

The Catholic Register.

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

VOL. IX.—NO. 3.

TORONTO, THURSDAY, JANUARY 17, 1901.

PRICE FIVE CENTS.

CALENDAR FOR THE WEEK.

Thursday—St. Anthony, Abbot.
Friday—St. Peter's in Rome.
Saturday—St. Canute, Martyr.
Sunday—II. after Epiphany. The Most Holy Name.
Monday—St. Agnes, Virgin, Martyr.
Tuesday—St. Vincent and Anastasia, Martyrs.
Wednesday—Espousals of the Blessed Virgin.

Current Topics.

Mr. Blair, the Minister of Railways, has made the important announcement that he intends to present a bill to Parliament providing for the appointment of a permanent Railway Commission, to consist of three persons, with power to deal with all matters now dealt with by the Railway Committee of the Privy Council, and now decided by the Minister of Railways, as well as all matters relating to rates on railways.

His Grace the Archbishop of Quebec has given his judgment in the matter of the shoe trade trouble. It provides for a Board of Complaint and Conciliation, composed of employers, and finally a Board of Arbitration, composed of three members, one to represent the employers, one the workmen, and the third to be chosen by the board. The boards will be permanent, and shall be selected by the first day of February next. The awards shall be final. Regarding the Shoemakers' Union, his Grace says the right to organize is material, and will always exist. He adds: "I cannot approve the aforesaid constitution and regulations without their having undergone a certain number of modifications."

It is estimated that La Grippa from 160,000 to 200,000 persons in New York city are ill with the gripe. According to the records of the Board of Health sixty persons have died of gripe in this city since January 1. Dr. Dillingham, of the Board of Health, says it is a more deadly disease than smallpox. During the year 1889, when gripe first became epidemic, 5,000 people in New York died of it. This was increased to 6,000 in 1891 and 1892, after which years the death rate from this cause decreased each year to 2,000 in 1898-99. The State health authorities then thought it had run out, and were surprised at its general prevalence in 1899-1900. In that year it caused nearly 23,000 deaths, starting in with 600 in December, 1,600 in January, 2,250 in February, 3,500 in April, 1,500 in May, 400 in June. Last year the epidemic of this disease was worse than ever.

His Honor the Lieutenant-Governor has been pleased to appoint the following gentlemen License Commissioners under the provisions of the liquor license act for the under-mentioned license districts:—

North Brant—Christopher Barker, Justus Vanderlip, Geo. V. Brown, Cardwell—James Surberland, Donald Ferguson, Patrick Rouan, West Durham—Robert Philips, William Fallin, Wellington Foster.

Lanark—Albert Edward Paul, James Conrad Hoffman, Henry Sidney Davy, East Middlesex—John Kennedy, Joe McDougall, Daniel McIntyre.

North Renfrew—Andrew McEwan, Isidore Martin, John Beaupre.

West Simcoe—John Brackenridge, Joseph Hood, Charles Livingston.

East Wellington—Donald McMurchy, Peter Dow, Malcolm S. McNeven.

North West—Robert Ferguson, John Burke, John K. Hopkins.

It is rumoured in London that Lieut. Gen. Sir William Francis Butler, who commanded at Aldershot pending the resumption of that command by Gen. Redvers Buller, on his return from South Africa, will succeed Gen. Lord William Seymour as commander of the forces in Canada.

General Butler is not an entire stranger to Canada, having served in this country in 1870. He entered the 60th Regiment in 1858. He served in the Ashanti war in 1874, and in the Zululand campaign of 1878-79. He was in Egypt in 1882 and in 1884, and was in command of the troops at Alexandria from 1890 to 1891. He was in command of the north-eastern district from 1893 to 1898. From December, 1898, to August, 1899, he held command in South Africa,

and conveyed valuable information regarding the plans and strength of the Boers to the War Office. He is an enthusiastic sportsman and explorer, and has contributed valuable additions to literature. He married Elizabeth Southerton Thompson, who ranks as one of the greatest painters of war scenes in world.

It is very probable that Chinese immigrants will be admitted to the courts, so as to decide the question of jurisdiction arising out of the Chinese and Japanese Immigration Act of the Province of British Columbia, which is modelled on the "Natal Act." It is generally conceded that the province cannot interfere with the Chinese, since the Dominion has already legislated on this subject, and in all cases where the Dominion and provinces have concurrent powers the latter cannot override the former. But as to the Japanese, that is another matter, since the Dominion has not acted. This is one of the subjects which Premier Dunsmit and Attorney-General Eberts, of British Columbia, who are now in Ottawa will discuss with the Premier and Minister of Justice. The granting of a charter to the Northern railway to reach the coal fields of the Crow's Nest pass, a direct line between the Kootenays and the Pacific coast, and the extension of the railway to the north end of Vancouver Island, and some scheme for joint action on the part of the Dominion and the province to develop the mineral resources, will also come up for consideration.

According to the annual license report of Ontario, the total number of liquor licenses issued last year was 3,009, as compared with 3,040 for the year previous, and 3,128 for 1898. The revenue derived by the province last year was \$392,819, an increase of \$48,206 over 1899. The amount paid to municipalities by license-holders was \$240,496, as against \$223,689 in the year previous. These figures do not include \$14,839 paid in fines for violations of the law. The amount of fines collected in this city was \$2,440, as against \$2,647 in 1899. The number of commitments for drunkenness showed an increase of 486 over the previous year, numbering in all 2,377, as against 1,892 the year previous. In the matter of commitments for drunkenness they were the most numerous since 1893. During the last five years, however, the average number of commitments has been nearly 80 per cent. lower than the average for the previous five years. The commitments to York County, for drunkenness last year were 1,031, as against 676 in 1898. There were 24 transfers of licenses in this city, and two renewals. The city paid to the province \$68,184 of the license fees, as against \$87,001 the year before.

The negotiations toward the formation of another American iron and steel combination, which have been carried on recently in London, has reached a point where their culmination became practically assured. The companies intending to amalgamate are the Canadian Steel Company, the Lake Superior Power Company, the American Sheet Steel Company, the Otis Steel Company, the Pittsburg Steel Company, and the Wellman-Seaver Company of Cleveland. Combined with these, if the deal is completed, will be several English firms, which will take part in the enterprise financially and commercially. It is the intention of the projectors to erect plants at various places, with the Wolland canal as an outlet. The object is to minimize expenditures, and acting with the English co-operators to secure markets here and elsewhere. The project may be termed an English-American-Canadian combination to take advantage of existing opportunities. It is freely discussed in the English press. The reason for holding the meeting in London was that English capital and trade are desired. The capitalization has not yet been decided upon.

As the result of enquiries in authoritative quarters, the following statement is given:— "The Chinese plenipotentiaries have signed the joint note, thus concluding the preliminary stage of the negotiations." It was added that this important step was insignificant compared with the difficulties to be met with between the powers themselves, whose clashing interests will have full play in the coming discussions. The United States pro-

posals to shift the seat of the negotiations finds no favor in the European Chancery. It is considered a great mistake to transfer the negotiations from China, where all information is at hand respecting the situation and the feeling among the Chinese themselves, and more especially regarding the condition of trade and commerce with which the negotiations will be chiefly concerned. The feeling favours Shanghai, if any change is made, as it is pointed out that Shanghai is the most important trade centre in China, and moreover, that the southern viceroys, who are favourable to foreigners, and anxious to further trade, could make their influence felt. Failing Shanghai, Peking or Paris are likely to be chosen. The enormous British interests are in favour of the choice of London, but it is improbable that the other powers will agree to this. The Ministers of the powers will be assisted in the negotiations by commercial advisers, while Prince Ching and Li Hung-Chang will continue to act for the Chinese Government. There is no reason to suppose that Russian will withdraw from the joint negotiations. The treaty she has concluded with China concerns her special interests in regions contiguous to her territories, but she has great political interests to defend and further in the joint conference, which will be bristled with obstacles to a speedy settlement.

THE DELPIT CASE.

Archbishop Bruchesi's Pastoral Letter.

The Delpit marriage case continues to arouse a great deal of interest in all circles of society. Mr. Delpit has entered a civil action for the annulment of his marriage, which the Church has already declared to be of no effect. In view of the discussion now going on in the press and elsewhere, the following pastoral letter from Archbishop Bruchesi upon the subject of Christian marriage was read in the Montreal Cathedral on Sunday morning:—

"With marriage are connected the interests of nature, of God, of the individual and of society. It is therefore very important to know the teachings of the Church relative to marriage, the nature of the rights which it possesses in this matter, and the obligations which flow from these rights, either for the faithful or for the civil power. The subject is all the more timely because within the past few weeks decisions of ecclesiastical authority inconsiderately made public have given rise to writings which contain grave errors and injurious accusations with regard to the Church. That is why it is our duty to expose to you to-day certain points of Catholic doctrine upon marriage, with their consequences, theoretical and practical.

MARRIAGE A SACRAMENT.

I.—Marriage a divine institution, which founds the family, and with the family the Christian nation is a thing holy in itself, especially since Jesus Christ has elevated it to the dignity of a sacrament by the new law. If anyone says that marriage is not truly and properly speaking, one of the sacraments of the Gospel law, instituted by our Saviour Jesus Christ, but that it is a human institution, and that it does not confer grace, let him be anathema. (Council of Trent, sess. xxiv., can. 1.) (The Holy Scriptures (Ephes. v.) inculcate clearly enough the dogmatic truth defined by the Holy Council of Trent, and Christian tradition as well as the constant practice of the Church, eastern and western, place it above all doubt.

CONTRACT AND SACRAMENT IDENTICAL.

II.—In Christian marriage, the natural contract and the sacrament are one and the same thing. Whatever may be the opinion of certain theologians of the last centuries upon the subject of the distinction between the contract and the sacrament, it is certain that to-day such an opinion cannot be held for the Sovereign Pontiff Plus IX. and Leo XIII. In particular, the first in a letter dated September 10, 1870, and the second in his letter dated June 1, 1870, against civil marriage, and in his encyclical letter Arcanum, question in the sense of a complete identity. It is, therefore, not permissible to distinguish between the contract and the sacrament in order to submit the former to the civil authority and to make only the sacrament amenable to ecclesiastical authority.

Another consequence, since marriage is nothing but a contract elevated to the dignity of sacrament, is that the contracting parties are themselves ministers of this sacrament; the priest appears there, in point of view of validity, only as a witness deputed and authorized by the Church in order to receive the consent of the parties. In such cases upon three cases protect where the Council of Trent has been published. As to the countries where the decrees of the Council concerning clandestine marriage is not in force, the marriage contracted clandestinely, that is to say, without the presence of the proper cure (clergyman) and of two witnesses, although illicit, is valid, and consequently there is a sacrament.

III.—The marriage validly contracted and consummated between Christians is completely indissoluble. This is a dogma of faith.

CHURCH CAN PLACE IMPEDIMENTS.

IV.—The Church has the right to place impediments to marriage, either prohibitive or invalidating, that is to say, impediments which render it illicit or null. If anyone says that only the impediments of consanguinity and affinity mentioned in Leviticus can be an obstacle to the contracting of marriage, and that they alone can invalidate it once it is contracted, and that the Church cannot dispense with some of these impediments, let him be anathema. (Council of Trent, sess. xxiv., can. 3.) Not only does the Council of Trent affirm this right, which the Church has received from its Divine founder, which universal tradition recognizes to it, and which it has enjoyed since its origin, but in this same 24th session it chose to exercise it in a solemn and fitting unexampled manner by declaring as null and clandestine marriage, that is to say, as we have just explained, marriages celebrated without the presence of the proper cure (clergyman) and two witnesses. Let it be remarked, in this establishing invalidating impediments to marriage, the Church in no way infringes on the substance of a sacrament, which would surpass the limits of the authority with which Jesus Christ has invested it, for if marriage has become a sacrament, it has not ceased to be a contract, and, as we have said above, there is a sacrament only in so far as there is a contract. Now it is in the nature of contracts to be, for just reasons, submitted to the social authority, which can make the validity of them dependent upon certain conditions of positive law, demanded by the welfare of the community to which the individual welfare must be subordinated in a large number of cases at least.

It is thus that the power of making one's will, which, according to the most authorized opinion, is a matter of natural law, can be, and, in fact, is restrained in its exercise and subject to outward formalities under pain of nullity. What the State does in the matter of a will, why should the Church not do when it is a question of a marriage contract? Public order, good morals, the dignity of families, the spiritual welfare of souls, are they not all interested? The Church, therefore, a complete society which has received from Jesus Christ all power for the government of its members, can, if it judges fit, subordinate the validity of marriage to certain conditions relative to the contracting parties or to certain outward formalities, and can consequently declare null every marriage contracted outside of these formalities. The legitimate contract remains always elevated to the dignity of sacrament, but the Church has determined the conditions required for a legitimate contract, the persons who do not observe these conditions are by that very fact incompetent to contract legitimately, consequently incompetent to receive the sacrament.

CLANDESTINE MARRIAGES.

V.—Among the invalidating impediments of marriage established by the Church, one of the most important is that of clandestinity, of which we have spoken above. In consequence of this impediment, in order that a marriage be valid between two Catholics in the places where the Council of Trent has been published, the presence of the proper cure (rector) and of two witnesses is necessary. Therefore, if there is null the marriage of two Catholics contracted before a civil official or a Protestant minister, even if there are two witnesses, for evidently neither the civil official nor the Protestant minister is the cure (rector) suited to the contracting parties,

or one of them. Moreover, when the marriage was celebrated before a priest or two witnesses, if the priest is not the proper cure (clergyman) of one of the two contracting parties, or a priest delegated by the cure or ordinary, the marriage is null, and that also, for the same reason, because it was not celebrated according to the prescriptions of the Council of Trent. The bad faith or the good faith of the parties in this matter counts for nothing as regards the validity or the nullity of the marriage, validity or nullity, which depends solely on the accomplishment or the omission of the conditions set by the Holy Synod on the celebration of Christian marriage in the countries where the decree was promulgated. It is, therefore, a grave error to say, "When a man has sworn love and fidelity to a woman, it matters not before a Catholic, Anglican, Greek or Mormon minister, the witness influences in no way the value of the contract. On the subject of clandestine marriages there are very important remarks to be made here, and one which will throw a light on the famous matrimonial case which has aroused so much regrettable discussion in certain Catholic and Protestant papers of Montreal. In consequence of the constitutions of the Sovereign Pontiff there are three countries—Quebec is one of them—where, in spite of promulgation of the Council of Trent, people hold as valid marriages celebrated clandestinely between two parties, of whom one is a Catholic and the other not baptized a Catholic. The marriage of a Catholic and of a baptized Protestant, or vice versa, celebrated before a Protestant minister, although gravely illicit and condemned by the censures of the Church, is, however, a marriage validly contracted in the eyes of the Church itself. Once consummated this marriage cannot be broken by any power on earth. Death alone will give liberty to the surviving party, but to judge if one of the parties is truly heretical, to declare when a Catholic, practically renouncing his faith, becomes heretical to the outward tribunal of the Church, especially in that which concerns the sacrament of marriage, that belongs alone to the ecclesiastical tribunal, and the civil power cannot mix in this matter without surpassing the limits of its jurisdiction, and without usurping a right which Jesus Christ has confided only to His Church.

OTHER INVALIDATED MARRIAGES.

VI.—The Church having the power of dispensing with invalidating impediments of natural law or of divine positive law, every marriage contracted in spite of one or other of these impediments is de jure null, and can never become valid.

VII.—Every marriage contracted knowingly with an impediment prohibited by ecclesiastical law and without dispensation of ecclesiastical authority is illicit.

VIII.—Every marriage contracted with an impediment invalidating by natural law, if the dispensation has not been obtained from competent religious authorities, is null from the beginning. The judgment which the Church may render later on such a marriage is, therefore, a simple declaration of its nullity, that is to say, in the absence of a legitimate contract, not a judgment which breaks a marriage really existing. If such a marriage was contracted in good faith, no dishonor redounds on the parents or on the children the issue of such marriage. Beside, all the contracting parties have to do to make their position regular is to renew their consent, after having received a dispensation from the impediment in question, which the Church never refuses under such circumstances. If, therefore, the parties do not wish to make valid again their marriage, they alone are responsible for the painful consequences which follow from such refusal either for themselves or for their children. As to the allowance for board, which for cases of separation rendered necessary in consequence of such refusal should be paid either to the wife or to the children, the civil tribunals can see to it, the ecclesiastical tribunals having practically no jurisdiction in this matter in the present state of our society. In short, it is one thing to say that there may be an obligation of justice and of charity for one of the contracting parties to renew consent in the case of a marriage which is null in consequence of an impediment invalidating by ecclesiastical law, it is another thing to pretend that this marriage can be null by reason of the unhappy consequences

which follow such a null action. One may pity the sad lot of a woman and of children by the refusal to consent to a revivification of the marriage when such is possible, but the nullity or the validity of a contract ought not to be confounded with a question of sentiment. If there were such a thing it would be necessary to declare valid a marriage contracted in good faith between a brother and a sister, who, having never been acquainted, met each other, loved, and married; in consequence, from the point of view which we take, would be absolutely the same.

THE QUESTION OF ALMS.

XIV.—The Church cannot dispense with impediments invalidating by natural or Divine positive law, but it can dispense with its own impediments prohibiting or invalidating, as every Legislature can dispense with its own laws. The Church uses this power only in exceptional cases and for grave reasons, of which it alone is the judge. The ordinaries of the dioceses, by meddling with the permission of Rome an alms on the occasion of dispensation of marriage, in no way solve this dispensation, as it is sometimes said. It imposes this alms simply upon those who are in a condition to pay it as a penance or a commutation. Moreover, how many times the alms is not demanded because the contracting parties are too poor to give it; how many times a small portion of it only is demanded? That which proves that the alms counts for nothing in the concession of the dispensation is that if the reasons alleged are false, the dispensation is null.

