

# The Catholic Register

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

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## MATTERS OF MOMENT

### Excesses of Students—Ma-Proposes Stage Censorship—Want of the Church.

We must confess that we are somewhat surprised to learn from Monday's Globe, that in the matter of the late rowdiness indulged in by the students of the University of Toronto, President Falconer has announced that no action will be taken by the authorities of the institution, information on the affair being so meagre and vague that to search out the offenders is a moral impossibility. We are perfectly aware that the position of the President is a trying and delicate one, and we also agree with him in his thought that the student body generally is improving in the matter of conduct, but admitting all this, there is sufficient in the offences of last week to make the Caput of the University pause and test their thinking and inventive powers to the utmost in order that a recurrence of the actions of the students of which complaint is made, may be among the things at least highly improbable in the future.

It chanced that in our notes of last week we ventured some remarks on "hazing" and as a remedy hinted that all other means being found unworkable, to close the institution for a term, would not fail in carrying the lesson that there are certain commands that must not be violated. We acknowledge that this would be drastic, but sometimes drastic measures are necessary. Most of the students at our University are there for the purpose of acquiring that knowledge which will put them in possession of certain scholastic credentials, which will be their passport to advancement along the road of a business or professional career. In plain words their success here represents the means to attaining an ever-day subsistence. This being so, the delay of a term or, if necessary, a year, would be sufficient warning not only for Toronto, but for a continent, and if students were apprised that a repetition of such inconsiderate pranks would meet with some such penalty, they would very soon cease. They have already been tolerated far beyond a reasonable point, or more truthfully, the reasonable point for their being never existed.

As was very properly pointed out by the Sunday World, referring to the occurrences of last week, a poor man unable to obtain work and with a wife and family depending on him takes a drink of milk from a bottle found on a door-step. He is immediately arrested, his case is made public, his wife and family, poor, frightened and miserable, are with him at the court, he is sentenced and he leaves the court in the eyes of the law a criminal. Comparing this case with the work of the students, the Sunday World says: "Looking back over the incidents in Toronto during the last two weeks, we say frankly and fearlessly that there is very little Christianity in a family who would permit a man to be punished in the police court because he took a bottle of milk under conditions such as related, and that when offending students again come before our police magistrate, they should be taught a lesson that would humiliate them and keep others from following in their steps." To all of which those who read the reports of the affairs of last week in the daily press will doubtless endorse the Sunday World to the fullest.

Miss Marie Cahill, who this week is playing at the Princess Theatre in this city, is an actress of whom the profession is everywhere proud, and moreover, she is a Catholic who in the stress and distraction of her professional life never forgets the religion which nursed her childhood and now strengthens her in travelling the path along which many can find a growth of nothing but thorns. Like Irving, Miss Cahill seeks to elevate her profession, and like Mary Anderson, she sets a standard for womanliness which women not alone on the stage, but elsewhere, may copy with profit. Despite her busy life, which cannot have many hours for outside interests, the actress finds time to think of the women and girls whose life on the stage is not so fortunately placed as hers, whose talents are not so pronounced or recognized. These she helps by the home she has built in which recreation and recuperation may be achieved regardless of cost to all save the generous founder.

Miss Cahill goes further than this; she is in a position to open a censorship on at least a portion of the stage, and in that over which she has jurisdiction, her own company, she has revolutionized dress so that her chorus may now be enjoyed without any objectionable feature forcing itself upon a too long suffering public. In a letter to the President of the United States and to the Presidential and Vice-Presidential candidates, Miss Cahill draws attention to the vulgarities and indecencies that sometimes defile and disgrace the stage and particularly the vaudeville portion of it and asks for a commission with powers of censorship over the dramatic stage of America.

In this seeking to preserve the public and particularly the youthful portion of it, from the contamination of things pernicious, Miss Cahill is exactly in line with Archbishop Bruchesi of Montreal, who a short time ago asked for a censorship of the stage in that city. Neither request has as yet been granted, and that they will be immediately is doubtful, nevertheless such appeals cannot be ineffectual; the effects will be seen in indirect though unadmit-

ted care regarding the things about which complaint is made. Though in Toronto anything more objectionable than vulgarity, scarcely comes within the ken of the occasional theatre-goer, it has often been deplored that vaudeville otherwise good, is often marred by the introduction of some coarse feature, which in itself is sufficient to destroy the whole. When actresses like Marie Cahill begin the work of censorship within the territory over which they have some control, it is a very promising indication of better things for the future.

