

In and Around Toronto

CLOSE OF MISSION AT LOURDES

On Sunday evening the Mission which had been in progress for the past week at the Church of Our Lady of Lourdes, came to an impressive and in every way successful close. Rev. Father Connolly, S.J., the missionary who had charge of the retreat and who had worked so earnestly for its success, preached his closing sermon, an eloquent tribute to Mary, the Mother of God, taking for his text "I am the Mother of Knowledge, of Love and of Holy Hope."

At the close of the sermon Rev. Father Connolly explained that the mission had been granted their Order to bestow the Papal Benediction and extend a plenary indulgence to all who had complied with the rules and made their mission, the Solemn Benediction was then given. The Archbishop, who was present throughout the closing exercises, then advanced to the altar rail and expressed his great satisfaction at the manner in which the retreat had been conducted, and with the willing response on the part of the people; he also tendered his heartfelt thanks to the good missionary who had done his work so well; he declared that the good results were not to the parish alone, but to the diocese, because our individual good works benefit our friends, and surely, the people of the same diocese are friends one to the other. His Grace then gave the Benediction of the Most Blessed Sacrament. The little church looked very chaste and pretentious in the subdued tones produced by its white gloved lights, and the altar was rich with tapers and flowers in honor of the occasion. Rev. Father Cruise, pastor of the parish, who in his characteristic untiring way assisted Rev. Father Connolly, is much pleased with the results of the week's retreat.

AT ST. HELEN'S.

Next Sunday the gentlemen of St. Helen's choir will have their initiatory Sunday in the singing of the music of the mass without the assistance of the ladies, the same being announced from the pulpit on Sunday last, and the pastor, Rev. Father Walsh, taking advantage of the occasion to thank the ladies of the choir for their services in the past. Father Walsh said he thanked them for their loyalty and fidelity, which had been proven by the fact that no matter what the severity of the weather, there had always been some to assist in the offices of the church; he hoped that their services would not be unregarded by Him who promised that even a cup of water given in His name should not go unrewarded.

CATHOLIC YOUNG LADIES' LIT-ERARY ASSOCIATION.

At the meeting of the above Association held at the house of Miss Marsdon, King street, on Monday the 14th inst. the annual election of officers took place with the following results: Honorary President, Mrs. W. A. Kavanagh; President, Miss O'Donoghue; Vice-President, Miss Ferguson; Treasurer, Miss Goedike; Assistant-Treasurer, Miss Monaghan; Cor. Sec., Mrs. Moore; Rec. Sec., Miss K. O'Donoghue. At the meeting of this week held at the home of Miss Goedike, an incident showed what an unusual order took place, when the President in the name of the Society, presented Miss Goedike with a bouquet of choice roses, at the same time tendering to her the thanks of the Association for her painstaking and satisfactory work as Treasurer for some years past, and the gratification felt because she had again accepted the office. Miss Goedike, with much humility, stated that she had not done nearly so well as they (the society) thought, and caused much merriment when she said she was glad she had received the beautiful flowers before an auditor had been sent to examine the books. The working programme for the evening consisted of a very concise and instructive paper on Kipling by Miss Carroll, the continuation of the study of Twelfth Night, under the direction of Mrs. Fulton, B.A., and one of the series of talks on "Wolfe and Montcalm" by Miss Hart. Vocal solos by Miss K. O'Donoghue and Miss Hart closed the evening.

MR. JOHN J. CLARKE.

Death always and in its associations, seems particularly so when it comes to the young and stalwart, to whom life would seem to be filled with promise. Of such a nature was that of Mr. John J. Clarke, who died after a few days' illness from pneumonia. Mr. Clarke was one of the best young men in St. Mary's parish, and he was many associates with whom he was extremely popular, and the Catholics of the West End generally, are saddened and almost appalled by the

unlooked for termination to a life which seemed to promise a many future years. The event is increased in sadness by the fact that Mrs. Clarke, the mother of the family, is dangerously ill, and was so at the time of her son's demise. The funeral took place from his late residence, 524 Queen street west, on Saturday morning, to St. Mary's church, beside St. Michael's Cemetery. Besides his mother there are two sisters, Mrs. Slattery and Mrs. Halligan, left to mourn his loss. R.I.P.