CALVIN QUOTED.

X.—Matrimonial cases are amenable only to ecclesiastical tribunals. This proposition is the necessary corollary of the Catholic teaching upon the elevation of marriage to the dignity of a sacrament, for the Church alone can judge every case concerning the sacraments and their administration; that is what Calvin himself admits when he says: "From the moment that Catholics have obtained the recognition of marriage as a sacrament they have appropriated to themselves the cognizance of marriage cases, for a spiritual thing cannot be brought before profane judges." The Council of Trent also declares: "Let him who says matrimonial cases belong not to ecclesiastical judges be anathema."

Having quoted at length from the letter of Plus VI. to the Bishop of Montreal to the same effect, the circular says it is the teaching of universal history. Napoleon I. addressed himself to Plus XII. when he wished to break the marriage of his brother Jerome. The State cannot, therefore, establish impediments invalidating marriage at least between Christians, nor dispense with the impediments established by the Church. Neither can it directly or indirectly strike a blow at the sacrament of marriage, and consequently cannot annul the natural contract without which there is no sacrament. Let no one object that rights of civil authority are unjustly diminished to the detriment of the order, which this authority has the mission of safeguarding. God is the supreme Master of society as of individuals. He can by His will diminish or enlarge the powers of which man in authority is only the depositary.

STATE AND CHURCH.

XII.—The temporal power can, therefore, decree only on the temporal side of marriage, and here, again, it is necessary to distinguish between the inseparable effects of the substance of the contract or of the sacrament and those which can be separated therefrom. As to the first effects, from the moment that we admit as legitimate the cause which produces them, logic demands that the effects themselves be considered as legitimate. Thus the State being obliged to hold as valid and legitimate a marriage which the Church recognizes as such, ought to recognize as legitimate the children, the issue of such marriage, the substantial obligations of the parents towards their children and those of the children towards their parents. As to the other effects, for example, the amount of the dowry, rights of inheritance, etc., they come under the secular authorities.

FRENCH FATHERS RETRACT.

His Grace, in conclusion, prayed all to follow the teaching of the Church. He announced that the two French Sunday morning papers which had erred in matters of faith regarding marriage had retracted their articles. They will, therefore, not be put under the ban.

Our Weekly Sermon

"Blessed are the Poor in Spirit" Mgr. Croke Robinson.

The Right Rev. preacher in his introductory sermon dealt with the Spirit of Humility, taking as his text "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven" (Matt. v. 3.)

What is the next essential for a work of eternal merit? Inclination. And what does our example say? He says, I will go to confession next Saturday. He has the intention of going. And now see the enormous necessity of the grace of God. Tuesday comes and he says, "I don't feel very anxious to go on Saturday."

What was the fall of man but the pride of man? A pride which has become part of every man descended from Adam. The condition of things which our Divine Lord came to regenerate and the consequences of the Fall resolved themselves thus. God, after the Fall, had allowed man to fall back and be a law unto himself.

It is pride that chiefly distinguishes the unregenerate man from the regenerate. All over the world to-night men are saying, "I am responsible for my reason, and what is the use of it unless I employ it?"

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Let us, as an object lesson, take a work meritorious of eternal reward. I hear people ask, "What work is meritorious of eternal reward?"

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truth in a very simple way—in speaking to the people I like to speak plainly. Well, I take the case of two men, two wicked men say, who are both Catholics, and both men who have neglected their religion.

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in which they had been brought up. Being wanted in that docility and reverence they freely disposed of doctrine, practice and discipline, upon their own responsibility, and without the least deference to the mind of the Church or to Ministers.

It was the exercise of liberality of this counterfeit sort that characterized what was known as the liberal Catholics. It was against liberal Catholics that the rights and liberties of the Church had to be defended.

Among the views described in the Pastoral as errors and poisonous opinions are the idea that the constitution as well as the teaching of the Church ought to be brought into harmony with what was styled modern thought and the progress of the world.

And it is in the order of Conscience as it is in the order of Truth. With out grace in a man, "I know very well what is right and what is right without instruction."

There is another consideration. As human thought is directed to the ineffable sanctity of God, there comes the reflection, "If God is so holy, how can I, a miserable sinner, ever approach His sacred presence?"

Cardinal Vaughan and all the English Catholic Bishops issued on the Feast of the Martyred St. Thomas of Canterbury, a joint Pastoral Letter on Liberal Catholicism.

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degrees be explained away or brought into conformity with their opinions, if it was a pernicious error to say that science and progress could read a new meaning into the creeds and definitions of faith.

interminate reading was, perhaps, the most insidious form under which the poison of rationalism and unbelief was ejected into the soul. Without attracting attention, men and women, too, took up books and magazines that lay about, and, as it were, casually turned to the cleverly written and highly spiced articles against their faith which they found therein.

In conclusion, the Bishops declare that there is but one fitting attitude for a Catholic towards the Church—viz, that of worshipping loyalty.

The leading events of the century in which Catholics are, as such, interested are: Two re-establishment of the Jesuits, 1811. The defeat of the persecutor, Napoleon, at Waterloo, 1815.

The re-establishment of the English hierarchy, 1850. The definition of the Immaculate Conception of Our Blessed Lady, 1854.

A bit of a mathematical problem. How many Catholics will be in the world's census of 2000 A.D.?

Here's the rate of progression for nineteen centuries, on the authority of a German Protestant statistician.

First century, 500,000 Catholics. Second century, 2,000,000 Catholics. Third century, 5,000,000 Catholics. Fourth century, 10,000,000 Catholics.

What a procession of faith! The table shows that in times of great persecution our holy religion has made the most progress. This proves that indeed "the blood of martyrs is the seed of Christianity."

THE EXCELSIOR LIFE INSURANCE CO. OF ONTARIO, LIMITED HEAD OFFICE, TORONTO Incorporated 1889.

Our Annual Report for 1899 shows as the result of the year's operations the following Substantial Increase in the important items shown below:

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National Trust Company LIMITED Capital, \$1,000,000. President, J. W. FAVELLE.

The Home Savings & Loan Co. LIMITED Capital \$2,000,000. Hon. Sir Frank Smith, President.

DOMINION LINE ROYAL MAIL STEAMSHIP RATES OF PASSAGE—FIRST CABIN—Montreal to Liverpool or Londonderry, \$2.50 and upwards.

Mrs. Elsa MacPieron CONCERT PIANIST AND TEACHER. Diplôme Royal Conservatoire de Musique, Leipzig.

COMMON SENSE KILLS Hoaxer! Hold up! Hugs, Hugs and Mice! Hold up! Hugs, Hugs and Mice!

THE TORONTO GENERAL TRUSTS CORPORATION Office and Safe Deposit Vaults. 69 YONGE STREET, TORONTO.

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CAMERON & LEE BARRISTERS, Solicitors, Notaries, ETC. Offices: Land Security Building, 60 Adelaide and Victoria Streets, Toronto.

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HENRY T. FLYNN, MONEY TO LOAN in small or large sums on Household Furniture, Warehouse Receipts, etc. etc. JAMES' BUILDING, 75 YONGE ST., TORONTO.

Dr. R. J. McGahey, (Honor Graduate of Toronto University) DENTIST 278 YONGE STREET, opposite Wilton Arcade, Tel. 302.

SITUATIONS VACANT. HUSTLING YOUNG MAN CAN MAKE \$50 per month and expenses; permanent position; experience necessary; write quick for particulars. Clarke Co., 4th & Locust Sts., Phila.

ROOFING. TORRES ROOFING CO.—SLATE AND GRAVEL roofing—established forty years, 163 Bay Street Telephone 55.

ALL WANTING Marriage Licenses Should go to Mrs. S. J. Roovey, 619 Queen West. Open Evenings. No Witnesses Required.

MARRIAGE LICENSES ISSUED AT Cowland's 191 King Street East, TORONTO. Gold Medalist for the World, Paris Exposition, 1900.

E. J. ROWLEY PHOTOGRAPHER 435 Spadina Ave. (4 doors S. College St.), Toronto. Telephone 3093.

DR. S. L. FRAWLEY DENTIST, 21 FLOOR, WEST Graduate of Toronto and Philadelphia.

GENERAL, DOCTOR, PRIEST

A Famous American General Becomes a Priest.

Father William Olmsted, now a priest of the Order of the Holy Cross, with headquarters at Notre Dame, Indiana, is now in New York, the guest of the pastor of St. Andrew's church, of that city.

Father Olmsted is a native of Albany, having been born at the old family residence on Division street, between Green and Pearl streets, over sixty-six years ago.

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It is expected that during the visit of Father Olmsted, East, he will visit the city of his birth for the purpose of celebrating the divine mysteries of the mass which will likely be offered at the Cathedral, which edifice the venerable priest often visited in his boyhood before his conversion to the church.

The New York Sun commenting on Father Olmsted's visit to the metropolis has the following to say: "The Rev. William Olmsted, a man of somewhat remarkable history; will celebrate mass on Sunday next in St. Andrew's Roman Catholic church at Duane street and City Hall place."

Father Olmsted is almost six feet in height and he has clear-cut features and white hair. His ancestors settled in the United States in 1632. He is an orator, but he has made up his mind to remain in quietude. He came to New York to spend the holidays as the guest of the pastor of St. Andrew's.

Father Olmsted was born in New York State sixty-six years ago, and as a youth he studied civil engineering in Troy. In 1861 he went to the war as a Captain in the Second Infantry Regiment of New York Volunteers. In different capacities he fought in many battles and he was in all of the battles in which the Army of the Potomac took part from Petersburg to the surrender of Lee. After his regiment was mustered out he became a student of medicine and later was connected as a physician with the Union Pacific, the Denver and Rio Grande, and the Fort Worth and Texas railroads. In 1891 he dropped business and studied for the priesthood. He was ordained on Feb. 8 of this year at Notre Dame, Ind. He is a member of the G.A.R., the Loyal Legion, the Empire State Society of the Sons of the American Revolution, and of the Society of Colonial Wars.

Father Olmsted said that life was too short for a man to do any talking about himself.

SECRET OF GERMAN CATHOLIC PROGRESS.

In his lecture at the Australian Catholic Congress, Very Rev. Father Treney, V.G., thus explained the secret of success which has enabled the Catholics to secure such a strong position in Germany. A few years ago, when travelling through America on a long train journey from Salt Lake City to Chicago, he fell in with a very interesting companion, a German Catholic, a highly informed and most intelligent man. And, speaking of the triumph of religion in the German Empire, especially of recent years, the German said with great earnestness and emphasis:

"If the Catholic Church in any country can best of its increase in perfect organization, in numerical strength and Christian education under God is mainly due to the circulation and influence of the Catholic press and books. Along the valley of the Rhine, where was situated my ancestral home, and as I am aware,

forward to with an anxiety an ex- in every parish in Germany, the arrival of the weekly Catholic paper in every Catholic household was looked upon as if a long-absent member of the family were returning home."

Father Treney's exclamation: "Would that the same could be said of every Catholic home!" will, we are sure, be echoed by those in Europe who read the statement of his German travelling companion.

THE FRENCH CLERGY

It is very comforting to read in The Catholic Champion (Protestant Episcopalian) of December, which our readers, perhaps, do not know is now a Roman Catholic Champion, such a sympathetic account of the French clergy and, incidentally, such a vindication of the Catholicity of the people. The article is by W. Tuzo Alston, and was written for The Church Review.

The French Government, he tells us, rules the temporalities of the Church with an iron hand. The same iron hand, by the way, is continually closing on as much of those coveted temporalities as it conveniently can, without giving too much of a shock to the world's feelings. If the world can be credited with any such weakness about the Church.

It pays salaries to the Bishops of between \$750 and \$2,000 from which princely income they are handsomely supposed to defray their household and travelling expenses. As this money comes from expropriated church property, and does not belong to the state at all, and never did, the generosity is quite distressing. The parish priests receive between \$200 and \$250 a year. But a much greater number receive nothing whatever. They are supported by the people, and that fact ought to close the lips of those who are continually boasting of the "voluntary system" as if it were peculiar to countries like our own. Evidently the people there are not backward in fulfilling their duty.

We are glad to hear from The Champion that "the French priests as a body deserve the admiration of the Christian world. Their wonderful self-devotion, their virtuous and blameless lives in the face of terrible odds and opposition and poverty proclaim them to be the most apostolic clergy in the world." It is strange to learn from such a source that this condition of things "is suspected in great measure to the compulsory retreats of ten days which are the rule in all dioceses." He is right. That certainly is the explanation of it, and the extension of the retreats to ten days may be an inspiration to some as well as a revelation.

It is not surprising, therefore, to hear that "in spite of the anti-religious press, irreligious education, and hostility of the State, religious vocations are plentiful. Although seminarians are obliged to enter the army the effect, has been, much to the dismay of the government, to increase the influence of the Church among the soldiers rather than to destroy ecclesiastical life, though, as was to be expected, there have been some defections to deplorable.

This unprejudiced observer gives us good news also of the condition of Catholicity among the people. "Go to any cathedral," he says, "in a religious part of the country, between five and nine in the morning and see the crowded altars and frequent communications, and listen to the feet of those who come in for a few moments to say a prayer before they begin their day's work, and you will be convinced of the vigor of their Catholic life."

"The Church in France is quite awake to her mission, and does not propose to continue indefinitely the starved and strangled condition bequeathed to her by the Revolution. That of which the Revolution has robbed her, which the State refuses to recognize, she is endeavoring gradually, to restore to herself on her own account, and on her own responsibility." Most of us forget the awful disaster that fell upon the Church there only a hundred years ago, and we are too impatient about their slowness in organizing.—Messenger of the Sacred Heart.

Very Rev. William H. Kotelnik of the See of Oshkosh, who resides at Antlers, in the Indian Territory, but is visiting Washington on official business, will probably be appointed in January as head of the Catholic Bureau of the United States. He will succeed the venerable Mgr. Thomas Stephan, who has resigned because of advanced age and feeble health.

Good Digestion should wait on Appetite.—To have the stomach well is to have the nervous system well. Very delicate are the digestive organs. In some so sensitive are they that atmospheric changes affect them. When they become disarranged no better regulator is procurable than Panacea's Vegetable Pills. They will assist the digestion so that the hearty eater will suffer no inconvenience and will derive all the benefits of his food.

GLORIOUS SPOT OF IRISH GENIC BEAUTY

Notes of the Far Famed Giant's Causeway and the Lakes of Killarney.

True to my promise, in this present article I am going to attempt to give the readers of the Catholic Register some faint idea of the unrivalled natural beauty of the world-famed Giant's Causeway, a monumental product of nature which has challenged the attention and admiration of travellers from all land from time immemorial. Things that art and skill have fashioned into objects of unique beauty and design attract and win our praise, but when we stand in the presence of wondrous formations bearing the impress of man's handiwork, and yet we know that mortal hands had no act or part in their formation, we experience a feeling of awe which we cannot account for nor adequately express in words.

If we are returning to our native land, from Canada of the United States, and pursuing our way towards the main object of our visit, namely, the Giant's Causeway, let us skip the intervening spaces that lie between, and imagine ourselves in the very presence of the wondrous formation to whose base we are climbing by a rudely fashioned pathway which is fearless and without protection, so much so that people of nervous temperament almost shudder on looking into the chasms below. Despite the inconvenience we hear no complaints for we realize that we are nearing the object that we have read so much about, and the sight of which has thrilled visitors from all countries. As you gaze at the three miles of basaltic columns, which are respectively designated the middle, the little, and the grand Causeway; you are directly face to face with the famous structure in bulk, and as you look in wonderment on the historic object you are irresistibly drawn closer to it and by some mysterious impulse you are constrained to examine in detail its huge columns and pillars, said to comprise some 40,000 in all, standing perpendicularly, and having for the greater part six or seven sides, each, while only a few have four and eight sides, and a single one, in the whole group, of three sides. The mystified onlooker is puzzled to conceive how the enormous basaltic columns, which seem to rise abruptly from the sea, could have been so securely placed upon their base in such regularity and symmetrical form, and so exactly proportioned as to suggest well matured scientific plans and specifications wrought out by some of the foremost architects of the age.

As you examine closer you see that, at certain intervals, the columns are dejected, the curved portion of one section fitting admirably into the concave part of the next, again suggestive of uniformity of design and method. How deep the base of the column penetrates into the earth, and how far they extend landward, and seaward, seems so far to be unknown. The surface, however, is not uniform, as some of the columns are higher, some lower, while some stretch landward as far as the base of the semi-circular hillsides and thus are swallowed up and lost to human sight. In the sea. The puzzle seems to increase the longer you study the wonderful combinations and the apparent skillful artistic conceptions and plans, and as you rack your brain for some plausible explanation or theory of your own to account for a work that looks exactly like the effort of human ingenuity, you fall completely to evade anything feasible or satisfactory, and as a pleasing substitute you readily surrender your opinions to the legends and ancient tales which connect the celebrated Irish Giant, Fin McCool, with the construction of the Causeway. Every school boy knows the history of this renowned hero, who was the mightiest and bravest man of his country and race. His championship had remained long undisturbed till a Scottish rival dared to oppose him and set himself up as his match in any sort of contest where valor and strength showed to advantage. On hearing this, Fin's Irish blood warmed over to the boiling point, and he forth with challenged the Scotch pretender to mortal combat; it was to be a veritable "fight to a finish," and as the Scotch giant had a dislike for wet feet in crossing the channel, Fin at once removed the difficulty by building the Causeway as a safe and dry mode of transit for his opponent. The historical record is not explicit as to the outcome, nor is it even verified that the hostile meeting ever occurred, but if sheer imagination can carry us the length of believing that victory remained with Fin McCool, for his prowess was acknowledged throughout the Kingdom, and on many famous fields he vindicated his character as being one of the greatest champions Ireland had produced. If this pleasing theory of the Imagi-

erent for the construction of the Giant's Causeway, it must be also conceded that he was a first-class architect and engineer as well as a redoubtable duelist on the field of honor.

