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# The Catholic Register.

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

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## Register of the Week.

His Holiness Leo XIII. has just issued an important Encyclical upon Biblical studies—important, first, for those to whom the exposition of the Scriptures is entrusted, and, secondly, for all, that they may render a reason of the hope within them. All kinds of foes have to be met, and all have to meet them. "It is necessary," says the Supreme Head of the Church, "that he who is to engage with all, should have a knowledge of all engines and arts of war, that the same man should be bowman and slinger, tribune and captain, general and private, foot soldier and cavalry man, skilled in naval warfare and land sieges; for unless he knows all methods of contest the devil can, by the one weak spot, let in his robbers and plunder the fold." Two things particularly are insisted upon—a careful study of the ancient Eastern languages, and the true method of criticism.

Upon the Inspiration of the Scriptures the Holy Father writes: "Nihil admodum refert, Spiritum Sanctum assumptis homines tanquam instrumenta ad scribendum, quasi non quidem primario auctori, sed scriptoribus inspiratis quidpiam falsi elabi potuerit. Nam supernaturali ipse virtute ita eos ad scribendum excitavit et movit ita scribentibus adstitit, ut ea omnia eaque sola que ipse juberet, et recte mente conciperent, et fideliter conscribere vellent, et apto infallibili veritate enprimerent secus, non ipse esset auctor sacre Scripture a diversæ."

The Holy Father delivered on the 16th of November a great discourse to about 4,000 pilgrims from Lombardy and Venetia. It will be found in full upon another page. Doloring the state of his great historic country the venerable Pontiff protested against the impudent calumny "which is untiringly circulated that We and the clergy and all Catholics are enemies of the peace, prosperity and well-being of our country, and that the calumny gains ground. God is our witness, to whom the thoughts of Our august ministry are ever turned; nor do We hesitate to appeal to all those who, free from passion, examine all the acts of Our laborious Pontificate." It is very much in Italy as it is in Canada—calumny.

Present indications are that a large national deficit is likely to be found at the end of the British fiscal year. An attempt is to be made to recast the income tax—a policy which, while it does not affect the poor class of voters, will alienate still more the classes already most strongly opposed to Mr. Gladstone's Government.

A certified statement was published last week by the Anti-Parnellites in

regard to the Parliamentary and Home Rule Funds. The statement covers the periods from August 15, 1892, to October 31, 1893, for the Parliamentary and Home Rule Funds, and from October 19, 1892, to October 31, 1893, for the evicted tenants' fund, to which last was contributed £17,356. The sum of £25,021 was subscribed to the former funds. Increased grants, amounting to £6,500, were voted to the Irish Parliamentary Party. The amount subscribed in Ireland was over £20,000; in Great Britain, £2,000; in the United States, nearly £9,000; and in Canada, £2,000.

The cable despatches of Monday last announce that the Hon. Edward Blake is to go to New York to resume the attempt to gain support for the Irish cause.

When a few years ago the Equal Rights Agitation disturbed this Province, amongst the few Protestant ministers who strove to calm the storm by openly expressing themselves as opposed to it, the Rev. Mr. Herridge of St. Andrew's Church, Ottawa, was one of the foremost and boldest. True to his instincts of justice he again raises his voice for peace and charity. In his sermon last Sunday he said that the great practical problem of the religious world is to bring harmony out of the strife which from century to century has rent asunder the two great branches of the Christian Church. "Protestant protective associations, with all the mischievous results which are apt to follow them, will not be needed if we learn to combine unswerving faith with fervent charity."

Scarcely had the new French ministry been formed than a bomb was thrown in the Chamber of Deputies wounding several of the members. Thrown from the gallery by an anarchist named Vaillant, who aimed it at the President, M. Dupuy, it burst in mid air as it passed the head of the Abbe Lemiere, one of the members, whom it wounded severely. Fourteen members in all and some four or five others were injured. Had the bomb, which was filled with nails, burst from the floor the destruction of life would have been terrible.

For the last ten or twelve days that most unfortunate of European countries, Italy, has been without a ministry; and no man is able to form one. The President of the Chamber, Signor Zanardelli, first tried by insisting upon a large reduction in the military and naval budgets; then he coquetted with the Radicals. These attempts both failed, and Zanardelli makes way for Crispi, to whom has been assigned the task of forming a ministry and settling right the financial affairs of a

bankrupt country. If he succeeds in his task it is evident that the storm is even at their doors, for Crispi's policy was always warlike.

This new danger to the peace of Europe is more clearly shown by the deep interest taken in Germany upon Crispi's premiership, where it is hailed with delight in official and financial quarters. When recently he made a visit to Berlin he was promised that if he returned to power a loan of 180,000,000 marks would be raised for Italy.

The Paris correspondent of the *Irish Catholic* gives a very interesting account of the expiatory services in Notre Dame Cathedral, Paris, on November 10th, the centenary of the Sacrilegious Profanation. It was on the 10th of November, 1793, the most disastrous day of the fourteen centuries of the history of France, that the revolutionists inaugurated the worship of Reason. An opera woman personated the goddess; and, seated in a golden arm-chair, she was carried and placed upon the high altar. Then men came—men with rational souls and made to the image came and bent the knee to passion, to a creature. Under the pretence of rejecting Christianity as obsolete they went back to a degraded form of paganism.

After all the horrors of that period, after the sacrileges and the impiety, the atheist might hope that Catholicism was dead, never to rise again, and that after one hundred years it would be forgotten and unknown. But how vain, at the end of a century a vast throng of France's faithful children gather in the same historic Notre Dame Cathedral to make reparation to the outraged majesty of God for the sins of their forefathers. The Cardinal Archbishop presided; two other bishops were present, together with most of the clergy of Paris and surrounding localities. After the Vespers his Eminence ascended the pulpit, where he made the solemn act of reparation. Then followed a grand procession with the holy relics preserved in Notre Dame—of St. Clotilde, St. Louis, St. Isabella, all dear to the memory of France—of Peter of Luxembourg, Canon of Notre Dame—of St. Vincent de Paul, St. Yves, St. Denis, and other canonized Bishops of Paris, and many others, not omitting those of St. Genovieve, Patroness of Paris.

English society is astir through the recent conversion to the Catholic Church of the niece of John Morley, Chief Secretary for Ireland. She kept house for her uncle at their lodge in Dublin, but has given it up with the intention of soon entering a convent.

Another sensation of a similar nature has been caused at Berlin by the announcement that Prince Otto of Schaumburg Lippe, who married a

Catholic princess, will shortly be received into the Church.

An official expression from the supreme authority in the United States upon the many trade and other relations with the various powers is always of importance and interest. The message delivered on the 4th instant by President Cleveland derives new importance and increased interest from the strong, decisive character of its author, and the growing favor of tariff reform amongst the governing party in the neighboring Republic.

The message opened with an expression upon the satisfactory state of the relations existing between them and all foreign Governments—relations which, though they presented difficulties, offered no embarrassment which would not yield to a spirit of fairness and justice. In Brazil the insurgents cannot reasonably claim recognition as belligerents. The Geary law requiring registration of all Chinese laborers entitled to residence in the United States, and the deportation of all not complying with the provisions of the Act, provoked a good deal of opposition but not seriously.

The questions affecting the relations of the Republic with Great Britain have been treated in a spirit of friendliness. Negotiations to secure the award and regulations of the Behring Sea Arbitrations are in progress. The dispute growing out of the discriminating tolls in the Welland Canal upon cargoes of cereals bound to and from ports of the United States was amicably and equitably adjusted. A request for addition to the list of extraditable offences between the two countries is under consideration.

The Hawaiian affair, which caused so much anxiety, has by President Cleveland's action, taken a complete turn, since he has restored, as far as possible, the status existing at the time of the forcible intervention of the Americans last winter.

