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The Catholic Register.

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VOL. X. No. 51

TORONTO, THURSDAY, DECEMBER 25, 1902

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CATHOLIC PRISON CHAPEL

Blessing of the Beautiful new Catholic Chapel in the Central Prison, Toronto

His Grace, Archbishop O'Connor, commends the Authorities for Wisdom and Generosity

At 7 o'clock on Sunday morning a few prominent Catholic citizens together with the Catholic male inmates of the Central Prison assembled in the beautiful new Catholic chapel of that institution to witness the blessing of the edifice and hear the first Mass. Dr. Gilmour, warden of the Prison, received the visitors, who were conducted past the cells of the male prisoners to the chapel, where, except for the prison garb worn by the majority of the congregation, the atmosphere and surroundings were just what might be witnessed at the same hour in any of the Catholic Churches of the city.

It is not the intention of The Register to describe the chapel building, beyond saying that it is spacious, commodious and architecturally Catholic, whilst the altar and furniture are in keeping with the generous good taste with which the Government acted in giving this accommodation for the practice of religion to the Catholic prisoners in the Central. The ceilings are high, the light is perfect from both sides, and the space set apart for the sacristy is ample. The altar is of oak, and there are devotional statues in addition to the Stations of the Cross.

With such appointments it is easy to forget the prison cells separated only from so beautiful a place of worship by a single wall.

His Grace Archbishop O'Connor performed the ceremony of blessing, celebrated the Mass, gave Holy Com-

munion to a considerable number of the prisoners and also confirmed eight candidates for that Sacrament from amongst their number. His Grace was assisted by Dr. Teely, C.S.B., Father Sullivan, C.S.B., and Father Frank Walsh, C.S.B. Prison Chaplain.

During the Mass the prisoner's choir sang some English and Latin hymns of the Church with marked devotion and ability to the accompaniment of a small organ.

The Archbishop's address to the prisoners receiving Confirmation was fatherly and simple, without a suggestion of any difference in their situation from that of children ordinarily presented to him.

At the conclusion of the offices of the morning the Archbishop said he could not omit a word of appreciation and gratitude to the authorities who, whether in connection with the Government, or in the management of the prison had given this beautiful chapel to the Catholic prisoners. He remarked that within fifteen days that was the fourth edifice he had set apart for divine worship, and in no case had he performed the ceremony with a more joyful feeling.

After expressing his hearty appreciation of the generosity with which the provision for Catholic worship was looked to, the Archbishop said the Government had in this regard acted with wisdom, for whilst all religion comes from God, and all religious services are intended to lead to God, still there may be, to the eye of the non-Catholic something unfamiliar in the accessories to devotion that are conspicuous in Catholic places of worship and, on the other hand, Catholics are still more apt to consider the place cold and unattractive without these aids to devotion. These remarks applied to the holding of alternate services for the non-Catholic and Catholic prisoners in the same chapel heretofore.

Now both being provided for, the reasonable result to expect from the provision was that religion would in the future be a still more powerful influence for benefit, spiritually and in regard to the personal conduct. He asked the Catholic prisoners to show their appreciation of what had been done for them by their cheerful obedience to those who were placed over them.

The Archbishop spoke at some length upon the place of the altar in Catholic worship. The congregation listened reverently.

The visitors were hearty in the praise they bestowed upon the appearance of everything within the chapel. The furnishings were supplied by W. E. Blake's West Side Catholic Book Store.

ORDINATIONS IN LONDON

London, Ont., Dec. 21.—Rev. Fathers John Dunn of Wyoming and Emery of Mitchell's Bay, west of Chatham, were yesterday ordained to the priesthood at St. Peter's Cathedral, in the presence of a large congregation. His Grace Bishop McEvay officiated, assisted by Rev. Father Aylward, rector of St. Peter's, and Rev. Father St. Cyr, of Stony Point. The master of ceremonies was Rev. Father Egan, Rev. Father P. J. Gnam assisted Father Dunn, and Rev. Father Langlois, of Tilbury, assisted Father Emery. The priests within the sanctuary were Rev. Fathers Ladecur, Driscoll and Pinsonneault, of St. Peter's, Father Stanley, of St. Thomas, Father Hogan of Strathroy, and Father John Guam of Hesson. At the close of the ceremony the young priests gave their first blessing to their parents.

CHRISTMAS IN THE CHURCHES

Following are the hours and details of the Christmas celebrations in the Catholic Churches of Toronto:

St. Michael's Cathedral—Masses at 8, 7, 9, 10, 30.

St. Mary's—At 6.30 (Solemn High Mass), Masses at 8, 10, 11 (High Mass). The Boys' Choir will sing at the first Mass and the Girls' Choir at 10.

St. Patrick's—Solemn High Mass at 5.30, at which the boys and girls will sing. Masses at 7, 8, 9, 10, 30 (High Mass). Solemn vespers 7.30 p.m.

St. Francis—Mass at 9 o'clock.

St. Basil's—Masses at 5.30 and every half hour till 10.30, when Solemn High Mass will be celebrated. The regular choir will sing vespers at 7.30 p.m.

Our Lady of Lourdes—Masses at 7, 8, 10.30 (Solemn High Mass). Devotions at 7.30 p.m.

St. Paul's—Masses at 6, 7, 8, 9 and Solemn High Mass at 10.30 with special music, under the direction of Father Cantillon. Solemn Benediction at 7.30 p.m.

St. Helen's—Masses at 6, 7, 7.30, 9 and 10.30 (Solemn High Mass). Devotions at 7 p.m.

Holy Family—Masses at 8, 9 and 10.30.

Sacred Heart Church—Masses at 7.30, 8 and 10.30 (Solemn High Mass). Devotions at 9 p.m.

AT BETHLEHEM

(For The Register.)

Mary the Virgin worshipped Adored the King, her God, Under His palace-roof of thatch, Alone on the frozen sod

Comage of love she clothed Him with, What time with reverent hand She swathed the limbs of the Babe, her Son, By night in the heartless land.

Then tenderly set Him on His throne— O God what a throne for Him! A manger and a handful of straw, Hath the King of the Seraphim!

What wonder the Mother's eyes were dim With piteous tears that night! But she pressed her sinless heart to His heart, And the eyes of her Babe grew bright.

What wonder the thatch-roof turns to gold, The cave to palace fair! And with the manger of common straw What throne can e'er compare!

Small wonder Joseph smiled and wept For joy, like the shepherds three Come to adore at the angel's word The Saviour who was to be

And joy and peace afar proclaimed Through ages to men are borne, Since the eyes of God met Mary's eyes In Bethlehem's cave forlorn C. F. E.

THE STORY OF BETHLEHEM

(Written for The Catholic Register.)

Thousands have told, in different tongues and different forms, the story of the Nativity; but all have agreed upon the great central fact of the Birth of our Redeemer in Bethlehem of Judea, upon the first Christmas night. I, too, have written on this glorious subject, have told that old story—ever old and ever new—the story that has been repeated for nearly two thousand years, and that is as fresh to-day as when the first Christian mother rocked her baby to sleep with the hymn which the angels sang over the city of David. I will attempt once more to tell that story, for the edification of the readers of The Catholic Register. It runs thus:

It was a chilly night in early winter; December was drawing to a close but the spectre of the north had passed over the land and left a mantle of white to enwrap the shoulders and heads of the mountains. The pale moon hung low upon the western horizon, and millions of stars twinkled in the cold, blue depths of the orient sky; the wind from beyond the Jordan was bitter and biting; it came from the deserts and it gathered strength as it paused amidst the recesses of Judean mountains. The sheep were huddled together on the hillsides; down in the valley the shepherds crowded around the feeble blaze of their fagot fires; the watch-dogs slumbered fitfully, and half-awakened by the cold, they barked in their disturbed dreams. Over in the City of David—called Bethlehem—strange scenes were being enacted. Hundrede had come up from all ends of the land to respond to the call of the Roman governor; the houses of the town were all occupied; men from the confines of Egypt, men from far-off Galilee, men from the "Eye of the East,"—Damasus—men and women from all quarters, in all their variety of costume and accent, filled the streets of the crowded city. Outside the walls was a khan, or stopping place; therein a few of the later arrivals found refuge. And in a grotto, within that khan, where an ox and an ass were eking out a supper of straw, a couple from Nazareth had found shelter. Not one of the thousands sleeping in that city knew of their presence; no one cared whether these poor travellers were housed or

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not; no one was aware of the wonderful things that were then and there taking place. Oblivious of the fact that the prophesies of four thousand years were being accomplished, the crowd slept on, and not a breath of warning came to the sleepers to tell of the greatest event that had occurred since the day of Creative miracle.