Examined and explained under any of its aspects, and according to any theory you please, the Giant's Causeway is a marvel, and it has been so regarded from time immemorial, and probably will be so considered till time shall be no more.

No explanation, or feasible theory to satisfactorily account for its existence has yet been advanced by the learned scientists, who have written so much about it. The inevitable conclusion is that puny scientists, despite their pretensions, cannot successfully grapple with, nor explain the origin and existence of things created by the hand of Nature and Providence.

Turning from one product of bountiful nature to another of an entirely opposite kind, we transfer our thoughts to the world famous Lakes of Killarney, where, in striking contrast to the wondrous formations of rocks on the bold headlands of the northern coast, we see the calm, the sweet and lovely operations of Nature amidst scenes of unrivalled beauty, in placid lakes, islands, fairy like nooks and dells, huge trees, delicately tinted flowers, rich foliage, and spots of verdure endowed by Nature's special bounty, sometimes in perfect harmony of delicate coloring and grouping, again in bold contrast, yet captivating to the eye and senses. When this scene of Sylvan beauty, soft, restful, and entrancing, is viewed in peaceful and reflective mood it does good to the body and spirit, for it injects new life and cheerfulness into the mind and heart, and in the breast of the true Celtic Irishman it begets feelings of pride and pleasure and better hopes, for in the presence of such natural grandeur the true Celt begins to realize that his own country, as far as Nature and Providence have endowed it, is the peer of any nation in the world.

Killarney has for centuries drawn together strangers and tourists from all parts of Europe and America, and from all nations of the earth, experienced strangers and seasoned travellers have investigated its claims as to its ranking amongst the most favored spots on the globe, and, tried by the severest test, its claims have been allowed.

The transference of the Kenmare estate to other owners, for a while disturbed the public mind lest the sordid greed of gain might induce avaricious men to turn this valuable asset of Nature's making into an agency for making money, at the public expense by charging a fee to look upon what ought to be as free as the air we breathe. Happily, however, the property has fallen into the hands of one of the Dublin, Guinness, a gentleman whose nobility of soul will prevent such a misfortune. Not so, with the Giant's Causeway, for the owners of that soil have already invoked the law to enable them to levy upon the tourists, so as to make a profit out of a sight of the wondrous works of Nature. Avarice could hardly go further.

WILLIAM ELLISON.

CAPTAIN SUTTON.

On account of the death on board the S.S. Roslyn Castle of Capt. Sutton, who was married to a daughter of Judge Rouleau, of Quebec, there was but a very quiet reception to the Quakers, who returned from South Africa.

Capt. Sutton was an Englishman by birth, a native of South Cerney, in Gloucestershire. His father was an Anglican clergyman, his mother a daughter of Lady Rathven. He passed through the Cavalry School in Quebec and the Kingston Military College, subsequently becoming attached to the Royal Canadian Dragoons, with whom he served in both Toronto and Winnipeg. He joined the Catholic Church prior to his marriage with Miss Routledge, in 1893, and received the last rites of the Church from Father Shonott, the chaplain on board the Roslyn Castle.

The utmost sympathy is felt for the family. Flags were at half-mast, and a grand reception to have been held by the daughters of Chief Justice Sir N. Casault, were cancelled. The remains of the deceased left Halifax on Friday in charge of a guard of honor, commanded by Col. Lessard, of the Royal Canadian Dragoons. The interment on Saturday, after a grand Requiem Mass in the Basilica. The funeral, in charge of the military authorities, was a very imposing affair.

ALWAYS ON HAND.—Mr. Thomas H. Porter, Lower Ireland, P.Q., writes: "My son, 18 months old, had cough so bad that, nothing gave him relief until a neighbor brought me some of Dr. Thomas' Eucalyptic Oil, which I gave him, and in six hours he was cured. It is the best medicine I ever used, and I would not be without a bottle of it in my house."

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The Pope has created Mme. Antonio de Mer. y Collis, the widow of the late Minister of Mexico to France, a Duchess in recognition of her magnificent gifts to the Church, one of them being a splendid residence in Paris for the Papal Nuncio. Mme. Mer has recently given her husband's valuable collection of books to the National Library of Mexico. Mme. Mer left his great residence and grounds in Mexulya, a suburb of this city, for a hospital.

BOUCANDS LIKE HER.—Tena McLeod, Severn Bridge, writes: "I owe a debt of gratitude to Dr. THOMAS' EUCALYPTIC OIL for curing me of a severe cold that troubled me nearly all last winter. In order to give a outlet to a hacking cough, take a dose of Dr. THOMAS' EUCALYPTIC OIL three a day, or oftener if the cough spells render it necessary."

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THURSDAY, JANUARY 17, 1901.

THE EVANGELICAL ALLIANCE

The Toronto branch of the above-named association, after a long period of inactivity, has a new job in sight. It is surely the growing time. At a meeting held on Thursday last under the chairmanship of Principal Caven, the Alliance registered an emphatic protest against the action of the Roman Catholic Hierarchy of Quebec in the famous Delpit case, in which a marriage has been annulled on the ground that the parties were both Catholic, and that this marriage by a Protestant clergyman was not a binding one.

Ontario bigots. The Evangelical Alliance had better mind its own business. Each of the Bishops has a properly constituted court to decide various questions, and amongst them matrimonial cases. Either party entering such court has a right to appeal to the Delegate and to Rome. Ordinary citizens might as well discuss the decisions of the Supreme Courts. No one thinks of doing that. But let the Bishops of the Catholic Church, or the foreign potentate, decide a marriage case, then all the little ears in the alley yelp and howl. Some say you are interfering with the rights of citizens. Others, you are practically advocating divorce. Neither one nor the other. The Church stands by the sacredness of the marriage tie in the twentieth century with the same fortitude she displayed when Henry VIII. in the sixteenth century strove to put away his lawful wife. We do not find in the case in question or in any other case the Church practically advocating divorce. Matrimony lies essentially in the contract. It was raised by our Divine Lord to a Sacrament, so that the parties contracting matrimony, in due dispositions, receive the graces attached thereto. And the Church has defined the substance of that contract, the circumstances under which it is valid, and the circumstances which invalidate it. This is perfectly and entirely in the power of the Church. In laying down laws beforehand upon the subject the Church is simply carrying out her divine mission of administering "that great Sacrament," and securing for the family the inalienable rights of children of God and legitimate members of society. In deciding cases, in which doubts have arisen, there is likewise no infringement upon the civil power. Our Blessed Lord in establishing His Church gave full power of judgment into the hands of the teaching and governing portion thereof. Had He not done so, it would have been foolish to establish a kingdom at all. Christian society would have had no stability, and the Christian family no guarantee.

We have stated that this report excites our contempt. And rightly. Why did the Alliance wait for a case? The law forbidding Catholics in Quebec, who wish to contract matrimony, to appear before any but a priest, is no new thing. It is as old as the Council of Trent. If the Alliance was in good faith—and what is more to the point—if its ignorance was not so deep and extensive—it would have attacked the law itself before any case appeared. It is no credit to such men as Principal Caven, although he has no reputation to lose upon this point; nor to the Hon. S. H. Blake, a leading lawyer—to show such ignorance upon canon law and Catholic doctrine and practice—or to have the names connected with the Alliance now that it proposes to enter upon a new religious war. True Mr. Blake was not at the meeting. But he is President, and must have known something about the report. Besides, when adopted, it would bear his imprimatur. The essential error in the report is the error of Protestantism, viz., of subverting the order, and placing the temporal above the spiritual. How are the liberties of citizens "challenged" by such a decision? Instead of being challenged, the liberties and sacred rights of Catholic families are protected.

LUCIFERIAN.

The Christian world but more particularly the Catholic world of America, was shocked last week by an outrage perpetrated at Unaniport, New York. Vandals broke into the Church of the Holy Family in that place, and having forced open the tabernacle, extracted thirty-nine consecrated hosts therefrom. None of the sacred vessels was stolen, so that robbery could not have been the motive—it was something far worse. For years Paris has been the centre of a sect called Luciferians or Satanists, whose worship is centred around Lucifer, hence the name. These people have been guilty of the most shocking sacrileges, and many cases of the stealing of consecrated wafers from Catholic churches have been traced to them. They have been known to present themselves for Communion, and on receiving the host remove it immediately from the mouth that it might serve as part of their awful worship, of their "ghastly orgies. All manner of schemes have been resorted to to

obtain possession of our Lord in the Eucharist. That this sort of thing has been going on for years in Paris and in the larger centres of France, has been known, and the utmost care and watchfulness exercised to prevent so awful a sacrilege as the trampling of the Sacred Host which, it would seem, is a part of the ceremony gone through in this form of Devil worship. The existence of a body of people who have fallen into such a state of spiritual degradation seems almost incredible, and was long regarded in this country as a moral impossibility. That men could fall into such a mental condition as to their worship to Satan was looked upon here as something incredible. Devil worship was put down as a myth; as something of an old woman's yarn. Yet, the French clergy have known of its existence, and have made it known to the world. The practice seems to have been confined to France, and was not considered as being a danger outside of that country. The recent sacrilege, however, in the United States, will serve to awaken the Catholic world to a sense of its danger. How men, believing as the Luciferians do, in the Real Presence can bring themselves to such an utterly depraved and conscienceless state of mind and soul as to subject the consecrated wafers to so terrible a treatment, is beyond the comprehension of a sane man. There can be no other solution to the question than that of possession. If men were ever possessed by devils it is surely the members of this sect. It follows, as a natural consequence, that men who pay homage directly to Satan; men who worship him; men who subject the Body and Blood of our Lord to all manner of indignities out of a fiendish desire to please their master and acknowledged god, the Devil, must be possessed of a myriad of devils. Call it insanity, call it what you wish, nevertheless it is nothing more or less than possession by the Devil. These men, knowing that our Lord is really and truly present in the Blessed Eucharist; knowing that it is God himself that they are subjecting to the grossest insult that could be offered Him—for they know these things—are not fit to be at large. The idea is too fiendish to be conceived of the mind of man; it is, it must be, the product of the subtle mind of Satan himself. Such men are a danger to society, for evidently nothing will stop them in their terrible career of sacrilege. Hanging is too good for them, and although their punishment must needs be terrible in the next world, yet it would seem that they should be let down into hell with short shrift. If any one needs further proof of the necessity of a hell than the absolute certainty that such must suffer punishment for their awful crimes, he is hard to convince. Eternity is not too long to pay the penalty for the sacrilegious acts that these men perpetrate. In this country where the rights of the private citizens are respected, and where the law is their guardian against the attacks of evil-minded persons, there is no place for devil-worshippers and desecrators of our altars. If the law of the land is successfully invoked to safeguard the rights of our citizens, how much more so then should it not guard the Body and Blood of our Lord from the fiendish acts of the Luciferians. We were often at a loss to account for the temper of the American people that rendered lynching a thing of such frequent occurrence, but how we can readily understand it. The American Government owes it to its Catholic citizens, to the Christian community, to its God, to ferret out these desecrators and bring them to a condign punishment. There is no sane man who can view their action with anything but the utmost horror, or who can conceive of any reason why their punishment should not be as great as the courts of law can inflict. This sect must be rooted out of American soil, root and branch, and there must be no rest until every vestige of it has been wiped out. We have no place for such as they. There is no question of liberty of worship in this case.

We see that there is no better way for men to begin a century than by profiting abundantly of the merits of Christ's redemption. We have confidence likewise that our venerable brethren the bishops, and the whole clergy with their tried vigilance and zeal will cause these universal advantages, which we desire, to be realized in all their fullness. This is why, by the authority of Almighty God, by that of the blessed Peter and Paul, and by our own authority we extend by these letters to the whole Catholic world the great Jubilee which has been celebrated in our holy city, we extend it for six months, and by these letters wish that it should be regarded as extended. The conditions of the jubilee are then proscribed. As they are more definitely stated by each ordinary we would confuse our readers by any further quotation from the Holy Father's letter, awaiting the official promulgation of the Jubilee.

A NEW BOOK.

Some time ago we received a book written by Dr. Langtry of this city, entitled "Come Home." The work is intended as an invitation for all Christians to enter the English Church as the true Church of Christ, and thus put a stop to the unfortunate divisions existing amongst the various denominations. If the book was sent to us as an invitation to leave the faith of our fathers and go into the English Church as into our Father's house, we have simply to decline with thanks, and assure the author that we feel perfectly at home where Peter ruleth, and that we abide there in the full confidence of the true light and sacramental grace of Christ's kingdom upon earth. If the book was sent to us to review we accept the task. The author very rightly considers that the first thing is to get a correct notion of the Church of Christ. This description takes up the first chapter. We do not recognize it as a description of Christ's kingdom. There is not a single word about the Primacy of St. Peter. "Thou Peter being confirmed, confirm thy brethren," stares us in the face when seeking for the Church. "Thou art Peter and upon this rock I will build my Church, and I will give to thee the Keys of the Kingdom." "Feed my lambs, feed my sheep." There is one shepherd and there is one shepherd. The extension and devotion of the Church throughout the whole world and through all time require this unity which Christ placed in Peter by making him shepherd of the whole flock. The unity of faith required it. When therefore any one describes the Church for us we look for Peter: "Where he is there is the Church." The only mention of St. Peter in this first chapter of "Coming Home" is the following: "But though the Lord, when speaking to the Jews, describes the new society which he was founding under the title of 'the Kingdom,' it is to Him that we owe the name 'Church,' by which, at all times from the Apostles' days downwards, the Christian society has been most usually designated. Upon this rock (that is, of St. Peter's confession of His Deity, as most of the Fathers interpreted it), I will build my Church and the gates of hell shall not prevail against it." This explanation cannot satisfy any earnest mind in search for Christ's Church. Admitting that some of the fathers give such an explanation, they do not do so to the exclusion of the ordinary Catholic explanation. Peter's confession of faith was the meritorious cause why he, thus instructed by the Father and confirmed by the Son in unfeeling faith, should have defended, administered and preserved the faith in the whole Church. A parallel occurs in the case of St. Peter walking on the water. Some of the Fathers say that the body of Peter did not walk on the water, but his faith. They did not mean that Peter did not really walk on the water, but the miracle was to be attributed to his faith. So the Fathers who state that the Church was founded upon the confession or faith St. Peter did not deny that the Church was founded upon Peter. We do not remember a point which is so frequently taught and referred to by our Blessed Lord and in the Acts of the Apostles as the primacy of St. Peter. To describe the Church of Christ by merely giving a minimized reference to him is to mislead the searcher for truth, and draw a wrong picture of that home where the Christian mind rests in the possession of the truth, where his will rests in the paternal rule of his Father's house, and

EXTENSION OF THE JUBILEE

The Supreme Pontiff has published a letter proclaiming an extension of the Jubilee to the Catholic world. After expressing his joy at the large number who availed themselves of the privilege of the Jubilee in Rome he says: "We wish that during half this coming year it shall be accessible to all the faithful in the Catholic world.

where he himself abides in the hope of one day passing through St. Peter's gates to his true and everlasting home. To lay the claim for the English Church that it is the Church of Christ and that Romanists separated from the Church of England as reformed under Elizabeth's reign is too much. Again we ask: "Where is Peter? No national Church is our home. Our home is Catholic. The utmost bounds of the earth are its inheritance. Its truth and formation were as perfect before England was a kingdom as it will be when Maoulay's New Zealand traveller shall sketch the ruins of St. Paul's. The misty story of England's conversion to Christianity before St. Augustine landed in Kent is in bold contrast to the uninterrupted chain of Pontiffs who occupy the apostolic primate's throne. First, last and always we say with St. Ambrose: *Uti Petrus, ibi Ecclesia*: Where Peter is, there is the Church—there is our home.

THE DIVORCE EVIL.

Recent developments in Buffalo have awakened the Christian world to a sense of the terrible lengths that the Divorce evil has run to. For years the Dakota Divorce mills have been a scandal to the world and a disgrace to the United States. Divorces have been granted for the most paltry reasons, and it is to be feared, only too often, for no cause whatever, except that of pandering to the vicious habits of those who have had recourse to the courts. Dozens of cases have occurred in which divorces were granted by the default of one of the interested parties who either could not or would not be present at such farcical proceedings. While Dakota has been thus disgracing Christianity, the mills have been grinding in Buffalo, but unlike those of the gods they have been turning the grindings out in big chunks. Recent investigations have brought to light a disgraceful state of affairs. A lawyer and a man and a woman are implicated. The man and woman, it seems, stood ready to swear to anything, to impersonate any absentee, and to make themselves generally useful where a divorce case might need evidence. As a result of this wholesale perjury, dozens of couples were divorced. Among the persons thus freed were two in Ontario. Many of the divorced married again, and now find themselves in a very bad position. It is a lesson to our Christian people. Divorce is a terrible evil, and this latest instance of its working is something that must make god-loving people think seriously upon the question of whether we are drifting. Apart from the religious aspect of the case, this divorce evil is terribly far-reaching socially. It does not require the mind of a philosopher to see that divorce cannot but be attended with evils that must be detrimental to not only individual peace, but must also grow into a national calamity. Where there is no divorce there are comparatively few family quarrels, for the partners in life's struggle know full well that they are bound until death, a fact that makes each strive to mould his life to fit into that of his partner. No sound argument can be brought to bear that can show not only the necessity but even the advantage of divorces at all. The Protestants are to blame for divorces, and it is they who must remedy the evil; they are suffering, but we too must put up with the evil consequences arising from the granting of divorces. The moment that the founders of Protestantism declared that marriage was not a Sacrament, which they did for purely personal reasons, that moment saw the beginning of the divorce evil, and it has grown apace. As a matter of fact, marriage is a Sacrament, and there is no such thing as a divorce morally speaking. A person divorced in the sight of the law is not so in the sight of God, and cannot be. No law in any land can sever the bonds of matrimony for any reason whatever. It does place such people beyond the law applying to bigamy, but it stops there. Because it was to the personal advantage of the founders of Protestantism (for if it were not for divorce and its reason for being—passion and lust—there would be no Reformation) because of this reason, marriage was declared to be no Sacrament, but that declaration does not make it any the less a Sacrament. If we take it into our heads to call the moon green cheese that does not make it so. There is no such thing as legitimate divorce as a separation by law

of man and wife before God. Once married, married till death. Canada, thank God, has not yet fallen into such an abyss of degradation in this respect as have the Americans, but Canadians are not slow to take advantage of the lax divorce laws across the line, and have been doing so for some years past. Such people secure divorces in the United States and re-marry, coming back to Canada with this second wife. These people have never rootined divorces according to Canadian law, and should be prosecuted for bigamy. This practice should be done away with, and that without delay, otherwise we might as well adopt the American Divorce laws at once.