After touching several other subjects the message concludes with a paragraph upon the tariff, now before American statesmen in a form which, in the condition of things, demands a change. A reduction in the present tariff upon the necessaries of life, and upon raw materials required for manufactures, is demanded in order that American workmen may contend with the rest of the world in ingenuity and enterprise. The enhancement of the price of manufactured products confines the market within the borders of the United States thereby hampering the manufacturer and increasing their cost to consumers. A measure has been prepared dealing with the question upon these lines, and "is the result of much patriotic and unselfish work."

## FATHER HOGAN'S SERMON.

Following is the sermon preached in St. Patrick's Church on Sunday, Dec. 3rd, by the Rev. Father Hogan, C.S.S.R.

Take unto you the armor of God, that ye may be able to resist in this evil day, and to stand in all things perfect. Eph. vi.

DEARLY BELIEVED CHRISTIANS. By Baptism we died to sin and rose to the life of grace. We received a new birth, and became new creatures. It made us children of God and of the Church. But how weak and frail is the life of an infant! How little is required to take it out of life again! If this be true in regard to the bodily life, how much more true is it in regard to the spiritual life. As the child advances, the dangers multiply. He is a stranger case without experience upon the perilous ways of the world. At this crisis religion does not forget her child, she has reinforcements in reserve, for the Sacrament of Confirmation steps in, seals up the grace of our Baptism. fills us with one grace we need above all others—the gift of fortitude—tries to be beforehand with the world, and enrolls us in the actual militia of God, so that, in addition to our former character of His Love, we have now the former character of being His soldiers.

Soldiers, indeed, in the true sense of the word; for "The life of man upon earth is a warfare, so sacred Scripture tells us; and, from his cradle to his grave he is exposed to the attacks of a terrible enemy. Our life is like the march of an army through an enemy's country—there can be no peace, and there is not a moment's security except in watchfulness. If the soldiers stand to their arms, and are on their guard night and day—they may go on unharmed, but a moment's false security may be your destruction. It is a battle, moreover, in which we must be victorious. *Vale victis*! Woe to the conquered. It is a miserable thing to be overcome in an earthly battle, and those who are defeated meet but little sympathy, but in this conflict the woe and misery are infinitely greater. Yes, my dear brethren, we must conquer, and, therefore, we must not fail to put on the armour of God."

A soldier cannot fight without his arms, and in this warfare our arms must be the "armour of God." Nothing of our own—no natural qualities that we can bring are of any avail to withstand such an enemy as we have to fight against; and no merely human armour is able "to extinguish all the fiery darts of the most wicked one." Mere natural courage will not help us, and, indeed, we constantly find that some of those who are the bravest in temporal matters are the weakest and most cowardly in spiritual things.

The Sacrament of Confirmation has been instituted by our Lord to furnish us with all the arms needed in Christian warfare, and formally to enroll us among His soldiers. In this Sacrament the Holy Spirit descends upon us and consecrates us by the infusion of His grace, and so marks us out forever as the soldiers of Christ by a special character, and supplies us with the strength to fight our Lord's battles bravely and successfully.

Oh! I believe that Confirmation is a Sacrament which makes us strong and perfect Christians—which impresses upon the soul an indelible mark which is never to be effaced; but I cannot bring myself to believe that Confirmation is necessary for salvation. No one asks you to believe it. Though this Sacrament is not so absolutely necessary that a person may not be saved without receiving it—though it is not so necessary for all men as Baptism, nor so necessary as Penance for those who have sinned, still, can we, without committing a grievous sin through negligence, omit receiving a Sacrament by which God

pours out upon us His most precious gifts and abundant graces? On the contrary, what eagerness to receive this Sacrament should not Christians display and how careful you ought to be, Christian parents, to make your children receive it. There is a question of making them grow in grace and of rendering them perfect, if you fail in this duty you are guilty before God.

Oh my friends, your children, in growing up to man and woman's estate, will have need of courage and of strength. Now, this need is supplied by means of that special grace which they receive in the Sacrament of Confirmation. This Sacrament gives them a real right to the actual graces which they require in the time of need, in that hour of duty which is the hour of difficulty, in that moment when they are bound to confess their faith, and when, in the confession of that faith, they have to take up their Cross and bear it after Jesus and suffer for His sake.

This suffering may come to them in many ways. Thousands of men and women in all ages have been called upon to seal their testimony to their faith with their blood. Thousands more have had to suffer loss of worldly goods, and have been stripped of their possessions and reduced from riches to want. Others have been deprived of liberty, and left to wear their lives away in loathsome and lonely dungeons. But besides those who have lost goods and liberty and life itself by reason of their confession of the Christian faith—the martyrs and confessors of the Catholic Church—there are thousands more who, in our own day, as in all ages, have had to suffer for its sake. Theirs have been real trials, although they stopped short of imprisonment and death. There are the trials of civil and social and domestic ostracism, wounding of the hearts of parents, the forfeiture of life-long friendships, the rending of still more tender ties, loss of fortune and expectations, and sometimes even of the means of livelihood—loss of place and influence and the esteem of others, and being regarded as a fool for Christ's sake. To men and women, not a few in our own day, and in our own land, profession of the Catholic faith has proved a very nailing of themselves to the Cross of Christ. It is objected to the Catholic religion by those who are outside the Catholic Church, that it introduces discord into families; that it comes between husband and wife and parent and child, and interferes with temporal prosperity in a way that no other religion does. The impeachment is a valid one. Jesus foretold that so it should be. But it is an impeachment of Jesus Christ Himself. That the world proposes as an objection to the Catholic—Roman Church is one of the very marks and signs that it, and it alone, is the one true church of the crucified Christ. In this, as in so much else, she stands single and apart. Man may pass at will from sect to sect, and take up one non-Catholic religion after another, and it does not affect their position or their prospects in the world. The world cares not. But let a man make his submission to the one Catholic and Roman Church of God, and on the instant he is at enmity with the world that lies outside it. The world is up in arms. There is a clamor, and condemnation, opposition and resentment, and in one form or another he has to bear the Cross after Christ. It is the world's unwilling testimony to the divinity of that Church of Jesus Christ.

Again there is the world's sneer, and to some men it is harder to bear than is the world's frown. Some who stand stalwart in face of the fiery hail of persecution shrink shivering from the chill rain of ridicule.

To surmount these difficulties which surround man's duty with regard to

his faith—to succour Christian men and women when thus imperilled, there is bestowed a special grace by means of the Sacrament of Confirmation. That Sacrament confers an increase of faith and fortitude, of courage and strength to profess the faith—to suffer for the faith—and *hold fast* to the faith.

It may be that before you received Confirmation you had to fight the good fight of faith, fought it valiantly and kept the faith. If so, it was certainly with divine aid. But between your spiritual condition before Confirmation and your spiritual condition after Confirmation there is a difference. In Baptism, it is true, we received many graces but by the grace of Confirmation we make the best use of all the graces received in Baptism, in our battle with the temptations and dangers of the world. Baptism kindles in us the light of faith; Confirmation increased that holy fire and swells it into a mighty flame, never to be extinguished, but always sending forth rays of its glorious light into the world. Baptism makes us Christians; Confirmation strengthens us to fulfil our duties as such. By Baptism we became members—tender and weak members—of the body of our Lord. Confirmation changes the weaklings into Christian heroes, ready to defend the faith with their blood. Baptism plants the germ of a higher life in us; Confirmation makes it grow stronger. By Baptism we are regenerated and made children of God; by Confirmation we grow into perfect men and soldiers of Christ. In a word, Confirmation brings to its perfection the special work which was begun in Baptism.

But is this all that this Holy Sacrament does for us? Oh no! beloved Christians. What belongs peculiarly to Confirmation is, that it imparts to us the plenitude of the Holy Ghost. This Divine Spirit comes to renew in our souls the wonderful effects which He wrought when, on the day of Pentecost, He descended upon the Apostles. He comes to pour into us His sevenfold stream of graces, His seven gifts, so that we may not only profess the faith fearlessly, but manifest by its practice that our lives are stamped with its impress.