In a recent issue the Boston Pilot declares that the pressing want of the Church to-day is not more priests or more money, but more loyal, energetic and active co-operation on the part of laymen. Then after dealing in detail with the things that Catholic laymen should do, but do not, and things that they should not do, but do, the Pilot holds up the active co-operation of these outside the Church and tells us, "You may find on all sides non-Catholic professional and business men whose every hour is valuable, giving that time without stint to philanthropic work. But Catholics of the same class seem to consider such service degrading." Our contemporary, the Pilot, usually speaks with thought and its utterances are everywhere regarded as of no inconsiderable weight, yet it seems difficult to agree with the statement that Catholics consider philanthropic or charitable works as "degrading." This is so out of keeping with the true spirit of the teachings and example of the Divine Founder that it seems as something that ranks amongst the impossibilities. That many do shirk their duty in this respect must unfortunately be admitted, but we should like to find another reason for this than the thought of it being degrading. On the other hand that the work of co-operation amongst laymen is at present a much more potent factor than it was some years ago, must also be admitted. It seems to us that the activity so earnestly wished for has already made considerable headway.

There was in ages past and in Catholic countries, a time when almost all were members of some guild or association, by which connection with the Church was professed. In those days colossal gatherings covered the country on certain Feasts and at certain periods, and the active Catholic laymen formed an important part of the country's population. But even in those days he was not more actively engaged in the work of actual charity than now. In the days alluded to the housing, feeding and clothing of those who could not perform those offices for themselves, was left to the monastery and convent. Now a great deal of this is done exclusively by the Catholic laymen and his agencies. The St. Vincent de Paul, Children's Aid, societies for visiting the sick and imprisoned, Ladies' Auxiliaries, Altar Societies, Sodalties, Holy Name Society, Sacred Heart League, choirs of laymen, and even the society for so we may term it, of ushers and collectors, are all more or less of modern creation and organization, and as such are a proof that the layman is not altogether idle, but that to a degree at least he is fulfilling a mission towards God and his neighbor as well as to himself.

That there is yet incalculable room for expansion in the matter of co-operation by the laity, goes without saying. In new countries such as those which make up the continent given to the world by Columbus, it will be long before the Church and its auxiliaries will be on a footing with the older lands of the day. Experience teaches, too, that in every parish as in every society and Community, the works of progress, upbuilding and charity fall everywhere upon a few. This seems to be an inexorable law depending not so much upon conditions and environment of society as upon the natural and physical constitution of the members of which society is composed. Some people are naturally helpers, others naturally wish to be helped. Generally speaking, it seems to us that the outlook for the co-operation of Catholic laymen is more optimistic now than perhaps in any other period. Many are already in the field while a large reserve is only waiting to be called on by those who, when in need, are commissioned to sound the call for fresh volunteers to carry on the varied and many activities, educational, charitable and religious with which the Church allies herself.

Just as we conclude the above an article quoted editorially in The New World falls under our notice. The admired contemporary introduces its quotation by saying, "Here is a record of the work of one hospital which is found chronicled in the Catholic Universe of Cleveland, Ohio. Last year owing to the increased amount of destitution in the city, the charitable institutions were subjected to unusually great demands for aid of all kinds. This is especially true of the hospitals. Poverty always induces sickness and reduces to the class of charity patients the sick who under ordinary conditions would be independent. An idea of the work being carried on by these asylums for the care of the sick, may be gained from the annual report of St. Vincent's Charity Hospital, which states that during the past year the hospital cared for no less than 16,000 poor patients in its wards and dispensary. This is all charity work and represents a service to the community which deserves the widest recognition and the most generous encouragement. Here is a great work in which many laymen directly or indirectly share, and every large city can show something of the same nature. No, laymen are not idle though fresh fields for their activities every day present themselves.

## ST. JOSEPH'S PARISH

### Archbishop McEvay Blesses Church, Stations and School—More Vocations Needed.

The people of St. Joseph's church, Leslie street, have reason for rejoicing for their mourning of a few months ago, when their old church was burned and almost razed to the ground, has been turned into joy and a newer and fairer edifice has taken its place. The new building, which on Sunday was blessed by His Grace, Archbishop McEvay, is in its neat and complete aspect a credit to the energy of the pastor, Rev. Father Canning and to the co-operation of those who assisted in bringing the new church to its present attractive condition.