MRS. ELWARD.

Amongst the late deaths is that of Mrs. Elward of 733 King street west, for a long time a resident of Toronto, though born in Ireland, and a member of St. Mary's parish. A paralytic stroke was the cause of death. The large funeral which followed the remains from the church on Saturday morning last, showed the respect in which the deceased lady was held. She is survived by her sons, Richard, James and Thomas, all of Toronto, and by two daughters, Mrs. Egan of this city and Mrs. McCarney of Fort William. R.I.P.

MISS ROSE HAND.

Much regret is felt at the death of Miss Rose Hand, which occurred after a few days' illness at her late residence, St. Clarens avenue. This is the fifth bereavement in the family circle in the course of a few years, and much sympathy is extended to the remaining members. The funeral took place on Monday morning from St. Helen's church to St. Patrick's cemetery. The young girl is survived by her brothers Edward and John and by one sister, Kitty, also by an aunt, Miss Lochrie. R.I.P.

LECTURE BY REV. PROF. CLARK

On Monday evening the Canadian Catholic Union and their friends had the great pleasure of listening to a lecture on the Holy Grail by Rev. Professor Clark. The professor's intimate acquaintance with Tennyson's poetic treatment of the subject, and his well-known powers as a platform speaker, made the lecture all things desirable. A good sized audience were in attendance. On Thursday evening (to-day) Dr. Dwyer will lecture on "Historic Monuments of Westminster Abbey," when it is hoped the gallery will be filled to greet him.

The Holy Dead and Our Work

There is no greater mystery in life than suffering, because the designs of God in affecting His creatures are a closed book to us as a whole. One page of it He permits us to read, and the text is "Love." Sorrow for the dead when sanctified by submission to the will of God is the surest road to union with Him. He designs to plead with us for our love, and very often the idols of our hearts must be wrested from us before the higher and holier claim can be satisfied. Very sweet and touching is this thought that our dead are really "nearer to heaven." Nearer to God than they draw us, and so are they accomplishing in its most perfect way His most adorable will.

How high is that wisdom which teaches us to improve the opportunities of sorrow. It is life's purgatory flames of justice in the purifying house of eternity. Love for our dead will prompt us to be more mindful of their interests than of our own, and so secure to them, by a patient bearing of our sorrows release from their land of exile. If, then, the interests of the holy dead are dearer to us than our own, we should lose no such opportunity as the Society offers us to advance their interests while at the same time helping us forget our own griefs. Work for God is doubly blessed to those who suffer. It would seem as if He were more munificent to those who forget their own cross and so try to help Him with His, and so the reward of the Cyrenian is also the reward of those who share the burden of the cross-laden Lord. The work of the Society is attractive in itself, as is all missionary labor, but if to its own drawing we add the desire to serve the holy souls, then is the labor a magnet indeed. Our lady of the Rosary did much for the dead in October, and now as Queen of the holy souls, and Empress Mother of Purgatory, what will not her pleading effect for her exiled children? Oh! let us take heart of hope, and rest in the sweet assurance that they whom we loved in life we may love still more deeply in death, work for we pray let us also work, work for the good of souls trusting that our efforts to bring them to the light will also help those we love to refreshment, light and peace in God's own time, always the best. The keynote of life should be fidelity to God and man. Fidelity! It is a beautiful word, and through our work for the Society may we best testify our faithful devotion to the holy dead.

Virtue-Killing Literature

The "Rosary Magazine" asks why so many Catholics continue to buy their support and patronage to secular magazines, and fail or utterly refuse to contribute one cent to Catholic literature. "Is it," queries our esteemed contemporary, "because of ignorance of their duty? We think not—at least in most cases; for time and again our people have been instructed and advised by priests and prelates of their obligations to the Catholic press. In many instances, doubtless, there is a strange condition of affairs in due thoughtlessness, and then there are Catholics, not a few, we are sorry to say, who purchase and read, through preference, literature, so-called, of the light and breezy kind. They little suspect that many of the books and magazines and papers so widely circulated and read to-day are literally steeped in moral poison, and replete with principles and theories, often brazenly expressed, but most commonly insinuated, that are destructive of purity and holiness and faith."

The Heart of Jesus in the Blessed Sacrament is the perpetual jubilee of the Church, her glad hymn of praise for the mysteries of redeeming love.