Besides all these graces Confirmation imprints on the soul an indelible mark. This character is the sign-manuel of God, graven with the finger of God upon the soul. This permanent character is the perennial well-spring of spiritual strength to the soldier of Jesus Christ. With this royal signet of the Holy Ghost emblazoned on his soul he knows that he is fighting, not unarmed and not in his own strength, but in the armor of God and with the strength of the Holy Ghost.

And now, my dear brethren you may ask, what is the use of dwelling so much upon this Sacrament, which most of you have already received? It is a long time since you were confirmed—the Bishop whose hands were imposed on you is long since dead. Those who knelt beside you are, perhaps, most of them gone, and the day itself has become but a faint memory. Yes, but the mark, the character of Confirmation which the fires of the Holy Ghost impressed upon your soul is still there, and neither time nor eternity can make it fade. Even should you prove unfaithful to your Divine Captain, He can never erase the seal confirmed upon you in Confirmation. In the wild fury of the tempestuous fires of hell, the same character will glow terribly. It is indestructible even there—yea, there it will be a fountain of special agony forever and forever.

On the day of your Confirmation you took upon you the character of the soldier of Christ, as a soldier of Christ you will have to be judged.

You have been a soldier of Christ—what sort of a soldier? Have you

been loyal to your King and Captain? We know what earthly loyalty is, and what great things men will do and suffer for their King or their cause. Have you shown the same loyalty for your Heavenly Leader? Have you had His interests at heart? Has His honor ever been to you like your own honor? Have you always stood up manfully for His cause, or have you betrayed it? The day will come, my dear brethren, when these will be terrible questions for us all—"Ho who denies Me before men, shall be denied before the angels of God."

Let us, then, fight, my dear brethren, as good soldiers of Christ, and, if we have to suffer something for our own faith and loyalty, let us always think of the words of the Apostle: "You have not yet resisted unto blood striving against sin" and remember that our crown will be in proportion to our fidelity.

Therefore, let us awaken in our souls the graces received in Confirmation, that, as true soldiers of Christ, we may not be overcome in the fierce conflict with heresy and infidelity, but be able to say at last with St. Paul: "I have fought the good fight, I have finished my course, I have kept the faith, as to the rest there is laid up for me a crown of justice, which the Lord, the just Judge, will render to me in that day. Amen."

## A Priest on the Midway

Rev. J. T. Foley, of this city, says the St. Louis Dispatch, who was stopping in Chicago during the Fair, and had a curious experience in the Midway Pleasure. It was nothing less than a call for the exercise of his sacerdotal functions in behalf of the South Sea Islanders. One evening Father Foley stood at the entrance to the theater in which natives of the Samoan Islands were the performers. He was strongly of the opinion that the alleged Samoans were disguised mulattoes, born and bred in the United States. But several of them bowed to Father Foley, and he asked them how they knew that he was a priest. Because we are Catholics they answered in excusable English.

Father Foley mingled with the troop and learned that twenty of the forty tragedians had been converted from paganism to Catholicity by French missionaries. H. J. Moore, a resident of Apia, Samoa, who is the manager of the theater, gave Father Foley the freedom of the place, and the St. Louis priest called whenever he went to the Fair. One day a huge grey-bearded chief threw his arms around Father Foley's neck and said that he was anxious to make a confession of his wrong doings. It was not the hour for the performance, and Father Foley went to a dark recess of the stage where the thewarthy islanders were duly shrived. The Samoans wanted Father Foley to say Mass for them, but on account of some hitch, permission would not be granted to priests by the Chicago clerical authorities to say Mass in the World's Fair, and Father Foley could not comply with the request.

When Archbishop Keen was in Chicago Father Foley and Father McCabe took him to the South Sea Islanders' theater. The troop were in the midst of their performances when the Bishop entered but the barbarians ceased to play, and coming up to the prelate, singly they sank on one knee and kissed his episcopal ring. Father Foley was much edified, because he did not think that the same number of civilized Catholics would know what to do under the circumstances.

"When your heart is bad, and your head is bad, and you are bad clean through, what is needed?" asked a Sunday-school teacher of her class. "I know—Ayer's Sarsaparilla," spoke up a little girl, whose mother had recently been restored to health by that medicine.

## THE CURSE OF COWDRAY.

A hundred years ago on September 24, 1793, the magnificent and historical mansion of Cowdray perished in the flames. There would be little reason why we should record the centenary of the destruction of this great Sussex house, even though its name is linked with the memories of many services done to the Catholics of the neighborhood in the preservation of the faith during the days of persecution, were it not that the event recalls the fulfillment of what is known as the curse of Cowdray; the remembrance of which should not be allowed to die out amongst us. Being also that at this very time the Catholic Truth Society are holding their annual Conferences at Portsmouth, within easy reach of the ruins of the great English house, it is not perhaps too much to hope that by the retelling of this old tale some of its members may be tempted to turn a little space out of their way in order to visit this interesting spot. Sir William Fitzwilliam, afterwards made Earl of Southampton by Henry VIII., may be regarded as the builder of Cowdray House, and here, when at the king's order he arrested the Blessed Margaret, Countess of Salisbury, at Warblington, he lodged her on her way to the Tower. Lord Southampton had no children, and left his estates at Cowdray and the neighborhood to his half-brother, Sir Anthony Browne. This latter, sprung from a Cumberland family settled in the south, was another favorite of Henry VIII. He received many marks of the Royal interest in its welfare; not the least from a worldly point of view—though hardly perhaps in reality, if we may credit the legend—was the grant in 1538 of the site of the suppressed Abbey of Battle. His family was apparently wealthy enough already when Sir Anthony came into possession of the Cowdray estates, which included the domains of the neighboring Priory of Easebourne, as well as those of the dissolved monasteries of Bayham and Calceto, and the Cistercian Abbey of Worsley in Surrey. Nor did these represent all the spoils of the Church, which were accumulated in his hands through the favor of his master, but in his case the words, said to have been used by the Protestant Archbishop Whitgift to Queen Elizabeth, had their manifest application; for to his house "church land added to his ancient inheritance hath proved like a moth fretting a garment, and secretly consumed both; or like the eagle that stole a coal from the altar, and thereby set her nest on fire, which consumed both her young eagles and herself that stole it."

Two accounts have been handed down of the manner in which the family of Sir Anthony fell under a special curse of fire and water in consequence of his taking possession of lands dedicated to the service of God. The generally received tradition is that it came upon him and his when he took from the King the grant of Battle Abbey. The chapter-house, cloisters, and other monastic buildings, were quickly razed to the ground, and upon the site of the minster church the newcomer placed his garden, planting a double row of yew trees along what had been the nave. The abbot's lodging, as was usual at that time of spoliation, became the residence of the newcomer, and the story goes that when Sir Anthony Browne was holding in the abbatical hall his first great feast, a monk made his way through the guests and striding up to the dais cursed the new master of Battle to his face. He foretold the doom that would befall his posterity, and prophesied that the curse would cleave to his family until it should cease to exist. He concluded with the words, "By fire and water thy line shall come to an end, and it shall

perish out of the land. Another story places the origin of the curse in the possessions of the Benedictine priory of Easebourne, the remains of which still exist at the upper end of Cowdray Park. Local tradition relates that when called upon by Henry's commissioners to resign the nunnery into their hands, the valiant Sub-Prioress, Dame Alice Hill, bade them beware of what they were about to do, as the founders of the house had laid a heavy curse upon all who should dare to plunder. "As the traditions of our house," she continued, "and of all the faithful of Easebourne attest, a curse of fire and water on the male children and heirs of the spoilers is invoked," by those who gave the inheritance to God and His servants. He who takes these lands shall incur this doom, and his name shall die out."

