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# The Catholic Register.

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

III.—No. 3.

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## POWER TO INFERNO.

James Gibbons on Doubt.

A New Year's sermon Carbons referred to the weight attacks on the Christian The discourse was the more as much as Robt. C. Ingersoll



JAMES, CARL JAL. GIBBONS.

and lectured in Baltimore a few days previously. His Eminence said:

"It is fashionable, as well as profitable to cast odium as well as ridicule on Christianity and the Sacred Scriptures, which are the bases of the Christian religion. A man of limited capacity, but of fluency of speech and shafts of wit, can propose objections and difficulties in a half hour which may take a learned man a month to answer.

"I would ask you, my brethren, to have three answers ready in your mind when you are confronted by any difficulties against Christianity.

"First—Ten thousand difficulties do not make a single doubt, and ten thousand doubts do not destroy a single fact of Revelation; ten thousand layers of fog and cloud, such as hung over the earth this morning, do not blot out the sun in the heavens nor diminish its splendor.

"Second—The Christian religion has been in existence for two thousand years and has been cherished by the wisest and best of men in every age and country, and it is stronger to-day than it was ever before.

"Third—All the civilizations of the past and all existing civilizations to-day worthy of the name have been based on the doctrinal and moral principles of the Bible.

"It is time enough to surrender our Christianity when some better system is brought forward to supplant it.

"The venerable Peter Cooper gave his son when a child a watch. The next morning the boy had taken the watch apart and returned it to its primitive elements. But he found it impossible to reconstruct it. The father, on seeing the wreck, remarked to the child: 'My son, there are many

who have the capacity of pulling down, but they are unable to build again.'

"Let us transport ourselves to the dawn of the Christian era, and let us stand in imagination on one of the Pagan Rome's seven hills. We see at our feet that immense city teeming with a population of about three millions of inhabitants. We observe that city dotted here and there with idolatrous temples, and niches to false gods are erected in the corners of the streets. These people are given up to every species of idolatry. They worship the sun, moon and stars of Heaven, the seas and rivers, the mountains and groves had their tutelary divinities. They worshipped every striking object in nature, they worshipped every living being except God, to whom only divine homage is due.

"In the language of the apostle of the Gentiles, 'They have changed the glory of the incorruptible God into the image and likeness of corruptible man and of birds and beasts and creeping things, and they worshipped the created instead of the Creator, who is blessed forever

more.' Such was the condition of society when the Lord appeared in the theatre of public life. He calls around him twelve insignificant men—men without human learning, men without prestige and fame, men without any of those elements which are considered essential for the success of any great enterprise. He commands them to effect the most mighty moral revolution that has ever occurred in the history of the world. He commands them to uproot idolatry from the face of the earth and to establish in its stead the worship of the one true and living God.

"When we contrast the weakness of the apostles with the colossal task marked out for them well may we exclaim in the language of the apostle of the Gentiles, 'The foolish things of this world hath God chosen that He might confound the wise; the weak things He hath chosen that He might confound the strong, and the things that are contemptible and the things that are not hath He chosen that He might confound the things that are that no flesh shall glory in His sight.

"No thoughtful man can fail to admire the wisdom of God in employing inadequate means, humanly speaking, in the propagation of the gospel, for if Christ had appeared as a temporary sovereign, with all the majesty and pomp of royalty, if He had used the influence of the Caesars, and if He had impressed into his service the imperial armies, the world would justly exclaim; 'There is no miracle here, for it is not by the finger of God, but by the arm of the flesh that it was propagated.'

"Or if the gospel had been advocated by orators, philosophers, statesmen and poets of Pagan Rome, the world would again cry out, 'There is no

miracle here, for Christianity was developed not by the folly of the cross, but by the persuasive words of human wisdom.'

"Or if men were induced to embrace the Church by bribes and emoluments, the world would justly say, 'There is no miracle here, for men are drawn to the Church not by the pearl of great price, but by the gold that glitters.'

"It may be interesting and instructive to us to consider some of the principal causes which, under the irresistible influence of God's grace, operated so powerfully in the rapid diffusion of the Christian religion. The first and most efficacious cause may be ascribed to the sublime and beautiful teachings of Christianity. The Christian religion proclaimed truths which satisfied the highest aspiration of the human intellect and gratified the legitimate craving of the human heart. Christ proclaimed truths which had baffled the researches of the most profound philosophers of pagan antiquity.

"The Christian religion gave the pagan world a rational idea of God. It proclaimed a God essentially one and self-existing, a God existing from eternity unto eternity. It spoke of a God who created all things by His wisdom, and whose superintending providence watches over the affairs of nations as well as of men, without whom not even a bird can fall to the ground. I spoke of a God infinitely just and merciful, infinitely holy, infinitely wise. This idea of a Supreme Being, so consonant to our intellectual conception, was in striking contrast with the low and sensual characters which the pagan world ascribed to their divinity.

"The Christian religion not only gave man a sublime idea of his Creator, but gave him also a rational idea about himself. He knew not whence he came or whither he was going. He was groping in the dark; the past and the future were for him buried in impenetrable darkness. The Christian religion imparted to him a knowledge of his origin and of his destiny and of the means of attaining it. It rescued him from the frightful labyrinth of error in which paganism had involved him.

"But it will profit us nothing to be enrolled in the army of the Lord in the church militant unless we are personally clothed in the panoply of Christian righteousness. The holy virtues to be put to our credit are those that we personally achieve.

"All the works of God have striking characteristics. They all have the divine stamp of individuality. There are no two stars alike in magnitude and splendor, there are no two leaves in the forest alike, there are no two grains of sand absolutely identical, there are no two faces alike in this vast congregation before me, there are no two dispositions in all respects identical.

"Every one of you is a world to yourself. Every one of you has a separate existence and a special destiny. Each of you were created alone. You have a separate growth, a separate sanctification, a separate death. You are judged alone, you are punished alone, you are rewarded alone. There is no such thing as vicarious birth, a vicarious growth, a vicarious sanctity, a vicarious death and judgment. Each one of you stands on

his own foundation. What a man soweth, that shall he also reap.

"But above all God loves each one of you personally. He does not contemplate the human family in the mass as we view a heap of sand. He has loved each of you with an eternal love. He calls each of you by your name and knows your individual disposition better than the most tender mother before me knows the name and disposition of each of her children. His love beams on each of you as offensively as if you alone existed in the world.

"I always loved that utterance of St. Paul, 'Christ loved me and delivered Himself up for me.' He did not say 'Christ loved us, but me,' as if to remind us that Christ's love for himself was as strong as if it was concentrated in himself. We all can say the same, and, if God's love is centered in us, so should we centre our love to Him.

"The Christian religion gave not only life to his understanding, but peace as well to his heart. It brought him that peace of God which surpasseth all understanding and which springs from a conscious possession of the truth. It brought him a triple peace—the Communion, peace with his neighbors, by enjoying the virtues of justice and charity, peace with himself, by instructing him to keep his passions subject to reason and reason subject to the law of God.

"And for the honest sons of toil the Christian religion has a message of love and consolation. She holds up to you Jesus Christ the model of workmen. Ever since our blessed Redeemer worked at the carpenter's bench He has shed a halo around the workshop.

"The Christian religion has now, as it ever has, a message for the capitalist and the workmen. It admonishes the employer to compensate the laborer by fair and just wages, and, what is more, to bestow upon him kind and considerate treatment and to keep in view the golden maxim of Christ, 'Whatsoever you would that men should do to you, do ye to them.'"

## Our Lady of Lourdes.

On last Sunday the beautiful chant known as Sile's Mass in C was rendered for the first time in this city at the church of Our Lady of Lourdes, Sherbourne street. Miss Fannie Sullivan conducted the choir, and those who were present could not have failed to appreciate her efforts which were undoubtedly crowned with success. This mass is one of the noisiest productions of modern christian art. It combines all the pleasing solemnity of the "Messe Royale" with the power and effect of Mozart's Grand Mass. Such a combination sustained by the well known artistic skill of the choir and orchestra entranced those who had the pleasure to assist at its production. After the Communion His Grace the Archbishop addressed the congregation on the relation which the Church bears to Christian art.

Winkelman's salary as operatic tenor in Vienna is \$10,000 a year for about sixty appearances. Reichmann gets \$8,000 for eight months; Fri. Renard, \$7,300; Frau Schlager, who fifteen years ago received \$10 a month as chorus girl, now has \$8,000 a year at the Imperial Opera.

## HIS EDITORIAL EMINENCE.

Luigi Galimberti and His Life.

It may seem premature, writes Meltzer in the New York World, to talk of the next conclave. Pope Leo is still well and, for a man of his great age, still vigorous. But, like the rest of us, the Pope is mortal.

The chances are that ere the world has grown much older the Sacred Collegio will once more be met in Rome to choose another Pope.

For several years past speculation has been rife regarding what will happen at that next great gathering of their Catholic Eminences.

Among the Cardinals whose weight and influence will be most surely felt at the expected conclave, one has within the past few months grown singularly prominent.

His life for years has been a source of wonderment. It stands out from the lives of other Cardinals, unique and strange. It is, in its own way, as full of interest as Disraeli's, and like that statesman's, it attests the triumph of brains over circumstances.

The Cardinal in question is Luigi Galimberti.

## AT THE FOOT OF THE LAIDERS.

About twelve years ago he was a mere professor. He was beginning his hard fight for fame and power. And now he is the Pope's most trusted counsellor.

He owes his quick ascent to his own tact and intellect—two gifts which are more highly prized by Rome than rank or wealth. His tact enabled him to get the Pontiff's ear. His intellect availed him when his opportunity at last arrived.

Mgr. Capel, of whom I saw a good deal in the early '80s, drove me round one morning to the damp, dismal editorial rooms of the semi-official *Monteur de Rome*, in the Piazza del Gesu, and introduced me to the future Cardinal. With the approval of the Pope, Mgr. Galimberti, as he was then known, had just founded his paper. He had succeeded in persuading Leo XIII. to give him solid proof of his support in the shape of a large annual subsidy. His talent had already made the *Monteur* a factor in church politics.

## WORKING AT THE "COPY" DESK.

He was engaged in reading "copy" when we called, and I have often since remembered the queer impression that he made on me. A priestly journalist was something of a novelty to me in those old days, and to my jeune mind there seemed a curious contradiction between the very rusty soutane of the cleric who came forward to receive us and the symbolic scissors, pen and ink and paste pot which adorned his editorial desk.

What struck me most in the externals of the reverend editor was his unctuous and characteristically clerical urbanity. His smile was bland, engaging and sustained. His manner had the charm of a diplomatist's. A benediction beamed from out his eyes.

As to his physique: he was of average stature, squarely built, with rugged features and a head set firmly on a short, broad neck. His dress was careless and his hands lacked the distinguished fineness which reveals high birth or merely idleness. And this was natural enough, for in the days whereof I speak the owner of those hands was a hard-working journalist.

From his associates and subordinates I subsequently learned that Mgr. Galimberti was a keen though pleasant newspaper "director," fond of the blue pencil, somewhat "close" of fist, exacting, able, quick, intelligent.

His theories as to the way of "running" papers were rather old, though, now and then. On one occasion he amazed his chief assistant by proposing to discontinue the publication of the *Monteur* during the summer months.

"It was so hot in Rome and no one wanted to read newspapers."

With all his natural grace he had a great deal of simple bonhomie. He smoked a pipe. It seemed to soothe him at his daily duties.

Such was the man who had since won such honor for his cloth and Church as a diplomatist.

In 1897, however, when I was again in Rome, I met him not in his old editorial "den," but in a vastly more imposing place—the Vatican.

His rise had been conspicuous, swift and sure. He had abandoned the direction of his paper (though he still "inspired" it to a large extent) and was now acting as the help and alter ego of no less a man than the late Secretary of State, Cardinal Jacobini.

## PROMOTED TO THE VATICAN.

The Cardinal was very ill just then—indeed, near death—and many matters of the deepest moment were of necessity confided to his substitute. The Pope had—as he still has—a strong liking for the clever clerical professor. He often honored him by asking his advice upon important points of State. It is an open secret that though Cardinal Jacobini signed a certain letter which pledged Rome to the support of Bismarck on the eve of the historic battle for the passage of his army bill, and though the Pope approved the issue of that letter, Mgr. Galimberti planned and wrote it.

I was surprised and greatly pleased to find that his prosperity had brought about no change in Mgr. Galimberti's attitude towards those who had known him in his earlier days. He had lost none of his old affability. His head had not been turned by his success.

## A VICTIM OF BISMARCK.

When Bismarck tricked the Pope and dashed the hopes which he had raised before his bill passed, the whole policy of Rome was turned into new channels, and those who, like Mgr. Galimberti, had identified themselves with a pro-German course were looked on coldly and with sourness at the Vatican.

The death of Jacobini, which occurred about this time, was quickly followed by the appointment to the Papal secretariate of Cardinal Rampolla, who still fills the place with much distinction. It was a little while before this that the Pope (who had not ceased to have a warm and personal regard for the ex-journalist) despatched Mgr. Galimberti on a memorable mission to the German Court to represent him at the fetes in honor of the aged emperor William's jubilee.

In Berlin Galimberti won the friendship of the Kaiser and his counsellors, and above all, of the bluff and brutal Chancellor. On his return he was made a Nuncio and an Archbishop. But as to whether these new "favors" were rewards or veiled rebukes, and as to whether he was "exiled" or promoted when he set out for his post in Vienna, there was at the time serious doubt.

## DISTRUSTED WITHOUT REASON.

This much, at least, was certain: that while he was winning the good graces of the Austrian Emperor (who looks upon him to this day as a defender of the Dreiebund and its policy) he was accumulating rivalries and hatreds in his native Rome, where, for the next six years, he was looked on (without reason) as the soul and moving spirit of the party which opposed the modern tendencies of Leo XIII.

These tendencies are bound up with the movement which has in turn been called "American" and "French." But I have reason to believe that, while his friendships have made him more in sympathy with Germany and Austria than with the French and with republicans in general, Mgr. Galimberti is not bound to any policy.

He is admittedly adverse to any course which would commit the

Church to a departure from its universal character, and this, no doubt, implies that he is not an overwarm admirer of the very flattering, but, as many Catholic prelates think, too exclusively preferential of the Pope for the republics of the West and East.

The French clergy abhor him, and they have some cause for their abhorrence. Archbishop Ireland and his followers distrust him with what cause or ground I know not. In the Roman sense, however, he is a "Liberal"—an advocate of peace with Italy and deference to all powers that be in Christendom.

## HOW HE WORE THE PURPLE.

As luck had it I attended the reception which he gave last year in Rome, on his return from Austria and his elevation to the "purple."

His long experience at the courts of foreign potentates had lent him dignity. His speech was loftier and his gesture more sedate than in the "copy cutting" stage of his career. Apart from this, and from the added weight of ten or twenty pounds, he was the same smooth, unctuous, courteous, diplomat.

His Eminence steered clear of politics for several months. Diplomacy had taught him many a useful art. And chiefly it had made him patient.

Through all the varying ups and downs of his career he had retained the Pope's esteem. He watched and waited.

## AGAIN IN FAVOR.

Two years ago he was supposed to be the friend and partisan of Cardinal Monaco La Valetta, whom many thought to have the greatest chance of eventually succeeding the present Pontiff. When the illness of that Cardinal destroyed his hopes the astute ex-Nuncio bent his eyes on Cardinal Serafino Vannutelli, who was also looked on as "papabile." I do not know if he has been a fervent champion of that Eminence of late. They do say that he has unearthed a new "papabile" and that his name is—well, no matter.

Within the last six months or so, from all I hear, Cardinal Galimberti has made steady strides towards regaining his old influence. He has convinced the Pope that he approves his "forward" policy, and, thanks to this, he now enjoys the special favor of his Holiness.

The Roman members of the Sacred College, several of the Nuncios, the dignitaries of the Propaganda, the German, Austrian and Hungarian Cardinals, regard him as their guide and leader. Cardinal Rampolla himself, although long wedded to the "French-American" idea, is said to have come round to many of his views on politics.

He has once more the Papal ear and trust. It is he who to a large extent has prompted Leo XIII.'s more kindly views of men and things in Italy. It is his prompting that is making straight the road which may ere many months unite Pope and King.

At the next conclave, when it comes you may be tolerably sure that several votes will be cast for the tactful and insinuating priest who, in the '80's as I have related, edited a little Roman newspaper and smoked a pipe.

In any case, unless the omens of the hour are all at fault, Cardinal Galimberti will be a most important factor in the election of the coming Pope.

## Effect of the French Treaty. Wines at Half Price.

The Bordeaux Claret Company established at Montreal in view of the French Treaty are now offering the Canadian connoisseur beautiful wines at \$3 and \$4 per case of 12 large quart bottles. These are equal to any \$6.00 and \$8.00 wines sold on their label. Every swell hotel and club is now handling them, and they are recommended by the best physicians as being perfectly pure and highly adapted for invalids' use. Address, for price list and particulars, Bordeaux Claret Company, 30 Hospital Street, Montreal.

## A Rosary for Protestants.

Dr. Roynton, in the Congregationalist, recognizes the true meaning of the Rosary among Catholics when he says:

"The Rosary is one of those aids to devotion which for nearly or quite one thousand years has been relied on by them as helps to their devotion. The beads strung by tens, and counted off to mark so many repetitions of the *Our Father*, could hardly fail among the truly devout to lift the thoughts up to at least the blessed among women and to the cause of her peculiar honor in her relation to the Son of God.

This is certainly a Romeward view for a Protestant, but he does not understand the full meaning of the Rosary. He does not appear to know, as he does not speak of the fifteen subjects of meditation which are associated with the fifteen decades that constitute the Rosary. Take for instance five of these subjects, the five allotted to Tuesdays, Thursdays and Saturdays of the week. They are called the sorrowful mysteries, and are as follows: The agony in the garden, the scourging at the pillar, the crowning with thorns, the carrying of the cross and the death on the cross.

Every Catholic who says his beads intelligently and properly, meditates on them and the other great mysteries of our redemption allotted to each decade of the Rosary.

When well understood there is no more beautiful and attractive devotion in the Church. It has the advantage also of being common to the learned and the unlearned. It is a book of prayer and meditation which every one can read.

Dr. Boynton asks: "What may a Protestant have to take the place of the rosary?"

Why should he have anything to take its place? Why not adopt it and use it as Catholics do? It is easily learned—only three prayers and the lesser doxology, that is, the Apostles' Creed, the Our Father, the Hail Mary and the glory be to the Father; but associated with these are the fifteen mysterious of redemption—subjects of meditation that may occupy the mind and heart for all eternity.