The moon sank below the hills of the west; the milky way still cast its arch across the dome of the sky; the stars twinkled joyously in their silent realm. The hour was midnight, the moment predicted throughout the ages had arrived. The crystal portals of heaven were drawn back, and the advance guard of the celestial army, all glittering in the splendor of God's eternal livery, with harps of gold in their hands and crowns of glory on their heads, stepped out into unmeasured space. Down through the stillness of the night came the first soft notes of an undying canticle and the sound fell like the peaceful voice of God's sweetest singer upon the slumbering ears of the shepherds. As it aroused by some mysterious presence from their sleep, the half-startled, half-astonished flock-tenders arose and gazed about them. High up in the zenith they beheld a curtain of quivering light; like the fringes of the Aurora Borealis, sweeping downward to the hillsides; and faintly came the murmur of harp and voice, both magical and mysterious in their effects. Nearer and nearer came the scintillating splendors, louder and louder came the songs of the advancing vision. The sheep shivered, with awe, and rushed together into a ravine, where they sought shelter from a danger they could not understand; the watch-dogs were mute with fear and they crouched behind the awakening shepherds.

All this time the throng slept on in the City of David; the wind blew its chill blast across the turbulent Jordan, and the world was wrapped in darkness, for it knew not the approaching redemption. At last the white vault of heaven was filled with myriads of celestial beings; their wings of light flashed gloriously upon the scene, and the splendor of their shren fell brightly upon the white turret and grey battlements of ancient Bethlehem. Brighter grew the light; nearer came the angels; louder swelled the chorus. Down, down, descended the vast, the countless throng of God's pure spirits, until, over the khan, they collected in one impenetrable mass of indescribable glory. Loud rang the harps on the winter air, and louder and sweeter swelled the voices of the choir; the shepherds listened; the wind ceased to blow from beyond the Jordan; all nature seemed hushed in mute adoration; but from the walls of the city to the distant declivities over by Jerusalem, and even beyond the sacred city, the refrain was wafted, "Gloria in excelsis Deo," sang the angels; "Gloria, Deo!" replied the echoes that slumber around the lake of Tiberias; "Et in terra, Pax hominibus boni voluntatis," responded the angelic singers; "Pax hominibus," answered voices from beyond the valley of Gilead.

The miracle of ages had been performed; the humble shepherds knelt at the crib; and amidst the display of celestial rejoicing, they adored the Christ-child, the Saviour of man! Slowly the heavenly army retired; back up through the blue abyss the angels disappeared; the light faded from the firmament; the voices died away in the distance of the Infinite; the gates of God's glory closed upon His envoys; the message of peace had been proclaimed to men; the Infant remained with the holy Mother, and the long and heavy path of thirty-three years of suffering was commenced. The shepherds went back to their fagot fires, the sheep returned to their pasture patches, the watch-dogs fell asleep by their masters, the stars shone brilliantly in the sky above, the milky way spanned the blue empyrean, and the December blast swept down from beyond the Jordan. The thousands slept on in the City of David, and the great world rolled upon its axis, just as if no miracle had ever taken place, just as if God had not visited the earth and the heart of man's redemption.

had not been fixed. Only the Holy Virgin Mother, St. Joseph—the Foster Father—and the shepherds, who were watchers by night, were present at the event and adored the Infant Jesus on His appearance as man. Not one of all the vast throng knew that his own salvation was in the balance and that his Saviour was outside the city walls.

Twenty centuries have rolled into the great gulf of eternity; each year has the birth of that Divine Child been commemorated by the faithful shepherds of the Christian flock; and each year the great world has slept, and the mass of the human race has been oblivious of the mighty things that were transpiring. Once more has Christmas come to us; will 1903 go past and the miracle of Bethlehem be repeated only for the shepherds from the hillsides? No; not so; let us go to the crib; it is in yonder Church; there let us hearken to the celestial hymns that are chanted, then let us adore the new born Saviour of the world. While His representative offers up the perpetual sacrifice of the altar, while the incense curls around the deep-palling organ, while the lights flash brightly upon the sanctuary of devotion, the Christmas chant will again ring in our ears: Gloria in excelsis Deo! "Gloria to God on High, and peace, on earth, to men of good will."

Once more may this Christmas be a happy, a holy, and a truly merry one for all; and may the blessings it will bring me be as manna, in the desert of this life's pilgrimage, to all who are seeking that land of promise where the eternal and undying glories are chanted around a Christmas board that is styled the "Banquet of God."

DEATH OF FATHER FOGARTY
Stratford, Dec. 21.—Rev. Father Fogarty, parish priest of Dublin, died suddenly at 2.30 this morning. He officiated at the special ceremonies last Sunday, when the Bishop was present to bless a new bell weighing over a ton. About a week ago he contracted a cold, which produced illness resulting in his death. He had been about two years in Dublin, during which time he had been instrumental in having a new church, school and residence built. Previously he spent some time in Stratford. He was about fifty years of age. The funeral will take place at Dublin at 10 o'clock on Tuesday morning.

NOTABLE CONVERT'S DEATH.

The Hon. G. L. Marble, of Van Wert, Ohio, who died the other day, was a recent convert to the Catholic faith. Deceased was a graduate of the Ohio Wesleyan College and of Princeton University. At the age of 18 he deliberately rejected Protestantism as untenable on any rational ground. He became an agnostic and was a close friend of the late Robert Ingersoll. Yet he refused to attend any of the lectures of the great infidel, believing them wrong in undermining the religious faith of others. Some years ago he began to consider the claims of Catholicity, and when he had satisfied himself of its truth accepted it with a beautiful and edifying faith. He willingly made every sacrifice that the Church could demand of him even the forfeiture of his standing amongst the Masons, of which he was an influential member. He was a Hebrew scholar and a keen student of Latin and Greek. His enormous library included books on all subjects of philosophical and scientific research.

Mr. Marble was one of the legal lights of the State of Ohio, and stood high as a counselor in Republican State politics. He was a personal friend of the late lamented President, William McKinley, and several times was called to Washington to deliberate on questions of national importance.

ARCHBISHOP BRUCHESI IN ROME

A Rome correspondent writes: Amongst the recent audiences granted by Leo XIII., a special interest is attached to that of the pilgrims from Canada. According to the Italian Catholic journals, these pilgrims were received on Sunday last and were presented by the Archbishop of Montreal. The Archbishop with a certain exultation, said: "Our people are well known to Your Holiness, who also knows that in no other part of the world does the Catholic Church enjoy all its sacred liberties, and nowhere is the Faith so strong or the Pope so beloved as amongst us!" It has been recently said that the population of Canada was becoming almost wholly Catholic, and that in a proximate future it would be altogether Catholic. An indication of this was given to the Pontiff during the presentation to him of some of the Canadians at this pilgrimage. Amongst them were representatives of families which count no less than twenty-four and twenty-six children.

"Twenty-six children!" exclaimed Leo XIII., smiling; "how many voices to bless the Lord!" The Archbishop of Montreal, in bidding farewell to the Pope, said: "Holy Father, I hope to be able to return here to you within three years!" Leo XIII. turned to him, and with a smile in his lips, replied: "Very well, I will make an effort to welcome you here on your return." The Pope's private physician, Dr. Lapponi, who has recently suffered an operation for appendicitis, has quite recovered, and paid a visit to the Vatican during the week, the Pontiff receiving him with special satisfaction.

MGR. FALCONIO IN WASHINGTON
At the dinner tendered Mgr. Falconio in Washington following the solemn services held at the Catholic University, the following speech was delivered by the Apostolic Delegate: "Right Rev. Rector: Accept my sincerest thanks for the cordial welcome you have been pleased to tender to the representative of the Holy See in the name of the trustees, professors and students of the Catholic University of Washington. "Your sentiments of attachment and gratitude towards the Supreme Pontiff for all that he has done for the welfare of this institution are a source of great consolation to me, and afford me the hope that the Catholics of America will appreciate the deep interest which the Holy Father has taken in promoting more and more, through this University, the higher culture of the youth of this Republic, and that they will profit by it.