At 11 a.m. on Sunday, when the procession of ecclesiastics and acolytes preceded by the processional Cross, entered the church by the main door and made its way slowly through the centre aisle, the interior presented a most attractive appearance. The architectural designs are very much upon the lines of those of the former church, a main and side aisles dividing the pews in the nave, the high altar being flanked on either side by smaller altars of the Sacred Heart and the Blessed Virgin. The walls are of a warm terra-cotta and the stained windows, with the exception of the paintings in the sanctuary, are of pale green, and these, together with the unpainted wood in the groined supports of the dome and in the finishing make the interior a bright and harmonious whole very pleasing to the eye. The altars, of cream and gold, were on Sunday artistically adorned with many lamps, tapers and blossoms, while a handsome green carpet covered the sanctuary floor. Handsome electric fixtures are hung throughout and nothing seems wanting that comfort or taste might suggest.

The opening High Mass was sung by Rev. Father Kidd and in the sanctuary besides the Archbishop were the pastor of St. Joseph's, Rev. Father Canning, Rev. Father Staley, C.S.B., Rev. Father Rhoeder, Rev. Father McGrand, Rev. Father Hand and Rev. Father Whelan. The Plain Chant Mass was sung by the alternate choirs of men and boys, the singing being both rubrical and pleasing, that of the sanctuary boys ranking with the best in the city for sweetness and purity of tone. At the conclusion of the Mass Rev. Father Canning read the epistle and Gospel of the day and then gave the Archbishop welcome in his own name and that of the people of St. Joseph's. While for any Catholic people, said Father Canning, it is sufficient that the Bishop represents constituted authority, the works of Archbishop McEvay had preceded him and these and the active part he had taken since coming to the Archdiocese, were other causes for welcome. Father Canning also announced that His Grace had not only come to preside at the re-opening of the Church, but would likewise bless the Stations of the Cross and the new school, now complete and ready. The Archbishop then gave a short address referring to the first Stations, those made by our Divine Lord in His progress from the garden in which He underwent His Agony, on into the house of Pilate, then the mile between this and Calvary and the appalling incidents of the Tragedy there enacted. His Grace gave personal reminiscences of the Holy Stair, of Pilate's house now turned into a barrack for Turkish soldiers, and of the Church of the Holy Sepulchre, where Mass is said at the very stone which served as sepulchre for the dead Saviour. His Grace said that in blessing the Stations newly erected, he would ask all to add a special intention to those they might have in making the Way of the Cross, the intention of asking for fresh priests for the diocese. The dearth of priests was strongly emphasized and illustrated by the fact that in order to give assistance to St. Joseph's parish, a priest had to be asked for from Montreal. His Grace was decided in his opinion that Toronto ought to be much more prolific than it was in giving recruits to the Church and he urged the people to watch for and foster vocations.

His Grace also referred to the beautiful new school which he would afterwards bless, congratulating the people and declaring that a Catholic parish without a school was only half a parish, or rather was no parish at all. In conclusion the Archbishop thanked Pastor and people for their welcome, this being his first visit to any city congregation outside the Cathedral, and reminded them that though they were now in a solid and respectable church, there was still a debt, which they should assist in paying and not leave the entire burden with the pastor. At the conclusion of the sermon the Stations were blessed and the Te Deum sung, after which a procession was formed and proceeded to the school, where the ceremony of blessing was performed by His Grace, the children of the parish, accompanied by the teachers, singing several hymns while the procession of ecclesiastics made its progress around and through the building. The little ones were lined up in a square, and under the direction of Mr. Donville, sang very pleasingly the jubilant strains of Vivat Pastor bonus greeting the Archbishop on his return. His Grace stopped and congratulated the children on their singing and on their beautiful new school in which he thought no one could help studying it was so comfortable and attractive. The large congregation were interested spectators and many expressions of praise for the Rev. Pastor and for the new work this so prosperously launched within the parish were heard on all sides.

Vespers in the evening, sung by the pastor, Rev. Father Canning, and an earnest sermon by Rev. Father Kidd, brought to a close the impressive inauguration of the new epoch in the life of the parish of St. Joseph.

## SKETCH OF FATHER MATHEW

From out of the long night of cruel persecution and proscription, during which the political sky was overcast by clouds of malignant oppression and religious darkness, the rays of hope began to penetrate, and little by little the sunburst of Erin's escutcheon appeared. The first rift in the clouds came on April 13, 1829, when George IV. signed the Catholic Emancipation Bill. Nine years later, on April 10, 1838, came the second, when Father Theobald Mathew signed the temperance pledge. The words of the first act ran in the king's name. The second ran in the words "Here goes in the name of God."