The doctor asks again: "What form of sacred words which shall have more than the same uplifting power over the thoughts? What repetitions, not of the same words so many times, but of varied sentences, each of which shall have the power to induce some holier purpose or some renewal of trust in God?"

What can have greater uplifting power over our thoughts than to let them dwell on the great and mysterious facts related to our redemption? On the birth of Christ, His humiliations, sufferings, death and final glorious triumph? Than these nothing can be more conducive to elevation of thought. They are the subject-matter of the whole New Testament in compend.

In place of the Rosary the doctor suggests a list of texts from the Scriptures for morning and evening adapted to each day in the year, making in all 730 texts to be learned by heart. How few in this busy life can accomplish this formidable task? How few could draw on this great storehouse of wealth without reference to book?

On the other hand, how easy to learn the Rosary! A boy who knows his morning and evening prayers can learn it in half an hour; and in a few days he can associate properly the mysteries with it. These his young mind may not fully grasp, but as he grows and his mind expands they open up to his vision an inexhaustible field of thought and holy speculation. On recurring to them again and again he ever finds new evidences of the goodness and greatness of God, his Creator, Father and Redeemer. With these mysteries for solemn and sublime subjects of thought, be he a poor Richard or an Augustine, he will yet learn wisdom.

## CARDINAL MORAN ON THE EFFECTS OF THE REFORMATION.

His Eminence Cardinal Moran, Archbishop of Sydney, has recently had a controversy with the Right Rev. Dr. Camidge, Protestant Bishop of Ballarat as to the effects of the so called Reformation. In the course of a long letter his Eminence writes. All contemporary writers attest that never was the Church in more complete servitude to the Crown than during Elizabeth's reign, and never were more disastrous results witnessed throughout the length and breadth of England. Scory, Protestant Bishop of Hereford, writes to Cecil in 1561, as set forth in the State papers, that his Cathedral had become a very nursery of blasphemy, immorality, pride, superstition, and ignorance. Bristowe, in 1575, attests that "never was there less humility and charity, never more immorality and perjury, so that nothing is to be looked for but universal destruction and utter desolation." A little later Veron writes regarding the Anglican clergy: "Immorality, drunkenness, and gluttony unto them is but sport and pastime. They backbite, they slander, they chide and strive. Among them there is no modesty, no soberness, no temperancy. All deceit, all craft, all subtlety and falsehood reigneth among them. Whereas if ye hear them dispute and reason of the Scriptures and the Word of God, ye will think that they be very angels that be come down from Heaven." As regards civil liberty, it was quite crushed and banished out of England in those days. Macaulay refers to this fact in his essay on Hampden, and adds: "If the system on which the founders of the Church of England acted could have been permanent, the Reformation would have been in a political sense the greatest curse that ever fell upon our country." Dr. Camidge seems to take offence at being styled a Protestant Bishop, and yet it is not I alone, but the whole world, that gives him this designation. The name Protestant, though bearing with it the tall-tale impress of heresy, was officially assumed by the Anglican Bishops in Elizabeth's reign, and continued for 100 years to be regarded as the privileged style and title of the English Reformation. Dean Hook, in "Lives of the Archbishops of Canterbury," expressly attests that Archbishop Parker and those who promoted the Reformation in England wished to be known "by the name of Protestants," and he further attests that till the period of the Revolution the term Protestant continued to be used in England "to designate a Church of Englandman." It is as Protestant that the Sovereign of England is head of the Anglican Church, and so long as the present Acts of Parliament remain, it is to her, as Protestant, that allegiance is due. During the past three centuries the Catholic Church has been subjected to the severest ordeal of persecution at the hands of almost every government of Europe. Nevertheless, it has never ceased to spread out the tents of Israel, and to gather new peoples into the fold of Christ. She has been despoiled of her earthly wealth and worldly power, but her divine vitality has never for a moment been impaired. At the period of the Reformation the number of Catholics throughout the world was reckoned at 120,000,000. Their present number, as set forth in the latest official report I have seen, is at least 300,000,000; and their gathering-in of nations has been achieved, not by the lavish use of wealth or by human intrigue or by State influence, but solely through the blessing of Heaven, the blood of martyrs, and the heroism of devoted missionaries.

This attitude of the Church thus combated by the world, yet ever triumphant and ever diffusing more

and more through every nation blessings of divine faith, won the admiration of Cardinal Newman, who, in the last work which he composed as an Anglican, thus wrote of the Catholic Church, in whose communion he was to be a few weeks later enrolled. "When we consider the succession of ages during which the Catholic system has endured, the severity of the trials it has undergone, the sudden and wonderful changes which have befallen it, the incessant mental activity and the intellectual gifts of the maintainers, the enthusiasm which it has kindled, the fury of controversies which have been carried on among its professors, the impetuosity of the assaults made upon it, the ever-increasing responsibilities to which it has been committed by the continuous development of its dogmas, it is quite inconceivable that it should not have been broken up and lost were it a corruption of Christianity. Yet it is still living, if there be a living religion or philosophy in the world; vigorous, energetic, persuasive, progressive; *vires acquirit eundo*; it grows and is not overgrown, it spreads out, yet is not enfeebled; it is germinating, yet is ever constant with itself." There is one point referred to by Dr. Camidge, which must not be passed over in silence. He has made the singular discovery that "50 Popes in 150 years were apostates rather than apostolic." Throughout this controversy I have refrained from offering advice to Dr. Camidge, nor is it my intention in the present instance to offer any. But I would wish to say to the calumnious writer from whom he has innocently copied such trash, "If you bear false witness, endeavour at least whilst doing so not to make a complete fool of yourself."

An unbroken line of 250 Popes leads back the Catholic Church of today to the first Feast of Pentecost. The list of the Pontiffs is as easily accessible as is the list of English monarchs from William the Conqueror to Victoria. Now, in the nineteen centuries of the Church's life you will not find a single period of 150 years into which 50 pontificates have been crowded. Thus, on the very face of it, manifestly absurd is the accusation which has been made. It must be borne in mind, however, that the personal character of the Popes has little to do with the matter which is now under discussion. Even Voltaire remarked that "we must distinguish the Pontiff from the sovereign." All through the troublous times of the Middle Ages, every lawless feudal baron and every petty tyrant combined with heresy and crime to sling mud at the Holy See and to assail the administration of the Roman Pontiffs. History, too, during the past three centuries has been little better than a conspiracy against truth; but in our own day the character of the Pontiffs has gradually been placed in its true light, and foremost in vindicating them have been learned non-Catholics, men of unimpeachable integrity and profound historical research. Looking back on the long roll of Popes, it is something to be proud of that during the centuries of persecution there was not one of them but proved himself a devoted leader of the army of God, whilst it was the privilege of 80 of their number to win the martyr's palm and to seal with their blood the testimony of their faith. This indeed is something to look back to with pride, and it is no less cheering to every Catholic to reflect that no fewer than 76 of those successors of St. Peter have, by the heroism of their piety, merited the aureola of the saints and the honours of the altar. It is, however, their authoritative teaching of the faith that has been guaranteed by Heaven; and it is for this, no matter how subject they may otherwise have been to the frailties of human nature, that we contend. Even in the worst of times, and amid widespread corruption, the general conduct of the

successors of St. Peter has been worthy of their exalted station, and they have not failed to exercise their sublime authority for the interests of religion and piety.

### Life's Sunny Side.

There is no greater man than he who is true to himself when all around deny and forsake him.

There is no work so humble that faithfulness in it will not be noticed and rewarded.

Notice in any path in life the most successful figures walking in it, more often than not, you will find that they are people who have failed more than once.

"When Emerson's library was burning at Concord," relates Miss Alcott, "I went to him as he stood with the firelight on his strong sweet face and expressed my sympathy for the loss of his most valued possessions, but he answered cheerily: 'Never mind, Louise, see what a beautiful blaze they make! We will enjoy that now.' The lesson was never forgotten, and in the varied losses that have come to me I have learned to look for something beautiful and bright."

None of us realize that hopefulness is not only a delightful quality to meet with in others, but a positive duty incumbent on all of us. St. Paul, the most practical of writers on life and its difficulties, brackets it with faith and love as the chiefest of Christian virtues. It is not a mere accident of disposition whether we persistently look on the dark and gloomy or the brighter side of things, but a habit of mind which we can cultivate or allow to die through want of use.

Begin with small things, and the habit will grow on you in greater ones. Steadfastly resolve to look for the bright place in every event, and if your path in life is gloomy and difficult, do not look only on the thorns and stones of the way, but fix your mind steadily on the helps which come in the darkest, and the sun and stars which are always shining above, if we will but lift our eyes and see them.

It is not yourself only you will serve by the formation of hopeful views and habits; you will be a perpetual cordial and tonic to all those among whom your lot is cast.

Exercise a strong will to secure tranquillity. If we worry about the past which has gone, or the future which has not come, the blessed to-day, which is all we can be sure of, we never have.

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

### He Proved It.

A friend who has staid with the De Leseeps family says that this count never seemed to lose sight of the education of his children, even in the smallest detail. One morning at breakfast. "Ah," cried the countess, "a disaster! Two more of that set will now be broken. It always happens so." "Are you so superstitious," asked the count, "as really to believe that two more will be broken?"

"I know it."

"Then let us get it off our minds." And taking two of the cups by the handles he dashed them altogether. The anger and dismay of the countess proved conclusively that she had not seriously held to her superstition. It also loosed any hold the absurd idea may have had on the minds of the children.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with in Bickie's Anti-Consumptive Syrup. It is a purely Vegetable Compound, and acts promptly and magically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so PALATABLE that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits.

### Labor Views of Leo XIII.

Rev. John Graham Brooks discussed "The Pope's Encyclical and the Labor Question," at the regular meeting of the Ministerial Union in Channing Hall, Beacon street, Boston, last week. He opened his address by telling about the many congresses which have been held under the leadership of eminent men in the Catholic Church to discuss the labor question. These congresses greatly increased in number since the earlier ones were held in 1870. In May, 1891, the Pope issued his encyclical, which will probably be regarded hereafter as one of the great curiosities of the nineteenth century. A pamphlet of letters published by the Pope before he reached his present exalted station, while he was still at Perugia, shows that he would have been one of the great leaders of the labor question in his church even if he had never become Pope, and that the suggestion that his encyclical was the outcome of the influence of Cardinal Gibbons, Archbishop Ireland and others upon him was erroneous. Mr. Brooks then reviewed the statements made by the Pope in his letter, and pointed out that he accepted three things in the present social system, the private ownership of property, the laws of inheritance and the wage system as it now exists.

The speaker showed, however, that the Pope was willing to submit to the logic of events. One peculiarity of his attitude to which attention was called was that he was ready, if it could be shown that patronage—that is, the organizations of self help, the private initiative—failed to correct any abuses that the state should step in. Of the three types of patronage—the patriarchal, the military and the voluntary—the tendency is toward the last named. The Pope shows himself a staunch defender of the present relations. His letter has stimulated enormously the interest in the labor question, so that it is being considered and studied where it never was before. Political economy is now taught in many Catholic seminaries in Europe. The letter has delighted the whole of the more radical party in the church, the party of democracy, which thinks that the Pope has taken sides with it. The letter has also put an end in the Catholic Church to any talk of a man's being a Socialist in the economic sense. The letter is specially significant of the change in attitude of the Catholic Church is turning from the dynastic power, the influence of kings and princes, to the power of the people. The present head of the Church has declared his ambition to be known in history as "the Pontiff of the Laborers."

### Gladstone and Friendly Sons.

Thomas O'Connor, representing the American organization of the Friendly Sons of St. Patrick, presented to Mr. Gladstone last Monday evening an album with an illuminated address, which was prepared in March, 1894, on the occasion of Mr. Gladstone's retirement. Mr. Gladstone received Mr. O'Connor and the gentlemen with him very heartily. He looked ruddy and animated, and talked with much spirit. After inquiring into the history of the society and its list of members, Mr. Gladstone expressed his gratitude for the compliments paid him the address. He expressed his undying interest in the Irish cause and his regret over the dissensions which were so great an injury to it.

ERRORS. Symptoms, Headache, loss of appetite, furred tongue, and general indigestion. These symptoms, if neglected, develop into acute disease. It is a trite saying that an "ounce of prevention is worth a pound of cure," and a little attention at this point may save months of sickness and large doctor's bills. For this complaint take from two to three of Parmelee's Vegetable Pills on going to bed, and one or two for three nights in succession, and a cure will be effected.

## HISTORICAL REMINISCENCES.

FROM THE "RAMBLER."

On Monday morning, 7th inst., as the clock in the tower of the House of Commons struck nine, or rather struck one nine times, I boarded an electric car at the Capital, and dropping five cents in the "slot," was soon whirling rapidly in the direction of the western terminus of the Ottawa Street Railway. Here a majestic wave of the hand from the gentlemen in blue coat and brass buttons, admonished me to dismount. This I did without a murmur of protest, and proceeded on my way, until reaching the western confines of Hintonburgh, where, being overtaken by a German in a primitive "rig," I was asked, "Will you ride with me?" "I will not pleasure" was the ready answer and with this I seated myself along side of my Teutonic friend. We joggled along as fast as the antiquated nag, whose long years of service had fully entitled her to the full benefits of superannuation, could carry us, our conversation turning upon Bismarck McMahon, Sedan, the forthcoming conflict between France and Germany &c., until we reached within a short distance of Bell's Corners, and here I parted with my companion.

Bell's Corners is situated about nine miles west of the Dominion Capital, and as a village seems to carry on its face very strong evidences of having reached a fine old age, and is now in the natural order of things, passing through its declining years. Many of its buildings mired with the storms of years, are rapidly tottering to their fall, and the final collapse cannot be long averted. The Orange hall however, refuses to surrender; one or two places of worship still withstand the encroachments of time, and sad to relate, only the whiskey shops are left to remind one of the past glories of the place. Like many another Canadian village, which I could name, Bell's Corners, has been thrown together on different sides of the "Cross roads" by a combination of solventious circumstances, but with the rise of the railway their greatness fell and now nothing is left but ruins to mark their location.

Westward my footsteps are turned, calling on the way upon my old friend Mr. John Dailey and family, and after a tramp of four miles I reach the village of Fallowfield. Fallowfield is situated in the township of Nepean and County of Carleton. It contains a Post Office, an establishment for the sale of whiskey, two stores, a blacksmith and waggon shop, besides a population of over a hundred, some of whom are retired farmers, who fired with the laudable ambition of spending the evening of their days in close proximity to the church, have built homes here. The Catholic Parish of Fallowfield contains 180 families and as they are Irishmen and Irishwomen, or their immediate descendants, I run no risk of over estimating the total population, when placing it at twelve hundred souls.

I have briefly alluded to Nepean, which township may in some respects be regarded as the banner township of Ontario. In wealth and intelligence it is not the inferior of many, whilst its population, which, according to the census of '91, numbers over 11,000, places it in advance of any other municipality in the Province.

Settlement may be said to have commenced in Nepean during the first quarter of the present century. So far back as 1821 several patents were issued by the Crown to intending settlers. Much of the land was vested in the Crown. A large portion of it was handed over to the Canadian Land Company, which here, as well as elsewhere, held the settler in its grasp, and scattered its withering influence wherever it held sway; whilst a good slice of it was presented to those friends of peace, the "United

Empire Loyalists," as a reward for their bravery and loyalty in refusing to lift a hand for or against Great Britain in her struggles with her North American colonies. Yes! those heroes of bloodless battles, wrapping themselves up in the Union Jack to use one of their favorite figures of speech, sought the wilds of Canada and the richest portion of the public domain is thrown open to them.

Catholic immigration into Nepean may be said to have commenced about the year 1828, a cargo of Tipperary men, with their wives and families, being the first consignment. Well, indeed, have these "stone-throwers" established their right to live on the soil. Magnificent houses commodious and costly outbuildings, well fenced and well cleaned farms, in silent but eloquent tones proclaim their industry.

Amongst the first settlers in and around Fallowfield were Michael, Henry, Rody, Thomas and James O'Grady, Denis Tierney, father of James, John, Denis, William and Murt Tierney, Thos. Troy, Wm. Costello, Thos. O'Mara, James O'Rourke, Edward Murray, John, Edward, Bartholomew and Patrick Monaghan, Charles McKenna, Matthew Costello, Daniel Harrahan, Philip and Daniel Fogarty, Jas. Gleason, John, William, Bryan, Patrick and Martin Walters, Joseph Quinlan, John Bergin, Patrick Hayes, Patrick and Anthony Kennedy, Patrick, John and Peter Byrne, Timothy, Denis and Patrick Fogarty, Richard Robins, Michael Heffernan, Thos. Carroll, Patrick Hamell, Wm. Twohey, Thomas Lennan, Jeremiah Kelly, Patrick Muldoon, Michael O'Keefe, Michael Mcride, John Vaughan, Edward Whelan, Martin, James and Denis Tierney, Michael Rooney, Michael Leamy, Patrick Casey, James Kirnan, Daniel Delany, Michael and Roderick Hawley, Matthew Quigley, Wm. Casey, Timothy Kennedy, William Burnett, Michael O'Brien, William and Thomas Kennedy, John Dowley, Patrick Fox, Michael Davis, John Hoolihan, now 94 years of age, and still hale and hearty, &c., &c.

The first Church which was of logs was erected about the year 1840, and was attended by Rev. Father Smith, who then resided at Richmond. This modest structure was supplanted in the year 1866, and during the incumbency of Rev. Father O'Connell, who in succession to Rev. Father Smith took charge of the extensive parish of Richmond, by the present stone edifice. The venerable Father O'Connell who has recently completed the ninety-first year of his age resides at present in Montreal, and is, I am proud to say, in the full enjoyment of his physical and intellectual powers. The first resident Pastor was the Rev. E. J. Stevenson, well known beyond the limits of his own jurisdiction as one of our ablest pulpit orators. His demise at a comparatively early age is widely and sincerely deplored. Of the good man, Rev. J. Sloan, who with singular prudence, zeal and ability, now ministers to the spiritual affairs of this extensive parish, I will say but little. He has by matchless devotion to the duties of his sacred calling made his way to the hearts of those committed to his charge, and here he would perhaps prefer that the newspaper correspondent would let him rest. RAMBLER.

Mme. Carnot has received from the Mayor of Sebastopol a very tasteful coronal in silver, which is to be laid on the tomb of the late President of the Republic at the Pantheon. This is the result of a subscription got up among the inhabitants.

The Empress of China has started a vast silk weaving department, in which employment will be given to thousands of girls and women. The industry will be carried on in the palace grounds, which Her Majesty, by Chinese custom, is forbidden to leave.