"Encouraged by the Supreme Pastor of the Church, and acting upon his wise counsels, the superiors will know how to govern with success, the professors how to teach with soundness of principles, and the students how to treasure up with confidence in their minds and in their hearts the precious teachings of science and religion, and put them in practice.

"Attached as you are to the Supreme Pontiff, the infallible teacher of truth, I have no doubt that, under his guidance, you will be able to work with success, and that the blessings I have mentioned will form the happy inheritance of this institution.

"However, it may be well to remember that, no matter how holy and how commendable may be the object we have in view, in order to come to its realization we shall have to overcome difficulties and work with courage, earnestness and perseverance. The end which the Holy Father had in view in the canonical erection of this University, as you have observed, is noble and useful. It is intended to give to the Catholic youth of America an opportunity to receive a scientific and a religious education in its highest form—an education apt to render them not only possessors of the treasures of science and religion, but also to place them in a position to impart these blessings to others.

"I know that, in order to realize fully this object you will have to overcome difficulties and work with earnestness and perseverance. But as earnestness and perseverance are the factors of success, I have no doubt that, in the course of time, this young Catholic institution will be second to none of the most illustrious universities of the land.

"You have just recalled our attention to what the immortal Pontiff Leo XIII. has done for the welfare of this University. He is its founder, its protector its guiding genius. Since its foundation he has never ceased to give it encouragement and to offer you the most evident proofs of his benevolence. You may be justly proud of such a patron. However, permit me to observe that this benevolence of the Sovereign Pontiff will not surprise you when you consider the noble and effective part he has always taken in whatsoever concerns

the scientific, moral and religious movements of modern society. During his long Pontificate he has always wished that the Church should be more than ever at the head of every real progress in science, in art, in Christian knowledge. Nothing has escaped his vast and profound intelligence. Fine arts and letters, science of government and internal relations have found in him a profound and clear expositor, and a protector full of energy and good taste. But the most ardent desire of his heart has been not merely to illuminate the intelligence, he has also wished to move and purify the heart by applying himself earnestly to the revival of Christian virtues amongst the people. Hence it is that we see him so highly esteemed and honored by all men of good will who recognize in him a superior genius, the joy of the Papacy and of the two centuries to which he belongs.

"Then it is this ardent love for the good of the human race, for the good of all that is good, and, at the same time, his esteem for this Republic, which have led him to give to your University his patronage and to watch over it with constant solicitude. May God grant that, under such efficacious protection, you may arrive to that apex of glory which the name of the Catholic University implies."

We lose the gift of prayer through our want of gratitude to God, who bestowed it.

It is man's chief blessedness that there be in his nature infinite possibilities of growth.

Our God is an accurate God, and nothing is He more adorable than in His accuracy.

If a man is not greater than the things he does, the less said about him and them the better.

Rogers' Christmas Furniture LATE ARRIVALS

Late arrivals of Fancy Furniture including Parlor Chairs, Fancy Rockers, Writing Tables in weathered oak, Footstools, Mission Arm Chairs and Rockers, Music Racks, Secretaries, Fancy Cabinets, Palm Stands, etc. Some of them distinctly novel in design have just been passed into stock and enable us to offer an almost unbroken selection of gift furniture to late buyers.

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Ruffs—Alaska Sable, \$12 to \$15; Mink, \$18 to \$22.50; Stone Marten, \$18 to \$22.50.

Boa and Muff, in Cinnamon or Sable Fox, \$45; in Pointed Fox, \$60.

Boa and Muff of Mink, \$45 to \$65; in Stone Marten, \$45 to \$65; in Russian Sable, \$35 to \$85; in Hudson Bay Sable, \$100 to \$175.

Muff and Scarf Ermine, \$80; in White Arctic Fox, \$50. Special designs in Fancy Ruffs.

Scarf and Muff, Arctic Fox, \$30 to \$35; in Black Fox, \$50; in Sable Fox, \$30 to \$40; in Pointed Fox, \$40 to \$50.

Caperino, Alaska Seal, \$65 to \$85; in Persian Lamb, \$45; in Alaska Sable, \$45; in Electric Seal, \$18.

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HOME CIRCLE

MARY, THE MOTHER. The world may be decked with choice flowers...

CHRISTMAS. Mark throughout Christendom joy bells are ringing; From mountain and valley, o'er land and o'er sea...

THE REAL CHRISTMAS. The real spirit of Christmas, its heart, core and inner life is love — love which "vaunteth not itself..."

CHRISTMAS IN SWEDEN. They tell a lovely story, in lands beyond the sea, How, when the King of Glory lay on His mother's knee...

Chats With Young Men

EDUCATED YOUNG MEN At a meeting of educators held recently at Chicago Bishop Spalding made an earnest appeal for support of the Catholic University of America...

STRANGE INCONSISTENCIES

Does it not seem strange that the man who can spend dollars for drinks and cigars every day of the week cannot find a dime for religion on Sunday?

WHAT CHRISTMAS MEANS.

Now, let us try to understand what Christmas Day means for us Every Catholic child who knows his catechism will tell you that Christmas Day is the anniversary of the day on which Jesus Christ was born in the city of Bethlehem...

CHILDREN'S CORNER

CHRISTMAS IN SWEDEN.

They tell a lovely story, in lands beyond the sea, How, when the King of Glory lay on His mother's knee...

THE CHILD AND THE ANGEL. A pretty legend of the olden times tells how a little one of earth passed beyond through the golden gates of Heaven...

SOME PEOPLE YOU KNOW

Speaking of stories reminds me that perhaps the Little People who read this department of The New World might like to be told something of writers who write stories for little boys and girls...

HONEST LITTLE WILLIE.

Willie was an honest boy, and all good people who knew him loved him. One day his mother gave him two dollars and sent him to the store to buy a pair of shoes...

The storekeeper will laugh at you " Willie went on his way and returned the button to the merchant, who told him it was put in by mistake...

Next morning at school several of the boys when they met Willie said, "Hello, old Shoe Buttoner!"

The vacation came, the same merchant from whom Willie had purchased the shoes some months before advertised for a boy. Willie was anxious to make some money of his own...

Mr Will replied "Oh, of course, I was glad to get the position, but most of my feeling good over it was because I knew I had done right"

LITTLE BESSIE'S GIANT.

Bessie, a little girl, aged three, informed her mother that she knew a beautiful story about a giant "Would you like to hear it, mamma?" she asked...

THE GROWN-FOLKS' CHRISTMAS.

(Christmas St. Nicholas.) Not by glad Christmas bells alone; Not by the crowded, warm hearthstone...

IT IS A LIVER PILL.

Many of the ailments that man has to contend with have their origin in a disordered liver, which is a delicate organ, peculiarly susceptible to the disturbances that come from irregular habits or lack of care in eating and drinking...

A CHRISTMAS PHILOSOPHER

Sulkily deploring the poverty which compelled me to come to work on Christmas Day, I entered the office of The Daily Dozer and went to my desk

"Jenkins," said the city editor, "here's five dollars a lady sent us to give a poor chap up on Tenth street. You see, she wants to know it reached him and doesn't want to register a letter, for he must not know who sends it. So run up with it and get a receipt for it that we may send her."

I was soon on Tenth street. The number sought was a tumble-down old rookery, and the children snow-balling each other in the street stopped long enough to tell me that old Mr Jones lived on the top floor

"Come in!" piped a cheery, shrill voice as I knocked on his door. I did so, and he, a portly, middle-aged man with a bright-eyed, gray-haired, much wrinkled old fellow, clean shaven and very tall and stooped "Merry Christmas!" he piped as soon as he saw me and grinned broadly displaying a few large teeth that were still white

"Sit down on that other chair and gladden my Christmas," said he "This gift of money is nothing to your company. I deserve it," he added a little pettishly. "I have gladdened others' Christmas to-day."

"You have?" I was impolite enough to say in my bewilderment "The birds," said he, pointing out the window to where a few sparrows on the fire escape were pecking at a piece of his loaf

"It is this that has made you happy to-day in spite of—" "It is one of the things. That was my Christmas giving. It was all I could give until you came, but now I am under the necessity of seeking human objects for my bounty. The alms share of this is too big for the birds."

"Can you find any poorer than yourself?" I inquired "Yes, even in the palaces," he said solemnly rising and leaning on the long stick which he had kept beside him, he thus went on

"I began my celebration of Christmas yesterday afternoon by going to the free library and reading Dickens' 'Christmas Carol' For five years I have read it on Christmas eve—that is, to fill myself with the true Christmas spirit of charity, love, peace and good will. It always succeeds. Has any millionaire in this great city begun more wisely?"