Theobald Mathew was born in Thomastown, County Tipperary, Oct. 10, 1790. He was of a sweet and engaging disposition, incapable of anger or resentment, free from selfishness, always anxious to share with others whatever he possessed; these characteristics he carried through life. He passed through the usual preliminary course of studies for Maynooth College, he was sent thither in September, 1807. Ordained in 1814, he was first stationed in Kilkenny, where he became a Capuchin Friar. After a few months he was sent to Cork, the scene of his life's work.

The twenty-four years during which Father Mathew labored so untiringly among the people of Cork teaching them, preaching to them, helping them in so many ways, and, above all, loving them and understanding them, was a fitting novitiate for the great work he was destined later on to achieve.

About the year 1830 a new movement—total abstinence from all intoxicating liquors—had been started in the south of Ireland by Richard Dowling, William Martin the Quaker and several others. The latter gentleman was most zealous in the cause. He was an intimate friend of Father Mathew, and used often to say to him: "Oh, Theobald Mathew, if thou wouldst but join our movement we would surely succeed." The young priest deeply reflected on this appeal, and, having finally arrived at the conviction that the cause was a righteous one, determined to give it his support.

For this purpose he held a meeting in his own schoolroom, and after indicating in a short speech his intention and convictions he went over to the table, and with the words, "Here goes in the name of God," signed the pledge on the evening of April 10, 1838.

From that hour the movement went on like a swift train, gathering strength as it advanced, till in the broad river of success it swept all obstacles on its path. Some idea of the progress of the good work can be formed from the fact that during the nine months after the "Apostle of Temperance" took up the cause 156,000 persons were enrolled as members of the society.

It is estimated that 600,000 people took the pledge in Great Britain. The summer of 1843 saw Father Mathew on a tour through England. He visited the principal towns and administered the pledge to thousands. On leaving England, Father Mathew had the satisfaction of knowing that he left 600,000 persons pledged to temperance behind him.

When the crisis of the famine had passed Father Mathew felt free to accept an urgent invitation from his countrymen in America, and in 1840 sailed for the United States. Arriving in New York on July 2, he was presented with an address by the common council. One of the most important events in his American tour was his impressive reception in the capital by the nation's representatives.

He arrived in Washington December 18, 1841, and immediately there was a motion made in the House of Representatives to admit him to the floor. It was carried unanimously, and Father Mathew made the most of his opportunity to advance the great cause he had at heart. In the affairs of the world in her drawing-room with her visitors.

The directress of the new institution is a very learned woman, Rev. Sister Ste. Anne, formerly superior of Mount St. Mary's Convent. Sister Ste. Anne will be mistress-general of the French section of the institute. The English section will be under the supervision of Rev. Sister Ste. Agnes, a prominent member of the Congregation of Notre Dame. The teaching staff is a very strong one, the lecturers being chosen from the clergy, the judiciary and the medical profession. There will be among the professors Rev. Father Perrier, Catholic school inspector of Montreal; Rev. Fathers A. Archambault, L. A. Desrosiers, R. Sylvestre, vice-chancellor of the archdiocese; Messrs. Louis Gillet, Jean Flahault, E. Dulieu, Germain Beaulieu, Edouard Montpetit, Victor Desaulniers, A. Nyonnet, P. Nelli. The professors of music will be Profs. P. Pelletier, E. Taranto and J. Saucier.

There will also be the following staff of lecturers: His Grace Most Rev. Paul Bruchesi; apologetics, Rev. Thomas Heffernan, pastor of St. Thomas Aquinas, and Rev. Jas. M. Crory; philosophy, Rev. Oscar Gauthier; literature, Principal D. H. Shortell; history of art, Rev. Father Eitelbert, O.F.M.; physiognomy, Mr. de Bray; physics and chemistry, Rev. Brother Ephraim of Mount St. Louis College; mathematics, Principal A. J. Hales-Saunders, of the Catholic High School; lectures, Rev. Gerald McShane, pastor of St. Patrick's; readings, Rev. Father John Donnelly, pastor of St. Anthony's; lectures on law by Hon. Judge J. J. Curran and Hon. Judge C. J. Doherty. The lectures on physiology and medicine will be given by Hon. Dr. J. J. Guerin, Drs. Hingston, Aubry, Derome, Dube and Mignault. The professors of architecture will be Max Lomnie and B. Champagne. Other lectures and pro-

## SUBJECT OF THE HOUR

### For Higher Education—Montreal Institution for Young Women Opened.

(Correspondence to Catholic Union and Times.)

