery, the so-called ex-monk, remained around London for the past week or ten days, a guest and pet of the "Loyal Patriotic Women," or female P. P. A.ists, but somehow or another could not succeed in getting up a crowd. Nobody raised a row about the dear, good man, and silence and contempt snuffed him out.

The P. P. A. people, if we may judge from the manner in which, at the Hamilton convention, they behaved towards Mr. Ball, of Toronto, have no confidence in, or regard for, office-holders of either the Dominion or Ontario Governments. They have, however, great faith in those who are looking for office, namely, themselves. The rascals would as readily shout for the Pope as for King William if thereby they could be comfortably fixed in quarters where power and pelf would be lying around loosely in galore.

The Papal Nuncio at Lima, who represents the Holy Father with the two Governments of Peru and Ecuador, has offered the intervention of the Pope as arbitrator in the dispute which has arisen between them regarding the boundary between the two countries. The Peru Government has expressed its gratitude to the Nuncio for the proposal and has accepted the offer. It is expected that Ecuador will thus be settled amicably. The Pope will thus once more act the part of peacemaker which he so satisfactorily fulfilled in regard to the difference between Germany and Spain with reference to the Caroline Islands.

P. P. A.ism meets with little or no encouragement from the Protestants of Quebec. The Cartier-McDonald Conservative Club of Quebec, composed largely of Protestants, passed unanimously a resolution,

"That the society known as the Protestant Protective Association, which has just taken root in Ontario, could only have been introduced there by a regrettable misunderstanding towards the Roman Catholics of this country, and is absolutely unjustifiable; that, nevertheless, there is no doubt that more attentive examination into the circumstances and motives that have given birth to it, added to the enlightened patriotism of the

St. Louis Government, will put down this movement which, if it became a serious factor in our politics, could not but compromise the harmony and union that ought to exist between the citizens of the same country."

The *Mail* states that an effort is being made to institute a branch or council of the P. P. A. in Montreal. We imagine it will be up hill work to do this.

The untiring efforts of the Roman Catholic clergy to teach their flocks the value of integrity in public men is really a stinging reproach to people who do not vote, or who vote for the wrong man. If the clergy could have their way they would drive from the City Hall the traitors in the camp who hold wide open the public chest while the thieves come in and steal.—*Montreal Star*, Jan. 30.

This will be very unpleasant reading for the editor of the *Toronto Mail*. He is been laboring for years, with an every worthy a better cause, to prove that the Catholic clergy are everything but what they ought to be.

The genial and distinguished Chauncey Depew, of New York, was, as we learn from our exchanges, delighted with his interview with Pope Leo XIII. He leaves us under the impression that he was granted the privilege rarely bestowed on laymen—a private audience. Surely he trusts too much to the gullibility of the public or over-estimates his importance, for the Pope receives private persons daily at private audiences. Mr. Depew's singular assertion has produced much merriment at Rome.

It is amusing to note the various additions to Ritualistic Rubrics. Vestments, candles and flowers, etc., that used to stamp Catholic churches as mere houses of mummery and superstition, are used to a great extent. The use of incense has given rise to the formation of a guild called "The Thurifer's Guild."

The nun of Kenmare is indignant that Protestants should give any attention to the rantings of a Miss Golding, who is now before the public as an "ex nun." She has just published this statement in England:

"As I am obliged to speak, I must say, after many years' experience of convent life and a far wider experience than any escaped or rescued nun ever had, I never saw anything approaching the horrible accusations which have been made by Miss Golding. In making this statement I am well aware that I am doing an exceedingly rash action; but as a Christian woman, truth is infinitely dearer to me than popularity or wealth."

FATHER NUGENT, of Liverpool, known the world over as a zealous worker in the cause of temperance, believes that the best way to make people temperate is the giving of the total abstinence pledge to boys. His work among the jails suggested this:

"One prisoner I visited once, a young man hardly twenty-five—and his answer to my proffered services has stuck in my mind ever since—'It's no use, Father, coming to men like me: we are born and bred in vice and drink and crime. Get at the youngsters, keep them at it till they are seventeen or eighteen and they won't take it later.'"