"Having finished my reading, I walked through the crisp, frosty air to the boulevard to enjoy the sleighing. It was very nice. Time was when I used to sit in one of those vehicles and go skimming over the snow. I lost half the sport. I could not see the cutters skim by, the rosy cheeks of the riders, and I ran risk of a spill. I could hear no bells, but those on my own team, but, ah, standing on the roadside—how different!"

"The skating on the lake next interested me, and I enjoyed it greatly. Home to tea next, with a keen appetite. Had I a full ladder and that appetite I would eat enough to be sluggish, and then I should not go out again. But a slice of bread, an onion and a cup of black tea—no glutinous in that, yet enough

"I went out to do my Christmas shopping. Oh, I saw everything—all the riches of the earth displayed in windows. Remember that the great delight in most of them is in looking at them, and that if they are personal ornaments you cannot very well see them after you put them on. I feasted my eyes fully from the outside of the windows. It was the best Christmas shopping I ever did, and I have done much shopping in my time. I can tell you

"Midnight Mass — grand, celestial! No, sir, not a Catholic, but I do not let that fact stand between me and epicurean enjoyment "I slept the sleep of the contented man, sir, dreaming of the beautiful, bright skies and green fields and pleasant waters of summer that are all mine, sir, as much as a King's. "See my Yule log!" He pointed to a piece of canal coal beside the stove. "I will light that by and by. I will roast a little joint of meat over it and make me a little wassail-bowl of cider with a roast apple in it—and when my pipe is lit and the street lamp shines on the ceiling I recite for myself some of the old miracle plays of Christmas or sing an olden carol—" "Pardon me," said I, starting up. "I must go. You tempt me to share your feast and lose my position. I must go. I wish I knew how to be as happy as you."

"Be content," said the strange old man—Seaton Lord.

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THURSDAY, DEC. 25, 1902

A HAPPY CHRISTMAS

The Register once more wishes its readers a happy Christmas. May the season of joy come to them laden with God's best blessings.

May the spirit of Christian generosity shine upon those who have the guardianship of riches, so that their stewardship shall be pleasing before the Giver of all things.

May those who suffer from anxiety and distress know what it is to be united to the Divine Will.

May the children of rich and poor be made merry with the blessings of parental love. May the poor orphans feel the touch of that love they have lost under the special patronage of Santa Claus.

On this day of peace and good will among men, we can all share the glory of the new born Saviour by opening our hearts to the love which He has brought into the world, and with hearts from which all selfishness has been utterly banished, may every reader walk into Bethlehem in the steps of the Kings.

False and vain, indeed, are the promptings of greed and power. The mightiest power that the world has ever known is the power of the Christian religion, which centres upon a stable whose lowly occupants could find no shelter in the dwellings of men. To Bethlehem with its divine poverty must all come who would know what God's love is. Each returning Christmas tide but renews in the world the wisdom of the Magi.

May every reader in act and thought experience this wisdom today. The Bethlehem of each one lies where the star of love beacons.

A HOME RULE RESOLUTION

Hon. John Costigan will introduce in the approaching session of Parliament at Ottawa another resolution in favor of Home Rule for Ireland. The reference made by Hon. Edward Blake to this subject in the course of his speech at the Association Hall meeting covered the ground so thoroughly that no further argument is needed to support the call made by that great gathering for a fresh expression of Canadian sympathy with Ireland. It only remains to say that Hon. John Costigan is pre-eminently the right man to introduce such a resolution. Its value to Ireland and to the empire at the present juncture cannot be over-estimated.

ARCHBISHOP-ELECT OF CHICAGO

Canadians and Irish Catholics will feel a natural pride in the news cabled from Rome last week that the young Bishop of Buffalo, N. Y., has been nominated by the College of Cardinals to the Archdiocese of Chicago and that the nomination has been confirmed by the Pope. Two other names have been mentioned in connection with the late Archbishop Feenhan's successor, those of Bishop Spalding and Archbishop Ireland. The choice falling to Bishop Quigley is on this account all the more surprising. Dr. Quigley is the youngest member of the American hierarchy, but Rome's choice is wise, and its wisdom is recognized in a conspicuous way in the matter of this choice. The Archbishop-elect is not only a learned and earnest churchman; he is a man in touch with modern life in its strongest movements. His intervention in the Buffalo dock strike less than a year ago, and his pronounced and consistent opposition to Socialism may be cited in support of this statement. Up to the time of his appointment to the See of Buffalo, Dr. Quigley's career may be summarized as follows: He was born in Oshawa, in this Province, in 1856, and is therefore only 46 years old. His early education was obtained at the college of the Christian Brothers, at Buffalo, to which city his parents removed while the future Archbishop was yet a child. His theological studies began at the Seminary of Our Lady of Angels, New York, and were continued

at the University of Innsbruck, Austria for several years. Later he entered the college of the Propaganda at Rome, concluding his career as student in 1879 by receiving the Degree of Doctor of Theology. Summa cum Laude. The same year he was ordained priest. Returning to America he was assigned to St. Vincent's Church, Attica, New York. Here he remained several years, until appointed rector of St. Joseph's Cathedral at Buffalo in 1896. Bishop Ryan, of the Buffalo diocese, died, and the young priest was appointed his successor.

EDITORIAL NOTES

The members of the Trappist Order who, on their recent expulsion from France, settled down at Woodleigh, near Kingsbridge, Devon, England, have made arrangements for building a large monastery, at a cost estimated at between £30,000 and £10,000. The foundation stone has been laid by Bishop Graham, of Plymouth, assisted by the Abbot of Millarville, France, and the Rev. Jean Baptiste, Father Superior. About forty priests and monks were present, having marched in procession from the farmhouse in which they are temporarily quartered.

In view of the effort now being made to organize an anti-treating movement in Ontario, it may be of interest to note that the first branch of an Anti-Treating League to be established in England has just been formed at Peckham, London, under the auspices of the Franciscan Fathers. Though only in its inception the branch has received warm support from the Catholics of the neighborhood, and the results so far achieved have been most gratifying. It is expected that similar branches will shortly be formed in several other parts of the British metropolis.

In view of the possibility of Black-sod Bay being selected as a port of call for a Canadian mail service, the desirability of which has recently been pointed out in a petition signed by a large number of inhabitants of County Mayo, it is interesting to recall a little known fact—namely, that as far back as the year 1845 Thomas Davis projected such an idea. At that time his friend, John Blake Dillon, had been sojourning in the West, and had written to Davis suggesting various means of intellectual improvement for the towns and villages of Connacht—among others the advantages of office-taught country bands—whereupon the "bard of Malin" outlined a scheme that would tend towards material development in addition to the formation of choral and instrumental societies. One paragraph in this scheme formulated the idea of making Black-sod Bay the terminus of an Irish Great Western Railway with Transatlantic vessels, and a flourishing port—the new town to be the capital of North Mayo. Davis's insight in this matter was truly remarkable, and is a proof of what a range of subjects came under his ken.

M. Combes, the French Premier, has made known in the Senate and Chamber the names of the Religious Orders and Ecclesiastical Congregations or Institutes to whose members he is inclined to accord authorization on certain conditions. The Monastic Orders to be authorized are the Cistercians, or Trappists, and the Cistercians of the Immaculate Conception. Next come the Brothers of St. John of God, classed in the Pontifical Annual as of the "Mendicant Orders," and who are very strong in Paris, where they have a magnificent institution and hospital. They were founded by the Spanish Saint John of God at Granada in 1540, and are known in Italy as the "Bene Fratelli," as their founder used to say to them in Rome, "Fate bene, fratelli." The French find that they cannot do without these helpers of the sick, who have had in their Paris Infirmary some of the celebrities of the country from time to time as patients. After these monks come the "White Fathers" of Algeria, founded by the late Cardinal Lavergne, and the priests of the African Missions. Both the "Peres Blancs" and the priests of the African Missions are, it is to be remembered, classed in the Pontifical Annual among the "Ecclesiastical Congregations" with the Assumptionists, Marists, Oblates, Sulpicians, and even Passionists and Redemptionists, although they are less strict in their rules than any of these. The divisions are to be noted, as even many Catholics are under the impression that certain Congregations or institutes of Missionaries cannot be classed among the persons whom M. Combes is persecuting. M. Combes, however, being an ex-eclesiastic, knows the divisions of the Pontifical Annual well, and his carefully separated Monastic, Semi-Monastic Orders, and the various Religious Communities from the purely secular, or rather the parochial, clergy.