THE EMIGRATION EVIL

Another question touched upon by Seumas Macmanus in his recent article on Ireland is that of emigration. The conclusions arrived at by the author are discouraging, and his opinion will be shared by all who have given the subject thought and even superficial examination. He says "Only a very small percentage of our people who have emigrated have returned with fortunes, and this small percentage is showing no sign of increase; Irish-Americans retain their sympathy with Ireland, but they like to keep their heels fixed on American soil. Less than 10 per cent. of her emigrants have returned to Ireland and remained; and a goodly number of even this small proportion were girls, who, having come back to Ireland for a holiday, married here. It is a pity for Ireland that more of our girls do not return. Emigration is the greatest evil that Ireland labors under to-day. The country is being depleted by this drain which for one hundred and fifty years has not once ceased flowing, and which is being run with fearful rapidity during the last sixty years. The Government returns show that in the last fifty-three years 4,000,000 Irish people emigrated. During the forty years, for which we have no record, and especially during the famine years, the outflow in coffin ships, of tens of thousands of those who were bones on the sea-floor still link Ireland to America by a terrible chain—was tremendous. In 1841 Ireland had a population of 8,200,000; in 1901 the population, which at the natural rate of Irish increase, should have been more than nine millions, had fallen to 4,460,000. In sixty-four years Ireland had sent out more emigrants than there are people in the island to-day. The emigration fever is in their blood when they are born. They grow up with their eyes ever turned to the West. All their dreams are of America; and every youth in Ireland, be his cabin ever so lowly, is lord of many castles there."

A reflection on these facts and figures must be a source of great discouragement to those who have for years looked forward to the time when Ireland would take her place among the nations of the earth. The chief source of a country's wealth is her people, and Ireland's population is dwindling away. During the year ending June 30, 1903, the emigration to the United States from Ireland was 15,966 males and 19,344 females, or a total of 35,310. This is a terrific drain on a population of 4,460,000. During the same period the emigration to the United States from England was 26,319 and from Scotland 6,143, or a total of 32,462 from a population of over forty millions. The disproportion is appalling and emphasizes the fact that Ireland is not, in the opinion of her people, a good country to live in. Again, it must be remembered that those emigrating are the flower of her population. The able-bodied young men and women go, leaving behind a too great proportion of old people and young children. A gentleman who recently visited Ireland was speaking on this subject, and he was suggested to him that the people were going from Ireland fast; he answered, "they are not going; they are gone!" This was an exaggeration of speech, but it illustrates the feeling of those who have thought upon the question. Even this emigration evil, caused in the first place by unjust laws, is not without its compensations. The Irish have acted as missionaries, and, as in the past, they have converted to the faith the natives of England, Scotland, France and Germany, so today the poor Irish emigrant has made Catholic a great portion of North America. The French and Spanish were pioneers in the work, but so far as the United States is concerned, the Catholic religion were fast being overthrown, when the Irish, fleeing from undesirable conditions, poured into the country like an avalanche, and by sheer force of numbers, beat down the opposition which met them so fiercely, and now they are regarded as among the most important of the citizens of the Republic. The result to Ireland of this emigration has been that though the land laws have been steadily improved, the people are not yet content, and it may be, as suggested by the author of the article we have been considering in another five years Ireland will be lost to the Irish people. W. O' C.

Abbot-General of Cistercians

The career of the new Abbot-General of the Cistercians is described in a diocesan paper of Rheims. Like his predecessor, Dom Sebastian Wiert, Abbot-General Dom Augustin Marre is a more patriotic Frenchman, thoroughly devoted to his native country, which, although domiciled in Rome, he will visit for several months every year, coming to Igny Monastery, near Reims, in the Maine, which he governs, as well as the Abbey of Cîteaux. Dom Marre was born at Glassac, in the Aveyron, in November, 1853, joined the Cistercians at an early age, and was sent in 1875 from the Monastery of St. Mary of the Desert to Igny. He was ordained a priest in 1877, and was where, as the land is poor and unproductive, he founded a chocolate manufactory. Huysmans, the novelist, has written a good deal about Igny and its Abbot, who was consecrated titular Bishop of Constance at Rome in August, 1900.

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