The recent disturbances at Barcelona and Paris have been the means of organizing a crusade against Anarchism. And it should have been and would have been done but for the efforts of a few sentimental, misguided men and women who would fain regard the Anarchist as a victim of society and not as a mere adventurer willing to take from others what he is not willing to labor for. The sensational scribe gives him the qualities of a hero. He is inspired by high and noble principles in his efforts to benefit humanity. The truth is that Anarchists are the miscreants who are now aspiring to terrorize the world; the very thugs of the population—the riff-raff of the professional thieves;—cut-throats when opportunity offers; desperate desperadoes already under the ban and always subjected to close surveillance."

REV. WALTER ELLIOT of the Paulists is convinced that America will become a Catholic country. It may take generations to do it, but those who are right are going to succeed. His series of missions to Protestants have met with much success. In most cases he found that antipathy to Catholicism was based on ignorance of its doctrines. His mission had for object not the conversion of Protestants, but the removal of prejudice, and his efforts have been productive of much and permanent good. Earnest in everything he undertakes, possessing a knowledge of the needs of the people, skilled in the use of strong and forcible language, trained in the exercise of argument and withal of holy life, he is just the man for such a work. There is little fear

that many conversions will not be occasioned by his discourses, for there are many who wish but to embrace the truth.

Grip of last week has a good cartoon on the political situation. The Hon. Oliver Mowat stands looking over a wire fence at a wild bull, the P. P. A. Hanging on to the right hind leg of the raging bull, Mr. W. A. Meredith is seen, and he utters the exclamation: "I wish I could decide which would hurt the most, holding on or letting go." We presume there will be a decision arrived at some time or other, soon or late.

DIOCESE OF HAMILTON.

DIOCESAN NOTES.

All the city schools were lately visited and examined by Inspector Donovan, accompanied by the local superintendent, Father Custy. The inspector found them all well attended and in a most flourishing condition.

The new St. Joseph's convent and orphan asylum on Park street (a large and commodious wing consisting of three stories and basement recently added to the old structure, which has also been enlarged and renovated at an outlay of about \$15,000), was solemnly blessed by the Bishop on Friday, 2nd inst., the feast of the Purification of the Blessed Virgin. The Bishop was attended by Monsignor McEvay, Chancellor Craven and all the city priests: seventy-five Sisters with lighted tapers forming a procession through the corridors and returning to the chapel, where Benediction of the Blessed Sacrament was given by His Lordship. The net proceeds of the Christmas fair in aid of this excellent institution amounted to \$1,600, and it is expected that a further sum of one \$1000 will be realized from the annual festival of the Hamilton Spectator, which, taken from the Hamilton Spectator, will be found below.

On Sunday last (the solemnity of the feast of the Purification) the Bishop blessed and distributed the candles.

Every Sunday evening during the winter season a course of lectures is given in the cathedral, each of the cathedral clergy lecturing in turn.

On last Sunday evening Monsignor McEvay lectured in Oakville, where a grand sacred concert was held in aid of the building fund of the parish church under charge of Rev. Father Burke.

REGULATIONS FOR LENT.

The following regulations for Lent in the diocese of Hamilton were read in all the city churches on Sunday.

1. All days in Lent, Sundays excepted, are fasting days, and a collection.
2. All persons who are twenty-one and under sixty years, are bound by the law of fasting and abstinence.
3. By virtue of powers granted us by Apostolic Indult, we permit the use of meat on all Sundays at discretion, also at the one meal on all Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week, and Holy Saturday.
4. Fish and flesh are not allowed at the same meal.
5. The use of milk, butter, cheese and eggs, is allowed on all days.
6. The use of dripping or lard (not suet) is allowed as a condiment in preparing food on all days except Good Friday.
7. Those exempted from fasting are: all persons under twenty-one, and over sixty years of age, the sick and infirm, women carrying or nursing infants, all employed at hard labor.
8. All who cannot fast should give more abundantly of their time in prayer, and attend more frequently to their religious duties, so as to make up for the want of corporal mortification.
9. Religious dispensations, when occasion requires, can be obtained from the respective pastors who are hereby empowered to grant them.

At our episcopal residence, Hamilton, on this 5th day of February, being the Feast of St. Agatha, V. M. 1894.

THOMAS JOSEPH, Bishop of Hamilton.

THE ORPHAN'S FESTIVAL.

The following report of the annual festival of the orphans we take from the *Spectator* of the 2nd:

All the elements which have combined to make the annual festival in aid of the St. Mary's Orphan Asylum successful in the past, were conspicuous in this year's festival, held last night in the Grand Opera House. There were good music, pleasant speeches, an immense audience, and an atmosphere of good charity pervading the whole assembly.

