

DIOCESE OF HAMILTON.

ST. MARY'S ORPHAN FESTIVAL.

Spectator, Jan. 10th.

The thirty-eighth annual festival in aid of St. Mary's orphan asylum was held in the Grand Opera House yesterday afternoon and evening, and so successful are these entertainments that the mere announcement is sufficient to suggest to the reader's mind a packed house, an excellent programme and everything that goes to make an occasion of that sort a success from every point of view. The festival of 1891 was no exception to its predecessors. At both the afternoon matinee and evening performance the place was crowded from roof to orchestra rail, and standing accommodation was at a premium.

THE MATINEE.

At the matinee in the afternoon the house was crowded. The programme was especially selected to interest the children, and as such it was a marked success. Mr. Dillan was thrice cheered, and even managed to work in a strain of Annie Rooney without fatal results. Miss Herald's selections also pleased the little people mightily. The children of the schools also assisted in entertaining their guests, and their sweet voices sounded well in the big auditorium. The entertainment concluded with an amateur dramatic performance of Carleton's Irish drama, *The Rose of Killarney*, in which Messrs. T. Cosgrave, A. Mansfield, W. Wynne, T. Roach, J. Cummings, F. Dermody, J. Schuler, P. Hegarty, W. McBride and F. Stephens took part. The programme:

Chorus—The Stars That Above us are Shining
The children.
Comic song—Laughing Old Farmer McGee
J. F. Driscoll.
Clog dance—The children.
Chorus—The children.
Comic song—The children.
Reading—The children.
Clog dance—The children.
Chorus—The children.

EVENING PERFORMANCE.

Bishop Dowling occupied a box at the evening performance with Ald. Blatcher, acting mayor, George M. Barton and Col. Monaghan, United States consul. In another box were Fathers Healey, O'Sullivan, Healey, O'Reilly and McGee. Between the parts of the programme the children of the asylum appeared upon the stage according to the custom that has prevailed for years, and a little boy recited an address. The children numbered about one hundred, and a more rosy faced, vigorous and happy-looking lot of young stars could scarcely be picked out of the houses of the city. They certainly did credit to the good sisters and formed an unimpeachable testimony to the excellent manner in which the institution is conducted. The annual address was delivered by a very small boy who had evidently been well trained in his part, and he acquitted himself in a very creditable manner. The address combined humor and pathos and the little fellow did justice to the clever composition. The address is as follows:

MY LORD, REV. FATHERS, LADIES AND GENTLEMEN—You are not tired of seeing us little orphans here upon this platform year after year, and of hearing us repeat over and over again the same old story? Well, dear friends, it would be no wonder if, after well nigh forty years, you would be a little tired; but we don't believe you are, and if anyone has said so it must be some person from Toronto and not one of our own dear kind Hamilton benefactors. What there is a little lady over there looking so good-natured that I am sure she would be glad to take a step on this platform she would come and kiss every one of us—boys and girls and all—and in the future of our hearts exclaim: "Oh, no, dear little orphans, we are not tired of seeing you here, and we hope as long as there is a board in the ground to stand upon you will come to the festival. Why, without you, dear children, the festival would be no festival at all. Yes, and I see another lady over there laughing and another yonder, and the gentlemen, too, are laughing. Does that look as if they were tired of us? Of course it does not. Oh, how sorry we should be if you were tired of seeing us here. Just think what would happen. Then the Sisters would say: "Oh, no, dear children, you cannot go to the festival—the people don't want to see you." Then there would be nothing to talk about the whole year—no songs to be sung, no speeches to be made, and above all, no sleigh-ride for us little boys. And so one bright spot in the life of our poor little orphans would be blotted out. So please, dear benefactors, do not get tired of us. You know we are your own little orphans, who have no friends but yourselves and the Sisters, and we know they never tire of us, because they say we are very much, and that He also loves those who are kind to us. So please, dear benefactors, do not get tired of us, and we will always pray that God will bless you, and that at the great everlasting festival in heaven you will have a part. Bishop, priests and people. And if there is anyone here who thinks the festival would get on better without us, please do not let the Sisters know, for they would surely keep us at home.