As we have said, the Earl of Southampton, the first to profit by the spoils of Easebourne and the builder of Cowdray, once the rival of Audley End and Hatfield, died without heirs, and the questionable inheritance passed, with the penalty of sacrilege attached to it, to Sir Anthony Browne. His son, created Viscount Montague by Queen Mary, remained staunch to the Catholic faith during the reign of Elizabeth. And his descendants, with all their shortcomings, were for many generations the means by which the sacred lamp of faith was kept alive in the district, whilst under their protection the Holy Sacrifice continued to be offered in the presence of the Catholic people of the neighborhood during the terror of the penal laws. So things went on till towards the middle of the eighteenth century, when the seventh Viscount Montague, having for some time courted the society of Protestants, ended in marrying a Methodist of Lady Huntingdon's sect, and in giving up the practices, if he did not the beliefs, of his ancestors. He died in 1787, and in his last hours he had the grace of being reconciled to the Church, giving orders that his recantation should be published in *The Gentleman's Magazine* and the newspapers of the day. In it he asked pardon for the scandal given to his fellow-Catholics, and declared that his apostasy was due solely to worldly motives. And now was manifested the fulfilment of the curse of fire and water under which the house of Cowdray had been laid. The seventh Lord Montague left two children. George, the son, was a wild and careless youth, and of course, educated under the influence of his mother, was the first of his race not Catholic. He was engaged to be married to a Miss Coutts, upon his return to England from a foreign tour, and with this in view the mansion of Cowdray had been for several months undergoing a complete repair and refitting.

The whole had been finished on September 23, 1793, and the steward had written during the afternoon to the owner on account of its completion, when the same night the house caught fire and was completely destroyed, in spite of all efforts to save even some portion of the great pile of buildings. A messenger was despatched at once to acquaint Lord Montague of the catastrophe, but the news never reached him, and within a few days a courier came post haste to England to inform the family of the Viscount's death. According to the account given in Mrs. Roundell's "Cowdray," Lord Montague and a friend determined to essay the wild project of going down the falls of the Rhine in a small boat. The old Cowdray servant, who was with his master, endeavored to drag him back, exclaiming, "Oh, my lord! its the curse of water! For God's sake give up the trial!" His efforts were useless, the boat started on its expedition, and, after passing the first fall in safety, entered the cloud of spray which hangs over the most dangerous parts of the passage.

Its occupants were never seen again. The title now devolved upon a poor friar at Fontainbleau—a distant kinsman—who most unwillingly accepted a dispensation to marry in order to carry on the line. After a very few months, however, he died without children, and with him the title became extinct. Mary Browne, sister of Lord George Montague, deprived of the blessings of the true faith by the apostasy of her father, succeeded her brother in the possession of the Cowdray estates, and shortly after married William Pontz. Continuing to live on the estate in the old keeper's lodge, both she and her mother, old Lady Montague, were continually haunted by the thought that, sooner or later, the terrible curse would fall upon her two boys, the sole male survivors of the Montague family. And so it came to pass for in 1815, whilst at Bognor, one lovely summer day, Mr. Pontz, seeing how calm the sea was, proposed a boating excursion. This project was at first strongly opposed by his wife, because of her vague fears of the curse of water, but finally she was persuaded into giving a reluctant consent. The boat, for some reason or other, keeled over, and the two boys sank never to rise again. Thus perished the line of those who had benefited by the spoils of the monastic houses of Battle and Easebourne, and, as the witness of the older inhabitants of the district testifies, according to the belief of the last of the old stock, in fulfilment of the curse laid upon all spoilers by the founders of those religious houses.—*London Tablet*.

## Mont Blanc Observatory.

The observatory on the top of Mont Blanc is at last completed. The work was facilitated by the use of windlasses, which drew the materials up the icy slopes. Some of the builders remained on the summit for twenty days, the August weather being very favorable. The construction of the observatory was begun over two years ago. The builders hoped to cut through the ice cap to solid rock, but this was found to be impossible, after they had gone down a distance of thirty or forty feet. So at last it was determined to let the building stand upon the ice and snow. The observatory was made in sections at Paris, under the immediate direction of M. Janssen. The pieces were transported to Rochers-Rouges on the backs of men, and were finally brought to the summit by the aid of windlasses. The building is thirty-eight feet high, but only one-third is above the snow. The upper story is used exclusively for observatory purposes, while the lower stories shelter attendants and parties of tourists. The observatory rests on seven heavy screws, so that the building can be easily leveled. The interior is lighted by small dormer windows with double panes of thick glass. All wood used in the construction is fireproofed, and all necessary precautions against fire have been taken. Anthracite coal will be burned. It is seldom that the cold exceeds thirty-two degrees below zero. The observatory will be occupied from May to November, and a great deal is expected from the self-registering instruments during the winter. If possible, it is intended to connect the instruments with Chamounix by electricity, but no steps toward this end have been taken yet. M. Janssen was carried to the top of Mont Blanc last year in a litter borne by thirteen porters. The new observatory will enable scientists to carry out important experiments and observations in physics, meteorology, spectrum analysis and vegetable and animal physiology.

## The Best Restorative Against Debility.

There is nothing more precious, and particularly efficacious in restoring strength that has been lowered by disease or by difficult digestion, than *Almoxia Wine*. Giannelli & Co., 16 King street west, Toronto, sole agents for Canada. Sold by all druggists.

## Irish Names.

Prior to Brian Boru, that monarch of renown in ancient Erin, no surnames existed, says a writer in an Irish exchange. To him is due the conception of the idea. The clans took their designation from some one ancestor of distinction. The Olan MacMurrah, from Murrah, King of Leinster; the Clan O'Neil, from Nial of the Nine Hostages, so called from his prowess in battle, the Clan O'Brien, from Brian Boru, above referred to. It is well said:

By O or Mac you'll surely know  
True Irishmen they say;  
But if they lack the O or Mac,  
No Irishmen are they.

Mac as a prefix is common to Irish and Scotch names, while O is exclusively Irish. The force of these prefixes is that if the clan or sept took their designation from a father they were called Mac or son of—, but if from a more remote ancestor they were called O or descendants of—. Many Irish names have undergone a complete change owing to the disuse of the Irish language and the prevalence of the English influence. At one period of our history it was the fashion for Irish families to assume English names, in instances of which are notorious and on record. And, again, at another period, of which Spenser wrote, English families took Irish names, as the De Veres became MacSwiney. It will surprise some to learn that Murphy is not an Irish name, but the absurd attempt of English-speaking to pronounce O'Murchoe (O'Murrow). There was no such name prior to the English in Ireland, and down to the sixteenth century the old pronunciation prevailed. Similarly O'Donoghue became on the English tongue Dunphy, though correctly O'Donoghue.

Thus we see, briefly, how neglect on the part of one generation will perpetuate an error irretrievably. Each generation is but a link in the chain of the nation's identity or the family's position. The moral of which is that each and every man ought to put forth his best endeavors to preserve intact the priceless heritage of those traditions, associations rights which have descended to him from the past, thus only can we refute the error implied in the well-known quotation, "What's in a name!"

"God Bless You."

Among the passengers in the car was a rather stout old lady with crutches, who sat in a corner seat. When the car had stopped she rose with evident difficulty and moved slowly toward the door. Two men stepped forward promptly to assist her. Supporting her by the arms they helped her out upon the platform. With the best intentions in the world they were yet making pretty hard work of it when the driver appeared; he had walked along outside the car from the front to the rear platform where the old lady and her supporters now were. Prompted clearly not by any desire to hurry anybody, but solely by a desire to serve the old lady, he stepped upon the lower platform, and at the same time with perfect civility of manner, and without a moment's hesitation, he placed his arms around her and lifted her from the car. She was heavy, but he was stalwart, and he lifted her as easily and handled her as gently as though she had been a child. She looked up at him with a pleasant smile as she stood upon the cross walk and said, "God bless you." A moment later the car was bowling along the street and the old lady was moving slowly but cheerfully on her way.

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The Times that Never Change.

M. G. R.

"The times are changed." Indeed they are but come we will not fret...

How Camphor is Made.

During the last few years the camphor industry in Japan has undergone considerable change, partly owing to improved methods of manufacture...