The merriest and most appreciative audience that gathers in the Grand in the course of the year is the one which attends the annual entertainment in connection with the orphans' festival. Yesterday afternoon the house was crammed full, the aisles being used for standing room. Ninety per cent. of those on the ground floor were girls and their mothers; the boys were in the galleries. The young folk on the stage as well as those in the audience spent a grand afternoon, and everybody was sorry when the time came to go home.

In the evening there was another very large audience, the ground floor and the balcony being as full as they could well hold. In the north procession boxes were Bishop Dowling, Monsignor McEvay, Revs. Murphy, Inch and Grison (Dunville), Mrs. Mackle, Mr. P. S. Ryckman, M. P., and Mr. Dr. Burns. In the opposite boxes were Mr. A. L. Arland and his bride, Mrs. M. P. Fagot, Rev. Father Brady, John Roman and others.

The orphans' festival are famous for their excellent program of music; but the one presented last night has probably never been surpassed in sterling merit by any of its predecessors. Here it is in full:

- (a) Introduction to Act I. Lohengrin. Wagner
- (b) Fantasia on Irish songs. Miss Maanan Thirteenth band.
- Duet—"See the Fair Maiden." Campana
- Mrs. Mackle, Miss W. L. Wilson.
- Solo—"Lo, Hear the Gentle Lark." Blahop (Flute obligato by D. Anderson.)
- Violin solo—"Fantasia de Concert." Alard
- George Fox.
- Solo—"Lucy Gray." Blumenthal
- Mrs. Frank Macklecan.
- Solo—"The Anchor Weighed." Shields
- H. B. Wilson.
- Song—"The Dry Roads Clerk." Harry Rich.
- Quartet—"O, Who Will Over the Downs Go."
- Mrs. Martin-Murphy, Mrs. Frank Macklecan.
- Messrs. Wilson and Filigiano.
- Solo—"Intellect." Verdi
- F. A. Filigiano.
- Violin solo (b) "Hercules." Little
- Mazurka de Concert, George Fox.
- Solo—"Love's Sorrow." Shelly
- H. B. Wilson.
- Duet—"When a Little Farm We Keep."
- Mrs. Martin-Murphy and F. A. Filigiano.

Solo—"Boys of the Old School."

Harry Rich.

There is not space to enlarge upon the particular merits of this programme. Not one of the soloists failed to delight the audience, and each was encouraged.

Between the two parts of the programme the usual interlude of oratory and objection in organized occurred. When the curtain rose about a hundred of the orphans were revealed standing compactly together, the front row made up of toddlers, whose ages could not yet be computed in months. One of them could not have been more than a year old. They looked happy and contented and as stolid as some very young ladies and gentlemen always look on such occasions, and they sang a welcome chorus with fresh and lusty voices. The singing of this chorus had such an inspiring effect on two of the young ladies of the front row that they stepped out of the rank and daintily yet very gravely and deliberately danced in time to the music. The chorus being finished, a handsome and intellectual looking boy, Albert Stewart by name, stepped to the front and delivered a speech in a clear, ringing voice and with considerable elocutionary effect.