E. B. A.

The installation of the officers of Sarsfield Branch, No. 28 Ottawa, was held on Tuesday evening, January the 8th, there was a splendid attendance of the Brothers, very few being absent. R. O. James Bennett acted as Installing Officer, assisted by Brother J. A. Hanrathy, District Organizer. Brothers John J. O'Connor, John Brown, J. A. Hanrathy, James Bennett and Patrick Clarke, were elected to the Executive Committee for the ensuing year. Financial Secretary Sullivan presented his Annual Report, which



Wm. Lane.

Grand Secretary-Treasurer E. B. A.

showed a very satisfactory condition of affairs, receiving well deserved praise for the manner in which it was prepared; Treasurer Carroll also presented his Annual Report, which gave Branch No. 28, a balance of nearly \$200 to its credit in the Ottawa Bank. A very hearty vote of thanks was tendered to the retiring officers, which was acknowledged by Brothers Brankin and Sullivan in short and particularly happy speeches, overflowing with good wishes for the continued success of the E. B. A. in general and Sarsfield Branch in particular.

St. Cecilia's Branch, No. 29, and Circle No. 3, West Toronto Junction, held a most successful meeting on Friday, January 11th, many visitors from the City Branches being present, also a large number of friends amongst others, Grand Officers D. A. Carey, W. Lane and J. J. Nightingale; D. Shea, President of No. 11; J. Delory, Chancellor of No. 11; J. J. Moloney, Chancellor of No. 12; S. H. Mullard, Recording Secretary of No. 2, and many others, also the officers and



S. T. Gould, London.

Vice President E. B. A.

members of Circle Nos. 1 and 2. J. C. Walsh, Editor of THE CATHOLIC REGISTER, B. Morris and others. The only order of business was the Installation of the Officers of St. Cecilia's Circle, No. 3 and Branch No. 29. The Grand President, as Installing officer, previous to the ceremony, gave some practical advice to the officers elect, after which they were duly installed. The remainder of the evening was devoted to recreation. W. Lane, Secretary-Treasurer, occupying the Chair. A first class programme was rendered by voluntary singers, each receiving well merited praise. The following ladies and gentlemen took part: Miss Cummings, Miss Kelly, Miss Heydon, Miss Gunning, Miss O'Neill, Mr. B. Morris, Mr. Barker, Mr. Burke, Mr. M. Delory, Mr. T. Brown, Mr. Rafferty and Mr. O'Neill. The Editor of the REGISTER made an admirable address, his subject being "The Life and Work of Thomas Davis," and was much appreciated. He was accorded a hearty vote of thanks for his kindness. The Grand President, as is his custom on these occasions, made an eloquent appeal on behalf of the Association. During the evening the

officers supplied the members and their friends with tea, coffee, pastry and fruit.

ST. MARY'S BRANCH, No. 31, LONDON.

The members of the Branch attended in large numbers for the election of officers and although it's the Baby Branch of the Association, the prospects are that it will soon arrive at maturity and be an example to Branches that have been longer in existence. The following officers were elected: President, J. O'Neill; Vice President, J. Sheehan; Recording Secretary, W. Duffin; Financial Secretary, W. E. Baker; Treasurer, J. Meehan; Stewards, M. Christy and D. Curtin; Marshal, S. Trotter; Asst. Marshal, James Cole; Lush Guard, J. Brannan; Outside Guard, J. Burke, each promising for the honor conferred upon them, to spare no pains to make No. 31 the banner Branch of the Association.

W. LANE, S. T. and O.

## Obituary.

MRS. PATRICK KILDEA.

It is with great regret we record the death, at her last residence, "Mount Pleasant Place," Fingal, Ontario, of Mrs. Maria Kildea, the wife of Patrick Kildea, one of Elgin County's oldest residents, having lived in his above-mentioned home for the past sixty four years.

The deceased lady had been ailing for the past year, but her final sickness only lasted five weeks, her age being sixty-two years. The funeral took place on Tuesday, the 27th inst., from her residence, and proceeded to the Catholic Church, St. Thomas, where Requiem High Mass was celebrated by Rev. Father Quinlan, who also preached an eloquent and touching sermon, referring to her many amiable qualities and especially of her kindness and generosity to the poor. The choir rendered effectively the Requiem Mass and especially Mrs. Kildea's favorite hymns.

The remains were then conveyed to their last resting-place, followed by the bereaved family and relatives and the largest cortege that had left the St. Thomas Church in a long time, showing the universal respect in which Mr. and Mrs. Kildea were held. Many relatives were present from Toronto, London, Buffalo, Idaho and other places, and all the family, with the exception of three, Misses Marie and Teresa in Idaho and John in Spokane Falls, Wash. The deceased leaves five sons and six daughters besides her husband to mourn her loss. She was the daughter of the late William Cronder, an Irish Protestant minister who came to Canada in 1840 married to a Catholic lady, nee Penrose, and out of a family seven children Mrs. Kildea was the only one brought up in the Catholic faith. She was indeed a pious and indulgent wife and mother, and it will be a consolation to her many relatives and warm friends to know that she breathed her last fortified by the sacraments of her holy religion. —R.I.P.

## St. Michael's Hospital.

The Sisters of St. Joseph in charge of St. Michael's Hospital return sincere thanks for the following Christmas donations: His Grace, the Archbishop, \$100; Rev. F. McRae, \$10; Mr. Cochrane, \$10; Mr. Alex. McDonald, \$5; Mr. James Marlow, \$5; Messrs. Christie Brown & Co., 1 barrel of biscuits; Messrs. Sloan and Crowther, box of raisins; The Misses Smith, box of oranges and box of lemons; Toronto Biscuit Co., box of candies; Lady Smith, piece of sheeting, piece of pillow cloth and piece of gray cotton; Mrs. Smith, 3 turkeys, and bunch of holly; Mrs. L. Cochrane, a turkey and a goose; Miss Moran, 2 turkeys; Mrs. Chappin, flowers; Rev. J. McCann, a turkey; Mr. J. Mrs. Eugene O'Keefe, a quarter of beef; Mrs. McKenzie, 2 turkeys; Wm. Ryan, 2 turkeys; Rev. J. Walsh, a turkey; Mr. Jas. Wilson, a cake; Mr. Michael Doyle, 3 turkeys; Miss Gerlie, and Annie Kelly, flowers and oranges; Mr. Frank J. Walsh, a rocker; Miss Dale, flowers.

## Miss Lemaitre Resigns.

Miss Adele Lemaitre, Laureate of the Quebec Academy of Music and for many years director and organist of St. Patrick's choir in this city, has resigned that position. St. Patrick's Church has long held the reputation of having one of the best trained and harmonious choirs in Toronto, and much of the credit for this is due to the conscientious and faithful work done by Miss Lemaitre since the Redemptorist Fathers took charge of this church. Miss Lemaitre began her career in St. Patrick's when the late Very Rev. Father Laurent was the beloved pastor of that congregation. Father Laurent was an accomplished musician of the Paris conservatoire and had a continental reputation as an exacting director and a fearless critic. When it is remembered that he had always nothing but the highest praise for his organist, this speaks volumes for this gifted lady.

Lord Brassey has accepted the Governorship of Victoria, in succession to the Earl of Hopetoun.

C. M. B. A.

Grand Council Audit and Branch Accounts.

To the Editor of the Catholic Register.

DEAR SIR—You may remember Branch No. 145 has for a long time past been endeavouring to have a proper system of keeping Branch accounts by the Grand Secretary instituted, and also to have a thorough audit of the books and accounts of the Association made annually.

An agitation having these objects in view was commenced by the Branch over three years ago when it wrote to the Finance Committee urging action along the lines indicated. It also instructed its Delegate to the Convention held in Hamilton in 1893 to bring this matter up, and although he received scant consideration, still we kept at it in the interval between the Hamilton and St. John Conventions. We addressed a circular to all Branches in Canada, asking them to instruct their delegates to the latter Convention to take action in this most important matter. At the St. John Convention I regret to say, our Delegate and his endeavours to effect an improvement in this respect did not receive the attention the importance of the question seemed to demand. Finally in November last, we addressed a letter to each of the Board of Trustees, pointing out the statutory provision bearing upon the question. Shortly after we heard from the Grand Officers that a special committee had been appointed to deal with the matters complained of, and now we have much pleasure in informing the Association at large, through your columns that under date 29th December last, the Grand President writes:

"The special Committee alluded to are devising ways and means by which the checking of every member's account with the Association could be accomplished. This will necessitate the preparation of a new form for Branch reports, and new membership registers, and will take some little time to get it in good working order. If we accomplish in this way what seems to be most desired by all who find fault with the present method of keeping these accounts, we think the necessity for a special audit at large expense will be obviated."

"I quite agree with your committee that there is room for improvement in the line you were urging, and if after a fair trial of the methods we have now under consideration, I find that they will not accomplish what we desire, there will be no other course open than the employment of an outside auditor regardless of the expense."

It may be thus seen that our three years of agitation have at last borne fruit and we must congratulate the Grand Officers on their having, even at this late day, taken the course prudence and sagacity suggests, viz: that of placing the funds and books of the Association on a sound business basis, thus inspiring confidence amongst the members and assuring them that their interests are being properly cared for and guarded.

Confidence having thus been re-established we can now go on increasing our membership and making our beloved Association a greater means than ever of doing the good contemplated by its founders.

Yours truly, J. D. WARDE,  
Rec. Sec'y. Branch 145.

Direction of Officers.

The following have been elected officers of the local branches of the C.M.B.A. for 1896:

BRANCH 146, DRUMMONDVILLE.

Spiritual Adviser, Rev. Theo. Quinn; President, Leop. Poirier; 1st Vice Pres., G. N. Lemire; 2nd Vice President, Almo Fleurent; Rec. Sec'y, Orig. Gosselin; Ass't Rec. Sec'y, Adelp. Lafontaine; Fin. Sec'y, D. Bergeron; Treasurer, C. C. Champagne; Marshal, T. H. Brassard; Guard, F. X. Lemire; Trustees, T. H. Brassard, Almo Fleurent, Ernest Fleurent, one year; Adelp. Lafontaine, J. D. Archambault, two years.

BRANCH 180, YARMOUTH, N.S.

F. G. J. Comeau, Pres.; W. H. Whalen, 1st Vice Pres.; S. Churchill, 2nd Vice Pres.; J. O'Brien, Rec. Sec'y; D. T. Ashe Ass't Rec. Sec'y; J. R. Saulnier, Fin. Sec'y; T. A. DeKintre, Treas.; J. Madden, Marshal; P. Meuse, Guard; Trustees, J. Madden, L. Burridge and S. Churchill.

BRANCH NO. 221, WOODVILLE.

Spiritual Adviser, Rev. E. J. Hodgkinson; President, Michael McHugh; 1st Vice President, John Fitzgerald; 2nd Vice President, James Murphy; Recording Secretary, M. N. Mousseau; Assistant Recording Secretary, Frank McHugh; Financial Secretary, Joseph Grainger; Treasurer, Bernard Conway; Marshal, Henry Archibald; Guard, John Mathers; Trustees, Bernard Conway, James Murphy, Frank McHugh.

BRANCH NO. 40, NEW HAMBURG.

Spiritual Adviser, Rev. Hubert Aymens; Chancellor, August Hartman; President, Joseph D. Hopf; 1st Vice President, Joseph Hollocher; 2nd Vice President, Jan. Huckel; Recording Secretary, Joseph F. Ran; Assistant Recording Secretary, John A. Hartman; Financial Secretary, F. J. Hartman; Treasurer, F. J. Hartman; Marshal, M. Dietrich; Guard, John Schultz.

BRANCH NO. 192, ANTONISH, N.S.

J. F. Sears, President; P. S. Floyd, 1st Vice President; Allan Gills, 2nd Vice President; J. T. Bonner, Recording Secretary; J. J. Gills, Assistant Recording Secretary; D. H. McGillivray, Financial Secretary; Douglas McGillivray, Treasurer; David Somers, Marshal; Lewis McDonald, Guard; Rev. Dr. A. Thompson and A. R. McDonald, Trustees.

BRANCH NO. 16, PERMOTT.

Spiritual Adviser, Very Rev. Dean Master son; Chancellor, W. J. Allen; President, Martin Dalaney; 1st Vice President, Francis Higon; 2nd Vice President, Henry Gahan; Recording Secretary, W. J. Bruder; Assistant Recording Secretary, Jas. P. Kavanaugh; Financial Secretary, Jas. Conlon; Treasurer, B. J. Granton; Marshal, James Black; Guard, Luke Major; Board of Trustees, P. K. Halpin, Gideon Ladouceur, Lawrence Rooney, James McCurney, A. K. O'Neill.

BRANCH NO. 193, MANITOBA.

President, Onesime Bardeleau; 1st Vice President, Ildoge Bourbonnais; 2nd Vice President, Cleophas Denis; Recording Secretary, Joseph Baril; Assistant Recording Secretary, Theophile Thibault; Financial Secretary, Paul Gagnon; Treasurer, Edward J. Parent; Marshal, Zenna Phillis; Guard, Mathios Pillion; Trustees, Louis Arcand, Theophile Bruneau, Paul Gagnon, Ephum Marion, Joseph Baril.

BRANCH NO. 118, SHERBROOKE.

Patriok Hackett, President; Heliolore Fortier, 1st Vice President; Wm. Gendron, 2nd Vice President; Farwin Campbell, Recording Secretary; J. Octave Gauthier, Assistant Recording Secretary; Etienne Chartier, Treasurer; Hermenegilde Prefontaine, Financial Secretary; Michael Fitzgerald, Marshal; F. X. Drapron, Guard; Rev. K. C. Tessotte, Spiritual Adviser; John J. Griffith, Chancellor; Trustees, L. Dupuy, John Mulveau, John Walsh, Z. P. Cormier, F. X. Oscar Devere.

BRANCH NO. 149, HAWTREY.

Spiritual Adviser, Rev. P. Corcoran; Chancellor, John Burke; President, J. A. McNamara; 1st Vice President, Thomas McNamara; 2nd Vice President, Edward McMahon; Recording Secretary, Wm. McNamara; Assistant Secretary, John McMahon; Financial Secretary, H. McElhorne; Treasurer, Charles McElhorne; Marshal, Theo. Clark; Guard, Luke Foley; Trustees, P. McSloy, Frank Coess, John Burke, Wm. Moore and Charles McElhorne.

BRANCH NO. 203, CANSO, N.S.

Chancellor, P. C. Calles; President, Rev. D. V. Phalen; 1st Vice President, P. McKenna; 2nd Vice President, D. McNeary Jr.; Recording Secretary, E. H. Carrighan; Assistant Secretary, A. C. Cameron; Treasurer, J. E. Kelly; Financial Secretary, R. Davis; Marshal, P. Ryan; Guard, Wm. Kelly; Trustees, Rev. D. V. Phalen, J. McNeary, J. Sullivan, A. Keating, J. C. Logue.

BRANCH NO. 50, MONTREAL.

President, T. J. O'Neill; 1st Vice President, F. Lagan; 2nd Vice President, M. Pelan; Recording Secretary, P. McCabe; Assistant Secretary, L. U. Charlebois; Financial Secretary, W. P. Doyle; Treasurer, M. Neher; Marshal, P. Sheehan; Guard, P. Keogh; Trustees, H. Brady, W. Smith.

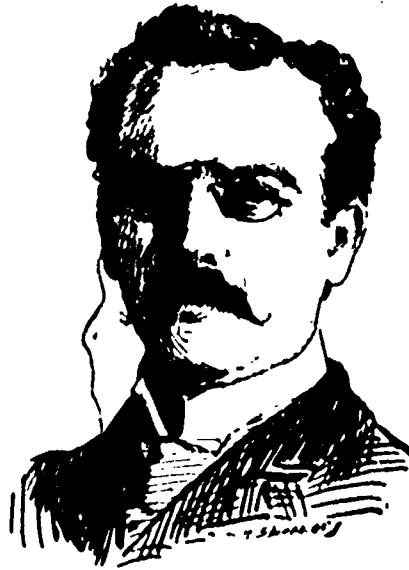
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Representative on High School Board.



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Representative on Free Library Board.

A. O. H.

Before again trespassing on your valuable paper I feel it a duty to return to you my sincere thanks for the kindness you have shown to me in the past year by publishing in full all communications sent to your valuable paper from me, and to express the hope that you and your paper will have a prosperous New Year. On this occasion I ask again permission to say a few words about this very progressive Division of the Ancient Order of Hibernians, Div. No. 1. Our first meeting of the New Year, Sunday afternoon January 6th, was like all the past, the hall being crowded, the officers all being in their respective places when the meeting was called to order and duly opened. A long list of business was taken up for transaction. Special Committee reported every thing in progressive order for the concert on the 18th of March.

Two or three members were reported sick and their benefits were ordered to be paid. This is the beauty of this organization; their punctuality in paying sick benefits and the large amount given for the small dues paid monthly by each member.

No young Irishman, by birth or descent, should hesitate in becoming enrolled in this grand organization, which is composed of the one nationality, Irish; and every young man with a love for the land of his forefathers should find this the nearest and dearest to him, as he may always be sure wherever he may roam to find Hibernians, as there is a membership of two hundred and fifty thousand between the United States and Canada. No. 1 has always been an example for all the other Divisions to follow in activity. For the coming year the Division is in the hands of a very able set of officers, who were installed at the last meeting by Bro. M. J. Ryan, ex-County Delegate, and conducted to their respective places by the Sergeant-at-Arms, Bro. Jos. Rutledge, newly-elected President, on taking the chair thanked the members in very appropriate words for the high honor they had conferred on him by placing him at the head of the Division.

The Secretary then read a highly complimentary address to Brother T. McKeague, retiring President.

Brother T. McKeague, P.P., replied in a very pleasing speech for their very flattering address. The meeting at a late hour closed in the usual form.

At the last regular meeting of Div. No. 1, A.O.H., held on January 6th the following resolution was unanimously adopted:

Whereas, we, the officers and members of Div. No. 1 having heard, with deep regret, of the death of our beloved Grand

Chaplain, the Very Rev. Monsignor Rooney, V.G.,

Resolved, that we keenly feel the loss which has fallen upon us, as members of No. 1, especially as the Rev'd Father was connected with No. 1 since its organization in Toronto, while the Church in this city has been bereft of one of its most time-honored and God serving pastors.

Resolved, that, while we humbly submit to the will of our Divine Creator, we nevertheless feel it our duty, as Hibernians and Catholics, to express our sorrow at the loss of our venerable pastor.