Higher education for Catholic young ladies was formally inaugurated in Montreal on Thursday last. The inaugural ceremonies of the new collegiate institute for the higher education of young women took place in the vast hall of the mother-house of the Sisters of the Congregation Notre Dame, Sherbrooke street east, the elite of the city being present to witness the opening function. Those who have been inscribed for the opening classes, over forty in number, were present robed in white.

When the hall was completely filled the scene was an animated and imposing one. The chair was occupied by Rev. Canon Dault, vice-rector of Laval, and he was surrounded by Canon Gauthier, rector of the Cathedral; Canon Roy, Messrs. Justices Mathew, Stanger and Lafontaine, Rev. Gerald McShane, parish priest of St. Patrick's, Hon. Boucher de la Bruere, Minister of Education for the Province of Quebec; Dr. Rottot, Hon. Alphonse Desjardines, Hon. Louis Beaubien, Mr. John Hugh Semple, Catholic School Commissioner; Ald. Daniel Gallery, ex-Ald. Smith, Dr. Schmidt and many others. On the platform were seated the Reverend Sisters Marie Josephine, Ste. Ephraeme, Ste. Anne Marie and Ste. Agnes, while a very large representation of the Ladies of the Congregation throughout the city were also present.

When Rev. Canon Gauthier had taken the chair a cablegram was read from Cardinal Merry del Val conveying the blessing of the Sovereign Pontiff upon the new school of learning, its professors and its pupils, and also a telegram of congratulation from His Grace Archbishop Bruchesi, who is now in Lourdes. The rector of the cathedral then read a very finished address of welcome on behalf of the ladies who have the new institute in hand. He quoted Fenelon to show the status to which the women of to-day should strive to attain. He compared the national university of Laval to the human heart, whose intellectual pulsations influenced the entire body, and called upon the young ladies to show themselves equal to the expectations of those who have at heart this grand undertaking.

Addresses were read in English and French by Misses Gerin, Lajoie and Crossan, followed by musical renderings by Misses Barbeau and Saucier.

F. D. Monk was then called upon and delivered a very brief address, which was a gem both as to form and matter. He traced the great change which had taken place in the public mind touching the higher education of women, saying that the time had now come when women were considered the intellectual equals of men and as this work of higher education had been commenced by their sister university, he rejoiced that the Ladies of the Congregation had taken up the movement on behalf of the Catholics of this city and province. He also paid a very high tribute to the Congregation of Notre Dame, who were well worthy of the splendid mission which had been confided to their care. These ladies, he said, would so perfectly carry out the intentions of the promoters of the higher education of women that they would confer the greatest possible boon upon their race and country.

Pupils of Mount St. Mary's then rendered "Le Chanson du Rouet," and the vice-rector of Laval rose to deliver the closing address. Rev. Canon Dault's address was replete with excellent advice to the classes of the new institute. He declared that the true lady was one who could discuss the question of a good dinner with her cook with the same amount of intelligence as in discussing the affairs of the world in her drawing-room with her visitors.

The directress of the new institution is a very learned woman, Rev. Sister Ste. Anne, formerly superior of Mount St. Mary's Convent. Sister Ste. Anne will be mistress-general of the French section of the institute. The English section will be under the supervision of Rev. Sister Ste. Agnes, a prominent member of the Congregation of Notre Dame. The teaching staff is a very strong one, the lecturers being chosen from the clergy, the judiciary and the medical profession. There will be among the professors Rev. Father Perrier, Catholic school inspector of Montreal; Rev. Fathers A. Archambault, L. A. Desrosiers, R. Sylvestre, vice-chancellor of the archdiocese; Messrs. Louis Gillet, Jean Flahault, E. Dulieu, Germain Beaulieu, Edouard Montpetit, Victor Desaulniers, A. Nyonnet, P. Nelli. The professors of music will be Profs. P. Pelletier, E. Taranto and J. Saucier.