The Formosa drug is inferior to the Japanese, the latter, by reason of its greater purity, pinkish color and bold grain...

The method of extraction of the camphor from the tree is still in many parts of the most primitive description...

One of the most amusing charges made of recent days against the Jesuits on this continent is the allegation of an Episcopalian writer in a St. Louis paper...

of which it is constructed must be joined very closely, so as to prevent the escape of steam. It acts as a sort of steam chest...

A water box, called the fume, condenses the vapor laden with camphor. It consists of two troughs, the lower one being six feet long, three feet broad...

The chips are chiefly obtained from roots of the camphor tree, or from the stem near the root. They are cut obliquely across the grain, and should be thin and small...

The best camphor is obtained from the oldest trees. The ravages of these camphor makers have depleted great forests...

One of the most amusing charges made of recent days against the Jesuits on this continent is the allegation of an Episcopalian writer in a St. Louis paper...

A MAN MADE HAPPY.—GENTLEMEN—For five years I had been a great sufferer with Dyspepsia; the pain in the pit of my stomach was almost unbearable...

What fills the housewife with delight, And makes her biscuit crisp and light, Her bread so tempt the appetite? COTTOLENE

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THURSDAY, DECEMBER 14, 1893

## Calendar for the Week.

- Dec. 14—St. Leonard of Port Maurinus, Confessor.  
15—Feast Day—Octave of the Immaculate Conception.  
16—St. Eusebius, Bishop and Martyr.  
17—Third Sunday of Advent.  
18—Expectation of the Blessed Virgin.  
19—Blessed Urban V., Pope and Confessor.  
20—Ember Day—Translation of the House of Loreto.

## Hauling Down the Flag.

The *Chicago Citizen* has commenced a running a-muck policy—striking out right and left against all who have the courage of a sentiment peculiar to themselves and not of its liking. The entire body of the Canadian Catholic Press was lately denounced because we and others blamed the Tory press for exaggerating the numbers of those engaged in hauling down the Union Jack at the World's Fair in Chicago. Evidently the *Chicago Citizen* does not see through the machinations of Tory policy, and note the efforts made all along the line to discredit the grand old man, and by breaking up the Liberal Party, to re-establish "Perpetual Coercion" in Ireland. Evidently, too, the *Citizen* has no idea of the mighty weapon for mischief it places in the hands of Mr. Balfour and friends by enabling him and them to tell the English masses that "thousands of Irishmen were engaged in hauling down the British Ensign raised over the Irish Village in honour of Great Britain's representative, the Governor General of Canada."

It may be that Irishmen who read the *Citizen*, and others in America, fancy that Home Rule can be obtained in spite of the English people, or rather by exasperating them and publicly insulting the national sentiment. But such is not our opinion, and we ought to be allowed the freedom of thinking for ourselves. A clerical correspondent of the *Citizen* (Dec. 2) says: "The Irishman who thinks England will grant Home Rule without fighting for it is a fool. No, sir, Ireland's battle must be fought at the point of the bayonet."

Mr. Parnell never advocated such a mad and suicidal policy. His motto was: "passive resistance" to landlord tyranny in Ireland, and "putting Ireland's case clearly before the honest masses of the people in England. His policy was to impress the mind of Great Britain with the necessity of making Ireland a contented and prosperous unit with the rest of the Empire, just as Illinois or Ohio is a loyal and happy unit of the great American Republic.

We Canadians have no objection to a flag that guarantees to us all the

privileges and immunities won by our Catholic forefathers on the plains of Runymede. We enjoy every individual right and political franchise obtainable under the sun—freedom of worship, freedom of education, county councils, township boards, city and village immunities, with household suffrage and individual independence of ownership and proprietary rights—all guaranteed by a written Constitution under the Great Seal of the Empire. Were the Irish at home so happily circumstanced and protected in all the rights of freemen and citizens as we are in Canada they could, while loving the Harp and Green Flag, very easily afford to respect the Union Jack that symbolized for their security and perpetuity of home and fatherland.

## Our Historical Parallel.

The comparison which we drew last week between the Gordon Riots and the present state of affairs in Canada, and indeed the United States, may easily be pursued further to the advantage of truth and justice. Our guide will be Barnaby Rudge; for very fortunately for our purpose the great novelist, Charles Dickens, left behind him one of his masterpieces, dealing with this period of English history. We have selected only a few quotations, but our readers who choose may find a storehouse of caps which will fit people now plotting against social peace and liberty. Names being changed, the following are easily recognized:

"And our noble captain," continued Hugh, with another laugh, "our noble captain and I have planned for tomorrow a roaring expedition with good profit in it."

"Again the Papists?" asked Dennis, rubbing his hands.

"Ay, against the Papists—against one of 'em, at least, that some of us, and I for one owe, a good heavy grudge to."

"No Popery, brother!" cried the hangman.

"No Property, brother!" cried Hugh.

"Popery, Popery," said the Secretary with his usual mildness.

"It's all the same," cried Dennis.

"It's all right. Down with him, Muster Gashford! Down with everybody, down with everything! Hurrah for the Protestant religion! That's the time of day, Muster Gashford."

"No, but let us really," interposed Sir John, at this juncture, "let us really, for a moment, contemplate the very remarkable character of this meeting. Haredale, my dear friend, pardon me if I think you are not sufficiently impressed with its singularity. Here we stand, by no previous appointment or arrangement, three old boarders, school-fellows in Westminster Hall; three old boarders in a remarkably dull and shady seminary of St. Omer's, where you, being Catholics, and of necessity educated out of England, were brought up; and where I, being a promising young Protestant at that time, was sent to learn the French tongue from a native of Paris!"

"Add to the singularity, Sir John," said Mr. Haredale, "that some of you Protestants of promise are at this moment leagued in yonder building to prevent our having the surpassing and unheard-of privilege of teaching our children to read and write—here—in this land, where thousands of us enter your service every year, and to preserve the freedom of which we die in bloody battles abroad in heaps; and that others of you, to the number of some thousands as I learn, are led on

to look on all men of my creed as wolves and beasts of prey by this man Gashford."

In the same chapter Sir John Chester introduces Haredale to Lord George Gordon

"Mr. Haredale, Lord George," said Sir John Chester, seeing that the nobleman regarded him with an inquisitive look. "A Catholic gentleman unfortunately—most unhappily a Catholic—but an esteemed acquaintance of mine, and once of Mr. Gashford's. My dear Haredale, this is Lord George Gordon."

"I should have known that, had I been ignorant of his lordship's person," said Mr. Haredale, "I hope there is but one man in England who, addressing an ignorant and excited throng, would speak of a large body of his fellow-subjects in such injurious language as I heard this moment. For shame, my lord, for shame!"

"I cannot talk to you, sir," roared Lord George in a loud voice, and waving his hand in a disturbed and agitated manner; "we have nothing in common."

"We have much in common—many things—all that the Almighty gave us," said Mr. Haredale; "and common charity, not to say common decency, should teach you to refrain from these proceedings."

Speaking of Lord George's Secretary, Gashford, Mr. Haredale says:

"This man, who in his boyhood was a thief, and has been from that time to this a servile, false and truckling knave; this man, who has crawled and crept through life, wounding the hands he licked, and biting those he fawned upon; this sycophant, who never knew what honor, truth or courage meant, who robbed his benefactor's daughter of her virtue, and married her to break her heart, and did it with stripes and cruelty; this creature, who has whined at kitchen windows for the broken food, and begged for half-pence at our chapel doors, this apostle of the faith, whose tender conscience cannot bear the altars where his vicious life was publicly denounced. Do you know this man?"

"It is enough, my lord, that I as good a gentleman as you, must hold my property, such as it is, by a trick at which the State connives because of these hard laws; and that we may not teach our youth in schools the common principles of right and wrong; but we must be denounced and ridiculed by such men as this? Here is a man to head your No Popery cry! For shame! For shame!"

The man this time is a woman, whose name, as Artemus Ward used to put it, shall be nameless—but her initials are Margaret L.