Resolved, that we respectfully tender his Grace the Archbishop our deepest sympathy and condolence for the loss of a devoted and sincere friend, and Miss McShane who mourns the loss of a kind and loving uncle and be it further

Resolved, that a copy of this resolution be inserted in the minutes and copies sent to Catholic Record and CATHOLIC REGISTER for publication and our charter draped for a period of 90 days.

Signed on behalf of Division No. 1, A. O. H.:  
BERNARD McWILLIAMS,  
WILLIAM McLEAN,  
M. J. CANNON, Committee.

I. C. B. A.

A large attendance of members signalized the first meeting for 1896 of the St. Agnes Beneficial Society Branch No. 9, of the Irish Catholic Association. The most important business of the evening was the installation of the officers elect, and the election of members on the Executive and Sick Committees. Much interest was manifested by the members in the several elections and the selections made bespeak the prudence of their judgment. Grand Secretary Shea installed the following officers:

President, Miss Mary Thompson; 1st Vice President, Mrs. Sylvas; 2nd Vice President, Miss Maud O'Neill; Rec. Sec'y, Mrs. Greer; Fin. Sec'y, Miss M. Harding; Ass't Fin. Sec'y, Miss Katie Croake; Treas., Miss Ettie Tizhe; Mistress of Ceremonies, Miss Mamie O'Neill; Guard, Miss Horan; Auditors, Miss Maud O'Neill, Miss Nellie Stewart.

The following ladies compose the Executive Committee:—Misses K. Croake, M. Harding, Maud O'Neill, Mrs. John Stewart and Mrs. Sylvas.

The Sick Committee are:—Mrs. John Stewart, Mamie O'Neill, Mrs. Sylvas, Mrs. Durnan, Mrs. John Hayes, Miss Maggie Burns and Miss McQuillan.

The reports of the Financial Secretary and Treasurer to Dec. 31, 1894, were read, and show the Branch to be in a flourishing condition.

At the last regular meeting of Branch No. 1, held in their Hall, King and Jarvis streets, the following committees were elected:

Executive—P. Cassidy, C. Rogers, G. Wright, B. Doyle, J. Malone, P. Dolan.

Sick—G. Wright, E. J. Maguire, J. Whelan, M. Horan, M. Ross, J. Malone, J. J. McCarthy.

Auditors—M. J. Ryan, E. J. Maguire.  
Four propositions received and three members initiated.

Knights of St. John.

The last regular meeting of St. Mary's Commandery, No. 216, was held at Cameron Hall on the 12th inst.

The Commandery was honored with a visit from the Supreme Vice-President, Sir Kt. Kennedy who installed the officers for the New Year.

Also many visitors from other city commanderies drawn hither to hear the promised lecture by Sir Kt. W. H. Cahill, Prov. President of the order.

The subject of the lecture was "The Knights Hospitallars of St. John, of Jerusalem, their Origin, Rise and subsequent history of the Order."

The speaker, who was greeted with enthusiasm and listened to with the closest attention, delivered a well prepared and very interesting discourse, interspersed with historical information and data, and at the close was voted hearty thanks, receiving as well personal congratulations of his listeners.

The commandery hope at their next meeting the 27th, to listen to a discourse on "Anatomy" by Bro. Dr. McMahon, at which lecture all their friends are invited, as that part of the meeting will be an open one.

Dixie.

Dixie parish was recently honored by a visit from the Rev. Father Lynett of Toronto. A rare treat was received on hearing the Rev. gentleman preach. His eloquence, passionate ardour, sincerity and tenderness, render him a favorite in the pulpit. His genial manner has won him many earnest admirers in Dixie parish.

The sugar-coating, which makes Ayer's Pills so easy to take, dissolves immediately on reaching the stomach, and so permits the full strength and benefit of the medicine to be promptly communicated. Ask your druggist for Ayer's Almanac, just out.

LETTERS FROM BERMUDA.

LETTER XXIII.

HAMILTON, March, 18-

DEAR — I have given you many strong reasons for Home Rule, proving from the highest authorities that it should be granted to Ireland. I will now show you that England owes a heavy debt to Ireland—an immense reparation for centuries of misgovernment, oppressions, cruelties, and laws which would have disgraced the administration of a Nero or a Caligula. England could never make sufficient atonement, but Ireland only asks the tardy justice that at last she should be free and independent, as each and all of the States in America are, to make her own laws and enforce them. I will endeavour to prove why I have declared that England owes a great atonement to Ireland and Irish Catholics especially.

It has pleased the English people to ignore the facts of Irish history, at least from 1172, and it has been the practice of English historians in general to falsify the records of Irish history. The English have been graciously pleased to forgive themselves all these crimes! And the Irish people would forgive them these crimes of their ancestors, if it were not that much of the spirit of the bigotry and persecution of former days still exists. For 400 years England walled with an inoffensive country simply to gain control of it. When Queen Elizabeth reigned in 1558 she introduced means most horrible to conquer the country, treachery, wholesale massacre, and deliberately created famine, for the crops as they grew were every year destroyed. The Protestant historian Morrison says "No spectacle was more frequent in the ditches of the towns, in wasted countries, than to see multitudes of these poor people dead of hunger with their mouths all coloured green by eating nettles, docks, and all things they could find above ground. They were dead in multitudes and none to bury them." During these 400 years of internal war, famine, rapine and massacre, during which time the Irish were known as "Irish enemies," another source of discord had arisen—the so called "Reformation." The native Irish universally and the natives of English descent generally rejected the new religion established by law.

"A Reformation I would have  
As for our griefs a sovereign salve:  
That is a cleansing of each wheel  
Of state that yet some rust doth feel.

But not this Reformation so  
That to reform were to overthrow;  
Like watches, by unskilful men,  
Dejointed and set ill again."

When Queen Elizabeth, daughter of Henry VIII. by Anne Boleyn, ascended the throne of England in 1558, she renewed the Act of Supremacy enacted by Henry VIII., the royal blue-beard making himself head of the Church because the Pope refused to grant him a divorce from his lawful wife, Catharine of Arragon.

Elizabeth began her reign with a systematic, bloody persecution of her Catholic subjects, emulating the cruelties of the Pagan Emperors of Rome against the early Christian martyrs. This was continued relentlessly to the end of her life, bringing scores of noble families to ruin and destroying thousands of valuable lives for refusing to abandon the faith of their forefathers. In 1562 the Thirty-nine Articles of the Church of England were drawn up in their present form and forced upon the English people, and the other subjects of *Good Queen Bess*. Cardinal Newman, in his lecture on "The present position of Catholics in England," states that England did not apostatize—she was robbed of her faith. The Cardinal thus describes the process.

"Protestantism was established by law in the widest sense of the word;

it was forced upon all persons in station or office under sanction of an oath. Catholics were put under crushing laws. Priests for saying Mass were imprisoned for life; if a foreign priest the penalty was death, and to all who harbored or assisted them the same, torture and death. No Catholic could inherit property or purchase land or keep school, or even send their children abroad to be educated under penalty of loss of life or liberty and property. Catholics could not vote at elections. If a son said he was a Protestant he could take all the property from the family. The father and her great men and her preachers killed and drove away all the Catholics they could; knocked down the remainder; and then at their leisure proved unanswerably and triumphantly the absurdity of Popery, and the heavenly beauty and perfection of Protestantism. Protestantism being taught everywhere, Protestant principles were taught with it, which are necessarily the very reverse of Catholic principles."

By means of these persecutions—cruel, bloody and persistent—Protestantism at last became the religion of England. In Scotland Presbyterianism was established by law, but all attempts to deprive Ireland of her ancient faith resulted in signal failures.

"True religion, sprang from God above,  
Is like her fountain full of charity,  
Embracing all things with a tender love,  
Full of true justice and sure verity."

James I. ascended the throne of England in 1603. He soon began to enforce rigorously the penal laws enacted by Elizabeth—one of which was a fine of £60 sterling a month for not attending Protestant worship. In a short time, by this and other penalties, more than 6,000 gentlemen and ladies were reduced to a state of beggary. One of the heaviest sufferers was Robert Gatesby, a gentleman of Northampton. Driven to desperation, half maddened, he formed the desperate design of blowing up the Parliament House with gunpowder. He secured about a dozen accomplices, Guy Fawkes being the principal. This atrocious plot was got up by a few desperate men only. The Catholics as a body publicly disavowed it and proved their innocence fully. Yet it was made the pretence for enacting new and severe penal laws against them. This is what is popularly known as the *Gunpowder Plot*.

Here are the *Summary of the Penal laws* made by the English Government to force the new religion on the English and Irish. Some of them are still on the Statute Books, though a dead letter:

1. No Catholic could settle a jointure on his wife unless she was a Protestant.
2. If the wife of a Catholic declared herself a Protestant by the law, she could force her husband to give her a separate maintenance and also the custody of her children.
3. If a son of a Catholic at any age declared himself a Protestant he became absolutely entitled to the ownership of the estate—peculiar Christianity when the wife and sons are encouraged to rebel against the husband and father—Laws framed by

That canting crew,  
So smooth, so golly—yet so devilish too.  
Who, armed at once with prayer-books and  
with whips,  
Blood on their hands and scripture on their  
lips,  
Tyrants by creed and torturers by text,  
Make this life Hell in honor of the next."  
—MOORE.

No Catholic could vote or hold any office or even attain remunerative work.

I will quote Spenser again, as the poet belonged to the age of penal laws:

"What war so cruel, what siege so sore  
As that which strong temptation doth apply  
Against the Fort of reason evermore,  
To bring the soul into captivity."

It is easy to point out, looking backwards, the reason why so many Irish

Catholic names are at the present day owned by ultra Protestants. The voice of the serpent and the 80 pieces of silver have done their work well amongst the O'Briens, O'Reillys and McCarthys, &c.

1. Any four Justices of the Peace could without further trial banish a man for life if he refused to attend the Protestant service.

2. Any two Justices of the Peace could call any man over 16 years old before them, and if he listened to the voice of his conscience, "that oracle of God," and refused to abjure the Catholic religion, they could bestow his property on the next of kin, if a Protestant.

"The conscience, that sole monarchy in man  
Owing allegiance to no earthly prince;  
Made by the edicts of creation free;  
An individual sovereignty, that none  
Created might unpunished bind or touch.  
Unbound, save by the Eternal laws of God,  
And unamenable to all below."

Adieu. PEACHTIA.

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To remove dandruff, keep the scalp moist clean and healthy, and give vitality and color to weak, faded, and gray hair, use Ayer's Hair Vigor. It has no equal in merit as a hair dressing and for the prevention of baldness, scaling humors, and dandruff.

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Among the Books.

There is an atmosphere of culture about the man or woman who has lived for years in close companionship with good books for culture does not consist in dainty manner or capricious airs. Society which is a conspiracy of fools fashions and refined hardness of heart has not the gift of true culture and refinement within it. True refinement and culture consist in a straightforward and unaffected deportment that is ever the same to all persons high and low. It will never degrade itself in contact with wickedness nor will it be exalted with the thought of superior virtues or intelligence.

Next to the sacraments of God's Holy Church specially instituted as gifts of divine grace and the manna of prayer nothing will so ennoble the soul as the spiritual companionship of good books. They will not take the place of religion as Matthew Arnold would have us believe when he placed literature above dogma and creed. No person would go for consolation to the dramatic character in Shakespeare—to Othello or Hamlet or Brutus, or the gods in Homer when wounded to the heart with the poignant arrows of grief. Yet assuredly there is a certain balm for sorrow within the pages of a good book—an ocean where we may lose sight and sound of the uproar and upbraiding of the worldly shore and wrap our wearied spirits in the depths and hues of the infinite deep. How rich then is the man who has good books for daily companions! The whole world may turn from his door yet has he a society stable and true which no breath of envy or scandal can break up.

"God be thanked for books!" says Channing. "They are the voices of the distant and the dead and make us heirs of the spiritual life of past ages. Books are the true levellers. They give to all who will faithfully use them the society, the spiritual presence of the best and greatest of our race. No matter how poor I am, no matter though the prosperous of my own time will not enter my obscure dwelling. If the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise and Shakespeare to open to me the worlds of imagination, and the workings of the human heart and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship and I may become a cultivated man though excluded from what is called the best society in the place where I live."

Speaking of society and class distinction reminds me of a paragraph which appears in Hamerton's "Aristocracy and Democracy." "Class-spirit," says Hamerton, "is odious in the narrow-minded, pompous, selfish, pitiless aristocrat who thinks that the sons of the people were made by Almighty God to be his lackeys and their daughters to be his mistresses; it is odious also to the full as odious in the narrow-minded, envious democrat who cannot bear to see any elegance of living or grace of manner or culture of mind above the range of his own capacity or his own purse."

Democracy, when it does not run mad—when the poison in its blood does not become too strong—is a good thing. It means the reign of the people; but when the people forget that all power and authority proceed primarily from God, then it becomes the reign of the devil. I once heard a man strike off extreme democracy in this fashion: "A little vulgar thing which puts its feet on your centre table and drinks your wine."

To return from my depression I regard a taste for good reading and a constant indulgence in it as the means of avoiding many a dangerous temptation in life.

Besides, a man whose life slopes intellectualwards has no time for the petty things of life. His mind is too regal for vulgar subjects. He has no time to nose around in the back kitchen or pantry of his neighbor's character to look for soiled or unwashed spots. His daily companionship with good books has been so noble that he cannot descend to the level of proletarian minds and share in their vulgar and debasing bill of fare. He chooses to sit at the banquet of great minds and eat of the honey and bread of truth. Conversation is the truest key to a man's character—truer than the soul's composition character upon the face or the brain's rioting and ridding upon the head. Whatever holds the soul in thrall will be uppermost in conversation. Little minds give out little conversation. Men's actions are shaped by their soul thought. No man acts nobly who does not think nobly. When I meet a mind great and generous and kindly and charitable I know that an eternal banquet of truth and beauty has been its dower and that it holds the key to every chamber in that divinely-appointed and glorious mansion, the Soul.

Do souls grow strong through reading? Some do but very many do not. Unless the spiritual element in a book be assimilated, all reading is well nigh useless. Do Quincey says there are two kinds of literature—literature of knowledge and literature of power.

But few, a chosen few, have literature of power. Nearly all the literature studied in our schools and universities is a literature of knowledge—so that a wise student of literature will pay no attention to examinations, honors or medals. You will sometimes hear it said "so and so is very clever. He won a medal in English." It often happens that the medal is the death of that student. He began by travelling the intellectual plane alone and now that he had trodden it for four or five years he sees no other world around him. To him poetry has no higher meaning than the thought which articulates it. He takes his place and rank among intellectual scholars and measures every thing by their common tape line from a lyric of Burns to an epic of Dante. When you hear men rating poets and poetry like stock in a market be sure too that the contagion of a sad degeneracy in literary culture has set in and is hard by the hem of your garment and if you would save your soul from its benumbing effect seek a quarter more congenial to spiritual power and thought.

THOMAS O'HAGAN.

Orilla.

The celebration of the Christmas festival in the Church of the Angel Guardian was particularly edifying this year. The decorations were both extensive and handsome, a large quantity of the materials used being from the seed house of Steele & Briggs, Toronto. The floral tributes were beautiful.

The altar was artistically decorated with ferns and chrysanthemums. It was tastefully draped with emerald and evergreens, arranged in the form of curtains. The windows in the sanctuary were darkened with cardinal damask, showing up beautifully the lighted candles and flowers.

The crib was a truly pathetic piece of art. The Virgin Mother, St. Joseph and the star were both very natural and chaste. One could not gaze on it without being vividly reminded of the great scene at Bethlehem.

The pastor, Rev. Father Duffy, celebrated three Masses, the sacred edifice being well filled on each occasion. His sermon at the last Mass was a masterpiece of pulpit eloquence. Your correspondent has not heard a more finished discourse for many a day. One could not listen to such burning words without living a better life. The Catholic people of Orilla may well be proud of their talented and devoted pastor.

HE HAS TRIED IT.—Mr. John Anderson, Kinross, writes: "I venture to say few, if any, have received greater benefit from the use of Dr. THOMAS' ECHEMATIC OIL, than I have. I have used it regularly for over ten years, and have recommended it to all sufferers I know of, and they also found it of great virtue in cases of severe bronchitis and incipient consumption."

THE BARBER'S STORY.

LONG HOURS AND CONSTANT STANDING BROUGHT ON KIDNEY TROUBLE.

Forced to Quit Work and Feared That He Would Have to Drop His Trade—Now He at Last Found a Cure.

From the Bradford Beacon

Among the residents of Stratford there is probably none better known or more highly respected than Mr. James E. Smith, the Ontario street tonsorial artist. Mr. Smith is also well known in Toronto, in which city he worked for several years in a Yonge street barber shop. To a reporter of the Beacon, who is a customer of his, the affable barber recently told of his recovery from a late very severe illness. He had, he said, for some years been afflicted with a weak back, so much so that at times if he stopped he could not regain an upright position unassisted, and as for lifting anything, that was out of the question. "For years," to use Mr. Smith's own words, "I could not carry a scuttle-full of coal." He had, so the physicians whom he consulted told him, disease of the kidneys, but they failed to cure him. He grew weak at length and rapidly lost flesh. Quite frequently he would be obliged to give up work for a week and take to his bed. He lost his appetite, was pale and so unnerved that he could not possibly hope to continue longer at his trade. "Customers of the barber shop," he remarked, "do not care to be shaved by a man whose hand trembles." He had been in bed for some time undergoing treatment when one morning his wife said to him, "Jim, I've got a new medicine I want you to try." It was Dr. Williams' Pink Pills she had. He objected to more medicine, as invalids will do, but at length as reasonable men usually are, he was guided by his wife. "But mind you," he said, "I had no faith in the pills; I only took them to please my wife." It was fortunate he did so, for he was soon back at work and after taking several boxes of the medicine was stronger than he had been for several years. Within two months after beginning to take Pink Pills he felt like a new man and he gained over twenty pounds in weight. There is certainly no healthier looking man in the city to-day than Mr. Smith. Since his restoration to health by Dr. Williams' Pink Pills he has recommended the remedy to many of his friends and has yet to hear of a case where the remedy faithfully tried was found wanting. In cases like that of Mr. Smith, Pink Pills furnish a speedy and effective cure, as indeed they do in all cases dependent upon a poor or watery condition of the blood or impaired nervous forces. Dr. Williams' Pink Pills cure when other medicines fail. Sold by all dealers or sent by mail post-paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y. Under no circumstances are the genuine Pink Pills sold in bulk, but only in boxes, the wrapper around which is printed in red ink and bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." Pills offered in any other form, no matter what color, are worthless imitations.