After the applause which greeted the boy's oratory had subsided, his Lordship Bishop Dowling arose and delivered a short speech. He said: "It becomes my greatest duty to night to thank you for your presence here, exhibiting, as it does, your interest in the welfare of those from whom God has taken their natural protectors. You see before me my family, and I am proud of them. Not long ago I had occasion to remark that it was said I favored one church in my diocese to the exclusion of the others because it was the youngest, and it was written in the newspapers, and: 'The Bishop loves the baby.' We may put the remark in the plural to night and say, 'The Bishop loves the babies.' (Laughter.) I love them because they are God's own children. The care of the needy and the fatherless has always been the particular characteristic of Christianity, for we found no provision made for God's unfortunate children even in the most palmy days of ancient Greece and Rome. It was only when Christianity dawned on this world that the Church took children such as these to its bosom to nurture and clothe them and bring them up in the fear and admonition of the Lord. We know that the care we bestow upon the orphan is pleasing to God; we believe it should be profitable to the state that these helpless little ones should be trained and educated, and besides we think it is beneficial to other respects. It is said to think what would become of these little children if they had not been taken care of by us. But thank God, there are men and women who have deprived themselves of the comforts and enjoyments of home and society in order to become the foster-mothers and guardians of these little ones, and no matter how much you differ from them in religion you cannot fail to honor them for it.

(Applause.) I regret that the mayor is unable to be with us to night on account of illness, but he has a representative here in the person of my friend, Ald. Blatcher, who spent some time with me in Paris and also in Peterboro, and if he keeps on following me the Lord knows what will become of him. (Laughter.) Col. Monaghan is also here, and will address a few words to you."

Ald. Blatcher regretted the absence of Mayor McLeh, but expressed his own pleasure at being present, and complimented the Sisters highly on the excellent appearance of the children and on the enjoyable character of the entertainment. Col. Monaghan said that even if the Church had done nothing more for humanity than to care for these little people it deserved the admiration of mankind. The charge and responsibility connected with the raising and education of so many little ones was one that must be heavily felt by the sisters of St. Mary's, but it was evident that the work could not have fallen into nobler or more willing hands. In conclusion he addressed a few words to the children, reminding them that all the world was a stage, and that in the near future they would issue forth into that world wide prescience to begin life, and he was sure they would do credit to their benefactors.

During the speeches the antics of the smaller youngsters afforded much amusement as they tumbled about on the floor, and sat down gravely to survey the audience through small, wondering eyes. Occasionally a little tidder, more adventurous than the rest, would stagger towards the footlights, but Henry Arland and John Ronen stood in the wings ready to rush out and guard against accidents.

The concert programme was one of the best ever given at St. Mary's festival, and that is high praise indeed. The number of encores showed that the audience was well pleased with the selections and the manner in which they were given. The programme:

Overture—Amour, by Lortzing
Thirteenth battalion band.
Duet—Liberty, by Bellini
F. Warrington and J. F. Egan.
Reading—General Sir John Coleridge
Miss Mary Herald.
Solo—Lucy Gray, by Macmillan
Mrs. Mackenzie.
Solo—Alone in the Desert, by Warrington
F. Warrington.
Solo—Segovia, by Macmillan
Mrs. Mackenzie.
Trio—Ziti Ziti, by Barber of Seville
Miss Schumacher, Warrington and J. A. Macpherson.
Comic song—The children.
National Fantasia Alban, by Baetons
Thirteenth battalion band.
Recitative and aria—Death of Nelson.
J. F. Egan, accompanied by hand.
Solo—The Harp That Once, by Moore
Mrs. F. Mackenzie.
Solo—Killarney, by Warrington
Balfie Warrington.
Solo—Laughing Song, by Auber
Miss Schumacher.
Reading (a) A Foolish Little Maiden, anon
Miss Mary Herald.
Solo—What Will You Do, Love? by Lover
Miss Clarke.