## Impracticable Protestantism.

Principal Grant does not appear to have unlimited confidence in Protestantism as a workable piece of spiritual mechanism. In his lecture delivered last Friday evening on the "Parliament of Religions," he made the positive statement that "no Protestant church had been faithful to the Principles of the Reformation." Either of two things, therefore, has to be admitted: the system adopted at the Reformation must be impracticable and unworkable, or the ministers set apart and ordained for its development and application to souls must have been, without exception, derelict of duty. As the latter supposition cannot, in charity or common fairness, be made of so learned and zealous a body as the Protestant clergy in gen-

eral, the only conclusion possible is that the Principles of the Reformation have been impracticable, and therefore wrong and of no use from the beginning.

The Principal must have been very innocent of the attainments and education of the Archbishops and Cardinal who listened to him in Chicago, for he says: "I felt it was a great privilege to tell an audience composed in part of Bishops, priests and laity of the Roman Catholic Church, what the actual principles of the Reformation were. They had listened courteously, as he explained the evangelical, the national, biblical, the Church, the Confessional, and democratic principles, which were involved in the Reformation, but to which no Protestant church has been actually faithful."

It certainly was a privilege that Principal Grant may never be accorded in the future—of orating in the presence of so many dignitaries of the Catholic Church; but we cannot conceive what pleasure it could afford him to set forth principles of Protestantism that no Protestant church could avail of—or, as he puts it, "to which no Protestant church has ever been actually faithful."

Far different, in Dr. Grant's estimation, are the principles of Catholicism, both in theory and practical application. "He in his turn had listened to them (the Catholic Bishops) explaining their principles, and he remarked that signs are not lacking that the Church of Rome may carry out some reformation principles more frankly than the Protestant churches have done. If so, humanity will rejoice; for men should rejoice, not in the triumph of names, sects or parties, but of principles."

The "Parliament of Religions" was not held in vain if other Protestant divines of Dr. Grant's standing were as favorably impressed as he with the soundness and correctness of Catholic teachings, and of the frank sincerity and earnestness with which Catholic principles are both enunciated and put in practical shape and form by the Priests, Bishops and laity of that Church always and everywhere.

## The St. Vincent de Paul Society.

On Sunday last about sixty members of the St. Vincent de Paul Society met in St. John's Chapel to hear the semi-annual report. His Grace the Archbishop presided upon the occasion, having on his right the Very Rev. Father McCann. The following figures, taken from the Report of the Superior Council of Canada for 1892, give an idea of the zeal and numbers of the Society with reference to a large area:

No. of Active Members	4,056
No. of Families Relieved	2,869
No. of Persons Relieved	11,852
Total Collections	\$57,445.30
Collections Amongst Members	\$5,072.13
Total Expenses	\$45,985.52

There were at the end of 1892 in Canada, 1 Superior Council, 10 Particular Councils and 101 Conferences, of which 5 Particular Councils and 85 Conferences are in the Province of Ontario. It is expected that three new Conferences will soon be recommended for aggregation, viz.: St. Joseph's, Lealville; Our Lady of

Sacred Heart, Barrie, and one which is organized at Windsor.

The President, J. J. Murphy, Esq., then read a letter which he had received from the headquarters of the Society in Paris, congratulating the brethren of Toronto that a successor had been found for the much regretted Chevalier Macdonnell. Mons. Pages, the writer, expressed the "prayer that God might long preserve Mr. Murphy in the health and strength which he is willing to devote to His service and that of His poor." Another letter, or to be more exact, circular, of which a portion was read, was from the Superior Council of New York, which pointed out very clearly that this Society was "the Ideal Society of laymen in the Church."

Hereupon we were troubled with a great distraction, not that we had any doubt about the proposition thus advanced. We thought, as we glanced around, how few of our young men pursue the Ideal. Had the meeting been called to organize a base ball club, or advance some other sporting interest, it would have required more space than the winter chapel affords; the Cathedral itself would hardly have held the crowd. But because the interests of God and His poor are concerned our young men are remarkable for their absence. It is not because of a complete want of generosity amongst them, but because their generosity begins and ends with the pocket. They give now and again, but it is only money which they give. They have no time to spare, no sympathy to offer, no self-denial to practise—and all these true charity and the St. Vincent de Paul Society demand of those who are devoted to the poor. What time can a young man give to such work who can scarcely attend Mass on Sundays? What sympathy has a young man for the poor who seeks his own pleasure in everything? Yet we hear our young men complain that they are unsuccessful. They are a generation of lost opportunities, trifling with the gifts of time and grace; and so far from pursuing the high ideal which Christian charity and a society like that of St. Vincent de Paul present to them, they waste their time and energies upon pleasures which can only weaken them for good, if they do not absolutely corrupt them and confirm them in evil.

The New York Circular points out the difficulty to which we have alluded, and as a remedy suggests special work of various kinds, such as visiting prisons, hospitals, &c., all of which possess considerable attraction for the young and the zealous. It concludes the paragraph relating to this subject with the very practical advice—that every member of a Conference should have some work laid out for him in order to insure an interest in attending meetings regularly.

After the President concluded, His Grace rose and briefly addressed the meeting. He congratulated those present upon the work done, and hoped that they would continue in earnestness and zeal the work they were accomplishing. He was very glad that they were devoting some attention to the Italians in the city. A tone of sorrow

was evident in the venerable prelate's manner when speaking of the Industrial School which was undertaken for the spiritual welfare of young boys, many of whom would otherwise be lost every year. If our co-religionists in England, who are weaker in numbers and not stronger in wealth, spend thousands of pounds upon a single soul, our people ought to be glad of the opportunity of helping in a cause so noble and so worthy of generous sacrifice. And although none had come forward, the work must go on for the eternal interests of those who were entrusted to him as head of the Archdiocese—and he had no doubt that God would bring the good work to be a great success. After wishing the members all joy on the approaching feast of Christmas, his Grace imparted to them the Episcopal blessing.

Amongst those present besides the President and Vice-President, we noticed Messrs. J. J. Mallon, M. J. Burns, Alderman W. Burns, John Rodgers, Jas. A. Gorman, P. Dobin, P. Hynes, H. J. McIntosh, V. P. Fayle, D. Miller, Major Gray, T. Long, D. Kennedy and J. Bondidier.

#### Setting the Poor on Work.

Such is the title of an interesting article in the *Nineteenth Century* for October by Mr. Mavor, the new professor of Political Economy in Toronto University. The general scope is to sketch briefly various attempts which have been made in England to put the poor on work—a question which is rapidly becoming more important on account of the irregularity of employment and the moral, physical and mental strain arising from this irregularity.

Britain to-day with its net-work of railways, its closely related towns, is very different from the Britain in the middle ages. The difference, Professor Mavor claims, arises from the fact: "That we have been breaking away from agriculture and have been devoting ourselves to manufacture and to transport. We have abandoned the solid basis of land for the fluctuating basis of trade." Although certain gains have been made, the losses are also very serious and disastrous in their effects. A just demand is made for proper means to deal with those who suffer from the too frequently recurring fluctuations of commerce, dangers which imperil the morality and physique of other generations. To use the writer's own metaphor, we must devise ways and means for building a hospital for those who are wounded by our industrial system.

One way is to revive an old medieval way of "setting the poor on work"—to provide labour colonies and give work at subsistence wages. The results of these attempts, which took the form of Houses of Industry and Parish Farms, have not been, the writer admits, very encouraging. A slight measure of success has, indeed, in some instances, been achieved, but in the majority of cases they seem to have been failures. The difficulty of preserving efficient superintendence is assigned as one of the principal causes of their want of success. The reluctance of the Parochial authorities to take the trouble necessary to secure

thorough supervision opened the door to bad management, abuses crept in and satisfactory results became impossible. They failed to relieve the very persons whose relief was most earnestly sought. They met the requirements of the mendicant class very well, but for the more deserving class of citizens out of employment they seem to have been almost useless. Naturally the self-respecting workman cannot be brought to associate on terms of equality with the regular beggar, yet it would appear that, as a rule, the advantages offered by these institutions could be obtained on no other condition. It is only just, though, to say that the degradation of the respectable poor, by mingling with vagrants and beggars, is an evil which the English system possesses in common with most philanthropic schemes of modern times.