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ADMINISTRATORS' NOTICE

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

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

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

The Trusts Corporation of Ontario, Administrators, of the Estate of John Noonan, deceased. By

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# The Catholic Register,

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THURSDAY, JANUARY 17, 1895.

## Calendar for the Week.

Jan. 18—St. Peter's Chair at Rome.  
19—St. Canice.  
20—Most Holy Name of Jesus.  
21—St. Agnes.  
22—Sts. Vincent and Anastasius.  
23—Espousals of the Blessed Virgin.  
24—St. Timothy.

## Principal Grant in London.

The London Advertiser, January 7th, in a complete rendu of city church circles stated: "Rev. Dr. Grant the brilliant principal of Queen's College, Kingston, preached yesterday morning and evening to congregations that completely filled the First Presbyterian church. By special request the Rev. Principal spoke in the evening of the recent international congress of religions at Chicago, which he attended as representative of Canada. The first day, he said, services were led by a Roman Catholic Bishop, the next day by a Presbyterian, the next by a Methodist, the next by an Anglican and so on. No matter how much they might disagree with sentiments expressed, they never once hissed. Disapproval was indicated only by austere silence, "yet I heard hisses in the general assembly of our own church," said the preacher. "He never in his life experienced the satisfaction he felt when reading to the congress a paper on the 'fundamental principles of the Reformation' before an audience that included Roman Catholic Bishops and priests. Of course he was perfectly willing to hear what the fundamental principles of Roman Catholicism were."

The Rev. Principal need not lay the flattering unction to his soul, or innocently imagine that he was telling anything new or unheard of to the Bishops and priests in his audience.

The fundamental principles of the Reformation are well known to all students of history, more especially to priests and bishops, who, in their theological course examine these principles and are taught to estimate them at their just value. If the reading of a paper on those principles to men already acquainted with them, gave such intense satisfaction to Principal Grant, it would be wrong for us to find fault.

We do find fault, however, with him for stating publicly that Christianity has anything to learn from Hindooism, or that a follower of Christ is less imbued with filial respect than the Heathen Chinese. The words of the Rev. Principal are as reported in the Advertiser: "Christianity could learn from Hindooism to see God in everything, from Confucius filial reverence—there was not a religion it could not profit by." Does the Rev. Principal really mean that Christians

would be improved in faith or morals by becoming Deists, and seeing gods in trees and elephants? Or does he intend to convey the idea that Christians are incapable of seeing the glory of God in the Heavens, or His greatness and beauty portrayed in the work of His hands? Is it not possible for every thoughtful Christian to say with St. Francis on seeing a flower, a bird or a mountain: "How beautiful is God, how great, how wise, how magnificent is God?"

The learned Principal again informs us that from Confucius Christians may take lessons of "filial reverence." We have not made a particular study of the Confucian system, but we fail to understand how any system may inculcate filial reverence more emphatically than the system which says: "Honour thy father and thy mother, that thou mayest be long lived upon the land which the Lord thy God will give thee." Examples of filial reverence are met with everywhere in Scripture, both in the Old and New Testament. Can anything be found in history more tender and heartfelt than the loving respect of Joseph for his aged father, Jacob; than Isaac's loving submission to Abraham's command? We see the God-Man, our exemplar in all duties and virtues, "subject to them," working His first miracle at the mere suggestion of His immaculate Mother, and thinking of her and providing for her in the midst of His dying agonies on the Cross. How Christianity has anything to learn from the teachings of Confucius, on the score of filial reverence, should have been explained by the Rev. Principal.

It seems to us that Christianity could lay no claim to a Divine origin, or to an All-Wise Founder, if imperfect and so ill-shaped as to need lessons of improvement from Bhudda, or Mahomet, or Confucius. St. Paul tells us Christ made unto Himself a holy Church, having neither spot, nor wrinkle, nor any such thing, but that she should be perfect and without blemish.

The Rev. Principal continues: "They had to admit that Christianity was weakened by sectarianism and by the imperfections of Christian civilization. . . . Only as organized Christians could they hope to prevail over organized heathens."

It would be much easier and more profitable to learn unity and organization from the Catholic Church than from Hindooism. If Christianity is weakened by sectarianism, the blame should rest on those who first broke away from Christian unity; and who, through pride and lust of power and self-indulgence, revolted against the Divinely-appointed Father of the Faithful; protesting that the heavenly device of "one fold and one shepherd" had no meaning for them. Unity and organization are distinguishing marks that point to the true Church of Christ, and these marks, coupled with sanctity and apostolicity, can be found nowhere outside of the Catholic system. Rev. Principal Grant, if true to himself, should cease to admire Hindooism, and as a pure and overflowing source of Catholic truth is within easy reach of him in Kingston, he might

prove the honesty of his declaration before a Presbyterian congregation in London, viz.: "That he is perfectly willing to hear and learn what the principles of Roman Catholicism really are."

## The Imperial Cabinet.

Recent cablegrams assume to explain the difference between members of the Ministry on the various projects now before the country. They also testify to the strong hold which the question of Home Rule has gained upon the attention of the Imperial Government. Not many months ago the general cry was: "With Gladstone's retirement Home Rule is shelved *ad infinitum*." Later on a Scotch Liberal member declared on a public platform "Home Rule is a dead issue." Neither of these sweeping predictions has been verified. Mr. Gladstone is as deeply wedded to autonomy for Ireland now as he was in his palmier days of physical strength, when his appeal for Ireland's freedom and the empire's consequent stability, was thundered in the British Parliament, and endorsed by a majority of the country's representatives in the House of Commons. Although enfeebled in health and bent under the weight of 85 years of incessant toil and political excitement, Mr. Gladstone is yet a power in the councils of the empire, and his voice may be heard again in parliament when the opportune moment arrives and the sacred cause of Ireland needs a defender. With Gladstone and his magnetic influence Home Rule has for advocates in the Imperial Council the Earls of Ripon and Spencer, besides the Cabinet members, Messrs. John Morley, Chief Secretary; Sir William Vernon Harcourt and Sir George Otto Trevelyan, who are all pledged to the immediate solution and settlement of the question of Home Rule for Ireland. Besides all these prominent and powerfully influential Englishmen, Justin McCarthy reckons 70 followers of tried fidelity who insist with him upon the present government "acting in good faith, and pushing the Irish question into the foremost position while insisting that a definite statement of the Cabinet must be outlined in the Queen's speech." It would seem evident to any person endowed with ordinary intellect that it is utterly impossible for Lord Rosebery to even postpone the question of Home Rule for another session.

Two obstacles yet stand in the way, it must be confessed, and block the road to Ireland's emancipation, the House of Lords and disunion among the Irish leaders, the latter being by far the more formidable of the two. It seems incredible that highly intelligent and keensighted politicians of long experience should so long continue the work of disintegration and keep up a fratricidal warfare that must surely end in general disaster to their country's cause. The Hon. Edward Blake has been constantly urging pacific measures; Thomas Addis Emmet, the Federation chief in New York, has written strong appeals to the leaders at home to cease their bickerings, which, if they exist at all, should be settled in private and not paraded on public platforms. All the

friends of Ireland's good name and happiness in America and the colonies are threatening to withhold all aid unless the Irish leaders can present a united front. Yet the bickerings continue with unabated vigour.

The Dublin Freeman's Journal has in its Christmas number a cartoon representing a thorough reconciliation between the Parnellites and Federationists. Let us hope that its object lesson may be thoroughly understood and promptly acted upon, and that Irish politicians at home will settle all difficulties as difficulties are smoothed over in all civilized countries, by the minority submitting to the guidance and rule of the majority.

## Civil Toleration.

The following item was last week cabled: "A Moscow correspondent tells a story of the new Czar which is quite in accordance with all that has been heard of his character. In the list of officers recommended for promotion recently presented to him mention was made of the age and the religion of the nominees. The Emperor struck out the column about religion, saying that it was no concern of his."

The honors paid to the remains of our late Premier Sir J. Thompson, by her majesty, Queen Victoria, the motherly tenderness with which she comforted his bereaved daughter, and the heartiness with which her gracious Majesty entered into all the arrangements prepared for the obsequies according to the Roman Ritual, demonstrate a spirit and policy of toleration fully equal to that reported of the young Czar of all the Russias. When these two sovereigns who claim spiritual as well as temporal headship and jurisdiction, begin to acknowledge perfect equality to place and distinction of all their subjects, it is time the subjects themselves should act upon similar principles. Neither in England nor in Canada, much less in the United States, have Protestant majorities adopted the motto just now selected by the Czar of Russia, viz.: that "a candidate's religion is no concern of theirs." All those countries, Quebec alone excepted, make a man's religion the object of most searching inquiry and anxious solicitude. How pre-eminent his talents may be or how sterling his patriotism, his chances on election day are slim, indeed, if his way of worshipping God is not approved of by the majority. In this respect the Irish have been exceptional in their disregard for a man's peculiarity of creed or religious persuasion. Their chosen leaders, for the last century, have been, with the exception of O'Connell, all Protestants. Several Catholic constituencies in Ireland are now represented by non-Catholics. Catholic Meath had for representative a Presbyterian, Honest John Martin. Afterwards she elected Mr. Parnell. County Clare, all Catholic, elected a Protestant from Enniskillen. Catholic Limerick chose for her standard bearer, a Jew, Mr. Abraham; and Catholic Mayo elected a Presbyterian Minister, the Rev. Isaac Nelson.

It is to be hoped that with the bright examples given from the courts

of England and Russia, toleration in religion and perfect equality of all good men in matters civic and political will be the ruling principle in all other countries as they are and have always been in Catholic Ireland and ultramontane Quebec. What say the Rev. Madill and his P.P.Aist followers?

**The Story of the Schools.**

There are two new phases of the Manitoba school difficulty. In the first place there is every reason for believing that the award of the Judicial Committee of the Privy Council will be favorable to the Catholics. Secondly, Father Allard, administrator of the Archdiocese of St. Boniface, is organizing a monster petition in the Province of Quebec, and possibly elsewhere, which will in course of another month be presented to the Governor General in Council, praying for remedial legislation.

To get at the beginning of the trouble, it is necessary to recall the controversy of the year 1887, when the late Mr. Norquay, then head of a Manitoba Conservative Government, initiated legislation relative to the Red River Valley Railway which was to connect Winnipeg with lines in the United States. It will be remembered that the Federal authorities disallowed this act; that the disallowance was followed by great discontent in Manitoba; that Mr. Norquay was the first victim of the discontent; that he was obliged to resign; that he was succeeded by and gave his support to Dr. Harrison. The Liberal opposition, of course, made the most of this difficulty. In January, 1888, their crowning opportunity came.

Mr. Joseph Burke, who, though bearing an Irish name, was a French Canadian, was nominated by Dr. Harrison as Provincial Secretary. The election which followed was warmly contested. The fate of the Government depended upon it; and the result of the election depended upon French Canadian and Catholic votes, the constituency being almost entirely such. Mr. Burke's opponent was Mr. Francis, son-in-law of the Rev. Dr. Black, a Presbyterian pioneer. Of a surety, therefore, there was no offense given by the Liberals to the French or Catholic elements. On the contrary, as Mr. James Fisher afterwards stated in the legislature, promises were freely made by the candidate and Mr. Joseph Martin that if the Liberals got into office they would not interfere with the use of the French language or the separate school laws. The election was won by the Liberals. The scale was turned against Dr. Harrison's administration. The legislature met on Jan. 12th, 1888 and in two days Dr. Harrison resigned. Mr. Greenway succeeded him. Mr. Joseph Martin became Attorney General. A general election was imminent. Mr. Greenway called personally on Archbishop Tache, and renewed the promises and pledges before made by Mr. Martin and Mr. Francis. The Archbishop was through illness unable to see Mr. Greenway, but received the assurances through his Vicar General, Father Allard.

On February 12th, 1890, Mr. Martin introduced his School Bill. On March

10th the bill was finally carried. Originally promises were made to protect the French and Catholic interests; then Mr. Martin declared for absolute secularization of the schools; then the Protestant denominations asserted themselves and secured legislation such that their ideas of the conduct of the schools were assented to. As we saw the other day, the Anglicans and Presbyterians are satisfied with the Bible selections and the exercise of the choice of teachers suitable to them. Mr. Martin yielded even to this, although he had said at one of Mr. McCarthy's meetings: "The Roman Catholic is perfectly justified in saying, 'I will not send my children to a school where religion is taught by a Protestant and according to Protestant ideas.' If we abolish this iniquity (two schools) we must say education is to be education and religion is to be left for the family and for the church. He proposed to take that position in the House, and stand or fall by it."

The repressive law having been passed by the legislature, four remedies were indicated, viz.:

- Reserve of the royal sanction;
- Disallowance of the law;
- Resort to tribunals;
- Appeal to the Governor General in Council.

It was thought that the lieutenant governor might reserve his sanction. Mr. Cauchon had, years before refused his assent to a bill assailing the use of the French language. This hope was speedily dissipated. Assent was given within a very short time.

Disallowance was hoped for. The Federal Government hesitated. Mr. Blake introduced his measure providing for a reference to the courts in all such cases. A test case went before the courts. Time passed and disallowance became an impossibility. The matter passed through all the Canadian courts. In the Supreme Court, judgment was given favoring the Catholic minority. Then the Privy Council reversed that judgment. It is needless now to recall the circumstances under which that judgment was given. The Manitoba Presbyterians sent an argument to England. They flatter themselves it had its effect. The judges who heard the case were not the ones by whom confidence would be inspired in its highest degree. The Catholics therefore found their hopes again crushed by an adverse decision, which asserted that the phrase "by law or practice" had no meaning essentially different from "by law" and that in consequence the Catholics had no rights or privileges previous to the admission of Manitoba into Confederation.

Petitions were now addressed to the Governor-General in council. They were considered by the Ministry. A set of questions was framed to which the Supreme Court were asked to furnish answers. Influenced largely by the previous judgement of the Imperial Privy Council, a majority of the Supreme Court ruled against the Catholic position. The case was again carried to England, where Hon. Edward Blake appeared for the Catholic minority. The decision has not yet been made known, although it is said on what seems good authority

that it is to be favorable to the Catholics.

Then what?

Father Allard's efforts in Quebec will make the question one which the parties will have to face. It rests with Catholics to see that it is not evaded. Politicians of the lower order may shrink from an ordeal of the kind. The broad minded man has only to choose between supporting injustice on the one hand and doing right by patient long suffering in a good cause on the other.

Mean time the curious will find food for reflection in a recent announcement. The Winnipeg public schools have overdrawn their account some \$64,000. The Catholic schools go prosperously on as before. But the Catholics pay not alone to the support of their own schools; they share in the taxation for Public School purposes. And not one Catholic child attends those schools. Truly, we may admire the spirit of our Manitoba fellow Catholics.

**France's Troubles.**

Paris is above all things a city of surprises. Two weeks ago things seemed to be going along smoothly and M. Dupuy seemed more firmly established in his position than any other Premier for years past. Casimir-Perier, the President of the Republic, seemed also to have proven himself acceptable. But in a day all that changed. First there was a vote in which the Government voted in the minority. The Premier announced that if that vote were insisted upon as the voice of the Chamber, it would be interpreted as expressing a lack of confidence in his ministry. Immediately a change took place and the ministry was sustained. Later on the same day another vote was taken with the result that the ministry resigned. Next day came the startling news that President Casimir-Perier had also resigned.

Nothing could more clearly show the demoralization of a great nation. The socialism that defies all religion is rampant and seemingly triumphant. The persecution of the Church, the secularization of schools, the control of government by a handful of Freemasons, have resulted in destroying the great conservative moral influence without which republican institutions are little better than anarchy. France, "the eldest daughter of the Church" is beginning to reap the whirlwind of the wind she has sown. Order has been attacked in its citadel. Theological students are forced into the army. Teaching orders are persecuted. Even the Bishops are to an extent dependent upon their powerful enemies. The popular gospel is preached by the anarchist. The result has been to exhibit the republican form of government as a mere mixture of wheel of fortune and amateur theatricals.

Mr. Goldwin Smith has only to appear in public and a storm begins. When he was advertised as a probable speaker in response to the toast of "Canada" at the forthcoming Press Association banquet at least one of the empire's watch-dogs began abaying. Then the Globe informed Mr. Hopkins that it would be more seemly of him to take Mr. Smith to task if he did anything wrong. The Hamilton Times says Mr. Hopkins should be content to manage the British empire without bothering with the Press Association. To spoil the prospect of a row it now looks as if Mr. Smith's state of health will not permit him to make the speech.

**Reconciled.**

For the Register.

I saw two nations clasping hands  
Whose hearts had been estranged for years  
The sun of peace upon each brow  
Dispelled the darkness mist of tears,  
Behind were centuries robed in night  
Before the glorious dawn of day,  
And every peak on Freedom's height  
Flashed back the light of heavenly ray.

O Sister Isle! O nation great;  
This day a victory hath been won  
Far greater than the fame that speaks  
Through trumpet's tongue or lip of gun,  
This day Peace weaves a garland bright  
And heals the bitter strife of time,  
Turning the sword with cruel edge  
Into a harp of golden prime.  
—Thomas O'Hagan.

**On the Feast of the Holy Name.**

For the Register.

Sweet Jesus! let my opening song  
Be one of reverent loving praise  
Of Thee, to whom all gifts belong;  
And tho' the voice but feebly raise,  
Oh, let Thy mercy see its need!  
The will is good, tho' not the deed.

Sweet Savior! lo, the hearts of all  
Thy children turn to Thee this day,  
Obedient to their Mother's call—  
They turn, their homage deep to pay  
To that great Name which Thou hast given  
That key, alone which opens Heaven.

O'er all the land its praises ring,  
In ev'ry clime the head is bowed  
As preachers name or choirs sing.  
Ah! may earth's echoes pierce the cloud  
And join the chant which angels raise  
Till Heaven itself is filled with praise!

Thou art the "King of kings," That name  
Have countless ages given to thee;  
And earthly rulers still proclaim  
"Thine meet for Thy great majesty.  
Creation's dawn pronounced it Thine,  
'Twill be the same as earth's decline.

The "Prince of Peace" Thou art, for still  
Thy coming earthly strife doth quell,  
Fends yield to promptings of good-will  
Which once within the heart, will swell  
And, as a sun, its rays increase  
To issue in the day of Peace.

The "Lords of Hosts," the "God of Heaven  
And Earth," speak thine omnipotence,  
The titles joyfully are giv'n,  
Nor need in Christian lauds, defence;  
For all the words our tongues can tell  
Would ne'er Thy praise sufficient swell.

But not by these to-day we call—  
A melody which sweetness breathes  
Where e'er its soothing accents fall,  
A garland which the heart it wreathes  
Makes fair forever by the name  
Of "Jesus" we thine ear now claim.