THE POPE AND FRANCE.

In an interview the Holy Father exposes his anxiety about France, as regards the speech of Waldeck-Rousseau at Toulouse when he threatened war upon the religious communities. As Pope he "cannot consent to the French government turning aside the Concordat from the spirit which dictated it, and transforming an instrument of peace and justice into an instrument of war and oppression. This Concordat established and regulated in France the exercise of Catholic worship, defined the mutual rights and duties in regard to the Church and France." "Now religious communities," continues His Holiness, "form an integral part of the Church under the same title as the secular clergy. They receive their constitutions from the Holy See. They exercise a special mission, different from, but no less sacred than, that exercised by the pastors recognized by the State." To strike at them is to aim a blow at the Church. Nor is the Concordat silent about religious communities. It states that they do not participate in the special rights and privileges recognized by the Concordat as belonging to the secular ecclesiastical hierarchy. But this does not mean that the religious orders are excluded from the common right, and placed under the hand of the State. Nothing is asked for these communities than what they receive in other countries where there is no Concordat, viz. the right as ordinary citizens. In France they are directing against the orders a law which denies all liberty. They wish to exclude them not only from the right of proprietorship but from the right of existence. In China France is the protector of Catholic missions. The rivals of France accuse the Chinese missions of being the cause of the trouble in that country. Their purpose in these calumnies is to weaken and destroy the influence of France in the East. How can this contradiction between the internal and external policy tell for the good of the nation. France cannot persecute at home and protect abroad. "How," asks the Holy Father, "shall I make my voice heard? Do they wish the union of Catholics against the Republic? How can that be prevented if in place of a liberal, fair republic they substitute a narrow, sectarian factious one governed by laws of exploitation—a republic repugnant to conscience and the traditional generosity of France?" Offers have been made by rival nations, notably by Germany, to take the missions under their protection, and make compensation to the Holy See. The venerable Pontiff will find it hard to answer if these nations apply again for the protection of the missions.

EDITORIAL NOTES.

We are pleased to welcome a new weekly devoted to Catholic interests. "The Union," with headquarters at Ottawa, issued its first number with the new century. While, on the one hand, the Catholic weekly is being overdone in Ontario, yet there is always room on top, and we hope to see "The Union" succeed and prosper. The first number was a very neat one. The Canadian Baptist bemoans the fact that there are too many men who do not join some one of the Christian churches because none of them agree fully with them in their views. The paragraph then goes on to say: "If all were to act thus, no man could join in church relation with any other, because it is doubtful if any two men altogether agree." It is not at all necessary to state that the Baptist is speaking of Protestants only. We

Catholics have no difficulty in "agreeing." With the doctrine of private interpretation in force among them, Protestants will find this difficulty an ever-increasing one.

The stand against duelling recently taken by three applicants for cadetship in the German army, is something that gives us the greatest pleasure to note. These three young men, all practical Catholics, were blackballed by the officers of the army because of their open declaration that they would fight no duels. It has been compulsory for officers in the German army to fight when challenged, and to challenge whenever occasion arose. These three young men passed their examinations, and showed all the necessary qualifications for cadetships. They are Catholics, and as such opposed to the system of duelling, and were man enough to say so. As a result of their manly stand against this murderous practice, the Reichstag will investigate the question of duelling, and will doubtless do away with one of the greatest blotches on European civilization. All honor to the three young men who had the courage to attack so anti-Christian a system as the duelling of the German army.

The declaration of the Duke of Norfolk that he would note with pleasure the restoration of the temporal power of the Pope, has been creating a good deal of fuss in European circles. In view of the fact that the Premier, Catholic peer of England, is an ex-member of the Government, the expression of his feelings is looked upon as likely to be viewed as the pronouncement of an English politician, and as such resented by the Italian press and Government. There is no need to defend the Duke of Norfolk's words. He spoke as a private individual, as leader of the English Catholic pilgrimage to Rome, and as a member of the Catholic Church—any of which would entitle him to speak as he thinks fit. If the banditti of Italy are so conscience-stricken upon the subject of the temporal possessions of the Pope as to resent the expression of a private man's opinions, it is indeed cause for congratulation. The Pope will come into his own again, and the Church in Italy will triumph over her robber enemies in Italy, and will rule in Rome when the Italian brigands are dead and forgotten, except for the record of their villainous government of the country.

The United States Senate has by a vote of 34 to 16 decided to do away with the army canteen. The idea is, of course, to increase the difficulties of getting liquor, thereby making the soldier more temperate. It is a question whether it will do so or not. Many eminent authorities claim that it will have an opposite tendency. They claim that the canteen, while not conducive to total abstinence, is so to temperance. They base their arguments upon experience. Among them is Archbishop Ireland, than whom no greater temperance worker exists in America. He says that the doing away with the canteen will drive the soldiers to the neighboring cities where they will drink enough in one visit to last them until the next. In other words, that while the army canteen fostered moderate drinking, the doing away with it will mean drunkenness. The argument does not seem good to us. If there is no canteen there can be no building up of the habit of tipping which, of necessity, in the vast majority of cases, develops into habitual drunkenness. Under the old army canteen service soldiers have acquired an unenviable reputation for drunkenness. The canteen was evidently a failure. It is time for a change.

The American Catholic papers have been acquainting the Catholic reading public of the fact that a young Vanderbilt was recently baptized in the Church. As a news item the announcement is all right, but we cannot see that there is any great room for congratulation. This child's mother is a devout Catholic; the marriage took place in the Church; and it is only natural to suppose that all the children arising from this marriage should be Catholics. If the item has been going the rounds on the supposition that the Catholic Church should feel proud of having a son of the Vanderbilt family within its fold, it is greatly out of place. The Catholic Church, the spouse of Christ, with its

grand array of illustrious sons and daughters, is not honored by the name of any one. The real honor done this young Vanderbilt is that he has been made a member of the glorious Catholic Church. It is an honor to any mortal man to be called a son of the Church, and every Catholic should feel proud of his grand old mother who has come down unsullied, and glorious, through all the ages since the coming of Christ; who has passed through the fire of trial and tribulation, as gold through the refiner's furnace. Young Vanderbilt is indeed fortunate in being born an heir to this great, living Faith.

During the Christmas festivities the guards of the night trains from Stockholm, Sweden, were obliged to eject several drunken passengers from their trains. The result was that many of these undesirable travellers were left helpless at wayside stations, with the snow very deep, and the thermometer registering twelve degrees below zero. In view of this difficulty, the State Railway administration has ordered that henceforth every night suburban train must be provided with a separate car for intoxicated persons. It is quite evident from this that drunkenness in Sweden has reached a high pitch, and has become as prevalent there as smoking is here. The deplorable does not state what material these cars will be constructed of, nor whether they will be padded, but we sympathize with the conductors. Having come to this pass, and having realized that drunken rowdies are not fit travelling companions for the ordinary every-day citizen, it is now time for some government to devise some way whereby chronic and habitual drunkards may be placed in some place where they cannot annoy their neighbors, and make life miserable for such as are obliged to come into contact with them. Habitual drunkenness is recognized as a disease; then there should be hospitals for this treatment. Ontario has room for one or more such institutions.

Last week we printed a communication from a Catholic student at the University in which he bewailed the lack of sociability of the Catholics of Toronto. Some time ago we had occasion to refer to the same thing ourselves in our editorial columns, but did not confine the charge to Torontonians alone, but took in all Catholics. We are too unsocial; too hard to draw out of our shells, of the humdrum of everyday life. There is not the least doubt of that, and yet we cannot let our student friends lie back in their chairs as contented and serenely happy as though they, at any rate, had done all they could in the matter. The Catholic students at Toronto University have done absolutely nothing to warrant their being noticed by Catholic society at large. A Catholic student, comes to Toronto without introduction of any kind, and makes little or no effort to secure an entrance into Catholic society. That part of it we do not propose to touch.

What we wish to get at is that the Catholic students at Toronto University are away behind the age. In every university centre throughout the United States the Catholic students are banded together into societies, and so too must they in Toronto if they are to make themselves felt either in university circles or in Catholic society in the city. Let the Catholic people see that there is such a thing as a Catholic university student; let them see that he is up-to-date, that he is alive to the rights and duties of his state; let them see that he is anxious to mix up with them—let the Catholic students present a united front and there will be no lack of sociability. The Catholics will take them in.

CATHOLIC TEMPERANCE

Growth and aims of the movement.

Speaking of the growth and future of temperance work in the Catholic Church, Rev. A. P. Doyle, general secretary of the national organization, says:

While the bald statement of 81,437 membership is the measure of the organized movement in the Catholic Church, it does not by any means represent the extent of its influence. The best work of the organization has been that of a leaven. A few generations ago there was very little of the total abstinence sentiment among Catholics. Many of them came to this coun-

try from the wine-drinking countries of Europe, where total abstinence, as well as drunkenness, was unknown, and to them the idea of abstaining entirely from intoxicating drinks was unheard of. It was fifty years ago when Father Mathew made his memorable trip from the states, and pledged over 500,000 in all the large cities from Boston to New Orleans. Our movement to-day is the outgrowth of his work. Fearing that his labors would be but an ephemeral effort, his disciples created the organization which now bears the total abstinence banner. We count among our active members, many of the hierarchy, notably, Archbishop Ireland of St. Paul, Archbishop van der Pyl of Philadelphia, Archbishop Williams of Boston, Archbishop Elder of Cincinnati, a great number of the bishops and a thousand or more of the priests, while the bulk of the organization is made up of people in all ranks of society. There is a society known as the Amelity Club in Chicago composed exclusively of lawyers, and another in Ohio whose membership is confined entirely to priests.

The growth during the last few years has been phenomenal. In 1892 we numbered but 49,000; in 1900 we are 81,437, and now we are reaching out for the 100,000 mark. Besides the professed members there are many thousands who feel the influence of our work in their homes, through the ban that has been put on the social glass. Other fraternal organizations, by means of the public sentiment resulting from our work, have felt themselves so strengthened as to refuse to allow liquor-sellers to become members, and it is not an unusual thing now to find large gatherings at banquets during which no wine is served.

Another great good the national organization has done is to preserve the temperance movement among Catholic wholesomeness and well within the lines of conservative orthodoxy. The value of this statement becomes more apparent when we consider the radical principles of unguided movements. To have preserved a movement from being invaded by the crank or by the fanatic is a great gain in itself. The truths that we stand for do not include the statement that the use of intoxicating drinks is an evil in itself, but it is rather the abuse that we condemn. We are leagued against the vice of intemperance, and our opposition is reserved for all that encourages and fosters drunkenness.

We are against the unregulated saloon. We have refused constantly to ally ourselves with the prohibitionists, and have stood only for the greatest of all prohibitory measures, that of personal total abstinence. We do not assert that liquor is malum in se, or even that the use of it is wrong; but we do affirm that owing to the tyranny of drinking customs very often obliging a man to drink more than is good for his head, his stomach or his purse, it is better for him to abandon the use of drink altogether. While we do not say that everyone is bound to total abstinence still we applaud the man who can and will abstain; and if he does so from a higher motive we say that he may serve God and his fellow-man better. We favor the statutory law regulating the saloon, not that we think a man can be made moral by law, but we think that every law that shields the citizen from danger, that protects his home and himself from the alluresments of vice, is a blessing to society and to citizenship.

It is the opinion of many men of experience and foresight that as the years go on there will be an increasing need of a vigorous crusade. The brilliant and restless activity of modern life which has placed the English-speaking races in the lead of modern civilization has had as one of its waste products the vice of intemperance. We continue to live and work at high pressure, and the fierce strivings of mercantile life generate a strained vitality and overwrought nerves, which in their turn demand the stimulus of alcohol to whip up their flagging energies. Our modern ways of living generate the excessive use of intoxicating drink. So, while drunkenness continues to be prevalent, there will also be a necessity for the existence of an extraordinary remedy for social disease. Only extraordinary remedy is the practice of total abstinence.

RELIGIOUS CEREMONY AT ST. JOSEPH'S.

The semi-annual ceremony of religious reception and profession took place in the Convent Chapel of St. Joseph on Saturday the 5th inst. at 9 a.m. The Very Rev. J. H. Lowenkamp, Vice-president of the Redemptorist Fathers, admitted three young ladies into the congregation of St. Joseph and received the first year's vows of five novices. The names of the young ladies received are as follows:—Miss Josephine Deschamps, LaFontaine, in religion Sister Mary Avellina; Miss Madeline Deschamps, in religion Sister Mary Wilhelmina; Miss Fonia Chalmeau, in religion Sister Mary Lig-

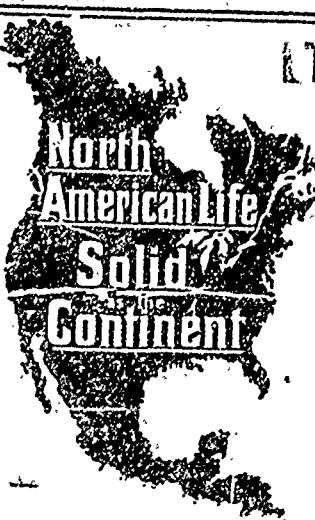
noni. The novices professed Sister M. Agatha, Sister M. Bertraud, Sister M. Agnes, Sister M. Roseanna, Sister M. Euphrasyne.

The sermon whose text was taken from the Gospel of the Day and made applicable to the morning's ceremony was delivered by the Very Rev. Father Lowenkamp, who in clear and forcible language described the religious life and explained the vows that constitute its essence. He pointed out the obligations contracted by those who embrace that life and showed the sacrifices a religious vocation demands. The lawful pleasures of Christians living in the world are not for souls who consecrate themselves to Christ; the vows that bind them to their Redeemer debar them forever from worldly joys. In compensation their Divine Saviour imparts to His Chosen Ones, His peace that surpasseth understanding and the hundredfold promised to those who leave all to follow Him.

The Ceremony Mass was celebrated by the Rev. Dr. Teely, of St. Michael's College, at which assisted the Rev. H. Stuhl, C.S.B., the Rev. J. Brennan, C.S.B., the Rev. M. J. Jeffcott, the Rev. F. Fraillon, the Rev. S. Crogan, the Very Rev. V. Nearlou, C.S.B., Rev. E. Murphy, C.S.B. A full set of Wat-son's contracts solo "Night of Nights" was beautifully rendered during the Mass and the Professed Hymn was feelingly and devotionally sung. Only the near relatives of the young ladies received and novices professed were present with the Community to witness the ceremony, and the deep quiet pervading all, added not a little to the solemnity of the touching scene. How impressive, how suggestive of self-immolation the cere- monies were; Sacrifice seemed the spirit that dominated all, forcibly accentuating the truth that the rugged path heavenward ever remains the same, and that human nature does not change, though centuries roll by. One reflected on the marvellous progress of the century now past, and the wondrous inventions that science and skill have made possible in its last decades, yet, notwithstanding man's mighty achievements, suffering, want, ignorance still remain, and to those evils Religion must apply a remedy, hence she makes use of the gentle ministrations of the self-sacrificing religious to heal the wounds of the body and alleviate the sufferings of the mind. She commissions her consecrated spouses to care for the aged and the orphan, to teach the young to know and love their Creator, to guard youth against the perilous anxieties of Godless school and while instructing them in the various branches of secular knowledge to prove by their teaching that science is the handmaid of religion and that its votaries seek highest when they seek inspiration from Eternal Wisdom, the Source of Light. Such were the exterior works of the heroic ones who devoted themselves to the religious life in past centuries; such the labors awaiting the generous hearts who consecrated themselves to God in St. Joseph's Community, Saturday last. In the words of an eminent living writer, they belong in a cold, calculating age "to the hosts of holy women who have followed the Church, like the chosen few who followed Christ on the narrow, blood-stained way that led to Calvary, who watch and wait, who serve and are helpful, who work and are silent, certain it is that the cause which century after century thus constrains thousands of the purest and gentlest hearts to sacrifice their lives to the highest and most unselfish ends, is the cause of God, the cause for which Christ suffered and died."

TESTING THE VITALITY OF SEED.