It strikes one, as he pursues his way through this article, that the character of these refuges devised for the relief of those who suffer under an imperfect industrial system has deteriorated steadily from the hour of their inception. At least, the language of Commissioners appointed to report on their condition seems to grow less favorable the nearer they approach our own day. It ought not to be a matter of surprise that supporters should become discouraged, benefactors lose heart, and public enthusiasm grow cool towards those Houses of Industry of which H. M. Commissioners for enquiring into the administration and practical operations of the Poor Laws in 1884 should deem it their duty to speak thus: "In some very few instances, among which Southwell in Nottinghamshire is pre-eminent, the workhouse (here is included the House of Industry) appears to be a place in which the aged and impotent are maintained in comfort; but under such restrictions as to induce them to prefer to it a life of independent labor. But in by far the larger number of cases it is a large almshouse, in which the young are trained in idleness, ignorance and vice; the able-bodied maintained in sluggish, sensual indolence; the aged and more respectable exposed to all the misery that is incident to dwelling in such a society without government of classification, and the whole body of inmates subsisting on food far exceeding, both in kind and amount, not merely the diet of the independent laborer, but that of the majority of the persons who contribute to their support."

The article furnishes food for abundant reflection. According to it the past results of the methods employed for the relief of suffering humanity since the "Reformation," have not been such as to inspire optimistic views of what they are likely to do in the future. Looking at the ways and means made use of since, it is natural that we glance also at the ways and means before that event—before the ancient religion was proscribed—when Houses of Industry and Parochial Farms, managed by salaried officials, were unknown, and the Convents of men and of women were the havens towards which the feet of the victims of poverty and affliction were always turned. Of the other good which these Convents did, or failed to do, we

are not going to speak now. There is, at least, abundant testimony that they fed the hungry and ministered to the distressed, and that there was no suspicious enquiry, no dishonouring repulse for the wretch whom misery brought to their gates. Want was the only passport needed for his admission. He was the recipient of charity, not from the paid agent of a corporation that often sought to make profit out of his labour, but freely from the hands of one as poor in the world's goods as himself. Evils may have existed, and abuses crept in here, as in all human affairs, the monks who looked after the poor may not have had the strict business methods of their successors in the ministry of charity; but, at all events, they are not open to the charge which Mr. Mavor cites against the later guardians and protectors of the poor, that "they preferred those modes of relief which they could turn to their own account, out of which they could exact profit under the mask of charity."

#### Toronto City Council.

This high minded and single purposed body, known to the world as the Toronto City Council, is again before the Catholic public in an unenviable light. Last summer it showed its dirty colors when Alderman Orr strove to deprive St. Michael's Hospital of what was just and right. Another occasion presented itself when the name of a most respectable Catholic gentleman, ex-Alderman Defoe, came up the other day with reference to the laying out of lands in connection with the Don River improvements. The Board of works recommended that Mr. Defoe be engaged to assist the City Surveyor in collecting information regarding the cost of construction and land values in connection with the amount which the railway companies are to pay for right of way. It was no use. One might as well propose a Catholic to be caretaker of an Orange Lodge as try to get him in any civic position in Toronto. Queen City of the West it may be in many respects, but for years it has had a blot on its escutcheon—no Catholic need apply.

As soon as the Board of Works' report was read, Alderman Bailey moved in amendment that the name of Mr. Defoe be struck out and that the name of the Assessment Commissioner be inserted. This was seconded by Alderman Crawford. The Chairman, Alderman Lamb, defended the report and remarked, interpreting the amendment, that it was unfortunate that in the eyes of Aldermen Bailey and Crawford ex-Alderman Defoe was a Roman Catholic. Hereupon a scene ensued. Aldermen Bailey and Crawford protested against the insinuation of Alderman Lamb, who, in deference to the Chair, withdrew his statement. The amendment, however, was adopted, and Mr. Defoe was thrown out.

We are not advocating our co-religionist's claim because he is a Catholic; but we protest most strongly against his rejection on that ground, and we hope that every Catholic vote in Toronto will enter the same protest on the day of the election. Things have come to a pretty pass when those who are supposed to be the Fathers of all the citizens exercise their power, and bestow or withhold their favors, so openly and boldly that it even shocks some upon the same benches.

Weekly Retrospect.

Every person is so busily engaged this time of the year, making preparations for Christmas, and the secrecy displayed in households is quite wonderful. Go into what room you will there is a mysterious air about it, a hurry scurry to hide something that was not intended for our eyes just yet, and of course we must appear totally unconscious. How very sad it would be if all the old customs were done away with! Life would scarcely be worth living if it were not for many little enjoyments and surprises of the home. These preparations for Christmas are part of it. Hard times may assail us, but we still endeavor to have our little gifts for each loved one. The pleasure these surprises gives is one of the little gleams of sunshine in our lives.

All who had the pleasure of hearing Father Ryan's lecture on, "The Catholic idea of true womanhood," given a few weeks ago for the Catholic Young Ladies Literary Association, must indeed have felt flattered at that Rev. gentleman's tribute paid to the kitchen, that, not always most agreeable part of the household, but most necessary for the comfort of all concerned. So we will give a good receipt for "Modelling a kitchen Mechanic," which was very kindly handed into the Editor's sanctum, although Editors are never in need of anything like this, and of course the REGISTER does not insinuate, by giving it to the public, that any of our amiable housewives require such a thing. Let the mistress of the house take two pounds of the very best self-control; one and one half pounds of justice; one pound of consideration; five pounds of patience, and one pound of discipline. Let this be sweetened with charity, let it simmer well and be taken daily (in extreme cases) in hourly doses. This should be kept always on hand, then the domestic wheels will run quite smoothly. Perhaps we should have put this in our "Selected Receipts," but the disappointment would have been rather great to the thrifty housekeeper when she would take out the REGISTER and turn to the receipt column, rolling up her sleeves in the meantime, and find instead of the ways and means of making her Christmas Plum Padding, only this.

Katharine Tynan gives a short, but interesting review of a new novel in a recent number of the *Illustrated London News* by F. Frankfort Moore, called "A Gray Eye or So."

"The Soul of the Bishop" is the title of a new novel by John Strange Winter, which is making a little sensation among Anglicans. Imagine a young lady of that persuasion refusing the hand of a Bishop in marriage, all because she doubted the "Thirty-nine Articles." This seems rather a difficult thing to do, but the heroine in this case is made do so.

A unique and beautiful souvenir of the Sudan War, has been presented to the officers mess of the 1st Battalion Royal Irish Regiment. In the expedition to Khartoum for the relief of General Gordon, some officers while, crossing the Bayuda Desert, picked up the shell of a freshwater turtle, abandoned by Gordon's refugees. The rim and base of the shell have been mounted in silver, resting upon miniature models of the sphinx and pyramids.

Woven glass lamp shades are among the many novelties from the World's Fair. These so-called glass goods are treated as silks or other fabrics, and can be made up in puffs around the top and a flounce below gathered up in festoons.

"While a hat on a young girl's head is very seldom other than charming," says *Harpers' Bazar*, "that is, if she is charming at all herself, with a certain frank and dashing grace that well becomes her years, yet a hat on the head of a woman in her maturer years is quite the reverse of charming."

A costume of chestnut-brown velvet with a blouse front of heliotrope silk is one of the recent importations from Paris. The jacket corsage of velvet has revers and a large collar, and is trimmed all round with galloon. The blouse vest has a high collar, from which fall two points of cream guipure lace. The ample skirt is without trimming.

Wit and Humor.