It was a well arranged programme, full of variety, and the numbers were of a kind most likely to please. Mrs. Mackenzie chose two old favorites, and sang them in a manner that brought into play all the resources of her grand voice. The lady was twice encored. Mr. Warrington is an established favorite here and his numbers seldom fail to please. The warm encores he received testified that his success was as great as ever. In the concerted numbers he sang with Mr. Egan, and Miss Schumacher and James A. Macpherson, his proper songs, well trained voice was also heard to good advantage. The trio, Ziti Ziti, by Miss Schumacher, Mr. Warrington and Mr. Macpherson was a bright, piquant bit from the Barber of Seville, and sung with a brilliancy and vivacity that caught the approval of the audience at once, and it had to be repeated. Miss Clarke, of Toronto, the mezzo-soprano, had a high voice of limited range, hardly suited to such a large auditorium. Her selections were well chosen and her execution free from mannerisms. Mr. Driscoll, of Toronto, was not on the programme, but he sang a comic song, "The Laughing Magee," it was a very laughable song, and when he was encored he responded with a crying song which was a very weepy song. Mr. Driscoll is evidently a very clever young gentleman, but like many another promising colt he suffered from the iniquity of being out of class. Miss Mary Herald looked quite ethereal in a pretty white gown, well suited to the part of Geneva, which she recited with fine effect. Her second number was a couple of musical readings in which her sister played the accompaniments. These were given in charming style, and the thoroughly delighted audience insisted on an encore. It comes natural to Miss Schumacher to sing a laughing song, and the difficult selection chosen served to show the resources of her excellent voice, besides affording an opportunity for the merry smiles of that gracious young lady to bubble over into laughter. Mr. Egan is an institution of the festival, and he is always received warmly. He sang the Death of Nelson, accompanied by the Thirteenth band, and it was a grand number. The accompaniment, specially arranged by Mr. Robinson, was superbly played and Mr. Egan's big voice was well suited to the solo. The two pieces played by the Thirteenth band were heard for the first time and were a revelation even to enthusiastic admirers of that organization. Much new material is in the band this year and Mr. Robinson has been actively engaged in bringing the organization up to a very high standard of efficiency, and he has succeeded. The smoothness of tone and the admirable steadiness of the players were remarked on all sides. Mr. O'Brien played the accompaniments for the singers and did well.

LENT.

The rules for lent, being the same as last year, were read on Sunday week. On Ash Wednesday morning the Bishop officiated at the Cathedral and distributed the blessed ashes to a large congregation. He afterwards visited several of the schools, accompanied by Father Oby, local superintendent. Lenten sermons are preached every Sunday evening in all the city churches and are well attended, as are also the devotions of the Rosary, Benediction and Stations of the Cross on Wednesday and Friday evenings. The Bishop conducted the stations on Friday evening at the cathedral.

ARCHBISHOP O'BRIEN

DISCUSSES THE RELATION OF THE CLERGY TO POLITICS.

To the Editor of the Mail:

SIR—Correct ideas on any subject are always desirable. It would appear from recent correspondence in the public press that views not strictly accurate, nay considerably confused and distorted, on the relation of the Catholic Church and its ministers to the public life of their country, are held and upheld by certain members of that Church. This arises, I feel quite sure, not from any feeling of inpatient rebellion towards the Church, or disrespect to her clergy, but from a fatal facility of generalizing from particular facts; and also from unfamiliarity with the laws that govern the application of disciplinary regulations. It only emphasizes the wisdom of the old adage: "The shoemaker should not go beyond his last."

What! the dogmatic laws of the Church know no change in time, or place, or binding force, but are everywhere the same; her disciplinary rules and regulations are as diverse in many things as the circumstances of time and place, manners and customs and other accidentals of her surroundings. However it must be well borne in mind that she, and she only, can make these rules, or lay down regulations for the guidance of her clergy. What! the civil power in its own sphere, and repudiates all claim of Caesar to prescribe rules of conduct for her clergy in their official capacity. How much more likely is she to reject that claim when made, not by Caesar, but by amateur politicians of any party, that hope thereby to gain some wretched party end?

Again, rules made by herself for the guidance of her clergy in things otherwise lawful, of her clergy in some or many localities, cannot be extended to other places by anyone except herself. Suppose the Pope should grant an indulgence to all the faithful outside the city of Halifax to visit every day during Lent, not all the bishops of America, sided even by the lawyers and politicians thereof, could extend that indulgence to Halifax. It looks strange, perhaps, for great in the annals of the modern politician; yet, in the eyes of the Church, he is in comparison with her only a babe and a suckling in wisdom. Who will say that she is not right in this estimate? From this it follows that should the Church judge it well to forbid her clergy, in some diocese, or province, to interfere in the political contests of the place, this prohibition binds no clergyman outside that ecclesiastical territory; and to seek to terrorize them by its quotation, or to muzzle them by its invocation, is as futile as it would be to assert that the inhabitants of St. John are bound to observe our present sanitary regulations.

