The Catholic Register.

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

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Roma Locuta Est, Causa Finita Est.

[For The Register.]

The recent pronunciamento of the Holy Father condemning Anglican orders has raised a perfect hornet's nest in the Establishment, as everybody who has any knowledge of that hotbed of divisions and dissensions expected it would. The ink is hardly dry upon the document in which the Pope condescends to give the reasons for his decision before the clamor begins, and "usurper," "prevaricator," &c. are some of the elegant epithets hurled at the venerable and charitable Pontiff, by men who profess to be so earnestly and sincerely anxious to restore the unity of Christendom.

How they suppose that desirable consummation is to be effected otherwise than by submission to duly constituted authority, they are not good enough to say; except in one or two instances, where the methods advocated are so absurd, and based upon premises so unsound as to be almost laughable, were it not for the gravity of the issues involved. A sermon was preached recently in St. Margaret's church by Dr. Laugtry on "The Papal Bull." By the way, what a fondness Protestant preachers have for those same "Bulls," how they dwell upon them, and roll them out with sonorous emphasis, and dangle them, so to speak before the people, much as a red rag is dangled before the eyes of the bovine quadruped bearing a similar name, and with pretty nearly the same effect.

It would be impossible, in a small space, to follow the Dr.'s sermon through all its ramifications; one of the reasons he gives, however, for refusing to believe in "Papal Infallibility," (another red rag) is curious on account of its novelty.

The Pope, argues Dr. Laugtry, cannot be infallible, because he has given us the reasons on which he bases his decision. "Now it is surely a piece of suicidal folly for an infallible judge to give the reasons upon which his judgment is based. It is an appeal to another tribunal, to reason in opposition to inspired authority, and it implies a want of faith in his own infallibility."

According to the above argument (though it must be admitted that this method of reasoning from one case to another entirely different in circumstances, is not in agreement with strict rules of logic) our Lord Himself was not infallible, because He sometimes deigned to give His reasons to His disciples. No judge fallible, or infallible, can possibly give a decision in any case submitted to him, until he has examined the pros and cons, unless he happens also to possess the gift of omniscience, which latter, the Pope does not claim. By virtue of his office as supreme and final judge in ecclesiastical matters, he is empowered to examine into and pronounce upon all cases connected with Church Doctrine, government and morals, submitted to him.

Being assisted by the Holy Ghost, the Spirit of Truth, his infallibility follows as a matter of course, for God could not lead him to a wrong decision. It nowise follows, however, that he is not at perfect liberty to state that side of the case which Divine assistance has pointed out as the true one, in other words, to give his reasons, as Dr. Laugtry calls them, in order that those who, unhappily, differ from him may see the truth, in the only way possible to them, viz.: by the exercise of their reason.

In all probability if His Holiness had given no reasons at all, that omission would have served as another excuse for finding fault with him. But this is not all the argument against infallibility. "Now here is the very point at which this infallible teacher proves infallibility to be a fiction and a delusion. (?) For will it be believed that the words used in the English ordinal are the very words used by our own blessed Lord in the ordination of the apostles? If, then, the words are so defective that valid ordination cannot be conferred by them, then the apostles were not ordained and there is no valid ordination in the Roman Church or any other, and the condemnation of our orders (?) based upon the reason given by the Pope, must necessarily fall upon the ordinations of the Lord Jesus."

It has been before remarked that there can be no logical reasoning from one case to another entirely different in circumstances and causes. For instance, Our Lord was Himself the repository of all power, as He Himself said "In heaven or on earth," and there could be no possible dispute about anything He did or willed to do. He gave the Apostles full powers at once, there was no difference in degrees or orders, they received at His word everything contained in the words the Pope uses in his Bull to describe the plenitude of ecclesiastical authority: "Summum sacerdotium sacri ministerii summa."

In that case the words used were immaterial, power, authority and intention were all complete, nothing whatever was lacking because the One who ordained was Himself the source of power. Christ could have ordained the Apostles by simply breathing upon them, without saying anything at all.

But, in passing on ordination to others, it became necessary to distinguish between the minor orders and the priesthood, and between the priesthood and the summum sacerdotium, for the latter could not be and was not given indiscriminately to everybody whom the Apostles afterwards ordained; therefore, the distinguishing words were absolutely necessary to the valid administration of the sacrament of Order, that there might be no mistake regarding the intention.