That title Thou hast won, for lo!  
On earth to mankind thou didst come,  
Because a sharer in his woe  
To thus more surely lead him home;  
And e'en the death upon the tree  
To win that name was choic'n Thee.

Then bow the knee, the head incline,  
'Tis done in Heaven and e'en below,  
Whene'er the saving Name, divine,  
Is heard, Blaspheming ones bestow  
And on this day, heart incense swing  
In honor of our Savior King. R. F.

**Irish Love Song.**

Would God I were the tender apple blossom  
That floats and falls from off the twisted  
bough,

To lie and faint within your silken bosom,  
Within your silken bosom, as that does  
now.

Or would I were a little burnished apple  
For you to pluck me gliding by a cold,  
While sun and shade your robe of lawn will  
dapple,  
Your robe of lawn and your hair's spun  
gold.]

Yes, would to God I were among the roses  
That lean to kiss you as you float between,  
While on the lowest branch a bud uncloses,  
— bud uncloses to touch you, queen,  
Nay, since you will not love, would I were  
growing

A happy daisy in the garden path;  
That so your silver foot might press me  
going,  
Might press me going even unto death.  
—Katherine Tynan Hinkon.

While addressing a meeting on Tuesday evening the Duke of Argyll suddenly fainted. He reeled while in the middle of a sentence, and fell backward into the arms of Lord Kelvin, who sprang from his seat as he saw the Duke tottering. For a time it was thought the Duke was dead, but he soon regained consciousness. There was great excitement in the hall, and the meeting was dissolved. Upon recovering from his fainting fit, the Duke was removed in an ambulance to the residence of Lord Kelvin.

Lord Ashburton on Father Healy.

Ireland has lost one of its real worthies within the last month. Father Healy—Father James, as his inmates called him—was one of the most charming of men, a ray of the soil, a true Irishman, a true friend, kind, witty, genial, sociable. We shall not soon look upon his like again. I knew him for over a quarter of a century, but he had many older and nearer friends, and I hope that one of them will write reminiscences of this brilliant, attractive and genuine Irish man. I have dined with him on several occasions in his house at Little Bray, and I can never forget the wonderful and hospitable entertainments. The numbers varied—sometimes eight, ten, twelve, even fourteen. The most varied guests met at his table. I have sat there at the same time with Prince Edward of Saxe-Weimar, Monsignor Persico, Archbishop Walsh, Lord Morris, Chief Baron Pillea, Dr. Nedley, and others. His guests were always delighted to be there, and he was delighted to have them. One servant cooked the dinner and brought it to the table, and no one could tell how it happened—the attendance did itself some way or other. His dear and lifelong friend, Dr. Nedley, was nearly always present. Once, I remember, when some office of the Guards was dining with the Padre (as he was called), he looked round for a servant to take his coat and hat when he entered the house, and the host came forward smiling saying, "You know those footmen all gave me notice, and left on the spot, when they heard that you were coming." He was brilliant, quick, lightning in conversation, and never hesitated for a second to come out with a sparkling, genial *mot*.

Sir Redvers Buller dined with him on one occasion when the other guests were Archbishop Walsh and eleven priests. Sir Redvers made a slight start when he saw he was the only layman. "Never mind," said Father Healy, "the soutane is not worse than the Soudan."

Lord Plunket, the Protestant Archbishop, lived during the summer at his residence, Old Connaught, in the Little Bray, and some one asked the Padre how he got on with him. "Very well," he said, "we are the best of friends. He is a good parishioner, but a little backward in his dues."

During one of his visits to Old Connaught, Lord Plunket, I am told, asked how he should take priests who came to join his Church, and the prompt answer came, "The best thing your Grace could do to boys of that kind would be to give them the pledge at once."

All Dubliners know Dalkey Church—the Protestant one—built on an eminence, the greater part of which, immediately joining the church, is quarried away. Some people were chatting over the neighborhood and its beauties one day, and the site of the church was praised. A Protestant gentleman turned, smiling to Father James and said, "It is a church founded on a rock. Like lightning came the genial assent, "Yes; a blasted rock." The owner of the great oyster establishment in Dublin was one day telling him of the musical accomplishments of his daughter, when the Padre, with hearty sympathy, said, "She would be a regular oyster Patti."

He never talked politics, but he answered all questions with genial rapidity. On being asked what would Mr. Healy be when Home Rule came, he said at once, "An old man." I said to him, when living during a summer in his parish, "I think I met your curate just now—rather stout." He replied, "That's him. I send him out as a sample, and keep the thin one at home."

Once a busybody asked him whether a friend of his was a good Catholic, and he got the answer, "No better

man, but a child could beat him at fasting.

He was once at Monte Carlo on a visit, and a friend tried to get him to enter the great room for play. "Is it not like a Cathedral?" "Ah," said he, "there is all the difference in a Cathedral they pray for a man, here they prey on him."

His friends comprised all classes, rich and poor, old and young, Protestant and Catholic. He was a priest devoted to his Church and to his flock, but his heart was big enough to include kind and loving feelings for all. His funeral was one of the largest and most representative held for many a day in Dublin, and it will be long before Father James passes from the memory of those who had the delight in knowing him.

It appears that the bishops of the New Orleans province have recommended the appointment of Bishop Meerschaeert to the San Antonio see, vacant since the recent death of Bishop Neraz. Dr. Meerschaeert was formerly a priest of the St. Elizabeth diocese, and was appointed the vicar-apostolic of the Indian Territory in 1891, under the title of the bishop of Sidymorum, *in partibus*. His transfer to San Antonio, in case Rome sanctions it, would be quite a promotion for him, and the fact that the provincial prelates have recommended it will not be without its influence with the Holy See.



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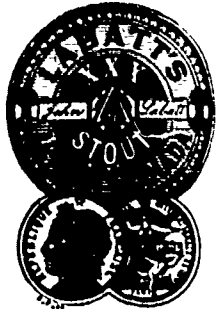
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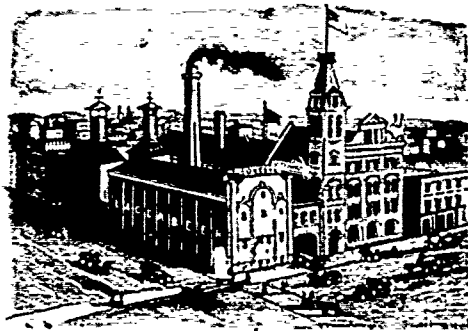
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SUMMARY OF IRISH NEWS.

Arms.

Circulars have been issued summoning a meeting of the Parish Priests of Down and Connor to elect a Conductor Bishop to the Most Rev. Dr. McAlister, whose condition of health for some time past has been weak. The meeting, at which his Eminence Cardinal Logue will preside, will take place on Tuesday, January 8th, 1895, for the purpose of selecting three priests whose names will be submitted to the Sovereign Pontiff that his Holiness may, if he think fit, appoint one of them Conductor, *cum jure successione*, of the diocese of Down and Connor.

Armagh.

The noble work of completing the great Cathedral of Armagh has now taken definite shape, and judging by the results so far, it gives promise of being a rare success. The first instalment of the collection which was taken up in Armagh parish on Sunday December 16th, had most cheering results. £283 2s 9d was realized in the Armagh city churches; in St. Bridget's Church, in the Tullysarras district, £72 9s was subscribed; and in St. Colman's, in the Annacamp district, £29 8s was obtained. From various other sources subscriptions and donations have been collected in aid of the project; his Eminence Cardinal Logue has given the munificent sum of £100, and each of the generous priests of Armagh parish £20; so that from this one parish has come the remarkable fine total of £635 1s 9d. (£3,125). Priests and people have responded with a true, characteristic liberality and with an alacrity that does them great credit to the appeal of the Cardinal Archbishop. The respected Administrator of Armagh parish, Father Grimes, also states that most returns have already come in from many other parishes of the Archdiocese.

Carlow.

Both the Irish Masters of Foxhounds who recently met with accidents (Mr. Watson, of the Carlow and Island Hunt, and Captain Dayrell Hammond, Wexford), are not only convalescent, but are once more hunting with their hounds.

Clare.

The death is announced of Mr. Craig, who at one time figured in Irish social life as the conductor of an experiment in co-operative agriculture on the Vandeleur estate, at Ralahine. The experiment was brought to an untimely conclusion by the bankruptcy of the landlord, and the eviction of the co-operative association, though it owed no rent. Mr. Craig subsequently gave an account of the experiment in a work entitled the "History of Ralahine." He was ninety years of age when he died, was a very remarkable man, and a warm friend of Ireland. Though in poor circumstances he declined a Civil List pension.

Cork.

The Cork Town Council have nominated for High Sheriff of the city, Alderman Edmond Walsh, of Homeville, Sunday's Well. An old woman named Kathleen Guerin, who lived to the remarkable age of 115 years, died on December 11th, near Middleton, leaving a large number of children and grandchildren. Deceased, who resided near the townland of Hallinakeeliga, had been for some time confined through old age, but otherwise was in full possession of her mental faculties. All her children had emigrated to America and Australia, some years ago, with the exception of one daughter, who is an old woman herself, being about 85 years. The deceased spoke only in Irish.

Derry.

In the Probate Court, Dublin, on December 15th, the will of the late Mr. J. A. Stevenson, solicitor, of Fort James, county Derry, who left property to the value of £18,000 to his nephew, and the remaining £6,000 in various bequests, including a bequest of £3,000 to his executor, the Rev. J. Corkey and his nephew, in trust, to keep up his mansion and his stock of pigeons, was confirmed, after examination of witnesses, who disposed of the testamentary capacity of the deceased and the due execution, of the will. The validity of the will was disputed by Jane McKay, a sister of the deceased, on the grounds of want of due execution, the document, and want of testamentary capacity. Defendants had served notice that she only intended to cross examine the witnesses. Among the bequests the will gave £300 in deposit receipts lodged in bank, to be held in trust by the executors for Rose Gallagher, deceased's housekeeper, and her children.

Down.

On Dec. 15th, the steamer Stanley Force, of Whitehaven, bound from Whitehaven to Cork, put into Douglas, Island of Man, where Captain Leoby reported a series of murderous assaults on board the vessel. When Bahama Light was reached, a caller, who has been identified as James McCann, of Newry, made his appearance on deck, having stowed himself away in order to reach home. At six o'clock on the morning McCann entered the captain's cabin and said some of the crew were going to throw him overboard. The Captain called seaman William Blanch, who declared there was no truth in the allegation. The Captain then told McCann to go into the boiler room to warm himself, but after Blanch had left the

cabin McCann stabbed the captain in the neck, as he was getting into his bunk. The Captain shouted "murder" and fainted. McCann then made his way to the bridge, where Blanch was standing near the steersman, William Gill, and stabbed Blanch in the neck. Blanch ran away, and the stowaway then attacked Gill, striking him also in the neck. The steersman left the wheel, and the vessel broached to and was in some peril for a time. The engineer ran on deck to see what was the matter, and McCann rushed toward him with his blood-stained knife. The engineer, however, grappled with the frenzied man, and after a desperate struggle he was overpowered and put in irons. McCann was brought before the High Bailiff of Douglas, and was committed to prison.

Dublin.

On the recommendation of the Common Council of Dublin, Councillor Daniel Tallon, 136 Leinster road, Rathmines, has been appointed High Sheriff of Dublin city.

The Irish mail steamer Munster, which left Holyhead for Kingstown at an early hour on December 21st, was run into a few miles outside Holyhead by an unknown steamer bound northward. The Munster was struck on the port beam and her port paddle was entirely disabled. She was able, however, to return to Holyhead, and the mails were transferred to the steamer Connaught for Kingstown. There was an unusually large number of passengers on board, none of whom, however, were injured; but it was the general opinion that only the merest trifle in the location of the collision had averted a frightful catastrophe.

Galway.

Eight additional "sentences of death" have been carried out on the estate of the Marquis de Claricarde within the past three weeks. The victims are all small farmers, some of whom, it is said, would have been able to avert the ruin incident to eviction, but for the failure of the potato crop.

Kerry.

The death is announced of Dr. J. W. Basted, which took place after a long and painful illness, at his residence, Castlegregory, on December 14th, at the ripe age of 78 years.

Kildare.

On Sunday Dec. 16th, the funeral of Mr. Michael Murphy, one of the Luggacurran Campaigners, took place to Clonook. The deceased, who was held in the highest respect by every one, and died at an advanced age, had for some time before his death been residing in one of the "campaign" huts at Loughglass. A large number of people were present at the funeral, including the majority of his brother campaigners and most of the surrounding farmers.

Kilkenny.

Thomas Power, Esquire, Parade House, Kilkenny, has been appointed High Sheriff of the city. For the office of High Sheriff of the County, the Judges of Assize have recommended the names of Edward K. Barry Tighe, Esq., D.L., Woodstock, Innistoge; Harvey de Montmorency Fleming, Esq., Barraghoore House, Gorebridge, and James Smithwick, Esq., Kilcreene Lodge, Kilkenny.

At Kilkenny Firkis Butter Market, on Dec. 21st, the number of firkis in market was only 25. Prices ranged from 85s. to 95s. per cwt.

King's County.

Mary Ann Wilmot, Dowager Countess of Huntingdon, died at her residence, Shanavogue, on Dec. 17th. The deceased lady was the widow of Francis Power Plantagenet, fourteenth Earl and daughter of the late Col. Westmore, and died at the comparatively early age of 48 years. She has been ailing for a few months, and suffered severely towards the close of her sickness from insomnia. Her oldest son, the present Earl, and other members of her family were with her when she passed away.

Keshm.

At a special meeting of the Drumlease Branch of the National Federation, on Sunday, December 16th, Rev. M. McTernan presiding, arrangements were made by the tenants on the Fox, Whyte, and Massey estates to memorialize their respective landlords with a view of obtaining a reduction of rent, and the tenants on these estates in the neighboring parishes were called on to co-operate with them in making a united demand.

Limerick.

The Common Council of Limerick have nominated Patrick Keenan, Esquire, of Glentworth street, for the office of High Sheriff of the city.

Mr. Michael Fitzgerald is a well-known Nationalist, and his appointment is a very popular one.

At an open competitive Excess examination held on November 6th, and 7th, the Irish successful candidates included John Hogan, of Limerick, who took tenth place, and James A. Ryan, also of Limerick, who took thirtieth place.

Longford.

In a letter to Rev. Thos. Langan, D.D., Administrator of Athlone, Rt. Rev. Dr. Woodlock announces that he has sent in his resignation of the diocese, and the Pope has graciously granted his petition to be allowed



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to resign the charge of the diocese of Ardagh and Clonmacnoise.

Louth.

On Dec. 20th, in the Nisi Prius Court, Dublin, before Justice Andrews and a common jury, the case of McGill and others v. Noon, to determine the issue as to whether the members of the St. Joseph's Fife and Drum Band, Newry, or the members of the Colonel Leonard Fife and Drum Band, Drogheda, were entitled to a sum of £50, the prize to be awarded to the band which would give the best performance of a selected piece of music, was decided by a verdict in favor of the Newry band.

Mayo.

The report of the Court of Inquiry recently held at Achill, and the Inspector-General's decision upon it, reached the County Inspectors' office, in Westport, on Dec. 17th. The following is a summary of the decision: Constable Carrigan is found guilty of the two charges preferred against him, is fined £3, and will be transferred to another county at his own expense. Constable Sullivan is found not guilty of the charge which was investigated, and for the offence which he admitted he is admonished with a record. Constable Gwynne is to be transferred at his own expense to another county. District Inspector Rainford is found guilty of the charges preferred against him. He is transferred to another county at his own expense. Constable John Flannery has been acquitted of the charge preferred against him. Sergeant James Hoey is acquitted of the charges preferred against him, but has been pronounced by the court to be guilty of other misconduct in connection with the escape of Lynchman, for which he is to receive an unfavorable record, and is warned that he will be reduced should he again fail in the discharge of his duty. Constable Muldoon has been found not guilty of the charge preferred against him. He will, however, be transferred to another county. Constable Patrick Ward has been found guilty of the two charges preferred against him, and is dismissed.

Queen's County.

On Dec. 13th Dr. Higgins, Coroner, held an inquest at Ballylham respecting the death, at Oldcourt, of a child named William Kehan, aged about four years. From the evidence given it appeared that on Dec. 14th the father and mother of the child went to Athy fair, leaving a boy named McDonald to look after their children, one of which had been hurt a short time before, and had not yet left his bed. During the day the deceased boy left his bed, and, going towards the fire, his clothing became ignited, with the result that he was badly burned about the body, and died within a week afterwards. A verdict of accidental death was returned.

Roscommon.

Mr. William O'Brien, M.P. attended a demonstration in North Roscommon, on Saturday, Dec. 16th, and in the course of his speech referred to the Land Bill which he said would be introduced next season. He strongly denounced the practice of land-grabbing.

Sligo.

A special meeting of the Sligo Borough Branch of the Irish National Federation was held on Dec. 7th in the committee rooms, Town Hall, Mr. John Mulligan presiding, for the election of a Civic Delegate for the ensuing term. The outgoing delegate, Mr. John J. Keenan was pressed to continue in the position, but he said that circumstances rendered it impossible that he should do so. Mr. John Ward, V.C. was then nominated to represent the Sligo Borough Branch of the Irish National Federation as Civic Delegate, and was unanimously elected; the thanks of the members being, at the same time, voted to Mr. J. J. Keenan, T.C., for the sterling and patriotic manner in which he always acted during the term of his office as Civic Delegate.

Tipperary.

The death is announced of Mr. George Bolton, Crown Solicitor for Tipperary. It will be remembered that, a decade ago, he took on action against Mr. William O'Brien, M.P., in connection with the Castle scandals exposed by *United Ireland*. He had reached an advanced age, was for twenty-five years Crown Solicitor for Tipperary, and also Solicitor to the Valuation Office. Up to within a few days of his death, he was practising as Crown Solicitor at the Winter Assizes in Cork, where he died on Dec. 15th. He formerly resided in Blessington street, Dublin.

Alderman R. W. Carey, who has recently been elected Mayor of Cardiff, Wales, is an Irishman, having been born near Cashel. The failure of Sullier's Bank compelled himself and his parents to emigrate to Cardiff, where he worked as office boy at the docks for a time, gradually bettering his position until in 1880, he was first elected Alderman of one of the wards in Cardiff, and has held the position since. Alderman Carey is a prominent member of the Irish Catholic Party in the town of which he is the chief magistrate, and is the only Irish Catholic who has ever held the position of Alderman, Magistrate or mayor of that borough.

Tyrone.