Not from rules, then, laid down even by the Supreme Pontiff for certain localities, much less from those enacted by a diocesan, or national council, are we to look for laws to guide the public action of a bishop elsewhere.

There is no disciplinary canon of the Church, no pronouncement by the Sovereign Pontiff, no law, rule, or regulation either counselling or commanding in general Bishops to take no part in politics; and we are perfectly sure none such will ever be enacted. The reason proper sense, not in the degraded one of party expediency, the Church is eminently political. She has to teach individuals and nations, kings and subjects, and to pronounce on the morality of public as well as private actions. She is primarily concerned with man's eternal good; but in this world of ours the temporal is often so closely allied with the eternal that in safeguarding the latter she must help to regulate the former. This is very clearly laid down by Pius IX. in his condemnation of modern errors in the "Syllabus," issued in 1864. The 27th of the condemned propositions is very near, dangerously near, some sentiments that from time to time are expressed in our newspapers. It is this: "The sacred ministers of the Church and the Roman Pontiff should be entirely excluded from any and all participation in the political life of the world; hence his converse is true, viz., that the ministers of the Church are not to be excluded from the care and dominion of temporal things. It is difficult to have patience in treating this subject. Is it to be tolerated that the Church, the nursing mother of modern kingdoms, the framer in chief part of Magna Charta, the one who vindicated the liberty of the subject against feudal grants, and shaped the legislation of civilized Europe, should now be told to stand aside, and leave a free hand and a clear field to scheming partisans to wreck, for their own selfish ends, the noble work which she initiated at the cost of persecution and suffering, and over which she kept loving and jealous guard during long centuries? The priests of the Church, forsooth, must not give a voice in the public affairs of their country! Had it not been for them where under heaven would there be politics to be discussed, or a country worth working for? And although the Church, after having trained nations in habits of civility, and fitted them for self government, withdrew to a large extent from the conduct of public affairs, let no one imagine that she is going to efface herself, or that she will allow the spirit of modern infidelity to efface her in the public life of a country.

Again, is the clergyman the one of all others who should be indifferent to the general welfare? Should he be so immersed in prayer and contemplation as to exclude all thought of, and care for, the well-being of his flock? Is he to take no interest in laws to promote social purity, to safeguard the young, to protect laborers against the rapacity of capitalists, uplift the masses, and to insure respect for the female operatives in factories? Are the railroad facilities of the country questions of no account for him? Is he to be indifferent on the point whether his country shall or shall not be properly represented in parliament? In no affair that makes for the common good is he out of place. He is not a man of commerce, it is true; he has therefore no interest in its legitimate promotion? To ask these and similar

questions is quite enough: they give their own answer to any thoughtful man. The interest of his country, and the proud fond love of his country, find place in the heart, and engage the attention of the true priest. Were he a traitor to his country, and to its social interests, he would be unfit to minister at God's altar. Hence, should a candidate for parliament advocate, say unrestricted reciprocity, and should a priest conscientiously believe it to be the first step towards annexation, and should he have good reason to believe that its promoters had that result in view, viz., to destroy our fair Canadian nationality, and to make of this country the battering ground of carpet baggers and traitors, should he not advise, exhort, entreat, and command his people who, naturally, could not see as far as he, to vote against such candidate?

It may be said the clergyman will use undue influence. It is possible, indeed. But to put it very mildly, he is as likely to do this as the merchant, or lawyer, or employer, or tradesman. Should he, however, abuse his position, and step beyond legitimate bounds, it is only necessary to lay his conduct before the proper tribunal, and condign punishment will follow.