But it seems a needless task to upset the Dr.'s arguments for he has done that himself, far more effectually than any opponent could do it for him, when, at the conclusion of his sermon he makes a plea for unity in which he shows the utter unsoundness of his position, the falseness of his premises, and consequently, the complete and irretrievable rottenness of his conclusions. As follows: "We have been writing, we have been pleading with our brethren on the right hand and on the left, with all who name the name of Christ, in very compassion for His divided, distracted, weakened, almost ruined Church." One moment, Dr. Laugtry, whose fault is that? You have made a dangerous admission there, regarded solely from your own standpoint, for it does not affect that of Catholics at all. The question as to who is to blame for the various and almost countless sects into which Protestantism is divided was answered a little while ago, and by no less a personage than the gentleman calling himself Bishop of Toronto.

Speaking at a recent conference at Wycliffe College the Bishop said, in the course of his remarks, "When the Reformation, the liberated human thought placed the Bible in the hands of the people and established the right of private judgment, there commenced the springing up of sects." Of course, what other effect could have been expected from the establishment of the right of private judgment? But let us see what is the method by which Dr. Laugtry proposes to restore the unity which has been destroyed by the very first principle upon which his religion is based.

"Let us lay aside and forget past feuds, past jealousies, past injustices, and falling back on the basis of Nicea, set to work to build up the one body upon the one foundation once more."

What! Christ's church, then, was built upon the sand, His promises have failed, His foundation insecure, Hell has prevailed and the Church is "almost ruined?"

We must build it up again, we must find a foundation forsooth "upon the basis of Nicea;" we must do the work Christ could not accomplish! Miserable fulminations, how clearly they prove the truth of the prophecy: "Out of their own mouths shall they be condemned." Behold Dr Laugtry sitting upon the ruins of his pride destroyed heresy, and lamenting its destruction as that of the Catholic Church, who sits, as she never did, upon the impregnable Rock of Peter, secure in the protection of that eternal promise: "Thou art Peter, and upon this rock I will build My Church and the gates of Hell shall not prevail against it."

"Roma has spoken, the cause is ended."—(St. Augustine.) F. T. C.

PASTORAL VISITATION.

The Archbishop of Toronto at Penetanguishene, Lafontaine and Orillia.

Last week His Grace the Archbishop visited the northern parishes of the diocese for the purpose of giving Confirmation. On Sunday Oct. 11th he went to Penetanguishene and confirmed 164 children, who were thoroughly prepared by the good pastor Father Laboureau. Although suffering from a severe cold the Archbishop preached to a mixed congregation of French and English-speaking Catholics, in both languages, on the nature, obligations and effects of the sacrament of Confirmation. In the evening Rev. Dr. Teefy, President of St. Michael's College, lectured on the Catholicity of the Church. The people of Penetanguishene have reason to be proud of the beautiful church which has been erected by Rev. Father Labourean and when it will be completely finished it will be a monument of religion to the people of the place, and speak in trumpet notes of the zeal of the pastor. On Tuesday, the 13th the Archbishop gave Confirmation at the provincial Reformatory, where over 31 boys received Confirmation at his hands. Father Gibbons is chaplain of this institution, and deserves great credit for the work he is doing in behalf of the Catholic boys who are confined there. His Grace visited the various parts of the institution which is so efficiently presided over by Mr. F. McCrossan and was afterwards entertained, together with the clergy of the district, by the warden and his accomplished wife.

On Wednesday, Oct. 14th, His Grace proceeded to Lafontaine where he gave Confirmation to over 98 candidates some of whom were Indians from Christian Island. Here after a very satisfactory examination of the children, who were well instructed by the pastor, Rev. Father Beaudoin, the Archbishop delivered an address in the French tongue for the benefit of the congregation which was largely composed of French-Canadians. Father Dufresne S.J. who is a missionary in Christian Island translated the Archbishop's remarks into Indian for the benefit of the Indian converts. After the services the parishioners presented addresses in English and French to which His Grace replied in suitable terms. The Sisters of St. Joseph from Toronto have recently come to this parish where they have now a very fine and spacious convent with schools attached in which they have also a private academy for select education.

On Friday the Archbishop, accompanied by Rev. Father Duffy and the local clergy, proceeded to Orillia. He afterwards examined the children somewhat minutely and remarked that he was rejoiced to see for himself how thoroughly grounded they were in Christian doctrine. On Sunday the Archbishop addressed the people after mass and dwelt especially on the necessity of the Sacraments in the Christian economy. He then gave Confirmation to over 104 children. On Monday accompanied by the clergy His Grace drove out to Uptergrove where he visited the Church and new parochial house now almost completed, and next day he returned to the city. Addresses were read by representatives of the congregation and the local members of the C.M.B.A. He afterwards visited the schools which he found in a flourishing condition.

A HAPPY EVENT.

The Archbishop of Toronto Celebrates the Forty-Second Anniversary of His Ordination.