To the Editor Catholic Register— The past season has in certain localities been unfavorable for the perfect maturing of grain. In some districts it has been injured by rain during harvest or from being stacked before fully dry, thus causing it to sprout or heat, while in other localities it has suffered more or less from early autumn frost. When exposed to either of these conditions cereals are apt to lose a portion of their vitality or to have it so weakened as to produce when sown an unsatisfactory growth. The character of the crop is greatly influenced by the quality of the seed used, and to obtain the best results it should have its germinating power unimpaired, so that when placed in the soil the young plants may make a prompt and vigorous start. Hence, it is very important that farmers should always ascertain whether the grain they are holding for seed possesses the vitality necessary to produce a good crop. By instruction of the Honorable Minister of Agriculture, provision has been made whereby the vitality of seed can be ascertained without cost to the individual, and any farmer in the Dominion, who may have any varieties which he desires to have tested can get the information he seeks by forwarding to the Director of the Experimental Farms, Ottawa, samples of such grain or seeds. Samples may be



THE REASON WHY many men remain uninsured is because they do not give the important matter of life insurance any serious thought. If they would calmly consider the pros and cons of the question, facts would at once convince them that their families must be provided for in the event of their death and that the only way in which an estate can be immediately created is by means of a policy of insurance in a Safe and Reliable Company LIKE THE NORTH AMERICAN LIFE Pamphlets and full particulars regarding plans will be furnished on application to Head Office or any of the Company's Agents, Wm. McCabo, Managing Director

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TEACHERS WANTED

TEACHER WANTED—For S.S. No. 1 South Algonquin, a Roman Catholic holding a Second Class Certificate. One having knowledge of Church music preferred. Apply stating salary to Michael O'Brien, Castle P.O. Ont. WANTED—Immediately for S. No. 6, Lyndoch, a teacher holding a Second Class Certificate. Apply stating salary to John O'Brien, Strathroy P.O. Ont.

sent free through the mails and an ounce or two is sufficient for the purpose. About two weeks are required to complete a test. It is hoped that all who desire to avail themselves of the provision offered will send in their samples early so that the work may be completed in good season.

W.M. SAUNDERS, Director Experimental Farm, Ottawa, December 26th, 1900.

FATHER CALLAGHAN ILL.

Rev. Father Callaghan, one of the leading Irish priests in Montreal, for many years connected with St. Patrick's parish, is lying dangerously ill at the Hotel Dieu, and his recovery is despaired of.

MAJUBA DAY.

The days between the 15th and 20th of February, 1900, will be memorable in the history of the South African war. The part taken by the Canadian troops on that day when the "lion of the north"—General Cronje—was forced to surrender, will be spoken of as a work worthy of any regiment. The position they occupied is clearly depicted in the picture which the Weekly Globe is giving free to its yearly subscribers. A sample copy can be seen at this office. It is certainly worthy of a place in every Canadian home.

APOSTOLIC DELEGATE.

The collections next Sunday throughout the diocese will be taken up for the Apostolic Delegate. It is proposed to secure a suitable residence in Ottawa for our Holy Father's representative to Canada, and the collection will be devoted, at least in part to that object. Mgr. Falgout has already addressed himself to the Catholics of Canada, and it is but fitting that he should have an official residence in the Capital of our Dominion.

At the last regular meeting of St. Agnes Branch, No. 9 of the I.C.B.U. the officers for the year 1901 were elected as follows:— Pres.—Mrs. J. Tobin, by acclamation. 1st Vice—Mrs. Nora O'Connor. 2nd Vice—Mrs. Mervin. Rec. Sec.—Miss Annie Murphy. Fin. Sec.—Mrs. Scullin. Treas.—Miss H. Grady. Mistress of Cer.—Mrs. W. Malcolm. Guard—Miss Katie O'Leary.

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2nd Grand Tour of Mexico

On February 26th, 1901, the Wabash Railroad Company will run their second personally conducted and select party of sixty people for a grand thirty-day tour to Old Mexico, the Egypt of the New World. This will be by far the grandest and most comprehensive tour ever run by any railroad company in the world. This will be a chance of your life to see this grand old land of the Montezumas. All principal points of interest will be visited. The train will be the finest ever seen in this country, consisting of dining, sleeping, observation and baggage cars built specially for this trip. The route will be over ten different railroads, covering 7,000 miles of travel.

Full particulars, with itinerary of this wonderful trip, from J. M. RICHARDSON, District Passenger Agent, north-east corner King and Yonge Streets, Toronto.

GREAT CAESAR Lung, Chest and Throat Balm is the best remedy for Coughs and Colds, Loss of Voice and La Grippe. PRYONIZED EMULSION OF COD LIVER OIL WITH QUININE, a thorough system-builder. Also cures all affections of Throat and Lungs. HEART TONIC, KAFFERS. A positive cure for Nervous, Sick and Bilious Headache. An excellent remedy for Neuralgia. CITY HALL DRUG STORE, 84 QUEEN STREET WEST, T. F. CAREY, Prop. R. Phone 611.

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The Home Circle.

THE HOLY ANGELS.

By Laura R. Kline.

Where do angels love to dwell? In a poor man's weary heart, Faithful over, ill or well, Though he feel the human smart, If the clouds be dark and break In a flood above his head, No may consolation take At the Cross where Christ has bled.

Where does God in love abide? In the pious mother's breast, Innocent of worldly pride Patient as the saints at rest, At the shrine of humble duty, Silent prayers ascend on wings To the portal rich in beauty, Purer far than earthly things.

Where do the sweet angels hover? Round the tiny infant's cot, Guarding lest some careless rover, On its mind might leave a blot, Where the bonds of warm affection Link the soul to One above, With ineffable protection, Of an everlasting love.

Unseen figures lowly bent As the Tabernacle cell, In the transports of content, There the purest spirits dwell, Unseen forms with firm endeavor Whisper, echo sweet refrains, Till all time has passed forever, And Eternity remains.

—Boquet

RESOLUTIONS FOR GIRLS.

- 1.—Resolve to dress sensibly, and stick to that resolution as long as you can. 2.—If you are earning money, or receiving an allowance, resolve to save a portion of it, no matter how small that portion must be. 3.—Resolve to do whatever you consent to do at all, as well as anybody can do it, but I have talked about that before! 4.—Resolve to be a good, sound, reliable, easy-working cog, in the social or business machinery of which you are a part. In the household, in school, in office work, anywhere and everywhere, this resolution will apply. Don't say to yourself, "What difference does it make, if I am fifteen minutes late?" but, "What difference would it make if everybody were a quarter of an hour behindhand?" That swollen cog, that has to be removed, may still be of use as a paperweight. If anybody wants it, but its days of active efficiency are ended. All great work depends on organized co-operation, systematized, regulated, mechanically perfect.—January "Success."

DRESS AND DISPOSITION.

It is indeed impossible for the most arbitrary fashion to exaltate, in sensitive women, especially, certain tendencies to symbolize their states of mind by their dress. Most of my female readers, I dare say, possess bonnets and gowns that they can only wear on days when they are at their best, when they are equal to them. There are days and moods in which curled or loose, wandering hair is intolerable. Any man of ordinary tact or intelligence, may know that when a woman's hair is brushed tightly back and rigidly coiled, when her bright ribbons are hidden in drawers, her pink and blue dresses hung at the back of her wardrobe, and when she herself appears severely clad in her black alpaca, that the woman is in an inquiring, reforming temper, that she is going to look into expenses, and call children and servants to account. And if he is discreet, he will not in her presence pose questions, for the plainly dressed woman means business, which may fairly be called "happiness-making."

It is a very useless thing to advise a young man as to the girl he ought to marry. Yet the marrying man may well take dress into close consideration. He may, for instance, be sure that any girl who, without appearing singular, can keep at a good distance from any prevailing fashion will make a good wife. Thus, not because it is a proof of her being quiet and modest, but because it gives evidence of her possessing the art of great importance in domestic happiness—the art of making the best of herself. Most modes of fashion carried to extremes are ugly. It is a bunch here and a bunch there, too much drapery in one place and not enough in another. Health, propriety and beauty are almost against without compromise. The girl, then, who knows how to steer clear of these evils, and yet not look singular in an adroit girl, who will make the best of herself, and of all the circumstances she may encounter in life.

UNCONGENIAL WORK.

The editors of Success frequently receive letters from men and women in middle life who feel that they are round pegs in square holes, with no possibility of changing their occupation at their time of life.

We realize to the full how trying such conditions must be; and yet, even for those so unfortunately situated, there is light in the present and hope and encouragement in the future. If they will only take heart and resolve to perform cheerfully and to the best of their ability the duties of the position in which inexorable circumstances may have placed them, says that publication.

If you find yourself in a misfit occupation, by which you are able to earn the income necessary to support those dependent upon you, and feel that there is no possibility of changing without inflicting serious suffering on those dear to you, the only thing for you to do is to resolve firmly to make the best of the situation, and, like the oyster which cannot expel the grain of sand which has entered within its shell, cover it with pearl and make it as beautiful as possible.

We know men and women who have so thoroughly mastered uncongenial surroundings that they have really been very successful in their work. In spite of the unfavorable circumstances a brave, strong resolution to make the best of one's environment, whatever it may be, often works wonders.

If you find yourself irrevocably tied to an occupation for which you have no liking, and have been slighting your work because it was uncongenial, resolve now that you will do no longer. Make up your mind to do everything entrusted to you, no matter how trivial it may seem, as well as it can be done.

Not only do it well, but do it cheerfully. Make a firm resolution that you will not be unhappy and be the cause of unhappiness in others, simply because you think you are not doing what you are best adapted to.

It is barely possible, too, that you may have made a mistake in your estimate of your own powers. But, however that may be, your duty is now clear, and no matter how distasteful or disagreeable the work you are compelled to do is, provided it is in itself honest and honorable, you should throw yourself into it with all your might.

Put yourself under stern and rigid discipline each day; be true to your best instincts and faithful to the daily task imposed upon you; be animated with the high purpose of pleasing God, rather than yourself, and it may be that the cultivation of this higher and nobler spirit will attract to your opportunities of bettering your condition which otherwise would never have opened to you. This, of course, is only a bare possibility; but, by coming up to this higher plane by refusing to allow your spirit to be fettered by any incident of circumstances, your environment will actually be transformed. "No power on earth," said Lydia Marie Child, "can prevent my soul from holy converse with the angel, even though with my hand I feed pigs." If you do your work in this spirit, you will not only be happy yourself, but, even as the spotless lily draws its sustenance from the dark, unsightly mud, and sheds beauty and fragrance all around, you will diffuse sunshine and happiness wherever you are.

Some of the noblest characters in the world's history have been evolved amid the most unfortunate and uncongenial surroundings. If you cannot attain fame or distinction according to the world's estimate, you can at least build up a beautiful and symmetrical character, and this constitutes the greatest success to which the most learned and most highly cultured can attain.

TAILOR MADE MUST GO.

Occasionally some ideas of the tendencies of future fashions can be obtained from the traveling salesmen of the great cloak houses, for their sales are for future delivery in most instances, and so their dealings relate to goods that are not to be sprung on the public for weeks to come.

One such traveling man, says that it is doubtful if the tailor-made suit idea holds on through next spring, and that himself is inclined to believe that fancier styles will prevail. Prices in the cloak trade are holding up well, and there are demands both for smooth goods and for the fabrics known as semi rough, especially in the lord lots. But coats have quiet a run in the smooth goods, kersey and broadcloth, the chief sales being of the 26-inch length. Some manufacturers are much disappointed over the failure of the automobile coat to gain the popularity they anticipated for it. It gained a good deal of advertisement at the start, through the remark of a New York police officer that he had arrested a woman because she wore one, intimat-

ing that it was a flashy article of dress. This advertisement, however, did not seem to boom it much, and sales have not been gaining lately, since the garment has reached the shops in the smaller towns.

Possibly it is due to the reluctance of women who have not unlimited means, that to buy an automobile coat is to run the risk of being tied up to that style of coat after every one else has dropped it, and be in the position of "nothing else to wear," except this peculiar and ultra style garment. The name, says the traveler interviewed, has proved to be rather against the extended popularity of the coat, for while a woman can wear golf garments, and never golf, or cycle costumes and never cycle, the deception (if such it may be called) is an easy and mildly considered one. But when 40 women in a town put on automobile coats, when it is known that there are only two machines in the place, the pretense is rather bald.

Of course, it can be said, that no one is expected to own machines, simply because she wears an automobile coat, because that is merely the name of it; but all the same it does seem to have counted, with a good many women, and, therefore, as at first remarked, it is possible that the name has proved a handicap for the garment. Yet these same women do not hesitate to dress out their boys in sailor suits, with U.S.S. Nevada bands on the caps, and to spank the same boys if they even think of going swimming.

Speaking of golf costumes, the demand for the golf cape seems to have disappeared. Apparently all the women players have supplied themselves with these capes, and their durability is such that there is not much wear apparent after a season or two, while shapes and colors are standard. The placing on the market of so much plaidback, solid-color-surface cloth, has helped to make it easy for everybody to get a cape who wanted one. There is something fascinating about the plaidback cloakings, no matter what the color. It is the same fascination to the eye that shows itself in the plaidback steamer rags—the surprise of turning the fabric over and finding the plaid. To surprise seems to cling to the goods even after so familiar with the rug or garment through long wear and association.

CHOICE OF JEWELRY.

Every well dressed woman now makes quite a study of suitable jewelry to wear with certain gowns. There is so much color in the dainty neck chains, safety pin brooches, etc., that they require careful selecting. If the brown eyed woman wears amber or pink coral, let all the items of jewelry correspond; the same with the blue eyed woman who deepens the color of her eyes with blue stones. But do not wear an ambo chain with a turquoise brooch or a blue neck chain with a pink bangle, etc. Keep to the color of one stone, even to the tiny pins that secure the lace jabot upon your throat. Pink coral is extremely fashionable just now as well as expensive. In the language of precious stones it is supposed to guard against danger and evil. Strings of coral will be much worn as watch and locket chains.

TWEED GOWNS.

Into what pretty and smart garments can tweed be manipulated, especially when it is the fashion to put dainty collars on the more severe type of tailor made gowns.

For instance, a greenish red mixture had a fanciful collar of turquoise blue spotted paille, while a dark brown tweed was adorned with a vandyke collar of green and gold brocade. Altogether, nothing seems too elaborate for the collar of a tweed or serge gown this year, be it a priceless Louis XV. brocade or a beautiful handmade embroidery of some costly lace.

The idea, of course, is French, for the Parisienne loves incongruity in dress, though she is always gowned absolutely comme il faut.

VELVET.

Velvet and velveteen promise to be more worn than ever. A velveteen blouse made up smartly and in a becoming tone of color is a very useful possession to take out one's wardrobe until the season and styles are more decided.

A Recognized Regulator. To bring the digestive organs into symmetrical working is the aim of physicians when they find a patient suffering from stomach irregularities, and for this purpose they can prescribe nothing better than "Parma's Vegetable Pills, which will be found a pleasant medicine of surprising virtue in bringing the digestive organs into subjection and restoring them to normal action, in which condition only can they perform their duties properly."

SEND FOR HW PETRIES ILLUSTRATED CATALOGUE NEW & IMPROVED MACHINERY TORONTO, CANADA.

CHILDREN'S CORNER.

ROOM AT THE TOP.

Never you mind the crowd, lad, Nor fancy your life won't toll, The work is done for all that, By him who doeth it well.

Fancy the world a hill, lad, Look where the millions stop, You'll find the crowd at the base, lad, But there's always room at the top.

Courage, and faith, and patience, There is space in the old world yet, You stand a better chance, lad, The further along you get.

Keep your eye on the goal, lad, Never despair or drop, Be sure your path leads upward, There's always room at the top. —Anon.

JOE MURPHY'S START.

Joseph Murphy has reached the goal of his ambition. He is probably the wealthiest actor on the stage today, and numbers among his admirers those thousands of theatre-goers, who enjoy the comedies redolent of old Ireland, her humor, and her pathos. Joseph Jefferson alone rivals him in wealth.

His struggles in early life read like a romance, and show the persevering spirit of this millionaire actor. He was born in Brooklyn, New York State, about fifty-four years ago, and, being thrown upon his own resources at an early age, he went to California, securing employment in a Sacramento restaurant. This restaurant was burned to the ground, one night, and William Lawrence Murphy (his baptismal name) was bereft of employment. For three days he cast about, looking for work. The third night, in utter despair, he was dragging himself along a side street, when he noticed something shining in the moonlight. What he thought, at first, to be a piece of tin foil, proved to be a twenty-dollar gold piece. After getting supper and a good night's sleep he started again to look for employment. While walking near the river bank, he saw a boy in a boat rowing in to shore. Upon inquiry, he found that the boy was selling wild berries, for which he received one dollar a quart. He bought the boat for ten dollars, got information as to the location of the berry ground, and that season cleared seventy dollars.—"Success" for January.

NEW INDUSTRY BY AN INSECT.

During all past time the dried fig trade of the world has been controlled by the countries bordering on the Mediterranean Sea, and principally by Turkey and Algeria. Figs grow in nearly all warm countries, and superior table figs are found in many localities, including our Southern States and California; but none, when dried, has been found to compare with the so-called Smyrna fig, which has heretofore been grown successfully in Mediterranean regions only.

Now, it is certainly not the habit of the United States to allow herself to drop behind any other part of the world, and this characteristic is particularly in evidence in California. That State would not rest under the world's imputation that she could not supply the world's markets with dried figs equal or superior to those exported from Smyrna and Algeria.

The first step was to secure the Smyrna fig trees. This was begun in 1881 by Mr. G. P. Hixford, of the San Francisco "Bullfinch," who imported 11,000 cuttings, and distributed them to prominent fruit-growers. When these trees came into bearing, however, the fruit failed to mature, drop plump to the ground after reaching the size of a marble. Then Dr. Eلسen, late of the California Academy of Sciences, showed that since before the Christian Era, as pointed out by many early writers, Aristotle and Theophrastus among them, it has been the custom of the Orientals to pluck the fruit of the wild, or so-called Capri fig-trees at a certain time of the year, and to suspend them in the branches of the Smyrna or cultivated fig-trees. He pointed out also that there issued from the wild figs a little insect, which, covered with pollen, entered the cultivated figs, and that the latter afterwards developed and ripened into the beautiful, sweet Smyrna fruit. He further pointed out that the young Smyrna fig contains female flowers only; that without the introduction of pollen, the seeds will not form, and that upon the formation and maturing of the seeds depend persistence and ripening of the fig, which is not a fruit of the ordinary kind, but a receptacle filled with a mass of small flowers.