A large and representative convention of the Nationalists of North Tyrone was held a few days ago in the Federation Rooms, Barrack Street., Strabane—Very Rev. H. O'Hagan, P.P., V.C., in the chair. Towards the close of the business of the convention Mr. E. Gallagher, J.P., treasurer for the constituency, announced that Mr. O'Mera, of Dublin, had refused to accept any remuneration for his services in the Revision Courts of North Tyrone this year, and that this was not their first experience of such generosity at his hands, as he dealt similarly with them last year; and that Dr. Todd had also given his services gratuitously both years. The announcement was received with general applause, and a resolution of thanks to both gentlemen was unanimously passed.

Westmeath.

Athlone will be the scene, in May and June next, of a great *fete*, which promises to rival the very best that have been held during the past two or three years of great *fetes* in Ireland. Already preparations are in progress, and during the coming months everything possible will be done to surpass all previous entertainments in this direction. There will be a whole week's amusement, including horse jumping, international dances for the children of the town, band performances, garden parties, fireworks, shooting galleries and other sports. The title of the *fete* is to be the "Shannon Carnival" or "The Wonders of the West." The object of the *fete* is the wiping out of the debt on St. Mary's Church and Schools, Athlone, and for the necessary improvements on the church. Rt. Rev. Dr. Woodlock has giving a prize of £100 for the grand drawing of prizes. His Holiness the Pope and Most Rev. Dr. Nulty, Bishop of Meath, have also given valuable prizes.

Wexford.

Intelligence reached Wexford, on December 19th, that a woman named Anne Sinnott had committed suicide by hanging herself, at Keelocree, near Barnstown. The deceased, who was about fifty years of age and unmarried, lived with her brother, but had been for some time confined in an insane asylum. On the morning of the 18th, she committed suicide by hanging herself; but it was some time before the body was discovered.

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FROM POPE TO EDITORS.

The Holy Father's Gracious Acknowledgment of a Letter.

It was a little less than a year ago that the editors of the Catholic magazines and newspapers in the United States transmitted to Pope Leo XIII. an address in which their steadfast loyalty and unswerving devotion to the Holy See, and to his representative in this country, Mgr. Satolli, were distinctly avowed. The address was signed by the editors of fifty two periodicals and newspapers throughout the land. It was forwarded to Rome by the Apostolic Delegate. The memorial took the form of a three-leaved album, and was richly ornamented by the nuns of the Dominican Monastery of the Perpetual Adoration at Hunt's Point.

In graceful acknowledgment of the pledges of fidelity which the document contained, the Pope has just transmitted to the editors of the Catholic press in America, through Mgr. Satolli, a most cordial letter, thanking them for their kindly sentiments and conveying to them the apostolic benediction. The letter is addressed to Archbishop Satolli and was by him sent last week to the Rev. Alexander P. Doyle, editor of the Catholic World, of New York. Mgr. Satolli's letter, accompanying the reply of the Holy Father, is as follows:

" APOSTOLIC DELEGATION,

" United States of America.

" WASHINGTON, D.C., Jan. 4, 1895.

" Rev. A. P. Doyle, Editor Catholic World Magazine:

" I am very much pleased to inform you that the sentiments expressed in the address which the Catholic editors sent to the Holy See were most acceptable to the Holy Father. I think that this will prove most pleasing to yourself and the other editors when you read the brief in which the Holy Father vouchsafes to express his goodwill and esteem for and his confidence in the editors of Catholic periodicals.

" Praying for you every joy and blessing in the Lord, most devotedly yours in Christ,

" FRANCIS ARCHBISHOP SATOLLI,  
" Apostolic Delegate."

The Pope's letter was written in Latin, and its translation is as follows:

" LEO XIII., POPE.

" To the Most Rev. Francis Archbishop Satolli, Apostolic Delegate:

" VENERABLE BROTHER—Health and Apostolic benediction. It has ever been our most ardent desire that in these days of such unbridled literary license, when the world is flooded with hurtful publications, men of marked sagacity should labor for the public welfare by the diffusion of wholesome literature. That this work was being most zealously prosecuted by our faithful children in North America, we were already aware, while an address which many of them had signed and caused to be transmitted to us, confirms our conviction of their zeal.

" Assuredly, since it is the spirit of the times that people of nearly every condition and rank in life seek the pleasure that comes from reading, nothing could be more desirable than that such writings should be published and scattered broadcast among the people as would not only be read without harm, but would even bear the choicest fruitage.

" Hence, to all those who labor in a cause at once so honorable and fruitful, we are moved to extend our hearty congratulations, and to accord to them the tribute of well earned praise; exhorting them at the same time to continue to defend the rights of the Church, as well as whatever is true, whatever just, with becoming harmony and prudence. But we hope to treat of this matter at another time, and soon.

" In the meantime, you will give expression of our grateful and kindly sentiments in their behalf, and will announce the apostolic benediction

which we lovingly impart to each one of them, as also to yourself as a token of heavenly reward.

" Given in Rome, at St. Peter's, the 12th day of December, 1894, in the 17th year of our pontificate.

(Signed.) " LEO PP. XIII "

Immediately upon the receipt of the communication from Mgr. Satolli and the enclosure from the Holy Father, Father Doyle had copies printed for transmission to all the signers of the address to the Pope. Father Doyle expressed great pleasure at the gracious reply of the Pope, and said:

" The whole letter seems to me to breathe the sentiments of progress and hope for the future which Leo XIII. is well known to possess. It would appear that this letter has been written by a young man in the full vigor of manhood, and not by one so far advanced in years as is the writer, but such are the characteristics of the Holy Father and of his way of looking at the aspect of affairs."

W. W. Thomas, ex-minister to Sweden and Norway, says that, relative to its size and population, the railroad system of Sweden is the most complete in the world.

The latest announced Roman visitations are ones which, so it is said Archbishop Corrigan and Bishop McDonnell of Brooklyn contemplate making soon. In regards to the New York metropolitan, it is stated that the chief purpose of his visit will be to arrange for the erection of a new see within his present jurisdiction. Bishop McDonnell held a synod in his diocese last month, and if he goes to Rome, he will doubtless submit the proceedings of that gathering to the Holy See for its approval. Should these two prelates go to Rome together, it will not be the first time for them to do so, as Monsignor McDonnell accompanied Archbishop Corrigan, in the capacity of his secretary, on the last visit that prelate made to the Apostolic See.



Thomas A. Johns.

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as ever they were. My business, which is that of a cal-drier, requires me to be out in cold and wet weather, often without gloves, but the trouble has never returned."—THOMAS A. JOHNS, Stratford, Ont.

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- \$10 Meltons and Worsteds for..... \$5 00

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- \$12 (Fine American made) for..... \$6 00
- \$10 (Fine American made) for..... \$5 00
- \$8 (Fine American made) for..... \$4 00

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- \$7 Boys' Suit or Overcoat for..... \$3 50
- \$6 Boys' Suit or Overcoat for..... \$3 00
- \$5 Boys' Suit or Overcoat for..... \$2 50
- \$4 Boys' Suit or Overcoat for..... \$2 00
- \$3 Boys' Suit or Overcoat for..... \$1 50

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- \$2 Odd Pants for..... \$1 00

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Rev. Father Allard's Appeal.

Rev. Father Allard, administrator of the archdiocese of St. Boniface, has issued the following appeal to the clergy of the Province of Quebec:—

Medical Inhalation.

To the Editor of the Catholic Register.

Please inform your readers that we are prepared to make them the following liberal offer:—To those who have Catarrh and desire to be cured without risk of losing their money we will send a Germicide Inhaler and medicine for the cure of that disease without asking a cent of pay in advance.

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The architect of the Woman's Building of the Cotton States Exposition in Atlanta, Ga., is Miss Elise Mercur, of Pittsburg.

Harry Westcott, of Bridgeton, N. J., who has been for two or three seasons a member of the life-saving stations of Cape May and Atlantic City, has saved forty-three lives.

"REMARKABLE CURE OF DROPSY AND DYSPPEPSIA."—Mr. Samuel T. Casey, Belleville, writes:—"In the spring of 1884 I began to be troubled with dyspepsia, which gradually became more and more distressing."

THE MARKETS.

TORONTO, January 16, 1895.

Table listing market prices for various commodities such as Wheat, Oats, Potatoes, and Eggs.

AT THE CATTLE YARDS.

The following were the prices at the Western cattle yards to-day:

Table listing prices for different types of cattle including Butcher's choice, calves, and sheep.

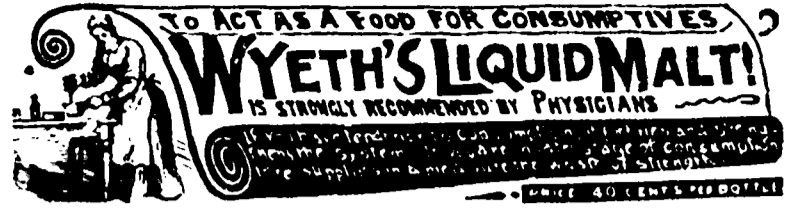
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## LILITH.

BY JULES LEMAITRE.

Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold, there came wise men from the east to Jerusalem.

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, in Bethlehem of Judea.

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star stopped.

And he sent them to Bethlehem, and said, Go and search, bring me word again, that I may come and worship also.

Being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth.—Matthew, ii 1-16.

The Princess Lilith, daughter of King Herod, mused as she reclined upon a bed of purple, and the negress, Noun, waved a fan of feathers over her forehead, and the cat, Astaroth, slept at her feet.

Princess Lilith was fifteen years of age. Her eyes were as deep as the water of a cistern, and her mouth was like a cyclamen flower.

She mused of her mother, Queen Miriam, who died when Lilith was still little more than a baby. She did not know that her father had killed her in a fit of jealousy; but she knew that he kept her body in the depths of a secret chamber, embalmed in honey and spices, and that he still wept for her.

She mused upon her father, King Herod, taciturn, and always ill. Sometimes he shut himself up in his chamber, and there one could hear him scream aloud. It was because he thought he saw those whom he had caused to die,—his step brother, Kostobar; his wife Miriam; his sons, Aristobulus and Alexander, Lilith's brothers; his stepmother, Alexandra; her son, Antipater; the doctor-of-law, Bababon-Bouta, and many others. Although Lilith knew nothing of all this, her father always inspired her with great terror.

She mused upon the Messiah looked for by the Jews and of whom she had heard so much from her nurse, Eglia, now dead. And although the Messiah would be king in Herod's place, she said to herself that she would very much like to see him.

Lastly she mused upon little Hozael, the son of her foster-sister, Zebonda, who lived in Bethlehem. Hozael was a year old. He laughed merrily and was beginning to talk. Lilith loved him tenderly; and almost every day he ordered her maids to be harnessed into her cedar chariot, and went with her negress, Noun, to visit the little Hozael.

Lilith mused upon all three things, and then it seemed to her that she was very much alone in the world, and that without little Hozael she would be very sad.

Presently Lilith went into the garden to walk under the great sycamores. There she met old Zabulon, who had been formerly captain of the king's guard. Herod had replaced his Jewish guard by Roman soldiers, but having confidence in old Zabulon, he had

given him the care of that part of the palace inhabited by Lilith.

Old Zabulon, who had been feeble for many years, sat sunning himself upon a stone bench. His back was so bent with age that his long beard reached to his knees.

Lilith said to him: "Thou art sad, old Zabulon."

"Yes, Princess Lilith, because I have learned from the centurion that the king has given orders to kill, tomorrow morning at dawn, all the children in Bethlehem under two years of age."

"Why?"

"The wise men have announced that the Messiah is born. But it is not known how to recognize him, and the wise men have not returned to tell where they have found him. By killing all the babies in Bethlehem, the king is sure that the Messiah cannot escape him."

"That is true," said Lilith. "That is a clever device." Then after a moment's reflection: "Could I see him?"

"Who?"

"The Messiah!"

"In order to see him, one must know where he is. And, if we knew where to find him the king would not be obliged to kill all the other little children of the town."

"That is true," said Lilith. Then she added in a low voice, as if she were afraid of her own words: "My father is very wicked." Then suddenly: "But little Hozael?"

"Little Hozael," said Zabulon, "will die with the others, for the soldiers will search every house."

"But I am very sure that little Hozael is not the Messiah. How could he be the Messiah? He is the son of my foster-sister."

"Ask your father to spare him," said Zabulon.

"I dare not," said Lilith. Then she resumed: "I shall go myself with Noun and get Hozael, and hide him in my room. Then he will be safe, for the king almost never comes there."

Lilith ordered the maids to be harnessed in her cedar chariot, sped to Bethlehem with Noun, entered the home of her foster-sister, Zebonda, and said:

"It is a long time since I have seen Hozael. I should like to carry him to my palace and keep him for a day and a night. The baby is weaned and has no longer need of thy care. I will give him a dress of hyacinth and a collar of pearls." She said nothing to Zebonda of what she had learned from Zabulon, so afraid was she of the king.

But she noticed that Zebonda's face shone with unwonted joy.

"Why art thou so joyous?"

Zebonda hesitated a moment, then replied: "I am joyous, Princess Lilith, because you love my son."

"And thy husband, where is he?"

Again Zebonda hesitated, and answered: "He has gone to gather his flocks on the mountain-side."

Noun hid the little Hozael under her long veils; and Lilith and the good negress returned to the palace just as the sun was setting.

When Lilith reached her chamber, she took Hozael upon her lap, and the baby laughed and tried to pull the little princess' long ear pendants. But suddenly, Noun, who was preparing some corn gruel for the child in the next room, rushed in crying, "The King! Here comes the king!"

Lilith had only time to hide Hozael in a large basket and cover him with a pile of silks and bright wools, before King Herod entered with a slow, heavy tread, the chains and plates of gold, with which he was covered, shaking with each movement. His back was bent, and his blood-shot eyes glared in his terrible face; his chin shook so with the palsy that his bristly

beard seemed to sudder. He said to Lilith: "Whence comest thou?"

She replied: "From Jericho." And she raised toward the king her eyes, as the water of a cistern.

"Oh! how she resembles her!" murmured Herod.

At this moment, a little cry came from the basket.

"Will you keep quiet?" said Lilith to the cat, Astaroth, who slept on the rug. Then she said to the King: "My father, you seem troubled; would you like me to sing to you?"

And taking her zither, she sang him a song about roses.

And the King murmured: "Oh! that voice!"

Then he fled, as if struck with fear, because Lilith's voice and eyes recalled to him the voice and eyes of Queen Miriam.

Lilith went into the garden and found old Zabulon weeping.

"Why does thou weep, old Zabulon?"

"You know the cause, Princess Lilith. I weep because the King wishes to kill the little child who is the Messiah."

"But," said Lilith, "if he is really the Messiah, men cannot have the power to kill him."

"God wishes us to help him," replied Zabulon. "You who are so good and compassionate, should warn the father and mother of this little child."

"But where shall I find them?"

"Question the people of Bethlehem."

"But ought I to save one who will chase my father from this palace, and by whom I may some day become a poor prisoner, or a beggar in the streets?"

"That day is far removed," said Zabulon, "and the Messiah is now only a tiny babe, more helpless even than little Hozael."

"But are you sure that he is the Messiah?" demanded Lilith.

"Yes," said Zabulon, "because he was born in Bethlehem at the time appointed by the prophets, and the wise men have seen his star."

"He must be very beautiful, although he is so small; don't you think so, Zabulon?"

"It is written that he shall be the most beautiful among the children of men."

"I shall go to see him," said Lilith.

When night came, Lilith enveloped herself in long black veils; and the bracelets and circles of gold upon her arms and ankles, the collars about her neck and the precious stones with which she was covered, shone through her veils as softly as the stars in the sky. And thus Lilith resembled the night, whose name she bore; for in Hebrew "Lilith" signifies "the night."

She left the palace secretly with the negress, Noun, and as she walked, she mused: "I should not want the Messiah to take the crown from my father because it would be very hard for me not to live in a beautiful palace any more, and not to have any soft rugs, and pretty dresses, and perfumes and jewels. But, still, I do not want them to kill this little, new-born child. So I shall tell my father that I have discovered its hiding place, and, as a recompense for this service, I shall entreat him to spare the child and keep him in his palace. Thus he cannot harm us, and if he is really the Messiah, he will let us share his power."

Lilith found Zebonda and her husband, Methouel, in prayer. Both seemed filled with great joy. Lilith thought her of a ruse.

"Hozael is very well," said she, "and I shall bring him back to you tomorrow. But, since you know where to find the Messiah, lead me to him. I am come to adore him."

Methouel was a simple man, little disposed to think ill of others, so he replied: "I will show you the way, Princess Lilith."

When they reached the spot where the infant lay, Lilith was greatly as-

tonished, for she had expected to see something extraordinary and magnificent without knowing exactly what, and she only saw a hut built against a rock and in this hut an ass, an ox, a man who appeared to be a workman, a woman of the people, beautiful, yes, but pale and delicate, and poorly clad. And in the manger, lying upon the straw, was a little child, whom at first glance she thought like any other child. But when she drew nearer, she saw its eyes; and in those eyes a look not that of a babe; an infinite sweetness, more than human, and she became aware that the stable was only lighted by the light which emanated from him.

She said to the young mother, "What is your name?"

"Miryam."

"And your little boy?"

"Jesus."

"He seems to be very good."

"He moans sometimes, but he never cries."

"Will you let me kiss him?" "Yes, madam," said Miryam.

Lilith stopped and kissed the child upon the forehead, and was a little vexed that she did not kneel.

"So," said Lilith, "this Child is the Messiah?"

"You have said it, madam."

"And He will be King of the Jews?"

"It is for that that God has sent Him."

"But then He will make war and kill many men, and He will dethrone King Herod or his successor?"

"No," said Miryam, "for His kingdom is not of this world. He will have neither guards nor soldiers; He will have neither palaces nor treasures; He will not inflict taxes upon the people, and He will live like the poorest fisherman on the Lake of Genesareth. He will be the servant of the poor and humble. He will heal the sick and comfort the afflicted. He will teach truth and justice. It is over hearts, not bodies, that He will reign. He will suffer, to teach us the price of suffering. He will be the King of Love, for He will love all men. And He will teach those who are tormented with a longing which this world cannot satisfy, where their poor hearts can find peace and joy. And no doubt He will have a throne."

"Ah, now you see!" said Lilith, still resisting.

"But," resumed Miryam, "the throne will be a cross. He will die upon a cross, to expiate the sins of men, so that God, His Father, may have pity upon them."

Lilith listened in astonishment. Slowly she turned her head toward the manger. The Babe was gazing at her; and, vanquished by the caress of those deep eyes, murmured: "No one ever told me those things before," and falling upon her knees, she adored Him.