CHURCH PROGRESS IN HAMILTON

Hamilton, Dec. 20.—Bishop Dowling is closely watching the progress of events in this city. His Lordship has decided that the property bought some time ago on Barton street in the vicinity of the Westinghouse Air Brake Company's factory for the purposes of a Catholic church, school and rectory is too far west, in view of the big influx of population that is coming to the vicinity of the works of the International Harvester company soon, and he is going to sell this property. The church, etc., will be erected further east than at first intended, and the deal for the purchase of this property was concluded this morning by R. Mackay, the well-known real estate dealer, who acted for the bishop in the matter. Six acres have been bought at the southeast corner of Barton street and Sherman avenue. The property in question is a portion of the Case estate. The church, rectory and school will occupy about an acre of land, and the balance will be divided into lots. The site of the proposed church is an excellent one, and it is probable building operations will be begun in good time next spring.

COMFORT NOW THE FATHERS' IS

Happy Christmas is the sweetest of home festivals. Home!—there's a wonderful little word the golden glow of so many joyous young lives, father-wisdom, mother-love, brotherly and sisterly companionship—all are written in the four magical letters, h-o-m-e.

But let the wintry winds of desolation rend the curtains of the family sanctuary let the icy feet of death extinguish the heartfires of the house of love, what are the roofed-in walls then? A vault of buried memories, a cold mausoleum holding but the ashes of earthly hope. No more shall father guide or mother clasp the little hands of the child who is left alone, all alone in the world, a helpless, pitiful wail! All alone?—ah, no! for God, is in His world, His own beloved ones are doing His work. Willingly these workers for Christ have given up their own happy homes that they may take care of His homeless little ones. Loving hands clasp the cold hands of the orphan, loving wisdom strives to shelter, to feed, to clothe him and to train him to be a good Christian, a loyal citizen, a useful worker in the world.

But his new mothers, the Sisters, cannot do all this without the help of the kindly people who pity the desolation of the fatherless, motherless homeless child. So in this Christmas season of Christian generosity the rich may give of their largess, the comfortable of their sufficiency and the poor even of their little sacrifices, so that the orphans whom God so loves may not be allowed to die, starved and desperate upon their mothers' graves.

NEW FACTORY INSPECTOR

An order-in-Council has been passed appointing Thomas Keilly, of Brockville, a factory inspector for the Province of Ontario. Mr. Keilly's territory will extend from Toronto east to Gananoque and Ottawa, the work formerly done by Mr. J. R. Brown, who will hereafter remain in the office and attend to emergency cases in Toronto. Mr. Keilly's appointment makes five inspectors for the Province, the other three being Mr. J. T. Burke, for western Ontario; Miss Carlyle, specially charged with the women workers, and Mr. O. A. Rogue, of Orleans, who looks after the far eastern district. The new appointment will materially add to the efficiency of this branch of Government.

COMMISSION ON BIBLICAL STUDIES

The names of the Cardinals composing the Commission instituted by the Sovereign Pontiff for Biblical studies furnish a guarantee of the thoroughness and effectiveness to be expected of this body. The Catholic organs announced on Friday that the Pope, being desirous of carrying into execution what he had already determined upon in his letter on the question, had nominated the following Cardinals to form a part of the Commission for Biblical Studies: Their Eminences Lucilio Maria Parocchi, Mariano Rampolla del Tindaro, Francesco Satolli, Francesco Segna, and Giuseppe Calasanzio Vives y Tuto. This Commission will be assisted by several consultants, some of whom reside in Rome and others abroad; a list of these will be published in due time. It is already well known that the secretary of the Commission is the Irish Franciscan, Very Rev. Father David Fleming, M. O., General of the Order.

The Cardinals just mentioned are notable in the Sacred College as being specially learned, and well fitted to act in the field of labor to which they are now called. The renown of Cardinal Parocchi for scholarship, deep thought, and sacred eloquence is well known in Rome and throughout Italy. Cardinal Rampolla, though deeply occupied by the duties of his office as Secretary of State, turns again at intervals to the studies which he loves, and for which he was

noted among his peers and contemporaries. Cardinal Satolli is one of the profoundest thinkers of the Sacred College, and possesses a penetrating clear-seeing mind that penetrates into the most complicated questions and solves them with a masterly ability. Cardinal Francesco Segna who was born 88 years ago, in Poggio, Gt. Italy, in the middle of the plain which separates the province of Rome from that of Agulla is described as "one of the most alert members of the Sacred College." During his early years of study it was noted of him that he was endowed with uncommon intelligence, and with an ardor for work which recognized no obstacles. He gave himself up especially to theological studies. The reputation for learning of Cardinal Vives y Tuto, of the Franciscan Order, is also of the highest. Thus there is abundant promise that the work to which this Commission for Biblical Studies will soon set its hand will be most admirably fulfilled. The greatest lights in the Church in the different lines of study concerned in the work are enrolled in it and their assistance sought. It is anticipated that this Commission will form an effective breakwater to the flood of infidelity which seems aiming at destroying all that in the Sacred Scripture

THE CHRISTMAS TREE

Once the beginning of the present century the May-Day tree has been gradually superseded by the Christmas tree—the Christbaum of Germany, where it had long been an integral part of the Christmas festivities. It has of late spread throughout the world with great rapidity, displacing and replacing other popular observances of a less innocent nature. The Christmas tree represents to the Christian the new birth of our spiritual nature, the new life brought to the world after the long winter of sin and error by the coming of our Lord. It is laden with gifts, to symbolize the blessings and graces He brings to man, it is illuminated with tapers, to represent the supernatural light, the celestial splendor that filled the lowly stable at Bethlehem at the time of His Nativity, it is decked with flags and flowers as a token of rejoicing.

Another way has been pointed out in which a fruit-bearing tree became popularly associated with Christmas. The Church had fixed the day before Christmas for the commemoration of Adam, and it was customary in many parts of the continent to give a dramatic representation of the story of the creation and fall of man in connection with the drama of the Nativity. Hence arose the Paradise plays familiar to the Middle Ages. The well-known legend that the cross was fashioned from the wood of trees which had sprung from the trees of Paradise gave additional significance to the scenery of the Paradise play—consisting as it frequently did of a single tree, laden with apples, placed on the stage. Thus the fall of man and the birth of the Redeemer were brought into close juxtaposition. Christ Himself is the Tree of Life, "yielding fruits, whose leaves are for the healing of the nations," symbolized by the Christmas tree—Ave Maria.

THE STUDENT'S BEAT ST MARY'S

The fifth debate of the Inter-Catholic Club Debating Union took place on Tuesday, Dec. 16th, at St. Mary's Club Rooms, between the Catholic Student's Union and St. Mary's C.L. & A. A. President E. V. O'Sullivan occupied the chair, and seated on the platform around him were: Very Rev. J. J. McCann, V. G., Rev. A. O'Leary, Rev. Geo. Williams, and Hon. President J. G. O'Donoghue. The subject "Resolved, That the Canadian System of Government is better than that of the United States," was debated for the affirmative by Mr. Carroll, and Mr. Jas. McLaughlin, of St. Mary's, and by Mr. A. McAllister and Mr. J. J. O'Sullivan, of the Student's for the negative. The judges were Rev. T. F. Rohleder, Mr. J. W. Maalon and Mr. W. T. Kernahan, in giving their decision for the negative, all spoke of the great advantages of living under the Canadian flag, but as they had to decide on the merits of the case as presented they gave the victory for the United States system. Vice-General McCann, in an able address, outlined the work done by the Association, and spoke very encouragingly of the future prospects. Father O'Leary told of the advantages to be gained by our young men by joining societies of this nature and of the good that debates of this kind would do. Father Williams also spoke in a similar strain. After a song by Mr. B. McWilliams and a few remarks from the Chairman the meeting adjourned. The next debate will take place Thursday, Jan. 8th, 1903, at St. Joseph's Club Rooms, between St. Basil's G. U. and St. Joseph's Club, on Capital Punishment. Mr. E. J. Hearn, Mr. J. F. Brown and Mr. D. A. Carey are to be the judges.

THE INFANT KING.