It appeared, therefore, that the next step to take was to introduce and establish the wild, or Capri, fig, with its male, pollen-bearing flowers, and then the little insect which carries the pollen. When the wild figs came into bearing, in 1890 and 1891, their pollen was artificially introduced with a small quill into a few young Smyrna figs, fertilizing their flowers, and causing them to persist and ripen. Then they were dried, and it was found that, although the number of seeds was small, the nutty, aromatic flavor of the Smyrna fig was evident. The little insect was brought over alive in Capri figs, and issued in this country, but without reproducing. Then, in 1899, convinced that the conditions were at last favorable, the United States Department of Agriculture, through one of its travelling agents, secured over-wintering Capri figs in Algeria, and sent them to California. These figs, in the spring of 1899, gave forth the beneficial insects in the Fresno fig orchards. All through the summer of that year the insects bred undisturbed, passing through four generations, and increasing in numbers; and the winter of 1899-1900 was successfully passed by them in small figs upon three trees protected from the frosts by a canvas shelter. In the spring of 1900 they issued, laid eggs, and another generation developed in the wild figs, and at the proper time were transferred to the Smyrna trees, where they entered the figs and pollinated them, just as their ancestors have done for unnumbered generations in Mediterranean countries.—January Forum.

AN ANT HERO.

The sun was just setting when I returned slightly fatigued, from several miles ride on my wheel, says a writer in the St. Louis Globe-Democrat. I took the garden hose and turned water into a small trench which had been dug around a maple tree for the purpose of holding water a sufficient time to permit the dirt adjacent to the roots to become thoroughly soaked.

Sitting down near to rest, my attention was soon attracted to a group of small ants rushing hither and thither in an endeavor to escape. The bottom of the circular ditch being covered, about twenty of the ants sought safety on a large clod of earth. After a little, one of the number proceeded leisurely around the island, and after finishing the circuit, hurried back to its companions. It appeared that they then, for the first time realized that they were surrounded by water. They rushed about over each other in a terrible state of agitation, for the water was rapidly approaching. There was now hardly room for them to stand on, just a little while and they would be under water. They ceased struggling, settled down into motionless inactivity, and seemed resigned to their fate.

I picked up a little stick and laid it across the water to the points where the ants were. They seemed dazed and did not instantly take advantage of the means of escape afforded them. One then crawled hurriedly up on the stick, went its length out and over the blades of grass to the dry land. Without a moment's hesitation he turned and retraced his steps back to his companions. Now the smallest one of the group returned, with him to dry land. They both retraced their steps, and the work of rescue began. The rest seemed passive, entirely subservient to the will of these two. Each with a companion hastened out to a place of safety. One by one they were taken out, the guide accompanying the rescued one each time to a place of security. Why they did not all follow the first one out when he returned puzzled me, but they did not. The smaller ant now hurried forth with the last one. Still he was not content, and rushed back in search of others. The little hillock was now melted away, and he returned to seek safety for himself. He did not seem much concerned as before. He did not hasten on as when conscious of rescuing others. The water was running around the stick. The last avenue of escape seemed closed on him forever. He went to the highest point and settled down perfectly still. His previous conduct convinced me that he now fully realized that the case was hopeless as far as he was concerned.

Must the bravest of them all thus die, when he could have easily made his escape long ago? He willingly risked his own life that he might save others. Could a more striking example of brotherly love and unselfish devotion be shown? I think not. Within his own power, this little insect had no possible means of escape. He did not fear death, neither did he die, but he was the last to escape. I lifted the stick from the water and I laid it on the ground. He crawled hurriedly away to his companions, whom he had so recently torn from the grasp of death. Whatever I may have done for them, I can but feel that in his example the little hero ant did much more for me.

A BANDMAN NOT HIRED.

A year ago when there were rumors concerning the resignation of Secretary Lyman J. Gage from President McKinley's Cabinet, the name of Mr. Leslie M. Shaw, of Iowa, was coupled with the contingent vacancy. Mr. Shaw is a self-made man. Thirty-one years ago, when twenty-one years of age, he left the Vermont farm of his father and went to Iowa, determined never again to see his native State until he had won some measure of success. Seven years later he was practicing law in Denison. A score of years after he was joint proprietor and president of two banks and interested in a loaning business, the record of which was but one foreclosed mortgage.

The Governor's entrance into politics was brilliant. His name was brought forward three weeks before the convention, and he was nominated on the fourth ballot over a field of ten candidates.

There is one story in which the Governor takes delight in telling when called upon to speak to young people, for it is indicative of the policy which has characterized his success in life. While in the banking business he had occasion to hire an assistant bookkeeper. A business man in an adjoining town recommended a young man and wrote a strong personal letter in his behalf. But below the signature was the following: "P.S. He plays in the band."

The young man did not get the position.

A few days later, when the future Governor met his friend, he said: "Why, did you write that I postscripted 'What did you mean by it?'"

"I was afraid you'd hire him," was the reply.

"You can do but one thing at a time," concludes the Governor, in telling the story; "The man who has time to play in the band, hasn't time to be a first-class bookkeeper in a bank."—Saturday Post.

WHERE TOYS ARE MADE.

The irresistible wave of progress has at last swept over toyland. Time was when they only toys the child ever saw or cared for were rag dolls, Jack-in-the-boxes and Noah's arks, with the funny little maids and men and the stiff legged animals and the red spotted cows.

In spite of the vast influx of the mechanical toys of ingenious French mechanics, and of the electrical novelties, there is still a warm spot in the heart of every child for the more primitive toys. The Noah's ark has never really been supplanted in the child's affections, and the demand still continues for them.

For centuries the odd shapes of these toy inhabitants of the Noah's ark have been the same, and if any of the peasants of Germany who make these queer figures be asked why they are so made, his only reply is that they are always made in this manner; that his father before him made them the same, and his father's father.

Sonneberg, about an hour's ride from Coburg, is the great center of the toy trade, and it has been so for nearly a century. As early as 1820, according to one writer, Sonneberg dealt in paper mache elephants and giraffes, and in dolls dressed in swaddling clothes.

From those times down to the present day, the trade has steadily increased, until this year over seven million dollars from England and this country alone has been sent to Sonneberg to buy toys to fill little English and American stockings on Christmas morning.

In fact, the doll trade, with this town has increased so that, where twenty years ago there were but 5000 inhabitants, there are now twice that many, and there are thirty distinct branches of the toy manufacture, carried on. Five big factories have been built to supply the world with porcelain doll heads.

Still the demands are steadily growing for the odd animals and men for Noah's arks. And the peasant folk around Sonneberg are exact counterparts of those strange people of child hood's acquaintance. One hero meets an old man carrying a stick and dressed in a long brown great coat of the familiar brown shade, the gathered, too, whom pig passes on the road, wears a short, potticoot, that hangs in straight folds.

All around this little German town for miles the peasants are engaged in the making of toys, even the youngest tots have their knives, and they whittle out the quaint little figures in their grinds away, cutting their chubby little fingers now and then, but all the while acquiring that experience which at the age of eight or nine makes adepts of the youngsters.

Some of the young folk paint or sandpaper the toys that the older folk have made. They all work and they are always at work. No sooner is Christmas past than they get to work again to make ready for the next joyous Christmas tide.

OWEN ROE O'NEIL

OR THE BLOW OF THE HAND

M. A. Munnig.

These were the principal items in the report. The Lord Deputy promised full satisfaction of the Catholic demands, and MONEY SUBSIDIES WERE VOTED TO THE "BLESSSED MARTYR"

It was on the night of the 22nd of October, 1611, that Rory O'More and his companions made their final arrangements. The first blow would be struck on the following day. Just as in poor Robert Emmet's fatal movement, the idea was to strike at the heart of English rule in Ireland, and seize Dublin Castle, where arms, ammunition and accoutrements for ten thousand men were stored.

The gates of the Castle were old and rickety, and a few sentinels kept guard. There was no regular garrison within the walls, and a sudden assault would have placed every musket and every barrel of powder there in the hands of the rebels.

Satisfied that all was in fair trim for the morrow's wild dash, Rory O'More left his comrades. Then many a tankard was emptied to the success of the morrow's work.

Who flowed freely, so freely that IT LOST IRELAND HER FREEDOM AND COST M'MAHON HIS HEAD.

Coming home that night, this brave but indiscreet man, his tongue foolishly unlocked, boasted of the deeds that were to be done to one, Owen O'Connell, a henchman to Sir John Clotworthy, a stern old Ulster Puritan, who had agreed to run "Black Tom," Earl of Westworth, to earth.

This O'Connell was no mean servant. He carried a sword upon his thigh, and often fought his master's fights, or crossed a blade in a bout with one who aspersed the honour of his Puritan master.

Bye and bye, by impression of his repeated story, Borlase increased the Castle guards, seized the gates, and supplied arms to the Protestant citizens.

THEY COULD NOT PROCURE WAR MATERIAL.

In any of the four provinces, so hurried messengers were sent to Owen Roe, begging him to plant the Irish cause with Richelieu, or the Court of Rome, and send money and arms.

ordnance to the Donegal coast.

In the meantime Sir Phelim, like a doughty knight, marched on Dundalk, which made no resistance, and, moving southward, laid siege to the town of Drogheda. This was a grave error of judgment, and could not have been committed by an experienced commander.

NATIVE MESSENGERS BROUGHT THE WORD TO SIR PHELM.

So Rory O'More stole out from the lines in the night time with as gallant a band of clansmen as ever followed O'Connell, and at Julianstown met these valiant English horsemen, and scattered them with battle-axe and horsemen as they lay upon the ground, or pierced their breast-plates with the long, heavy pike; maimed the horses, and cut the throats of the horsemen as they lay upon the ground, and returned to their lines before Drogheda, after leaving every man of the Lords Justices' relief force stiff and stark upon the hillsides.

Yet this useless siege had to be abandoned. So back to the north marched Sir Phelim and his mountain men.

Then were let loose the unbridled passions of Sir Charles Coote, the commander of two English forces. Butcheries took place every day. The poor peasantry were driven like flocks of sheep onto some mountain side, and the thick heath and the bracken were set on fire, and every man, woman and child who did not perish in the flames had their brains knocked out with the butts of muskets, or were ridden down by the English horsemen.

The Catholic gentry were accused of treasons and plots, their estates confiscated, and they themselves were deemed lucky if they escaped hanging. They were driven into the arms of the rebels. They could bear their position no longer. Thus it was that a convocation of the Catholic hierarchy, noblemen and gentry of the Pale, was summoned to meet at Kilkenny, and decide upon measures to protect their lives and property.

In Connaught, Clanricarde held the King's men cheaply; in Munster, Mountgarret flew the rebel flag—for rebel it was, despite cheap logic and loyal proclamations, and in the city of Limerick Dominick Fanning, the worthy Mayor, seized the city and captured the fort after an eight weeks' siege.

Ormonde, the great Marquis, sneaked out of the country, and his wife and children followed by ship from Waterford.

Then the Scotch Monroes landed at Carrickfergus, and prepared to do battle with Sir Phelim. The Northern Commander was in sore straits and could scarcely hold Tyrone. He had committed the fatal error of proclaiming himself "The O'Neill," and many of his clansmen left him in dire anger at his ambitious intrusion. Unfortunately, there was no common scheme of action between the provincial commanders; they were running different courses; as the old chronicles have it, "Connaught despaired when brave Clanricarde died, and the heart and hope of Ireland seemed dead.

A tragic helplessness was once again nothing down on the land, when, one bright July morning, in the year of grace 1612, a few ships, light of draught and with fleet sails, moved over the waters of Lough Swilly, the inlet that reaches the heart of wild Donegal.

The herdsmen had seen them at noon coming up from the far-away world, had seen them grow and move like white sea-birds over the waters. One by one they came. The shadows of evening fell, and the white summer moon made the canvas look silver-woven. Then the wind died away, and the sails were furled.

Bye-and-bye a boat puts off from the largest ship, and a man steps on to the beach. A thin, wiry man, hard as flint, with a hard face, tanned by many a campaign. His midnight glistens the rich, bright hair that falls upon his shoulders, and sparkles the cut steel sword-hilt and dented ear-rings. The people come down timidly to meet this stranger, for

THEY ARE SUSPICIOUS OF ALL STRANGERS IN THESE DAYS OF TREACHERY AND SLAUGHTER.

knelt down on the beach, praying a while. He is renewing an oath sworn years ago. Then, with head uncovered, he meets the poor herdsmen, and speaks to them. On God be praised! Let the shout arise and the war cry be raised. Let the pipes moan no more death laments, but let them scream their war-cries. Let messengers swift of foot, and with swelling hearts, bear the news from Lough Swilly, to Kinsale, from the Carlew Mountains to Carrickfergus—Owen Roe has come back, their own Owen Roe, their chief, their captain, and their friend.

God be praised! bear swift word to Sir Phelim, whose heart is well nigh broken with despair, to Rory O'More of Kildare, to the men of Munster, and the men of Clanricarde. Tell them to pluck up heart of grace; gather the pikes and sharpen the swords; for Owen Roe O'Neill, the Eagle of the North, has come home to his Ulster hills. God be thanked.

VII—THE MAKING OF THE MEN. But never once she bent the neck, Nor paction made at price of freedom;

But heroes fell, and o'er their wreath Rushed heroes to succeed them, And fight the sacred fight anew. To end her bitter bondage swearing, Till blood bespatterd her like dew, Oh, martyred Erin!

Owen Roe had his work cut out for him. The failure to surprise Dublin Castle, the want of arms and ammunition, which would never be felt if M'Mahon had been born dumb, greyously handicapped the Irish forces. Many had now to depend on the long, straight pike, home-made often times, made in the setting of the head to the shaft, but sharp and deadly.

Against musketry fire at close quarters the old Irish weapon is commonly supposed to have been entirely ineffective. But it must be remembered that these old muskets were not deadly beyond seventy yards, that it took minutes to load and fire them. So it came about that in many a bloody skirmish the pikes and the short-knives and the sharp swords of the Irish clansmen did bloodier work than the smooth-bore muskets of the English soldiery.

Martial and stately looked, a half-mailed warrior of that period, with his corset and helmet, thigh-plates and leather tunic. A brave defender of the Pale he looked in all seeming. Yet these Irish knives stuck in the belt of a poor hair-tangled kern would oft-times find the chink in the armour, the slit in the throat-piece.

OWEN HONOURED HIS FEARLESS ULSTERMEN.

for their valor, their innate love of the Old Country, their reckless liking for fighting as long as it was a Paleman who was to be cloven from chin to chine; He honored them; truly estimated their rough-hewn courageousness; but his soldier's instinct, training and experience revolted at the want of discipline, the total absence of order and regulation in the Ulster Army. Accordingly, he set to work to alter the entire character of his available forces. They were decimated by defeats, despondency and disease. He had da handful to commence with, a few hundreds, but he knew full well that when the news spread that he had come among them—he whose name spelled victory in the Netherlands—recruits and veterans who were resting on their arms in sullen sececy would flock to his standard.

The word was whispered, the word was spoken, the word was shouted, and Owen Roe had come at last. In companies, in troops, in tens came men from Tyrconnel. They had an old score against the English, and Owen Roe had them welcome in his courtly way, and taught them how to handle pike and musket. The wayward camp ways of Sir Phelim became a thing of the past. Order, iron-bound discipline, took the place of hot-headed but valiant endeavor; and the General told his lieutenants to their boards, that

IF RAPINE OR LAWLESSNESS USURPED THE FUNCTIONS OF HONORABLE WAR,

he would rather be seen fighting by the side of the Lord Deputy than having a way through English swordsmen. This report did its work, and at sunrise in the autumn mornings the willing clansmen would be found drilling, carrying pike, charging pike, leading musket, and firing volleys. Owen had brought supplies of arms and powder and ball with him, and had sent on in advance a full cargo of brass cylinders and bronze field-pieces, all of which arrived in due season at the port of Wexford, and were distributed among the Southern forces.

Knowing the character of his followers, O'Neill split up his army into sections. His army was composed of territorial regiments in the truest sense of the word. Captains, beloved and trusted, were placed in command, and rigid camp regulations were enforced.

This condition of things chafed at first, but what began as an experiment, tried under ill-humor, became a second life with the Ulstermen after a time. Individual excursions from the encampment, independent parties of a score or two pike-men, drifting off in search of loot or revenge, became a thing unknown, a remembrance. Owen Roe did not, however, pull them up with a jerk, he stiffened the reins by degrees, and the men who afterwards won Bonburg were

SNAFFLED BEFORE THEY FELT THE DRAG OF THE IRON REIN.

Owen Roe, with his profound judgment, did no more than to prune and train his wild horses. He allowed them to retain their special qualities, and to develop the methods that made them dangerous fighting men. A body of pikemen, rough mountain men, when assailed by cavalry, broke and fled. Every man for himself; but when loosely scattered they turned, each one selecting his man, and it ended in a prayer for the departed souls of the brave horsemen who, flushed with pride, thundered along to ride down these mere Irish.

Owen's strict ways were made known to Sir Phelim and his men before ever he landed at Lough Swilly. For Daniel O'Connell, a right chivalrous and brave man, was despatched by Owen to prepare for his coming. To Kilkenny went O'Connell, in his cavalier way, and acquainted the permanent staff of the great Kilkenny Convention and their masters that Owen Roe O'Neill, his master, in making war, and theirs in honesty, was following quick upon his message. From thence he went to Ulster and astonished Sir Phelim O'Neill not a little by telling him to his teeth that

HE WOULD CROP HIM OF HIS SPURS

If he dared any longer to assume the title and parade the rank of the O'Neill, as long as Owen breathed God's air.

Sir Phelim listened and learned, and began to realize what order meant. Now came the time when General Leslie landed in Ireland; a man of war, skilled in the tricks of manoeuvre and battle. Owen addressed him a fearless letter asking him why he came to make war in Ireland, when his master, Charles I, was so sore pressed in England. It was a letter full of earnestness and deft reasoning, and showed that Owen was as clever at persuasion as he was in the blow and parry with a heavy Toledo blade. Anyhow, Leslie cleared away to Scotland soon after.