At the conclusion of the interesting speech of Master Stewart, His Lordship the Bishop of Hamilton arose from his seat in the box and addressed the audience as follows: "Dear friends—I wish I could speak to you as well as the little orator has just spoken. That was true eloquence. I am here to-night on behalf of the management of the orphan asylum, to return you their sincere thanks for your presence here to-night and for your contributions towards the support of these little ones. There are many of you in connection with the Catholic Church, but none that I am more proud of than the orphans' asylum connected with St. Mary's. In sustaining such an institution, you are doing a work blessed of God, pleasing to ourselves, and beneficial to society. We glory in the fact that the Lord Himself said, 'Unless you become as a little child you cannot enter the kingdom of God,' and again He said, 'Suffer the little ones to come to me, and forbid them not, for of such is the kingdom of heaven.' Obeying Christ's command we have taken the little children to herself, feeds, clothes and cherishes them; and in doing so it not only does a holy duty, but it does good to this community and to the country. His Lordship gave some statistics concerning the orphanage. It was established in May, 1852. I remember that date well, as I believe present at the first of these festivals. Perhaps it is not wise in me to admit this, for my good friend Dr. Burns here will be wanting to know how old I am, and that's a point I am rather delicate about." Since its establishment the asylum has received and cared for 2,397 destitute children. There were 191 children in the institution last year—105 boys and 86 girls. Their ages range from eight to fourteen. Fifty of these have been provided with comfortable homes in private families, and others have been placed in good situations. There are at present in the institution 70 boys and 50 girls. The Government grant to the orphanage is 25 cents per day for each orphan; this is the only support received excepting the grant given by the city council and the voluntary contributions of the benevolent of the city. "I am authorized by the Sisters of St. Joseph," continued His Lordship, "to say that in going through the city and country seeking help for the orphans, I have found Protestants equally as willing to help and as generous as the Catholics. I am proud of this, and I wish to say this—while I believe in Catholicism, I believe also in the principle of loving my brother as myself, no matter what his religious creed, his nationality or his color may be. Love is the essence of true religion, and it is those whose lives are influenced and guided by the principles of true religion love their neighbors and seek to live in peace and concord with them. It gives me much satisfaction to have with me in this box a reverend gentleman who has always preached the gospel of love, and who is an ashamed of his native land. An Irishman who loved his native land will make a good citizen of his adopted country. A year ago to-night I was on the broad Atlantic journeying to Rome. I was the bearer of messages of loyalty and affection from Hamilton to our Holy Father; but none of them gave me such pleasure to bear as the one from a gentleman of whom I have spoken. I left I had asked him if he would send any message to the Holy Father, and he replied, 'Tell him he has my good will and I long may he live!' That rev. gentleman was Dr. Burns. When I returned from my journey I brought back with me the Holy Father's blessings to my people, his love and his Holiness a special blessing for Rev. Dr. Burns. He will now speak for himself.

Dr. Burns was greeted with prolonged cheers. He said, referring to the spectacle on the stage, that although it was a religious Christmas on dress parade, this was Christianity in action—not marking time, but marching. "It is," he said, "the quintessence of impertinence to ask the creator of the man or the woman who clothes the orphan, dresses them, feeds them, and makes them look so well and happy as these do tonight. I am delighted with the whole proceedings. We are overladen with technicalities about religion; the Master Himself never loaded down His followers with the religion that He taught was for the use of love. It is in the art to-night. As for myself, I confess I am in love with the Bishop and his coadjutors, and if I am wrong I don't keep it but cry, 'Pecavi!'"

"I'll absolve you, doctor," said the Bishop, in a stage whisper.

"The Son of Man came not to destroy men's lives but to save them," continued Dr. Burns. "I was an hungry and ye gave me meat; thirsty, and ye gave me drink; naked, and ye clothed me; in prison, and ye visited me." This is the Lord's definition of how He desires to be served. Not a word about theology in that! I have a warm heart, an open heart, and a dollar to spare for any man or set of men—who what his or her creed may be—working on the lines laid down by the Lord Jesus Christ is trying to make this world sweeter, purer, happier and better."

In introducing Alex. McKay, M. P., Bishop Dowling said: "It is with pleasure that I now call upon a gentleman who is the citizens of Hamilton highly esteem and delight to honor."

Mr. McKay had a cordial reception. He spoke briefly and sensibly. He said the Bishop had been unkind to him through excessive kindness. He had not expected to be called upon to speak, but only to enjoy the entertainment as he had enjoyed many similar ones; for he had attended those annual festivals regularly for the past twenty-five years. He was glad, as a Protestant, to be present in order to give practical proof of his belief that there was at least one platform upon which Protestants and Catholics could meet in unity and with cordiality—the broad platform of charity. He knew of no more worthy, useful or more benevolent work of charity than that of taking care of fatherless and motherless children, rearing them, and training them to hold their own in the battle of life. He wished to speed to the Sisters of St. Joseph in their work.

Mr. Ryckman was also heartily received. He spoke warmly in commendation of the work of the kind-hearted ladies who devote so much time and attention to the work of charity. "When we look upon these children," he said, "and think that they are saved, probably, from a life of misery and crime by the self-sacrificing efforts of these ladies, it is impossible to estimate the good that they have done and are doing. I wish the St. Mary's Orphan Asylum an increased measure of prosperity."

On Jan. 8 the drawing for the music-box took place at St. Joseph's Hospital, Chatham. Ticket No. 737, held by Miss Kate Mallon of Toronto, was the lucky one. The Sisters thank their pious very sincerely.