While maintaining all these rights for the ministers of the Church, we are quite free to admit that when it is merely a question between the law and the out, when it is probable that one party will promote the best interests of the country as well as the other, it is highly advisable for the clergy to stand aloof from the strife; in fact in such a case it would be little short of a duty to do so; for they should always be above the suspicion of party bias. It is, however, one thing to freely act in this non-partisan spirit, but quite another to admit that we have no right to take part in promoting the welfare of our country. It would be like saying for the world was it possible for the Church to cease to utter her voice in politics. Then, indeed, would both religion and politics suffer. But there is no fear of such a calamity. Theologians of the times point to the opposite pole. Leagued with the people the Church broke the power of tyrants, delivered the crushing fabric of papal infallibility, and gave a long reign of prosperity and social progress. Lately, however, the world has been in the hands of politicians and political economists. A pretty mess they have made of things. Individual liberty dead, or fast dying, under the law of "demand and supply"; the home life polluted by divorce; the poor ground down by the tyranny of money; and the spectre of an avenging socialism terrifying governments. But the Church is gliding up her latest course more for battle. She is neither dead nor dying. As of yore she will league with, and will lead the masses to victory over combines, and trusts, and grinding monopolies, and lift them, as formerly, to a higher plane of civilization and comfort. The new regeneration will be well under way before the end of this century.

C. O'BRIEN.

IRISH LEADERSHIP.

THE MCCARTHYISTS DETERMINED—MESSRS O'BRIEN AND DILLON TAKEN TO TASK—MR. PARNELL WILL NOT REDEEM—ALL HOPES OF RECONCILIATION ABANDONED—MR. PARNELL HAS REVEALED HIMSELF TO MAKE—INCENSED OVER THE PRIMATE'S LETTER—MR. O'BRIEN'S MANIFESTO.

London, Feb. 11.—The McCarthyite members seen in the lobby of the House of Commons to day say Mr. Parnell's refusal to come to amicable terms will stiffen their attitude and increase their resolve to resist his claims. It is not certain that all the points will be settled at tomorrow's meeting.

In an interview to day, Mr. Parnell declared he would not recede from his position, which he said was consistent. He would not submit, he said, to the dictation of Mr. Gladstone and the priests. He believed the general election would not be held for two years yet.

Mr. Wm. O'Brien has issued a long statement on the Irish situation. He says: "In an overture of difficult position, the delegates to America had the advantage that they were free from the heat of partisanship, and could offer themselves as mediators. The experience of the past five weeks, gathered from personal interviews, letters, and newspapers of all sides completely confirms the conviction that only a hearty re-union can save the Irish cause. It is my duty to solemnly declare that no difficulty has existed which a little more sacrifice of personal feelings on both sides might not have surmounted." O'Brien explains that the idea of a public truce was abandoned because both sides declared it was impossible and no useful purpose would follow the publishing of the details of the negotiations. Therefore it had been decided to regard the negotiations as confidential. Mr. O'Brien thinks, however, that some of the parties concerned with the question intended for on both sides a substantial agreement was established. "I cannot too strongly express," continues Mr. O'Brien, "with what feelings we found a settlement so vital shipwrecked at the last moment by mere contests of words and phrases—contests which with a little more magnanimity and less suspicion on both sides might easily have been arranged, and which to my mind offer a shockingly inadequate excuse for committing the country to a struggle involving consequences so appalling. We are hampered at every step—not merely by the malignant titillation and giddy mischief-making of a section of the English press, but by the more serious impediments placed in our way by responsible persons, who, under the influence of some extraordinary insinuation have seemed to grudge every hour devoted to peace-making, and to resent every attempt to give a less barbarous character to the conflict."

Mr. O'Brien expresses gratitude for the attitude of helpfulness and sympathy of the bulk of the English and Irish people, and of his colleagues of both sections of the Irish party, who, he believes, are ready to make any sacrifice of personal feeling or position for the restoration of the priceless blessing of national unity. "This acknowledgment," he says, "is especially due to the loyal,

high minded efforts of several of the very foremost men on all sides." In conclusion Mr. O'Brien says, "One of the saddest things in this tragic business is that circumstances have rendered it impossible to give organized effect to the overwhelming public longing for a reconciliation while the field is held by heated partisans who are impelled by motives which I do not question, but who are fatally deceived as to their own and their opponents' strength, and the consequences of continued discord, have done their worst by exasperating language and insulting suspicions, scarcely veiled threats, and rumors and intrigues to make the work of peace-making impossible." Continuing, Mr. O'Brien said, "The irreconcilable of all sections have carried the day. Mr. Dillon and myself can no longer stand between them and their deplorable work. We should have been more sensitive to the obloquy we incur by refusing to participate in such a conflict had we ever shrunk from a conflict with Ireland's enemies. We can do nothing more until we have recovered freedom of action by getting through with the sentence standing against us. On the expiration of that term I shall be happy to submit myself to the judgment of my constituents, and if I cannot otherwise assist I can enable them to commit their interests to other hands."