(By Aubrey de Vere)
They leave the land of gems and gold,
The chiming pearls of the East;
For Him, the Woman's Seed foretold,
They leave the revel and the feast
To earth their sceptres they have
cast,
And crowns by kings ancestral
worn;
They track the lonely Syrian waste,
They kneel before the Babe newborn
O happy eyes, that saw Him first,
O happy lips, that kissed His feet;
Earth shakes at last her ancient
thrill,
With Eden's joy her pulses beat.
True kings are those who thus forsake
Their kingdoms for the eternal
King.
Serpent, her foot is on thy neck,
Herod, thou wilt slay, but canst not
slay
He, He is King, and He alone,
Who lifts that infant hand to bless,
Who makes His Mother's knee His
throne,
Yet rules the starry wilderness.

CHRISTMAS IN IRELAND LONG AGO

(By Denis A. McCarthy)
At Christmas, Christmas in Ireland,
long ago,
The blazing log upon the hearth gave
out a cheery glow,
And lit the kindly faces that I used
to love and know,
At Christmas, Christmas in Ireland,
long ago!
At Christmas, Christmas in Ireland,
long ago,
The holly on the dresser, crowned the
dishes, in a row,
The Christmas candle beaming, threw
its light across the snow,
At Christmas, Christmas in Ireland,
long ago!
At Christmas, Christmas in Ireland,
long ago,
Without, the wind might bluster and
without the wind might blow,
Within, was peace among us, and the
kind word, to and fro,
At Christmas, Christmas in Ireland,
long ago!
At Christmas, Christmas in Ireland,
long ago,
I mind the merry music of the fiddle
and the bow,
I mind a song we used to sing to-
gether, soft and slow,
At Christmas, Christmas in Ireland,
long ago!
At Christmas, Christmas in Ireland,
long ago,
I mind a hand that led me through
the darkness and the snow,
To see our Saviour lying in a man-
ger, rude and low,
At Christmas, Christmas in Ireland,
long ago!
At Christmas, Christmas in Ireland,
long ago,
I mind a hand that led me through
the darkness and the snow,
To see our Saviour lying in a man-
ger, rude and low,
For Christmas, Christmas in Ireland,
long ago!

THE FIRST WORD.

(By George Parsons Lathrop)
Silence mysterious of the word di-
vine,
That speaks not as with lips and
yet is heard;
Wherefore all life grows like a
springing vine,
All thought comes winging like the
herald bird!
Was it not such a silence brooded
there—
Sweet restful hush as of the glim-
mering dawn—
When watchful Joseph knelt in Holy
prayer
Beside the cradled Prince new-born?
The slow moon passed, and fruitful
silence kept
Its home within the sacred, simple
child,
Yet truth was in his breathing while
He slept,
Heaven's life shone from Him when
He woke and smited
Upon the infant silence of His face
Calm meditation of His mother's
eye
In silence rested, pure and full of
grace;
Voiceless, yet speaking, like the
eternal sky
So blessed Mary and St. Joseph held
Their vigils o'er the Word Incarnate
made;
Waiting the utterance pure that car-
ried
From that deep heart, those lips in
light arrayed.
When was it spoken? When did that
first word
Break on the faithful ear of listen-
ing time?
He know not. But its gentle accent
stirred
All earth and heaven as with a
glorious chime.
What was the word? We know not,
on an eve
Perchance like this, when God's
clear splendour shone,
Through sunset and made doubting
hearts believe
The dwell on this distant earth
alone—

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On such an eve, when level lines of cloud
Glowed like archangel's wings, and
so near,
The Christ-child spoke, and looked
up, open browed;
And from that instant died all mortal
fear
Whatever the word, it meant truth,
peace and love
The heaven's bowed down, the earth
rose up in joy.
Transfigured in a glory from above!
The Virgin mother knelt, and kissed
her boy.

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ST FRANCIS AND THE CRIB

The great impulse to the crib was given by the mystery and miracle plays especially of England and Germany. These began and were making their way as early as the ninth century and were certainly popular by the tenth. As the setting there was always a crib, the Blessed Mother and St. Joseph, the Shepherds, sometimes the slaughter of the Innocents, and Michael weeping for her children. The Christmas plays were played in England, France, Spain and Germany. In Italy, however, they seem not to have gained a foothold until the time of St. Francis of Assisi.

In the year 1223 St. Francis had a hut built in the forest of Greccio and spent the night there preaching and praying. This was so momentous an occasion that the origin of the Christmas crib is sometimes ascribed to the saint. This, however, is hardly correct, a writer in Beniger's Standard to a great extent changed the nature of the celebration. He was the first to take it out of the church and to give it the air of reality. He introduced the animals and the stable, while for background he had the real hills and for a roof the open sky. He left the scene, however, to the imagination of his audience. It was his desire to bring those to the hearts of the people not only the divine part of the story of the Nativity, but the actual part of Christ's life from the quietude of the manger to the agony in the city way the sentiments and the feelings which Christ came to earth to teach us. For this reason he sought the realistic instead of the conventional habit of presentation. In this respect he was far in advance of the art and the plays of his day. He was in advance not only in an austere and humble way, but in the friend of nature, who spoke to the birds and the trees, felt deeply the tenderness of the relations of Jesus and Mary, all the more tender because of the absence of the ease and comforts of the world from their life. St. Francis and his teachings helped not a little toward the breaking through of nature into art,

which began in the thirteenth century, blossoming and flowering in the early Gothic forms and giving naturalness to paintings of the Blessed Mother and the Holy Child. The spreading of the Christian devotion owing to St. Francis' example became a characteristic of Franciscan convents, and is to this day a feature of Franciscan and Capuchin churches.

COF

The regular meeting of St. Mary's Court, held on Monday evening, Dec. 22, was one of the largest and best meetings they have had, the election of officers and delegates being the main attraction. The different offices were closely contested for, and resulted as follows: C. R. T. Mulvey, V. C. R., J. R. Klepper, Recording Secretary, J. McTiary, Financial Secretary, C. F. O'Brien, Treasurer, M. J. Madden, Trustees, A. C. Carlton, D. P. Emmons, E. Marshall, Delegate to Provincial High Court, Rev. G. Williams, Alternate Delegate, W. E. Blake. Among the visitors were Bro. W. T. J. Leo, Past High Chief Ranger, Bro. M. J. Moran, Provincial Organizer, Bro. J. A. Loius. The next regular meeting will take place on Monday, Jan. 12. Several propositions for membership will be presented. Initiation of two candidates will also take place, after which the newly-elected officers will be installed.

St. Helen's Court, No. 1181 C.O.F., elected the following officers for the year 1903: Chief Ranger, J. F. Strickland, Vice-Chief Ranger, J. E. Ellard, Past Chief Ranger, H. Strickland, Recording Secretary, Thos. W. Fullan, Financial Secretary, J. Howell, Treasurer, F. O'Donnell, Trustees, J. Downey, J. Delory, H. Strickland, Delegate to Convention, J. F. Strickland, Alternate to Convention, J. W. Malton.

KNIGHTS OF ST JOHN

Officers of Columbus Commandery, Knights of St. John, No. 219, for 1903: President, W. E. Malloy, first vice-president, Wm. Norris, second vice-president, Jas. V. Fullerton, recording and corresponding secretary.

John L. Fullerton, financial secretary, Wm. M. Moylan, treasurer, John E. Bouey, messenger, Jas. Burns, sergeant-at-arms, P. Donnelly, board of trustees, W. J. Ellard, Wm. Norris, Jas. V. Fullerton, Alex. Bouey, Fred Bouey, auditors, W. E. Malloy, G. J. Rogan.

ST BASIL'S C. U. DEFEATS ST. CLEMENT'S.

The fourth debate of the Inter-Catholic Club Debating Union took place in St. Basil's Club Rooms, on Friday, the 12th, between St. Clement's Club and St. Basil's C. U. The President, Mr. E. V. O'Sullivan, occupied the chair, and the judges were Rev. Frank Walsh, C. S. B., Mr. W. T. J. Leo and Prof. William Prendergast. There was an enthusiastic audience present and great praise was bestowed on those connected with the work. The subject was, "Resolved, That Government Ownership of Railways and Telegraphs is Desirable in Canada." Messrs. Jos. P. Callaghan and C. J. Costello, of St. Basil's, spoke for the affirmative, while Messrs. T. J. O'Donoghue and J. L. Costello upheld the negative. These speakers are all young debaters and received well earned praise from the President and Mr. J. G. O'Donoghue, who spoke after the debate. It speaks well for the success of the Inter-Catholic Club Debating Union that such debaters as those who took part Friday evening are to be found among the younger members of our Catholic societies. After a hearty vote of thanks to the very able judges the meeting was closed.