To be Continued.

HERO IN A SOUTANE.

Story told of a Spanish Priest in Paris.

Among the curates who some thirty years ago were attached to the Church of St. Paul and Louis in Paris was a Spanish priest whose unusual height, splendid head of black hair and grave countenance somewhat swartly in hue, invariably attracted attention. From his general bearing and style of carriage one could readily guess that he had formerly carried a sword; hence it was no surprise to learn that Father Capella, as a brave cavalry officer, had distinguished himself on many a field before entering the priesthood.

After spending some years as a curate at St. Paul and Louis, where he was universally esteemed, Father Capella was appointed pastor of a little parish in the environs of the French capital. His parishioners, almost all market gardeners, speedily learned to venerate and love him. His kindness and his soldierly frankness soon overcame not only all prejudices, but all antipathies. Once his acquaintance was formed, it was impossible to withhold from him the tribute of profound esteem.

Falling seriously ill, Father Capella was visited by almost all his flock, even the least practical Catholics made it a point to call at the presbytery and inquire as to his condition. On the eve of his death, after the last sacraments had been administered, and while he was offering to God the sufferings of his agony, which was imminent, a man hastily entered and said to him,

Father, Mr. X, whom you know well, is very ill. It is even said that he is going to die. We are at a loss what to do, for he refuses to receive any priest. The parish priest of M— went to see him, but Mr. X turned his back on him and would not say a word.

What a pity! So fine a fellow, too, replied Father Capella. Ah, if I were not myself dying I would go, and perhaps would get a better reception! "Ah, you, Father! The man loves and esteems you too much to treat you like that, but, alas—"

exclaimed: "My God, I beseech Thee grant me still a little strength!" After a moment of recollection he suddenly addressed those who surrounded him. "Dress me!" he said to them. Not one stirred. Listening to the dying man's voice, which had recovered the tones of command, they thought him delirious, and so remained passive. "Dress me, I say!" he repeated, with an accent of authority that there was no resisting.

Exclamations of astonishment were heard on all sides, but the moribund whose resolve of life seemed to have taken refuge in his indomitable will, he cut his trembling arms and legs, already numbed with the death-chill, so that his orders might be obeyed. "And now," said the priest, "carry me quickly to the sick man."

"Good heavens! he will die on the way!" was the despairing cry of the bystanders.

Paying no attention to their remarks, Father Capella ordered his ostlers to be brought to him. When his sick call bag was found he said briefly: "Now take me, and hurry!" With indescribable emotion, several of the men carried him to the house of Mr. X, his body limp as a cloth in the wind. The soul alone lived and reigned, permitting neither cry nor plaint nor even a sigh throughout the painful passage. At last they seated him by the sick man's bedside. "My friend," said Father Capella, in an agitated tone, "we are both going to appear before God. A few hours more and all will be over with us. Are you not willing that we should make the voyage together? Here I am, come to give you succor in this last hour."

An inarticulate cry escaped the sick man, and unable to utter a word he seized his pastor's hand and reverently raised it to his lips.

"My friend," continued the priest, "the time is short. Trust yourself to me and don't refuse to make your confession."

Subdued and quite overcome by such heroic faith, Mr. X burst into tears, and exclaimed, "Oh, yes, yes, I'll willingly confess to you, who are so good to me!" A heavenly smile passed over the pastor's lips. He waved the bystanders aside. The two dying men conversed in whispers for some minutes; and then, with a supreme effort the priest raised his hand above the head of the penitent and pronounced the words of absolution.

Calling next for the holy oils, he said to one of the neighbors: "Take my arm and guide my hand." The man did so, and the sacred unctions were applied. The dying act accomplished, Father Capella bent over him whom he had just absolved and murmured with a sigh of relief, "Au revoir, my friend! And let us pray for each other. Now, Lord," he added, in a firmer tone, "Thou wilt let Thy servant depart in peace!"

A few hours later he was dead.

SOME RELIGIOUS STATISTICS.

The Independent, a leading non-sectarian Protestant weekly, annually compiles statistics of the various religious denominations of the United States. From the statistics of 1900, published in the last issue of the Independent, we derive some very interesting information. The five most numerous Protestant churches in the United States (exclusive of the Lutheran, which is a semi-foreign church), count about 8,300,000 church members, or a little less than the total Catholic membership, according to the Independent's figures. This is also excluding the colored population.

Two Methodists, excluding colored Methodists, are 3,000,000, the Baptists excluding colored Baptists, are 2,700,000, the Presbyterians, excluding colored Presbyterians, are 1,500,000; the Episcopalians are 716,000; the Congregationalists are 629,000; in all, 5,500,000.

The Catholics of over fifteen years of age, are about 8,000,000, according to the Independent's estimate. North of the Mason and Dixon's line, the Catholic church membership undoubtedly outnumbers all of the leading Protestant denominations above listed combined, and also the Lutherans, who

There are certain religious followings which have an impress on the public mind, largely due to the noise made by them, or for them, or because of their intellectual force. Among those we may mention the Unitarians, who number throughout the country about 71,000, and who have gained in the past ten years about 4,000 members; the Universalists, who number a little more than 48,000, and who have actually lost in the last ten years, the Friends or Quakers, who number 92,000, and the Salvation Army, with a membership of about 40,000.

The Independent's tables inform us that there are about 212,000 Jews in the United States, and about 350,000 Mormons. It appears, however, that the Mormons have doubled in number since 1800.

EDUCATIONAL. ST. JOSEPH'S ACADEMY. A. ALBAN ST., TORONTO. The Course of Instruction in this Academy embraces every branch suitable to the Education of Young Ladies. In the Academic Department special attention is paid to Modern Languages, Fine Arts, Plain and Fancy Needle-work, etc.

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The Yorkville Laundry, 45 ELM STREET. H. P. PALSER, Proprietor. ALL HAND WORK. G. J. MURPHY. H. L. ESTEN. UNWIN, MURPHY & ESTEN Ontario Land Surveyors. Survey, Plans and Descriptions of Properties, Disputed Boundaries Adjusted, Timber Limits and Mining Claims Located.

W. H. GARDINER. Removed from Brunswick to 474 Queen Street, West. STONE'S DYE WORKS. HEAD OFFICE AND WORKS, PHONE 834, 957 TO 97 CHURCH ST. I have our office and goods will be called for at any address in city.

Wm. Knaggs, Artistic Violin Maker and Repairer, dealer in Fine Strings, Bows and Trimmings for Violins, etc. Bows Re-haired, Room 27, 91 Adelaide Street East, or 70 Wood Street, Toronto.

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General News.

ARCHDIOCESE OF TORONTO.

ST. PATRICK'S.

Rev. Father Grogan, C.S.R., who has been confined to his bed with La Grippe, for nearly two weeks, is rapidly gaining strength and will soon be out among his parishioners again.

Mrs. Henry Grogan, of Anderson St., who has been ailing for some time, passed peacefully away at her home last week. Her funeral took place from St. Patrick's to St. Michael's Cemetery, on Wednesday, R. I. P.

Mrs. Hannah Cavanagh, of 121 University Avenue, died at her home on Saturday last, and was buried from St. Patrick's Church on Monday. Mrs. Cavanagh was 84 years of age, and was a well-known attendant at her parish church. May her soul rest in peace.

Mrs. Anne Waldron, of 107 Stacey Street, was buried from St. Patrick's Church on Thursday last. She was 84 years of age, and was a well-known figure in St. Patrick's. R. I. P.

Mrs. Margaret Finly, of 14 John St., was buried from St. Patrick's on Monday. Her death was particularly sad. Mrs. Finly took carbolic acid in mistake for medicine. May her soul rest in peace.

ST. MICHAEL'S.

Miss McGuinn, who lived with her sister-in-law, Mrs. J. McGuinn, of the Golden Lion Hotel, died Monday morning at two o'clock. The funeral was held from St. Michael's Cathedral, on Tuesday, at 9 a.m., when Solemn High Mass was celebrated for the repose of her soul. R. I. P.

Mr. Parky H. Murray, son of W. A. Murray, has returned from South Africa, where he won great honor by his courage and ability. He is a lieutenant of artillery.

Mr. Fred Strachle, of Duchess St., has returned from the South African war.

Rev. Father McFadden, P. P., Cleodore, Donegal, Ireland, who is collecting in the United States for the Lalla-Rookie Cathedral, is visiting at the Palace. It was Father McFadden who, by dint of strong and unceasing agitation, secured so much for the penitents of Donegal from the British Government.

On Tuesday evening the Rev. Father O'Leary gave a lecture in behalf of the Catholic Truth Society of St. Mary's Parish in St. Andrew's Hall. The subject was "The Madonna and Child." The address was very highly appreciated by a comfortably filled hall. The disagreeable weather alone prevented the house from being a record breaking one in point of numbers.

ST. HELEN'S COURT, C.O.F.

A meeting was held at Mallon's Hall cor. Dundas and Sheridan Avenue, on Sunday afternoon, 6 inst., for the purpose of electing officers for the new court of the Catholic Order of Foresters in St. Helen's Parish, to be known as "St. Helen's Court No. 81." There was a large attendance of members, and also a number of visiting brethren from the different city courts present to kindly assist in the election of officers.

ST. PETER AND PAUL SOCIETY.

The Syrian congregation, whose church is at the corner of Shuter and Victoria Streets, is becoming alive to the necessity of looking after the education of its children. Hitherto owing to a lack of knowledge on the part of many of the parents, several children have been attending the Public Schools in the city. Realizing that something must be done to do away with this danger to which the faith of their children was being exposed, some of the members of the congregation got together and formed a society—Sts. Peter and Paul—whose object will be to not only see to it that the children secure a good Catholic education in the Separate Schools, but also with the aim to give the adults a foundation in English, by means of a night school, which they purpose establishing as soon as possible. This society, which was formed at the beginning of the year, is active and thriving. Meetings are held at least twice a week, and subjects of interest to the Syrian Catholics of the city discussed. The main difficulty in the establishment of the much-needed night school is funds, and as soon as they can be secured, the Syrian brethren feel that they will soon place themselves on a par with their co-religionists in the city. Any persons wishing to contribute to this good work may address any communications to Mr. Paul Avard, 167 York St., two officers of the Society are, Pres., M. N. Avard; Vice-Pres., Paul Avard; Treas., P. Avard; Sec., J. M. Ablis.

ST. BASIL'S.

Mrs. William of Irbitown was buried from St. Basil's last week. May her soul rest in peace.

Mr. Frank Smith is very low at his residence on Bloor street and his death is hourly anticipated. He is suffering from a general breaking up of the system and it is but a matter of days at the most until the grand old man of Toronto shall have passed away. Mr. Smith has received the rites of the Church and is ready for the dread call.

Inspector White has been making the rounds of the Separate schools this week, beginning with St. Basil's.

ST. MARY'S.

Literary and Athletic.

The St. Mary's Literary and Athletic Association held its weekly meeting on Sunday. There was a full attendance of members. The entertainment committee reported that the club's chess tournament would begin on Tuesday January 22. Three new members were enrolled into the society and four new members for applications for membership received. The debate of the afternoon was upon the resolution, "That the old line insurance is a better investment than Fraternal Insurance." Messrs. J. T. Loftus and W. O'Neil maintained the affirmative while Messrs. E. J. Hearn and James John upheld the negative. The chair was occupied by Mr. James Deo during the debate, while Dr. McMahon acted as critic. Dr. McMahon in an ably summing up of the matter presented by the debaters, reviewed the question thoroughly, pointing out that the debate was worthy of the highest praise and congratulating those taking part on their able efforts. The subject will be continued next Sunday.

The Athletic Committee is thus early, buying itself after athletics for the several branches of sport and expect to have strong teams in the field next summer.

A Requiem High Mass was sung on Monday morning for the repose of the soul of the late Mrs. Bernady.

A Requiem Mass was said on Tuesday morning for the repose of the soul of the late Miss Mary Higgins. The Mass was said on behalf of the Sodality of which Miss Higgins was a valued and active member.

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Bro. C. J. McCabe, B.A., past Chief Ranger of St. Joseph's Court, acted as returning officer and addressed the members at some length on the aims and objects of the Society and on the necessity of unity and organization among Catholic young men.

Bro. J. Grogan, also of St. Joseph's Court acted as secretary for the meeting while Brothers J. Morgan and H. Strickland took charge of the ballots which resulted as follows:

Spiritual Director—Rev. Jas. Walsh. Chief Ranger—J. F. Strickland. Vice Chief Ranger—J. Delory. Part Chief Ranger—F. Smith. Rec-See.—J. J. Furlan. Fin. Sec.—J. Howell. Treasurer—J. R. McDonald. Trustees—J. J. Kealy, T. Hart, J. J. Gore. Sr. Conductor—D. Shea. Jr. Conductor—J. Moynan. Inside Sentinel—J. J. Downey. Outside Sentinel—E. J. Strickland. Delegate to Provincial Convention—J. J. Strickland. Alternate to Provincial Convention—J. J. Fullen.

At the close of the election a vote of thanks was tendered to the visiting brethren for their valuable assistance, they had rendered, each of whom replied in suitable terms.

St. Helen's Court is to be complimented on the large number of names it has enrolled on its charter and for the efficient staff of officers at its head, all of which augurs well for the future of its new court.

SUNNYSIDE ORPHANAGE.

The following Xmas donations are most thankfully acknowledged by the Sisters of St. Joseph in charge of the Sacred Heart Orphanage, Sunnyside. The Sisters are most grateful to the many kind friends of the Institution who have helped them to provide for those under their care, not only at Xmas, but during the year year—

- Mrs. James Clarke, New York, \$10. A Friend, \$25.00. Mr. William Fitzgerald, \$20.00. J. C. B. U. No. 1 Branch, \$12.00. Mr. S. Cosgrave, \$10.00. Mr. B. Kennedy, \$10.00. A Friend, \$10.00. Mr. Gannon, \$8.00. Mr. Halley, \$5.00. Mr. J. McManus, \$5.00. Mr. William Clarke, \$5.00. Mr. Conaghan, \$5.00. Mrs. Smyth, \$1.00. Mr. J. F. Connolly, \$5.00. Mrs. Gahan, New York, \$5.00. Mrs. Clarke, \$3.00. Mr. Henry, \$3.00. Mr. V. Hughes, \$2.00. A Friend, \$2.00. Mrs. Greene, \$2.00. Mrs. L. Halligan, \$2.50. Mrs. Fraser, \$1.00. Mr. J. O'Leary, \$1.00. Mrs. Musie, \$1.00. Mrs. Temple, \$1.00. Mr. Malachy Fulkam, \$1.00. Mr. Yale, 75 cts. A Friend, 25 cts. Very Rev. V. G. McManis, 1 lamb. Father Ryan, 1 turkey. Father Walsh, 1 turkey. Father Rohleder, 1 turkey. Father Walsh, 1 turkey. Rev. Dr. Tracey, candy. Father, Minihan, oranges, nuts and candy.

Mr. Barry, 1 turkey. A Friend, 1 turkey. Mr. W. Tallon, 1 turkey. W. Henry, 1 turkey. Mrs. S. Cosgrave, 1 turkey. W. Ryan & Co., 8 turkeys and 5 geese. Mr. Power, power house, 2 turkeys. Mr. McQuillan, Brock Ave., candy and 1 turkey. Mrs. McDonald, 1 turkey. Mrs. Hoar, fruit and 1 goose. Mrs. Nolan, 1 turkey. Mr. John Beers, 1 turkey. Mrs. Sheehan, 1 turkey. Mr. John O'Leary, 1 turkey. Mrs. Clarke, 1 turkey. Mr. Edward Stock, 1 sheep. Mr. Eugene O'Keefe, 1 qr. beef. Mr. S. Hilligan, 1 qr. beef. Mrs. Shaner, 1 ham. Mrs. McGill, 1 turkey. S. Coffey, Co., 5 lbs. flour. Mr. A. Cruttan, candy. Mr. Kelly, Juniors, 1 bbl. flour. Christie Brown, 2 bbls. biscuits. J. B. Bradshaw, pop-corn. Mr. John Ryan, oranges and raisins. Mr. J. Skoun, raisins, nuts and figs. Miss Moran, candy. Mrs. Geo. Floy, raisins, currants, and candy.

Mrs. McConnell, wine and candy. Mr. Dunlop, cut flowers. Rice Lewis, spates. Steele, Briggs, holly. Mrs. Wm. Ryan, dolls. Mrs. Teefer, clothing. Mrs. B. Gallagher, case oranges and toys. The Misses Smith, case oranges, toys and dolls. Mrs. Curran, toys. Mr. Angus McPherson, 1 bbl. apples. Mrs. O'Neil, candy. Miss McCaffrey, handkerchiefs and candy. Mr. Lightfoot, celery. Mrs. Dan Fitzgerald, oranges and candy. Mrs. Halley, candy. Tait-Bredin, 200 large loaves. Mr. Boehl, 1-2 dozen hair brushes. Mr. Hugh Kelly, oranges. Mrs. Hughes, candy. Mr. Watson, candy. Mrs. Hughes, candy. Mr. J. Hirst, Elliott House Doll. Mr. Brown, Duluth, 2 qrs. beef, 9 turkeys, 3 geese; Mr. Algis, Alton, Ontario, 12 doz. Hddis, for the children.

ADJALA.

The return of Mr. Semple from South America was the occasion of great rejoicings in Tottenham and Adjala. A huge platform was erected in the market-place of Tottenham and speeches were delivered. Rev. Mr. Nicol, Rev. Mr. Large, Rev. Father Killen, P. P., St. James, Rev. Dr. Tracey, of Toronto, were the principal speakers. In the evening a patriotic concert was held, at which Mr. Semple was presented with a gold watch and a well-filled purse.

WALKERTON DISTRIBUTION.