There will also be the following staff of lecturers: His Grace Most Rev. Paul Bruchesi; apologetics, Rev. Thomas Heffernan, pastor of St. Thomas Aquinas, and Rev. Jas. M. Crory; philosophy, Rev. Oscar Gauthier; literature, Principal D. H. Shortell; history of art, Rev. Father Eitelbert, O.F.M.; physiognomy, Mr. de Bray; physics and chemistry, Rev. Brother Ephraim of Mount St. Louis College; mathematics, Principal A. J. Hales-Saunders, of the Catholic High School; lectures, Rev. Gerald McShane, pastor of St. Patrick's; readings, Rev. Father John Donnelly, pastor of St. Anthony's; lectures on law by Hon. Judge J. J. Curran and Hon. Judge C. J. Doherty. The lectures on physiology and medicine will be given by Hon. Dr. J. J. Guerin, Drs. Hingston, Aubry, Derome, Dube and Mignault. The professors of architecture will be Max Lomnie and B. Champagne. Other lectures and pro-

cessors will be Rev. Canon George Gauthier, rector of the cathedral; Rev. Canon Dault, rector of the Montreal Laval University; Rev. Camille Roy, of the Quebec Seminary; Rev. Canon Chaquet, of the Seminary of St. Hyacinthe; Prof. J. B. Lagace, of the University of Laval, and Rev. Henri Gauthier, H. Filiatrault, S.S., J. B. Chartier, Elie Auclair, and Charles Lamarche.

The staff, as the above list shows, is a formidable one, composed of the most learned Catholic gentlemen in the various professions, the building is the grandest and the best equipped in America, so there remains but the good will of the young ladies of the land to profit by this grand opportunity and bring this undertaking for higher education to a happy and glorious success.

## Great Opportunity for the Church in Canada

Someone has been writing to the Sacred Heart Review on the subject of Canadian missions and our esteemed contemporary published the following from the communication:

"The newer Canada, towards which so many eyes are turned to-day is that vast tract of country as large as Europe (without Russia) which extends from the Great Lakes westward to the Rocky Mountains, it is known as 'The West' or 'The North West.' After the completion of the Canadian Pacific Railway in 1884, thousands of our countrymen went to make new homes in western Canada. The country then occupied and cultivated was almost all included within a narrow strip of land along this railway. There still remained a vast tract of probably the best wheat growing land in the world, unoccupied and unsettled. Into this country to-day there is flowing a marvelous tide of emigration. The liberal policy of the Canadian Government is attracting settlers by offering for two pounds, one hundred and sixty acres of land, on condition that the settlers live on it for at least six months of each year for three years, and break up a certain number of acres.

"Thousands of American farmers are annually pushing northward across the border. Across the Rockies from the Pacific are coming Chinese and Japs, French, Germans, Norwegians, Swedes, Hungarians, Russians, Italians and Americans; here is a new nation in the making, men and women from every nation are coming to make their homes in this new country, and to contribute their strength to the life of this infant nation.

"Everyone is alive to the possibilities of the future. Men are dreaming and seeing visions of the future and they have energy and grit to realize many of them. Any account of the speed with which this country is developing will sound almost incredible to those unacquainted with conditions on the Western side of the Atlantic.

"Towns are springing up like mushrooms. The inhabitants, as a rule, welcome the missionary cordially. It he be the first in the field he will be encouraged to tend almost the entire population at his first service. It is impossible to exaggerate the strategic importance of a vigorous campaign now. The present is a critical period in the history of Canadian people. We may add to the nation's childhood what it will need in coming years—a robust faith. This is the opinion of a clergyman resident in Canada; it applies equally to the Catholic Church. This new nation of Catholics of 'robust' Faith will require English-speaking priests, nuns and schools."

## Still Has the Missionary Spirit

A number of young men are studying for the priesthood in Ireland preparatory to going on missions among the Copts in far-off Egypt. A new college for foreign missions has been opened in Ireland this year near Castletier in County Mayo.

## Pope Will Repair Bells

The Pope has informed the Mayor of Venice that by way of doing something for the city of which he was Patriarch, he will commemorate the jubilee of his entry into the priesthood by providing, at his own expense, for the repair of the bells for the Campanile of St. Mark's and for the restoration of the golden angel which used to adorn the summit of the old tower. The Mayor has gratefully accepted the Pope's offer.

## Appeal From China

From Rev. Father J. M. Fraser, away in far-off China, comes the following appeal to the Catholic Register. "Please get your readers to pray for my intention." Doubtless none will see this without compassion, and will also remember the struggle that Father Fraser is making to erect a little church in his mission. There is a well known motto to which runs, "absent but not forgotten." Evidence of this would doubtless be encouraging to Father Fraser in his present situation.

## Metallic Manufactures

We would direct the attention of our readers to the advertisement of the Metallic Roofing Co., Limited, found on page 7 of this issue. The durable and artistic productions of this firm are nowhere surpassed in Canada, and churches, convents and other institutions would do well to pay it a visit when building. Courteous attention and best returns will repay the visit. Toronto office corner Duferin and King Sts.