Mr. O'Brien expresses the hope that the inevitable conflict forced upon the country may be conducted without personal bitterness and degrading personalities, so that when the unhappy passions of the hour have exhausted themselves all may again co-operate in the nation's cause.

Mr. Dillon in a shorter statement admits he had been largely influenced to mediate by the action of Mr. Parnell's most prominent opponents. Mr. Parnell, he says, had been assailed with shocking personal vindictiveness and brutality, in return for his splendid services. This personal element had, in many minds, hopelessly obscured the great public issues, and driven thousands in Ireland and America into Mr. Parnell's camp who otherwise would have opposed his continued leadership.

Mr. Dillon continues: "I have resented unceasingly the whole of Mr. Parnell's proceedings. I was utterly unable to accept his leadership after the famous manifesto, yet had I been free from the sentence of imprisonment I should have found it difficult if not impossible to throw myself heartily into a struggle conducted in a method utterly abhorrent to me. The Havre conference found myself in perfect accord with Mr. O'Brien on the facts submitted to me—that no alternative but the arrangement he suggested would free our cause from a disaster. I therefore felt it to my duty cordially and loyally to support him in the difficult task he had undertaken. Events have fully borne out Mr. O'Brien's views, and proven that the arrangement he contemplated was perfectly possible, but from the beginning of the negotiations powerful influences were working on both sides against peace, and we are now compelled, sorrowfully, to announce failure. Those who either from ignorance or malice sneered at and misconstrued our efforts will before long realize the full extent of their responsibility. For my own part, I cannot even now abandon the hope that the good sense of the Irish people will assert itself, and insist upon an end to the insane conflict that can result only in her humiliation and ruin."

Mr. Parnell has written to Mr. O'Brien as follows: "The latest information Mr. O'Brien conveyed to me on our negotiations being of a final character, I conclude that nothing is left to be done on my part but to bring our endeavors to a close. I regret that it has not been rendered possible for me to consider national interests so safeguarded that I could feel that there would be no danger to the cause in my now surrendering the responsibility which has been placed upon me, and which I have accepted from all hands of our own nation and race. I have been ready to act up to the letter and spirit of our understanding to the last moment, and I regret that no course is left but to withdraw from the negotiations. The seal of confidence which covers what has passed between us prevents inviting a public judgment, but if it is ever held that I am confident that it will be held that I have done everything in my power consistent with national interests to promote peace and reunion. Do not fear that the cause is lost. Although these negotiations have failed they have not been entirely unsuccessful in advancing it. On this at least you may congratulate yourself. The country has recovered considerably from its painful distraction and panic, and the controversy is raised to a plane where, unless it is again, it can be conducted without national humiliation and discredit."

MEETING OF THE ANTI-PARNELLITES—O'BRIEN AND DILLON ARRIVE.

London, Feb. 13.—The meeting of anti-Parnell members of the House of Commons was held yesterday in Committee Room 15 of the House. Justice McCarthy presided and was warmly cheered. The meeting passed resolutions of regret at the failure of the negotiations and adjourned. Mr. McCarthy and Mr. Sexton have issued a brief statement, declaring the Boulogne negotiations were conducted upon their sole responsibility, undisturbed by any other members of their section, and specifically upon the basis that Mr. Parnell's leadership was impossible. Mr. Sexton adds: "Mr. McCarthy and myself had interviews this evening with Messrs. Dillon and O'Brien. Mr. Dillon expressed himself as strongly against Parnell's leadership as any member of the McCarthy section, saying that under no possible circumstances would he ever again serve under Parnell and that rather than do so he would quit politics altogether."

Dillon and O'Brien, who arrived in London to the afternoon, were warmly greeted by their friends. They were promptly arrested, and while held in custody at Scotland Yard Mr. Parnell, Thos. Sexton, Sir Thomas Edmondson and Sir Henry Russell called there to see the prisoners. Messrs. Dillon and O'Brien started for Ireland on the morning train to serve out their terms of imprisonment.

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