"I know," said Lilith, as she rose, "that King Herod will search for the Child to kill Him. Take the ass and fly. I will pay its master!"

Following the narrow paths, which wound in and out among the round hills, the little company soon reached the plain.

"Here," said the princess, "I must leave you. I am the Princess Lilith, daughter of King Herod. Remember me."

And as they disappeared in the darkness of the night, Joseph leading the ass upon which sat Miryam, holding the infant Jesus in her arms, Lilith followed with her eyes the aureole encircling His divine brow. As the pale, mysterious light disappeared behind a forest of sycamores, Lilith heard the tramp of horses' hoofs, and the clanking of swords, upon the opposite road. It was the squadron of Roman soldiers marching toward Bethlehem.

Every one knows that the Princess Lilith was one of the holy women who followed Jesus on the day of His sacrifice, and that little Hozael was one of the first disciples of Christ, the Saviour.

ANCIENT ORDER OF HIBERNIANS.

In connection with an article in the New Year's number of "Donahoe's Magazine," entitled "A Celtic Chair at Washington," by Edward Gerard, appears a short history of the Ancient Order of Hibernians, as follows:

It is a well known fact that orders of knighthood and chivalry existed in Ireland long before the birth of Christ. History tells us of the Gamhairaids of Iruus Dombann, under Ollihull Finn, Ard Righ of Ireland A.M. 4405. Of the G-Clanna Deaghaidh (Deagaidians) of West Munster under Dairo and his son, Curough MacDaire, who flourished about A.M. 6050. Coexistent with those were Curadhthe Na g Craobthe Ruaidh, or Knights of the Red Branch of Eamhan Macla (now Navan). To these may be added, the Feinne Eireann (or Fénian Militia), under Fionn Mac Cumhall (commonly spelled Finn McCool), who lived in the reign of Cormac Mac Airt, A.D. 294.

The Ancient Order of Hibernians was first organized in Ireland when the infamous penal laws were in operation, and but little documentary evidence of its early history is obtainable. This is due to the danger, at that time, of carrying any papers, the possession of which would entail loss of life, and also to the fact that education among the Irish Catholics was proscribed. When it is remembered that long before 1670 the "Statute of Kilkenny" enacted that the Irish language was a felony, and placed the teaching thereof under a ban, the reason will be apparent for the lack of written history regarding the organization's infancy and show why we have to rely, to a large extent, upon tradition, and the oral evidence of the Bard and Seanchuidhe (shannachie).

It has been alleged that the Ancient Order of Hibernians was established by two women after the siege of Limerick—in that city of the "Violated Treaty"—but the accuracy of the statement may be doubted. We are assured that the order must have been in existence during the reign of Queen Elizabeth, though it may have lapsed to a considerable extent during the reign of James II., and have been revived after Sarafeld's gallant sortie at Ballyneety, and the glorious defense of Limerick.

The purpose which inspired its founders was to keep alive the spirit of Irish nationality, so dear to the heart of the Gael, under the most trying circumstances, to rectify the wrongs of the poor and oppressed, and also to protect the Irish priests in the exercise of their sacred functions. Those were the days when to be a Hibernian was to be ready at a moment's notice to lay down life itself, in defense of the faith, and of its priests; the days when the sacrifice of the mass could be offered only on the mountain top, in some secluded glen, or in some gloomy cavern far from the haunts of men.

Even to the present day the people who still use the vernacular will point out to the tourist in Ireland, Oonoo-an-Aifriinn (the Mass Hill), or Gleann-an-Aifriinn (the Glen of the Mass). These names tell the story of dreary penal days more eloquently than words, and forcibly recall the men whose duty it was to keep watch and ward over the beloved Sagart Aran (Sogart Aroon), and his faithful flock, and to warn them of the approach of the red-coat and priest-hunters. The Hibernians were ever true to faith and motherland in those trying times, when English gold and English rulers—

"Ireland is a won to rob the sire, And dogs were taught alike to run, Upon the scent of wolf and friar."

It is said, that the Rapparees were also a branch of the old Hibernians, but the truth of the statement I have at present no means of ascertaining. We know that many of the Rapparees were Irish gentlemen, who, through religious and political persecution, were deprived of their ancestral patrimony,

and, having been outlawed, had to fly to the mountains for refuge.

The Ancient Order of Hibernians struggled against fearful odds to be faithful to their avowed purposes, but with all the forces arrayed against them, they kept the enemy in check, and foiled him upon many an occasion, when almost sure of his prey.

Since that period of bigotry and persecution, the scope and work of the Order have changed. Unfortunately, later on, in the hands of ignorant or designing men, its noble objects were, on several occasions, frustrated, and the Catholic clergy were frequently compelled to denounce it, but when it is remembered that the Irish peasant had no redress for injustice, it is not to be wondered at that he tried to induce the brotherhood to aid him in his efforts for retaliation upon his oppressors. Today, and for many years past, both in this country and in the Old Land, the Order's banner bears the motto of "Friendship, Unity and True Christian Charity to Its Members, and Peace and Good Will to All Men."

This is the doctrine taught by the Order the world over, and no true Hibernian fosters any spirit of prescription against his neighbour, no matter what his race or religious belief. In this Republic the principles of the society are fully in accord with American institutions, and its growth and prosperity bear the strongest testimony of its great and noble work.

The Ancient Order of Hibernians was transplanted to the United States about sixty years ago, although it is said to have existed in Maryland and other States previous to that time. It absorbed a great many of the older Irish societies existing here for many years previous to its coming. However, outside a few large centres of Irish population, such as the cities of New York, Boston, Philadelphia and a few others, very little was known of it for a number of years. When the Irish people settled in the other large cities and towns, the Order took root and flourished among them, until to day it extends to every State and territory on this continent, as well as to Dominion of Canada and Australasia. In the United States there is scarcely a city or town that has not one or more divisions of the Ancient Order of Hibernians.

Everywhere it has been established it has carried aid and comfort to the sick and helpless, hope and consolation to the widow and orphan, and social and moral elevation to its adherents.

With such a mission its pathway might be considered easy; yet it has had its struggles. It was misrepresented and maligned—it had to bear the most determined onslaughts from open foes and false friends. Yet to day it stands pre-eminent among Irish societies for its membership, its wealth, and its usefulness, and many of those who stood by it in its darkest hour have lived to witness its vindication and triumph.

It can be said in truth that the growth of the order is due to the wise and able men, who guided its progress with prudence and moderation, neither stopping in their course to hurl invective at their opponents or belittle their cause by wholesale denunciations of those who differed from them.

Their true Christian course had the effect of causing many to stop and inquire into the objects of the order, and every personal research brought a convert to the ranks of organization.

To the lover and believer in the cause of Irish nationality the Order has its attractions, because in every struggle made for Ireland's liberty the Ancient Order of Hibernians took a prominent part. Not only did they connect themselves with the Land League and National League, and later still, the Irish National Federation, and other societies of a stronger mold, to give them moral, material

and financial support, but they also generously voted money out of their treasuries when the exigencies of the occasion required it.

The amount of money contributed by Hibernians for the Irish cause can never be estimated, because it was given without ostentation on many an occasion, and with no other motive than the tribute of love and affection from expatriated hearts to the land of his sires.



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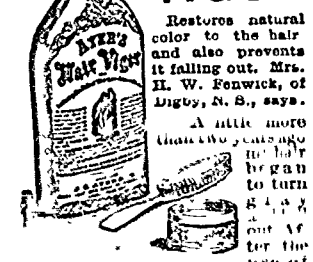
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Eganville.

We have received copies of an excellent little paper published in connection with the Church Bazaar Eganville, from which we take the following interesting historical sketch.

The present church, though old, is not the first built in this parish. About the year 1844 Rev. John McNulty P.P. of Mount St. Patrick erected a small log chapel on the farm now owned by Mrs. Michael Lane, some two miles from where the village rises. The logs of this structure may be seen to-day in the walls of an unused house, standing on the farm of Mr. James Howard, on the right hand side of the road to Brudenell. Up to 1852 this chapel, as well as the chapels at Douglas, Snake River, Renfrew and Sand Point was served from Mount St. Patrick by Father McNulty. In 1852 Father McNulty was called away from the Mount, and Douglas, Eganville and Snake River erected into a parish with the pastor, Father James Strain, resident at Douglas. In 1853 Father Strain built the main portion of the Eganville church that now stands on the prominent hill overlooking the south bank of the Bonnechere. In 1859 Rev. M. Byrne, then pastor of Renfrew, was appointed the first resident parish priest of Eganville, with Douglas, Sebastopol, Brudenell, Golden Lake, the Upper Bonnechere and, later on, Osceola, as attached missions. As time passed most of these missions grew into flourishing parishes leaving Golden Lake and the upper Bonnechere adjoined to Eganville. In 1874 Father Byrne built a wing 60x36 to the old frame church; in 1891 he completed the structure by the addition of another wing corresponding with the first. This last improvement was absolutely required to provide room for the congregation while the new church would be building. In July 1891 Father Byrne was summoned to his reward and the present pastor, Rev. P. S. Dowdall was called from Mount St. Patrick to take his place. Father Dowdall took up the good work where it was left by his saintly predecessor. His instructions from the Bishop were to build a new presbytery, provide a cemetery to replace the old one that was overcrowding and to erect a church. In 1892 the presbytery was finished; this fall the Turner Grove property was purchased for a grave-yard; and now there remains the most arduous task of all, the building of the church.

Acknowledgments.

The Sisters of St. Joseph in charge of St. Nicholas' Institute tender their heartfelt thanks for the following Christmas donations:

Lady Smith, 1 side Mutton and 1 Turkey; Mr. William Ryan, 6 Turkeys, 4 Geese and 1 bbl. Apples; Mr. Eugene O'Keefe, 1 qr. Beef; Mr. Alex. MacDonnell \$5.00; Friend \$5.00; Messrs. Eby, Blain & Co., 1 box Ta-ka-kake; Mrs. Kenny, 1 box Raisins; Mr. Heron, Sausages; Mrs. Gallagher, Quantity of Fruit and Oysters; Mr. Robt. Thompson, Sausages; Mr. Ingram, large Christmas Cake and Buns; Mr. Summers, Vegetables; Mrs. Morrison, Clothing; Miss Holland, number of Hats; Miss Kinsley, Clothing; Mr. W. King, 3 doz. Fruit Knives; Mrs. Bellows, 1 suit clothes; Miss Kennedy; Clothing; Mrs. Shell, 1 cake; Miss Clancy, Clothing; Friend, \$3.00; Standard Milk, Co., Milk; Friend, \$2.00; Friend, 6 boxes Candy; Jno. Mallon & Co., 1 Turkey; Mrs. Mulvaney, 9 bags Vegetables; Friend \$3.00; Messrs. Sloan & Crowther 1 box raisins.

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A proposal has been submitted to the Council of the Empire to establish a Russian Legation to the Vatican.

Sir Ambrose Shea, Governor of the Bahamas, has retired. Sir William Smith, Governor of the Leeward Islands, succeeds him. Sir Francis Fleming, Governor of Sierra Leone succeeds Sir William Smith as Governor of the Leeward Islands.



Nervous Prostration, Sleeplessness and Weakness. G

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Contains Cream and Sugar. Can be prepared for use in a few seconds.

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Samples mailed to any address in Canada.

If your grocer does not handle "Reindeer Brand" Condensed Milk, Coffee and Evaporated Cream, please give us his name.

The Truro Condensed Milk and Canning Co., Ltd.  
Truro, N.S.

**NOTICE IS HEREBY GIVEN**

THAT Humphrey Lloyd Hunt and James Pearson, Trustees under the Marriage Settlement of Jane Pringle and Robert Woods Pringle, will at the next ensuing session of the Legislature of Ontario, make application to the said Legislature for an Act authorizing and empowering the said Trustees to borrow, by way of mortgage, on the trust estate, or any part thereof, for the purpose of adding, repairing and improving the buildings now on said estate, or some one or more of them, and for such other purposes as the Trustees for the time being may deem in the interest of the said trust estate.  
J. H. DENTON, Solicitor for said Trustees.  
Dated at Toronto, January 2nd, 1900.

**MISS KATIE RIGNEY,**  
TEACHER OF PIANO,  
387 BROOK AVE.  
Private lessons - \$4 and \$5 per term. Clay - \$0.

**CANDLEMAS DAY.**

**PURE BEESWAX CANDLES.**

Guaranteed absolutely Pure, being made from selected Bees' Wax, clear and unadulterated.

Neatly packed in tin Paper boxes and 30th Wooden boxes.  
Made in sizes 1, 2, 3, 4, 5, 6 and 8 to lb. Second Quality.

**WAX TAPERS.**  
Made in sizes 6, 8, 10, 12, 16 and 20 to lb. Approved Quality.  
Medium  
Common

**STEARIC ACID CANDLES.**  
Four and six to pound

**PARAFFINE WAX CANDLES.**  
Six to the pound.

**PASCHAL CANDLES.**  
7, 8, 9, 10, 11, 12 and 15 lbs each Plain and Decorated.

**MISSION GOODS.**  
A large and varied assortment always on hand of Prayer Books, Bibles, Crosses, Medals, Statues, Fonts, N. S. Journals, &c. Careful attention given the packing and shipment of same.

**D. & J. SADLER & CO.**  
CATHOLIC PUBLISHERS, CHURCH ORNAMENTS AND RELIGIOUS ARTICLES.  
1609 Notre Dame St., MONTREAL. 123 Church St., TORONTO.

**RECIPE.**

For Making a Delicious Health Drink at Small Cost.

Adams' Root Beer Extract... one bottle  
Fleischmann's Yeast... half a cake  
Sugar... two pounds  
Lukewarm water... two gallons

Dissolve the sugar and yeast in the water, add the extract, and bottle; place in a warm place for twenty-four hours until it ferments, then place on ice, when it will open sparkling and delicious.

The root beer can be obtained in all drug and grocery stores in 10 and 25 cent bottles, to make two and five gallons.

**You Don't Know**

What real enjoyment is if your liver is sluggish, your bowels irregular or your blood charged with impurities. St. Leon Mineral Water gives a healthy stimulus to all these organs and imparts health and vigor to the entire system.

St. Leon Mineral Water Co., Ltd.  
Head Office, King St. West, Toronto.  
Branch, 445 Yonge St.

Sold by all reputable dealers.

**Lemaitre's Pectoral Syrup**

**COUGHS & COLDS**

When all other Cough Medicines fail.

Sold by all Druggists, and at  
**LEMAITRE'S PHARMACY,**  
256 QUEEN ST. W., TORONTO.

**TORONTO POSTAL GUIDE**

During the month of January, 1895, mails close and are due as follows:

	Close.	DEPT.
	a.m.	p.m.
G. T. R. East	7.30	7.45
O. and Q. Railway	7.45	8.00
G. T. R. West	7.30	3.25
N. and N. W.	7.30	4.30
T. G. and B.	7.00	4.30
Midland	7.00	3.35
C. V. R.	7.00	3.00
	a.m.	p.m.
	noon	8.35
	2.00	7.50
G. W. R.	6.30	4.00
	9.30	10.45
	6.30	12.00
	9.30	8.35
U. S. N. Y.	4.00	12.35
	9.30	10.50
U.S. West'n States	6.30	12 noon
	9.30	5.45
		8.30

English mails close on Mondays at 9.30 p.m., and on Thursdays at 7.15 p.m. Supplementary mails to Monday and Thursday close occasionally on Tuesdays and Fridays at 12 noon. The following are the dates of English mails for the month of January: 2, 3, 4, 7, 10, 14, 15, 17, 19, 21, 24, 26, 28, 31.

N.B.—There are 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, taking care to notify their correspondents to make orders payable at such Branch Postoffice.

T. C. PATTERSON, P.M.

**Toronto General AND SAFE DEPOSIT Trusts Co.**

VAULTS, - - - CORNER - - - YONGE AND COLBORNE STS. TORONTO.

Capital, - - - \$1,000,000  
Guarantee and Reserve Funds, \$240,000

Hon. Ed. Blake, Q.C., M.P., President  
E. A. Meredith, LL.D.,  
John Hoskin, Q.C., LL.D., } Vice-Pres.

Chartered to act as EXECUTOR, ADMINISTRATOR, TRUSTEE, GUARDIAN, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, etc., and for the faithful performance of all such duties its capital and surplus are liable.

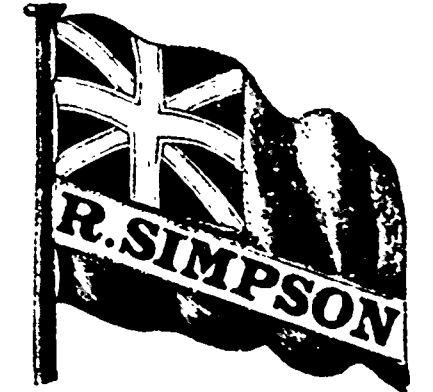
ALL SECURITIES AND TRUST INVESTMENTS ARE INSURED IN THE COMPANY'S BOOKS IN THE NAMES OF THE ESTATES OR TRUSTS TO WHICH THEY BELONG, AND APART FROM THE ASSETS OF THE COMPANY.

The protection of the Company's vaults for the preservation of WILLS offered gratuitously.

SAFES IN THEIR BURGLAR PROOF VAULTS FOR RENT.

The services of Solicitors who bring estates of business to the Company are retained. All business entrusted to the Company will be economically and promptly attended to.

**J. W. LANGMUIR,**  
MANAGING DIRECTOR.



**WHITE GOODS.**

Why do our Underwear Sales run into such immense figures? Why do people delight to visit the Big Store. No flimsy, mis-shaped goods to be disappointed with. Our qualities for January are growing higher and higher, and prices keep pace in growing lower and lower. Take new elevator to our magnificent palace show rooms. A few ideas before you come in

**LADIES' UNDERWEAR.**

Ladies' Chemises, reliable, lace trimmed	17c
Ladies' Drawers, lace trimmed	17c
Ladies' Gowns, lace trimmed and tucks, fine goods, full size	35c
Ladies' Skirts, deep hem, black	60c
Corset Covers, heavy cotton	12 1/2c
Aprons, 15c, 20c, 25c.	

Avail Yourself of our Mail Order System for out of town. Send for Catalogue.

Canned Goods, New Fruits, Fine Groceries, In the Basement.

170, 172, 174, 176, 178, Yonge St., **R. SIMPSON,** 1 and 3 Queen St. W. Toronto.  
ON THE R. W. CORNER.

**MEMORIAL STAINED GLASS WINDOWS**  
N. LYON, TORONTO