A pleasant little school function took place at the Separate School, Walkerton, at the annual picnic distribution, to the pupils. Mr. McGillivray, manager of the Bank of Commerce, who takes a warm interest in school matters, very kindly presented a handsome book for competition in each of the four forms. These were: 1st Form—Miss Eva Messner, Form 1; Miss Juliet Oberle, Form 2; Miss Salvator, Form 3; and Miss Annie Schaeffer, Form 4. Several vocal and instrumental pieces were pleasingly presented by the pupils, and also a farce play, and dumb-bell exercises. The farce of the village doctor was amusingly commented by the appearance of Dr. Farewell, just as his counterpart in the play was giving the patient a dose of colored water "a teaspoonful three times a day, shake before using." The audience enjoyed the joke, and found the doctor. There was quite a large attendance of visitors and invited guests. The performances were instrumental.

tal trio, Misses E. O'Malley, O. Gootz, and E. Endercatt. Opening address of welcome, A. Schurr. Chorus, Die Wacht am Rhein, 4th Form pupils. Recitation, 4th Form girls. Dumbbell drill, 4th Form boys. Chorus, Put Your Shoulder to the Wheel." Instrumental Galtop, Misses N. Smith, M. Spitzig, C. Heffernan, March, piano, M. Messner, E. Meisner; mandolins, E. Truxa, I. Gootz, D. Schumacher, J. Oberle, banjo, J. McNamara; guitar, J. Truxa, L. Porteous, M. Lobsinger; cither, E. Schurr; farce playing, L. Gootz, W. Schurr, L. Lenihan, solo and chorus, Misses H. Farwell, L. Smith, R. Truxa, M. Harrison, D. Schumacher, J. Oberle, R. Schumacher, Drama, "Queen of the Beautiful," senior girls. Vocal duet, "Christmas Carol," L. Porteous, N. Baker, Auto-harp, "Nearer My God to Thee," M. Brislan. Instrumental, "Adagio Fdices," L. Commans, A. Schumacher, F. Brislan. The performance closed with the National Anthem.

In addition to the school pupils, the Sisters have a large class of outsiders taking music lessons, and a number of these assisted in the entertainment. A couple of hours were very pleasantly spent by their guests.—Herald.

CHATHAM.

C. M. B. A. OFFICERS.

The following officers were duly installed for the current year, of Branch No. 8, of the Catholic Mutual Benefit Association of Chatham:—

- Pres.—Peter Robert. 1st Vice.—William Primeau. 2nd Vice.—John Rohan. Rec. Sec.—John Welsh. Asst. Rec. Sec.—John B. Downey. Financial Sec.—D. J. O'Keefe. Treas.—J. U. Thibodeau. Guard.—Geo. H. Bolduc. Marshall.—David Canary. Trustee.—E. M. Coyne and Owen Dillon. D. J. O'Keefe performed the ceremony of installation, assisted by Chancellor—Edward Reardon. Delegate to Grand Council Convention, D. J. O'Keefe; alternate, Wm. Primeau.

SEPARATE SCHOOL BOARD.

The Board is constituted of the following gentlemen for the coming year: Jos. T. O'Keefe, Peter Robert, Edward Reardon, William O'Brien, John Stephens, Peter Blondo, John Welsh, James A. Gordon, Frank E. Gorber and James A. King.

A SOLDIER'S MONUMENT.

A movement is on foot to erect a monument in memory of Pte. Donegan, who left Chatham to join the first Canadian contingent for the British army in South Africa, and who lost his life during the bloody engagement at Paardeberg. Pte. Donegan was a member of St. Joseph's parish.

HAMILTON I. C. B. U.

Annual Banquet of the Union. After transacting their regular business, the members of I.C.B.U. Branch No. 4, adjourned to Bro. Knapman's parlors, James Street North, to attend their annual banquet on Tuesday evening last. There were about 50 members present, including Grand Organizer S. Hallett and Bro. Shea, of Toronto. Following is the toast list:

- Our Queen—Bro. J. E. Cummings. Grand Officers—Bros. Hallett and Shea. Past Officers of Branch—Bros. Williams and Cheseman. Officers of Branch 4.—Bros. Maloney, Wilmot and Cummings. Our Visitors—L. Vogard, and T. Francy. Our Grand President—Bro. J. E. Cummings. Our Host—Bro. G. Knapman. Bros. E. A. Peacock, M. Grace, J. Wilmot, W. Melody, F. Malorina, J. Quilvan, sang, and Bros. M. Grace and T. Francy recited. H. E. Thornhill was accompanist. The committee in charge consisted of Bros. Cummings, M. Grace, W. Melody, M. Smith, E. A. Peacock, P. Maloney, J. O'Connor. The following are the officers for the coming year:— Chaplain—Rev. J. J. Hinchey. Past Pres.—S. Cheseman. Pres.—Jas. E. Cummings. First Vice-Pres.—John Maloney. Second Vice-Pres.—J. J. Dougherty. Treas.—Jos. Hall. Financial Sec.—V. Best. Master of Ceremonies—G. Cheseman. Tyler—W. Melody. 1st Marshal—Samuel Cheseman. 2nd Marshal—E. A. Peacock. Auditors—Jas. Williams and M. Grace. Sick, Steward—East, Ed. C. Baikie, West End, J. Best. Delegates—J. E. Cummings and S. Cheseman. Ex. Com.—M. Grace, P. Maloney, T. Murphy, E. A. Peacock, Wm. Maguire. The banquet is at the present time in a very flourishing condition, thanks to the efforts of the president and officers.



Toronto Markets.

FARM PRODUCE WHOLESALE.

Table with 2 columns: Item and Price. Includes Hay, baled, car lots, per ton, \$9 50 to \$10 00; Straw, baled, car lots, per ton, 4 75 to 5 00; Butter, creamery, lb. rolls, 0 15 to 0 21; Butter, large rolls, 0 10 to 0 20; Butter, creamery, boxes, 0 21 to 0 22; Butter, creamery, lb. rolls, 0 22 to 0 23; Butter, tubs, per lb., 0 10 to 0 11; Butter, tubs, per lb., 0 11 to 0 12; Eggs, 0 17 to 0 18; Eggs, new-laid, 0 23 to 0 24; Turkeys, per lb., 0 10 to 0 11; Ducks, per pair, 0 07 to 0 08; Chickens, per pair, 0 10 to 0 11; Honey, per lb., 0 10 to 0 11; Dressed hogs, car lots, per cwt., 7 00 to 7 50.

Hides and Wool.

Table with 2 columns: Item and Price. Includes Hides, No. 1 green, \$0 07 1/2 to \$0 08 1/2; Hides, No. 2 green, 0 07 1/2 to 0 08 1/2; Hides, No. 3 green, 0 06 1/2 to 0 07 1/2; Hides, cured, 0 08 1/2 to 0 09 1/2; Calfskins, No. 1, 0 07 to 0 08; Calfskins, No. 2, 0 06 to 0 07; Lambskins (dressed), each, 0 55 to 0 65; Lambskins and pelts, fresh, 0 50 to 0 60; Tallow, rendered, 0 03 1/2 to 0 04 1/2; Wool, fleece, 0 09 to 0 10; Wool, unwashed, 0 07 to 0 08; Wool, pulled, super., 0 17 to 0 18; Wool, pulled, extra., 0 20 to 0 21.

LOCAL LIVE STOCK.

Export Cattle—Choice lots of export cattle are worth from \$1.50 to \$5 per cwt., while lights are worth \$1.25 to \$1.50. Bulls—Heavy export bulls sold at \$3.75 to \$4.25 per cwt. while light export bulls sold at \$3.40 to \$3.60. Loads of good butchers' and exporters, mixed, sold at \$4.25 to \$4.40. Butchers' Cattle—Choice lots of butchers' cattle equal in quality to the best exporters, weighing 1000 to 1100 lbs. each, sold at \$4.25 to \$4.40.

Loads of good butchers' cattle are worth \$3.75 to \$4, and medium butchers' cows, heifers and steers, \$3.50 to \$3.60 per cwt. Common butchers' cows \$2.75 to \$3.10, while inferior rough cows and bulls sold at \$2.50 to \$2.75 per cwt. Heavy Feeders—Heavy steers, weighing from 1000 to 1150 lbs. each, of good breeding and quality, sold at \$3.50 to \$3.60 per cwt., while those of poorer quality, but same weights, sold at \$3.40 to \$3.60 per cwt. Short Keep Feeders—Steers, 1100 to 1200 lbs. each, that are in good condition and require finishing for export, sold at \$1 to \$1.25 per cwt.

Light Feeders—Steers, weighing from 800 to 1000 lbs. each, sold at \$2 to \$2.25 per cwt. Feeding Bulls—Bulls for the byres, 1100 to 1600 lbs. each, sold at \$2.75 to \$3.25 per cwt. Buffalo Stockers—Yearling steers, 600 to 800 lbs. each, sold at \$2.25 to \$3, and off colors and those of inferior quality at \$1.75 to \$2 per cwt. Stock Bulls—Yearling bulls, 600 to 900 lbs. each, sold at \$2 to \$2.25 per cwt. Milch Cows—Light milch cows and springers were sold at \$30 to \$10. Calves—A few calves sold at from \$3 to \$10. Sheep—Dewlaries, 60 lb. price \$3, at \$2 to \$3.50 for ewes, and \$2.50 to \$3 per cwt. for hucks. Spring Lambs—Spring lambs sold from \$10 to \$15.00 each, and \$7.50 to \$10.50 per cwt. Hogs—Deliveries, 1502; best select bacon hogs, not less than 100 nor more than 200 lbs. each, unfeet and unwatered, off cars sold at \$9 per cwt.; lights, \$6.25, and fat, at \$8.25 per cwt. Unweaned car lots of hogs sold at \$6.50 to \$8.75 per cwt. William Leveck bought 75 cattle, at \$3.12 1/2 to \$3.75 for medium, and \$1.25 to \$1.50 per cwt. for choice picked lots. Crawford & Humblett bought two loads of export steers, 1200 lbs. each, at \$4.85 per cwt.; one load exporters, 1275 lbs. each, at \$1.50; one load exporters, mixed with a few cows, 1300 lbs. each, at \$1.25 per cwt.; one load mixed exporters, 1300 lbs.

Toronto Markets.

FARM PRODUCE WHOLESALE.

Table with 2 columns: Item and Price. Includes Hay, baled, car lots, per ton, \$9 50 to \$10 00; Straw, baled, car lots, per ton, 4 75 to 5 00; Butter, creamery, lb. rolls, 0 15 to 0 21; Butter, large rolls, 0 10 to 0 20; Butter, creamery, boxes, 0 21 to 0 22; Butter, creamery, lb. rolls, 0 22 to 0 23; Butter, tubs, per lb., 0 10 to 0 11; Butter, tubs, per lb., 0 11 to 0 12; Eggs, 0 17 to 0 18; Eggs, new-laid, 0 23 to 0 24; Turkeys, per lb., 0 10 to 0 11; Ducks, per pair, 0 07 to 0 08; Chickens, per pair, 0 10 to 0 11; Honey, per lb., 0 10 to 0 11; Dressed hogs, car lots, per cwt., 7 00 to 7 50.

Hides and Wool.

Table with 2 columns: Item and Price. Includes Hides, No. 1 green, \$0 07 1/2 to \$0 08 1/2; Hides, No. 2 green, 0 07 1/2 to 0 08 1/2; Hides, No. 3 green, 0 06 1/2 to 0 07 1/2; Hides, cured, 0 08 1/2 to 0 09 1/2; Calfskins, No. 1, 0 07 to 0 08; Calfskins, No. 2, 0 06 to 0 07; Lambskins (dressed), each, 0 55 to 0 65; Lambskins and pelts, fresh, 0 50 to 0 60; Tallow, rendered, 0 03 1/2 to 0 04 1/2; Wool, fleece, 0 09 to 0 10; Wool, unwashed, 0 07 to 0 08; Wool, pulled, super., 0 17 to 0 18; Wool, pulled, extra., 0 20 to 0 21.

LOCAL LIVE STOCK.

Export Cattle—Choice lots of export cattle are worth from \$1.50 to \$5 per cwt., while lights are worth \$1.25 to \$1.50. Bulls—Heavy export bulls sold at \$3.75 to \$4.25 per cwt. while light export bulls sold at \$3.40 to \$3.60. Loads of good butchers' and exporters, mixed, sold at \$4.25 to \$4.40. Butchers' Cattle—Choice lots of butchers' cattle equal in quality to the best exporters, weighing 1000 to 1100 lbs. each, sold at \$4.25 to \$4.40.

Loads of good butchers' cattle are worth \$3.75 to \$4, and medium butchers' cows, heifers and steers, \$3.50 to \$3.60 per cwt. Common butchers' cows \$2.75 to \$3.10, while inferior rough cows and bulls sold at \$2.50 to \$2.75 per cwt. Heavy Feeders—Heavy steers, weighing from 1000 to 1150 lbs. each, of good breeding and quality, sold at \$3.50 to \$3.60 per cwt., while those of poorer quality, but same weights, sold at \$3.40 to \$3.60 per cwt. Short Keep Feeders—Steers, 1100 to 1200 lbs. each, that are in good condition and require finishing for export, sold at \$1 to \$1.25 per cwt.

Light Feeders—Steers, weighing from 800 to 1000 lbs. each, sold at \$2 to \$2.25 per cwt. Feeding Bulls—Bulls for the byres, 1100 to 1600 lbs. each, sold at \$2.75 to \$3.25 per cwt. Buffalo Stockers—Yearling steers, 600 to 800 lbs. each, sold at \$2.25 to \$3, and off colors and those of inferior quality at \$1.75 to \$2 per cwt. Stock Bulls—Yearling bulls, 600 to 900 lbs. each, sold at \$2 to \$2.25 per cwt. Milch Cows—Light milch cows and springers were sold at \$30 to \$10. Calves—A few calves sold at from \$3 to \$10. Sheep—Dewlaries, 60 lb. price \$3, at \$2 to \$3.50 for ewes, and \$2.50 to \$3 per cwt. for hucks. Spring Lambs—Spring lambs sold from \$10 to \$15.00 each, and \$7.50 to \$10.50 per cwt. Hogs—Deliveries, 1502; best select bacon hogs, not less than 100 nor more than 200 lbs. each, unfeet and unwatered, off cars sold at \$9 per cwt.; lights, \$6.25, and fat, at \$8.25 per cwt. Unweaned car lots of hogs sold at \$6.50 to \$8.75 per cwt. William Leveck bought 75 cattle, at \$3.12 1/2 to \$3.75 for medium, and \$1.25 to \$1.50 per cwt. for choice picked lots. Crawford & Humblett bought two loads of export steers, 1200 lbs. each, at \$4.85 per cwt.; one load exporters, 1275 lbs. each, at \$1.50; one load exporters, mixed with a few cows, 1300 lbs. each, at \$1.25 per cwt.; one load mixed exporters, 1300 lbs.

Table with 2 columns: Item and Price. Includes Export cattle, choice, \$4 50 to \$5 00; " " cattle, light, 4 25 to 4 50; " " bulls, choice, 3 85 to 4 25; " " bulls, light, 3 40 to 3 80; Loads good butchers' and exporters, mixed, 4 25 to 4 40; Butchers' cattle, picked lots, 4 25 to 4 40; " " good, 3 75 to 4 00; " " common, 2 75 to 3 10; " " inferior, 2 50 to 2 75; Feeders, heavy, 3 40 to 3 60; Feeders, light, 3 00 to 3 20; Feeding bull, 2 50 to 3 00; Stockers, 2 00 to 2 25; Stock bulls, 2 00 to 2 25; Milch cows, 30 00 to 40 00; Calves, two cars, 3 00 to 3 50; Sheep, hucks, per cwt., 2 50 to 3 00; Lamb, each, 4 00 to 4 50; Lamb, per cwt., 3 75 to 4 05; Hogs, choice, not less than 100 and up to 200 lbs., 6 50; " " light, under 100 lbs., 6 25; " " fat, 6 00 to 6 50; " " stags, 2 00 to 2 50; " " stores, 4 00 to 4 50.

King & Vorston

Manufacturers and dealers in Office Furniture, Chairs, Setaes, etc. Churches, Halls and Public Buildings supplied, on short notice. 31 to 35 Elizabeth St., Cor. Albert, Toronto.

Our Clearing Sale of Fine Furniture continues all January

KAY'S JANUARY SALE OF CARPET SQUARES

We open the new century with the best showing of Carpet Squares made up from remnants of Axminsters, Wiltons and Brussels Carpets of any year in the history of the business. Scores of shoppers, in Toronto and out of it, watch with interest for these January announcements. It means an opportunity to buy a carpet already made up at what will average about half the regular price of the carpet per yard. It is worth emphasizing that the lines from which these Carpet Squares are made have been the most popular in the season's trade—else there would be no remnants of them. The following list of prices will help in a selection:—

Table with 2 columns: Item and Price. Includes BRUSSELS SQUARES: 7-6 x 7-6, \$9 00; 10-10 x 7-6, 14 00; 12-4 x 8-3, 16 00; 13 x 10-6, 22 50; 12 x 10-6, 21 50; 10-10 x 9, 17 50; 10-5 x 9, 10 00; 13-6 x 12-9, 24 00. AXMINSTER SQUARES: 7-6 x 7-6, 12 00; 12-4 x 11-0, 28 00; 10-4 x 10-3, 22 00; 11-9 x 8-3, 19 00; 11 x 10-6, 23 00; 15-2 x 12-9, 35 00. WILTON SQUARES: 10-5 x 8-3, 20 00; 10-1 x 10-10, extra quality, 31 50; 15 12-9, 40 00; 15-10 x 12-9, velvet, 34 00.

Where special sizes are wanted from out of remnants not made up we will likely be able to meet the requirements of the customer.

John Kay, Son & Co., 36-38 King St. West, Toronto, Limited

Our Clearing Sale of Fine Furniture continues all January