PAPAL BULL ON PHILIPPINES.

Rome, December 13.—The Osservatore Romano, the official organ of the Vatican, publishes the text of the Papal bull issued on September 17 in regard to disciplinary reform of the Church in the Philippines. The bull mentions with praise the action of the United States Government in sending a mission to Rome to adjust certain questions on which accord would be effected, it was hoped, at Manila.

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5. Flute Wood 54 notes 4 ft.	14. Flauto Traverso Metal 54 Notes 4 ft.
6. Principal Metal 54 " 4 ft.	15. Flageolet Metal 54 Notes 2 ft.
7. Twelfth Metal 54 " 2 1/2 ft.	16. Hautboy Metal 54 Notes 8 ft.
8. Fifteenth Metal 54 " 2 ft.	
9. Trumpet Metal 54 " 8 ft.	

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17. Bourdon Wood 27 Notes 16 ft.	18. Swell to Great.
	19. Great to Pedal.
	20. Swell to Pedal.
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The "biggest" company is not the best simply because it has secured the largest number of policy-holders. It costs money to be the "biggest".

A large surplus is no benefit to a new policy-holder. It is made up of dividends belonging to the older policy holders, who, instead of drawing their dividends each year, have allowed them to accumulate for a period of years. It would be a case of "Robbing Peter to pay Paul," if new insurers received any benefit from the accumulated dividends of the older policy-holders.

All level premium companies authorized by the Insurance Department of Canada to do business in the Dominion afford absolute security to their policy-holders. Deposits, in the shape of premiums, made with any of the regular companies are as safe, if not more so, than deposits made with any of the chartered banks.

To make an intelligent selection of a company the new insurer should make a comparison of policy conditions, guarantees and premium rates. The rest depends upon the management of the affairs of the company and the care exercised in the acceptance of risks. This means consideration of the standing of the directors who are responsible for the management of the affairs of the company.

The Crown Life Insurance Company invites a comparison of its policy conditions, its premium rates and its guarantees with those offered by its competitors. The Company seeks only the best class of business, and as its operations are now confined to Canada, the healthiest country in the world, a small death loss should be experienced, which means larger dividends to policy-holders. The premiums paid by Canadians are invested in Canada, and the following men are responsible to the policy-holders for the proper conduct of the affairs of the Company:

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Fate and Marriage

(By Clara Mulholland.)

CHAPTER XIX.

In the dairy at Riversdale Margaret reigned supreme. Here she spent all her mornings, and as she skimmed her milk, made her butter, or rolled it out into dainty pats and shapes...

quickly round, and laid her hand carressingly upon the boy's golden head. "We all do. But much as we like him, Hugo, we cannot make him into a relation."

Want of nerve power, the doctors call it. He has no constitution. But with a start and an exclamation of astonishment, "who is that carrying the child, and so tenderly?"

land, and lead the life of a little girl any day she chose. Mrs Danvers flushed deeply and looked away.

The Rheumatic Wonder of the Age BENEDICTINE SALVE This Salvo Cures Rheumatism, Felons or Blood Pains. It is a Sure Remedy for Any of These Diseases. A FEW TESTIMONIALS

The Three Kings of Cologne

FROM out Cologne there came three kings To worship Jesus Christ, their King.

Then spake the first king, and he said: "O Child, most heavenly, bright and fair!

The second then: "I bring Thee here: This royal robe, O Child! he cried;

The third king gave his gift and quoth: "Spikenard and myrrh to Thee I bring,

Thus spake the three kings of Cologne That gave their gifts and went their way,

Yet have I brought a gift the Child: May not despise, however small;

-Eugene Field.

ly at Arundel, where he was attached to the church built by the Duke of Norfolk. Eventually he retired from active duties, and settled at Harrow, where for the remaining years of his life he officiated as Chaplain to the Convent of Dominican Nuns.

IRELAND THE BOYCOTTING OF CATHOLICS

In forwarding to Father O'Donnell, P.P., a cheque for a guinea as a subscription to the fund for defraying the expenses of the crusade against the intolerance of the Irish Great Southern Railway Co., the Most Rev. Dr. MacCormack, Bishop of Galway, refers to the company's policy as "audacious bigotry."

executive ability. Surely those qualifications augurs well for a long and prosperous episcopal career, and we heartily assure Dr. Quigley that no one can wish him both with more sincerity than The Union and Times.

AUSTRALIA BIGOTRY IN AUSTRALIA.

Sir Edmund Barton, the Prime Minister of Federated Australia, is, as befits one in his position, a gentleman of broad views, and when during his recent trip in Europe he paid a visit to Rome he was introduced to the Holy Father by Cardinal Moran, of Sydney, and had an interesting audience with His Holiness, by whom a medal was presented to him.

UNITED STATES BISHOP QUIGLEY NAMED FOR CHICAGO.

A brief cablegram from Rome last Monday morning, says The Union and Times, brought to Buffalo information that Rt. Rev. James E. Quigley, D. D., Bishop of the Diocese, had been nominated for appointment as Archbishop of Chicago.

ENGLAND DEATH OF THE BISHOP OF EXMAUS.

The Right Rev. Dr. James Laird Patterson, Bishop of Exmaus, Prefect of the Sacred Congregation of Rites, has been nominated to succeed Cardinal di Pietro as Prefect of the Congregation of Bishops and Regulars and of Regular Discipline.

ENGLAND DEATH OF REV. F. S. BOWLES.

An interesting link with the past is severed by the death of the Rev. Frederick Selwood Bowles, who passed away at Harrow on the 1st inst. in his 84th year.

CARDINALS DI PIETRO AND FERRATA.

The Holy Father has been pleased to appoint His Eminence Cardinal di Pietro, Prefect of the Sacred Congregation of Bishops and Regulars, to the important post of Papal Pro-Latinate, left vacant by the unexpected death of the late Cardinal Alois-Masella.

QUEST OF THE THREE KINGS.

From silver gates of Ecobaton— O camel bells across the sand!— King Gaspar rides in golden crown To seek his King in Judah land,

OUR BRANDS

On mystic Egypt's great highway— Clang oars adown the old Nile Stream!— Bathazar sleeps, his boatmen gay Break with their songs the spell of dream.

OUR BRANDS

From towers of silent Ispahar— O signal fires across the plain!— Sage Melchior sights the Magic Star Which tells how kingdoms wax and wane.

OUR BRANDS

Three kings they came star-led of yore— O Angel Song across the snow!— Bathazar, Gaspar, Melchior, To seek the King of kings, and lo! O'er Bethlehem fields by God's good grace, The Pilgrim Star is stayed, and there In childhood's guise they see the Face



RECOMMENDED BY PHYSICIANS. Pond's Extract. Over fifty years a household remedy for Burns, Sprains, Wounds, Itchings, Coughs, Colds and all accidents liable to occur in every home.

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The immediate result of inactivity of the bowels is the clogging, and obstruction of the action of the kidneys and liver, the upsetting of the digestive organs and the forcing back into the system of poisonous impurities which contain the germs of disease.

In health the bowels should move about once a day, otherwise, the effects are soon felt in the way of indigestion, headache, dizziness, bodily pains and feelings of uneasiness, languor, and depression.

Dr. Chase's Kidney-Liver Pills are of inestimable value as a family medicine. One pill a dose, 25 cents a box.

Angelico of Fiesole, whenever he was at work on the head of Christ, painted on bended knee.

Ignorance is a curse—"Know thyself" is a good admonition, whether referring to one's physical condition or moral habits.

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IS SANTA CLAUS TRUE

It was just before Christmas and the four little Weiseys were at work making presents. Baby John's work was peculiar; he was hammering tacks into a bar of kitchen soap, and he had to be constantly furnished with tacks to keep him from pounding the soap itself. Dorothy was stringing beads, with an apprehensive eye upon John, who, in spite of the mother's utmost efforts and the attractiveness of the soap, would make a dive for the head box every now and then. Norman was gliding a very unsymmetrical clay vase which he had made for his grandmother, and Carleton was putting the last links to a long "daisy chain" of colored paper where-with to decorate a certain Christmas tree. He was ensconced behind a barricade of chairs, together with Norman and the gold paint, as the only means of escaping the too appreciative fingers of that diminutive tyrant, John.