On Sunday last, the feast of All Saints, His Grace the Archbishop of Toronto celebrated the 42nd anniversary of his ordination to the priesthood. This notable event which is so interesting to the Catholics of the Archdiocese and of the Province in general, took place on the 1st Nov. 1854, the ordinary prelate being the sainted Bishop Charbonnell. To celebrate therefore the feast of All Saints and also to commemorate this great epoch in the life of a Prelate who has endeared himself to the hearts of the Catholic people throughout the Province, the Catholics of Toronto turned out in their numbers and crowded the historic walls of the old cathedral. Solemn High Mass, Cerani Pontifice, was celebrated by the Rev. Dr. Teefy assisted by Dr. Treacy and Mr. Donahoe. "Farmers' Mass" was rendered by the choir with a choice Offertory piece by Mr. Welsh. After the Post Communion His Grace ascended the pulpit and preached on the Gospel of the feast. The strong resonant voice which has so often been raised at the call of duty did not seem to grow weak with the decline of years; on the contrary he appeared to be as strong in voice and as eloquent in expression as in the hey day of his youth. In well rounded periods he told the great lesson which we should draw from the solemn festival of the church. The saints were not of a nature superior to our own. They were men and women with all the sentiments, hopes, imperfections and passions consequent on a fallen nature, and because they had mortified these passions, overcome these imperfections and subdued the enemies of their salvation they were placed to-day on thrones of glory with their faces reflecting the light from the uncreated beauty of the Divinity They have been different in many ways. Some were young and some were old. Some were great philosophers whose cultured intellect contemplated the mysteries of science, while others were poor, ignorant husbandmen whose knowledge was limited to their daily wants. Some were scions of the nobleat houses of the chivalry of old while others had no armorial bearings to recommend them to the notice of men. But though different from each other in many respects, yet all were alike in the great Christian virtues which they practiced—virtues that elevated them above the natural order and placed them on a level with the angelic hierarchy of heaven. His Grace concluded one of the most able and eloquent discourses that he has ever preached by a modest allusion to the fact that this was the 42nd anniversary of his elevation to the priesthood and he besought the people to remember him in their prayers before the altar of God that he might always, with the help of Divine grace, be able to perform satisfactorily the duties of the archiepiscopal office.

Father Ryan, when the Archbishop had concluded, took occasion to allude to the anniversary in a few remarks in which he dwelt on the great services which His Grace had rendered to the Church in Ontario, services that won for him the love and reverence of his people. It is not flattery on our part to say that very few men of those who are elevated to the Episcopate have graced the purple with the conspicuous virtues of private and public life which have characterized the eminent prelate who wields with such a gentle yet firm hand the Catholic crozier of Toronto. We have but to recall his excessive labors when as a young and delicate priest he was sent out amongst the settlements, his arduous undertakings as a bishop in the diocese of London, and the works which his great heart have prompted and his genius executed. I say we have but to recall these labors to learn the intellectual value of the man who is known to the world as the Archbishop of Toronto. In concluding we may say of him as was said of the great old Roman: "His life was gentle and the elements so mixed in him that nature might stand up and say to all the world, he is a man."

His recent labors in behalf of Irish national autonomy which have been embodied in an Irish Race Convention the statesmanlike deliberations and magnificent proportions of which mean silence forever the cavil of every little anti-Irish pettifoger who would fain minimize its results have raised him to that standard of Irish episcopal patriotism and religion which Doyle and McHale have ennobled in the past. May they live to continue his great labors is the heartfelt wish of every true son of Ireland and the Catholic Church in the cause of patriotism and religion.

In the evening Solemn Vespers of All Saints and All Souls were sung in the cathedral. The altar was draped in black.

Death of Capt. McGann.

A much respected citizen, Capt. John McGann, has passed away and many will regret him. The sad event took place on the 28th Oct., and on the following Friday the remains were laid at rest in St. Michael's Cemetery. Solemn Requiem Mass was chanted at the Cathedral for the repose of the soul, Father Rohleder officiating. The funeral was very large, many lake shipping men following the remains to the cemetery. R.I.P.

McKinley Elected.

Major William McKinley was elected president of the United States on Tuesday, defeating Mr. W. J. Bryan by 28 states and 291 votes in the electoral college against 17 states and 133 votes. The Republican sweep was a surprise even to the Republican managers.

AN APPEAL TO THE IRISH PEOPLE.