Undeniable — "She was a woman without a past." "Who?" "Eve."  
 Many a young man has a great future ahead of him. The great difficulty is that it persists in keeping there.  
 "I am always open to conviction," as the man said when he had just been found guilty by the jury.  
 "With all your money there is one thing Mrs. Oldgirl don't own. What's that?" "Her age."

No better preparation for the hair has ever been invented than Ayer's Hair Vigor. It restores the original color to faded and gray hair, and imparts that natural gloss and freshness, everyone so much admires. Its reputation is world wide.



A Bright Lad,

Ten years of age, but who declines to give his name to the public, makes this authorized, confidential statement to us:

"When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon die, and all our neighbors thought that even if I did not die, I would never be able to walk, because I was so weak and puny. A gathering formed and broke under my arm. I hurt my finger and it gathered and tore out pieces of bone. If I hurt myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. It has made me well and strong."  
 T. D. M., Norcatur, Kans.

**AYER'S Sarsaparilla**  
 Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.  
 Cures others, will cure you

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 Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious.

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 Eight Medals, Ten Diplomas, at the World's Great Exhibition.  
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 Three doors South of Wilton Ave.  
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**TEACHER WANTED,**  
 MALE OR FEMALE, 2nd or 3rd class, for R. C. S. S. No. 6, Normandy. Applications, stating salary and testimonials, received up to 1st of December. Address  
**JOHN MURPHY,**  
 44-1 Ayton P. O., Ont.













The Mission at St. Paul's.

At 3 o'clock on Sunday afternoon St. Paul's church was crowded to the doors by a vast concourse of women to hear the parting words of advice of the Missionary Fathers, and to receive from their hands the Papal Benediction.

At 7:30 the same evening the seats were again taxed by an overflow congregation of men. Not a single sitting was vacant, and many stood in the aisles and around the porches during the sermon and devotions.

St. Joseph's Academy.

On the afternoon of the 8th instant, the Feast of the Immaculate Conception, nine young ladies, pupils of St. Joseph's Academy, were received into the Sodality of the Blessed Virgin.

A short but well prepared entertainment was afterwards given in the hall. The Rev. Fathers Teefy and Frachon and Mr. Elmsley were the only strangers present.

Mr. Elmsley also made a few remarks and terminated by asking the Superior to grant a holiday to the pupils—which favor granted, the agreeable proceedings were brought to a close.

Assisting the Poor.

The Guelph conference of the Society of St. Vincent de Paul had its annual meeting in the basement of the Church of Our Lady Friday night. The President, Mr. J. E. McElderry, presided.

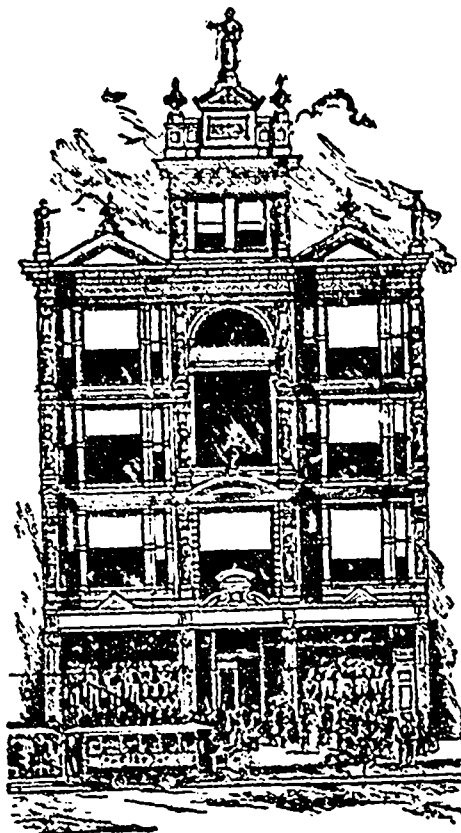
The President referred in eulogistic terms to the work of the ladies. During the past ten years the Conference had only to appeal to the congregation twice.

Rev. Father Kenny, S.J., spoke highly of the work, and traced the foundation and growth of the Society.

A liberal collection was then taken up in aid of the funds of the Conference and after prayer by Rev. Father O'Loane the meeting adjourned.

St. Boniface.

On the 15th of November last Mary Theresa McPhillips, daughter of Henry T. McPhillips, and granddaughter of the late Francis Flanagan, of St. Michael's parish, Toronto, took the holy habit of the order of Sisters of the Holy Name of Jesus and Mary.



The Two Weeks Before Christmas

OAK HALL

Have always been the banner weeks for men's, youths' and boys' overcoats at Oak Hall. The reason is, of course, that more people buy overcoats just at this time than during any other two weeks in the year.

OVERCOATS

Aside from the high reputation of Oak Hall overcoats in the matter of quality, style, finish and reliable wear, and the fact that Oak Hall affords better value for less money than any other house in Toronto, there's the additional advantage that nowhere will you find such a range of variety in material, in form and in price.

OAK HALL,

115, 117, 119, 121 KING STREET EAST, The Big Oak Hall Building, DIRECTLY OPPOSITE THE CATHEDRAL.

Academy, Winnipeg, as also Sister Clea, were present. Miss McPhillips (now Sister McPhillips) was a great favorite at the Academy, where her gentle and kindly nature had endeared her to young and to old.

C. M. B. A.

Following is a list of officers elected for Branch 77, C. M. B. A., Lindsay, for the year 1894: Spiritual Adviser, Very Rev. P. D. Laurent, V.G.; Chancellor, T. J. Brady; President, John O'Reilly; Vice President, T. J. Overend; 2nd Vice President, Robert Gunn; Treasurer, J. R. Shannon; Recording Secretary, M. W. Kennedy; Assistant Recording Secretary, Dr. W. V. Lynch; Financial Secretary, John Flurey; Marshal, Charles Podger; Guard, John McIntyre; Trustees, T. J. Brady, J. A. Gillgley, T. J. Overend, P. J. Hurley, John Flurey; Representative to Grand Council, P. J. Hurley; Alternate, J. A. Gillgley.

The St. Alphonsus Club.

A meeting of this Society was well attended Tuesday evening, Dec. 12th, in their hall McCaul street. President McBrady was in the chair, and Miss Johnston contributed a piano solo and Miss Katie O'Donoghue and Mr. P. Costello vocal solos to the musical portion of the entertainment.

Christmas Presents

We direct attention to the advertisement of Morphy, Son & Co., the Pioneer Jeweler, who bear a good reputation for reliable goods and honest dealing. Give them a call.

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Deposit safes to rent all sizes. Valuables of all kinds received and safe custody guaranteed and insured.

N.B.—Solicitors bringing business to the Corporation are retained in the professional case of same.

A. E. PLUMMER, Manager. TORONTO POSTAL GUIDE. During the month of December, 1893, mails close and are due as follows:

Table with columns for City, a.m., p.m., and Dtz. Rows include G. T. R. East, O. and Q. Railway, G. T. R. West, N. and N. W., T. G. and B., Midland, C. V. R., G. W. R., and U.S. N. Y.

U.S. West'n States (6:15, 10:00, 9:00, 8:20). English mails close on Mondays, Thursdays and Saturdays at 10 p.m., and on Thursdays at 7:00 p.m.

Branch post offices in every part of the city. Residents of each district should transact their Savings Bank and money order business at the local office nearest to their residence.

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HOME RULE!

The undersigned has the honor to announce that he has now in press, and will shortly have published, a verbatim report of the speeches delivered on the occasion of the first and second readings of the Home Rule measure now before the

ENGLISH HOUSE OF COMMONS.

The collection embraces the speeches of Gladstone, Clark, Sexton, Saunderson, Balfour, Bryce, Collings, Redmond, Russell, Labouchere, Chamberlain, Blake, Hicks Beach, McCarthy, Davitt Morley, &c., &c., furnished by a first class stenographer employed on the spot; and as they are the reproduction in book form of controversies that are destined to become of historic interest, the undersigned relies on his friends and on the reading public for their patronage.

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