Every one heaved a sigh of relief when Inga, the nurse, appeared to take the baby. He was borne off howling indignantly, but once outside the door he stopped with ludicrous promptitude. Soon after he might have been heard shouting with laughter as he knocked down the blocks which, with Inga's aid, he had laboriously piled up.

"Mamma," said Norman, breaking the blissful silence which followed John's departure, "the little boy next door said there was no such thing as Santa Claus. There is, isn't there?"

"Yes, dear," said mamma.

"A real live man, with cheeks like a cherry, with eyes how twinkling, and dimples, how merry?" persisted Norman.

"I never saw him," said mamma.

"I should suppose that would be a pretty good picture of what he means."

"Oh, does he mean something?" asked Norman, in a disappointed tone.

"Yes, he does, everybody does. You do."

"What do I mean?" he asked, looking puzzled.

"That's a riddle for you to find out. You've got all your life to work it out. You'll be lucky if you get it then."

"You're such a funny mamma," sighed Carleton. "Am I a riddle, too?"

"Yes, indeed, you are!" laughed his mother. "You're a riddle that's too much for me, every once in a while."

"Am I a riddle?" asked Dorothy.

"She didn't know what a riddle is, but she wanted to be in the game."

"Yes, you are, and I am, and every one is. Santa Claus is."

"Is he just the kind of a riddle we are?" asked Norman.

"No, not exactly. But the difference is another riddle for you to guess."

"I know," cried Norman. "I can see myself, but I can't see Santa Claus."

"Can you see yourself?" asked the mother.

"Of course."

"What can you see?"

"I can see my legs and my arms and my hands and my stomach."

"Is that yourself?" interrupted his mother.

"They are parts of myself."

"Yes; but can you see all of yourself? Can you see your eyes, for instance?"

Norman ran to the looking-glass.

"There!" said he, pointing to the blue eyes that looked back at him, alive with intelligence.

"Are those your eyes?" asked the mother. "Your very eyes? If I should break the looking-glass or cover it up should I make you blind?"

The three children laughed like a

chime of bells. Childlike, they loved an argument.

"Then you can't see yourself, can you? Neither can you see Santa Claus. But you can see parts of yourself, and you can see parts of him."

"Can we? Where? Where?" they all cried.

"Whenever you look into a kind person's eyes; whenever you see any one giving another pleasure. When Dorothy gives John a bit of her apple, then as you look at her you catch a tiny glimpse of Santa Claus. When you get a surprise ready for mamma to welcome her home from down town, then any one looking at you sees a little bit of Santa Claus."

"Then he is just kind people, as Arthur said?" cried Norman, bitterly disappointed.

"No, indeed. All the kind people in the world put together wouldn't make Santa Claus. I said you could see parts of him, but not himself. The kind people are parts of him some times. He whispers kind thoughts to them one after the other. He flies from one to the other, like a bee from flower to flower, only instead of taking away sweetness he gives it. His presents on Christmas Day are only a few of his presents. He gives better ones every day, but he gives them so quietly that no one seems to know it. On Christmas Day every one suddenly recognizes him, and his invisible gifts become visible."

"What's visible?" asked Dorothy.

"You can't see his gifts of every day, but his Christmas gifts you can see," explained her mother.

"But I want to see him, himself," said Dorothy. "I am going to hold my eyes open and watch when I hang up my stockings."

"You would never see him if you should," answered her mother. "Santa Claus is a fairy, dear, and you can never see fairies, nor quite understand them. When you think you are just going to catch them they vanish away. Santa Claus hides in many ways. He hides in the people you know. If you should stay awake you would probably see what would look like mamma and papa filling your stockings, yet all the time it would be Santa Claus."—Success.

DIVORCE.

For 1,600 years the Church withstood divorce and upheld the indissolubility of the marriage. The "Reformers" first divorced Christ from His church, and then man from his wife. Now, if there is any occasion when the Church's glory shone out with greater brightness than another it was the stand she took, and the sacrifices she made, rather than change this Apostolic doctrine. Germany, with almost the entire of Northern Europe, was wrenched from her communion. Half Switzerland was gone, and France was grievously imperilled. Every day brought tidings of fresh disaster to the Vatican; the tide of revolt was rolling onwards, and no man might mark its limits. The Papacy was hard pressed, and it seemed as if Catholic Christendom was breaking up on every side. In her hour of anguish there was one nation to which the Church might look for help, one power capable of staying the onward roll of destruction—England. Henry VIII. was, perhaps, the most powerful monarch that ever sat on an English throne. His father left him uncounted wealth. Not a spark of disaffection, the shadow of no claimant disturbed his repose. Parliament was at his feet, and the nobles that might thwart his plans had perished in the Rose wars. Feudalism was in its last gasp, and the powers of modern democracy had not received birth. The friendship and assistance of such a King was incalculable. They might be purchased if the Church recognized his divorce from Catherine; if she abandoned one item of Apostolic teaching. She could not if it were to gain the whole earth. She was commissioned to teach all things whatsoever Christ commanded her, and amongst these "all things," certainly divorce could not be found, but rather "What God hath joined, let no man separate." Her lips could not hold a lie, for the Spirit of Truth was with her—"Behold I am with you all days." In her hour of darkness and gloom she dashed aside the proffered hand when it could only be purchased by the abandonment of Apostolic teaching.—Rev. M. Phelan, S. J.

"A BRIEF"

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TORONTO MAYORALTY ELECTION '03

C. C. ROBINSON

FOR MAYOR

Election 5th January, 1903

WARD NO. 2

Your Vote and Influence are respectfully solicited for the Election of

DR. JOHN NOBLE

As Alderman for 1903.

Polling Day, 5th January, 1903.

WARD 4 1903

Re-Elect

ALDERMAN WILLIAM BURNS

Election, January 5th, 1903

WARD 1 1903

Re-Elect

ALDERMAN ROBERT FLEMING

Polling Day, January 5th, 1903

WARD 2 1903

RE-ELECT

Ald. JOSEPH OLIVER

Polling Day, January 5th, 1903

DOMESTIC READING.

You must have heard many times Protestants and infidels saying, "Oh! I'd be a Catholic only there are so many bad Catholics." Now, it is easy to understand how those who do not know the teachings of Christ should be scandalized and kept away from the Church because of the fact that so many Catholics do not follow the teachings of their Church. If such are really in earnest the parable of the good and bad seed ought to be sufficient to convince them that the fact that there are some wicked people who call themselves Catholics in no way militates against the truth of the Church or against the thousands of others whose lives are almost blameless because they follow the teachings of the Church.

WARD 2

VOTE FOR

E. Strachn Cox

AS ALDERMAN FOR 1903

1903 WARD NO. 3 1903

VOTE FOR

J. G. RAMSDEN

As Alderman for 1903

ELECTION, January 5th, 1903

WARD 4 1903

Your Vote and Influence Solicited for the Re-Election of

ALD. HUBBARD

ELECTION, January 5th, 1903

WARD 4 1903

VOTE FOR

Stephen W. Burns

FOR ALDERMAN

ELECTION, January 5th, 1903

1903 WARD 3 1903

Your Vote and Influence Solicited for the the Re-Election of

Ald. SHEPPARD

Election, January 5th



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THE CANADIAN NORTHWEST

HOMESTEAD REGULATIONS

Any even numbered section of Dominion lands in Manitoba or the Northwest Territories, excepting 8 and 20, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10 is charged for a homestead entry.

HOMESTEAD DUTIES

Under the present law homestead duties must be performed in one of the following ways, namely:

- (1) By at least six months' residence upon and cultivation of the land in each year during the term of three years, or—
- (2) If the father (or the mother, if the father is deceased) of any person who is eligible to make a homestead entry resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of the law as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother, or—
- (3) If the settler has his permanent residence upon farming land owned by himself in the vicinity of his homestead the requirements of the law as to residence may be satisfied by residence upon the said land.

APPLICATION FOR PATENT

Should be made at the end of the three years before the Local Agent, Sub-Agent or the Homestead Inspector. Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa of his intention to do so.

INFORMATION

Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at the Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing lands to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion lands in the railway belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa; the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories.

JAMES A. SMART,
Deputy-Minister of the Interior.

N.B.—In addition to Free Grant Lands, to which the Regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from Railroad and other Corporations and private firms in Western Canada.

MEMORIAL

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