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The Irish Race Convention, which met in Dublin on the three days of September last, was probably the largest and most representative gathering of the Irish race that was ever been assembled in Ireland. It was summoned at the suggestion of an illustrious Prelate, as remarkable for the ardour and tenacity of his love for Ireland as for his virtues as an ecclesiastic. Its object was to afford all Irish Nationalists an opportunity of uniting in the National cause, and of putting an end to the condition of confusion and paralysis to which dissension was reducing the Irish movement. The Convention was summoned by a unanimous vote of the Irish Party. An invitation was extended cordially to every section of Irish Nationalists. Not only the Federation, but every organised body of Nationalists in the country—political, literary and athletic—was invited to send its delegates; and, in parishes where there was no organisation, the people were summoned to meet in free public meeting and elect a delegate. Every representative man elected by the people in any capacity, in the Corporations, Town Councils, or Poor Law Boards, was entitled to be present. So was every clergyman of every denomination. As a matter of fact, there was present a body of clergymen more numerous than had ever before attended any National Convention. For the first time, too, in the long history of Irish Conventions, the assemblage was presided over by a Prelate of the Catholic Church. Nobody has been able to point out any representative element in the country which was excluded; and nobody has attempted to suggest a broader, more democratic, or more inclusive basis on which and Irish national assembly could have been summoned.

In addition to the representatives of the Irish people resident in Ireland the Convention contained a full representation of the Nationalist organization to which belong the faithful children of Ireland who fight for our cause in the strongholds of the stranger in England, Scotland and Wales. And finally, the unity and power of the race, and the authority and representative character of the Convention, were symbolised and completed by the presence of representatives men of Irish blood from every part of the world in which our Irish and kin have found a home—from the United States, from Canada, from Australia, Tasmania and New Zealand, and from South Africa. Exceptional in the fulness of its representative character in every respect, the Convention was especially so in the attendance of such a gathering of Irish strength and Irish nationality from so many and such widely separated and such differently circumstanced regions of the world.

The decisions arrived at by the Convention, after full and frank discussion, were unanimous. Those decisions affirmed the necessity for union, and laid down the basis on which this unity can be maintained. No Irish Nationalist can look for a judgment to a higher or a more united court of appeal; and every Irishman, therefore, who desires unity among Irish Nationalists throughout the world will accept the decisions of the Convention in the letter and in the spirit.

The last act of the Convention was to pass unanimously, on the motion of the Most Rev. Dr. O'Donnell, the Bishop of Raphoe, the following resolution:—

"That this Convention, representing the Irish people, pledges its financial support to the Irish Party, and calls upon them to make an appeal for such support to the people in the course of the present autumn."

In accordance with that mandate, and on behalf of the Irish Party, I now appeal to Irish Nationalists, both of Ireland and out of Ireland, to carry into effect the pledge of the Convention.

It is unnecessary for me to give reasons to the Irish race in favour of supplying the Irish Party with the financial resources. No party in the world has ever been able to carry on a political movement without adequate financial resources. In the case of the Irish National Party an honest effort has been made to return to the Imperial Parliament a body of men who would truly represent the people of the country, and not, as in the past, landlord and propertied classes. By the action of a united Party—springing from the people, supported by the people, and directly and really responsible to the people—Parliamentary representation has been for the first time since the Union made a reality for the Irish people. And by the action of that Party in the House of Commons—in harmony with and truly reflecting the popular will of Ireland—the interests of the people have been persistently advocated, great concessions have been extorted from an unsympathetic Legislature, and the national cause has been substantially advanced. Much, however, remains to be done, and the work of the Irish Party—interrupted and obstructed as it has been by the unhappy events of the last few years—can only be carried forward successfully by an emphatic declaration from the country itself that it is resolved to maintain an Irish Parliamentary Party, absolutely independent of all English parties, united amongst themselves, always ready to act loyally together, inside or outside the House of Commons, when the interests of Ireland are at stake, and to supply such a Party with the funds which are essential to enable it to do the work which the country has entrusted to it.

Without the support of the country an Irish Party can do little for Ireland in Parliament. Earnestly backed up by the support of a united country it would be difficult to put a limit to its power for good. It is in order to give the Party a fair chance of carrying on the work of Ireland in Parliament that I now appeal to every Irish Nationalist who believes in the necessity of maintaining a united Party, to aid in raising the funds without which it would be impossible for it to carry on its work.

All funds contributed in response to this appeal will be held at the disposal of the Irish Party, to be used for the expenses of the Party and of the movement during the coming year, in accordance with such regulations as may be laid down by the Party at its next Sessional Meeting.

Remittances for the fund and communications in connection therewith should be addressed to—Messrs. J. F. X. O'Brien, Samuel Young, Thomas Curran, Trustees of the Irish Party, at 24 Rutland Square, Dublin; and will be acknowledged by them and by the Freeman's Journal. (Signed),

JOHN DILLON.

THE HISTORICAL FAIR.

Auspicious Opening—The Great Function Now in Full Swing.

The long talked of and anticipated Historical Fair in aid of St. Michael's Cathedral was successfully opened on Monday evening last by His Grace the Archbishop of Toronto. The Fair is held at the corner of Yonge and Shuter streets in spacious and suitable premises. It will continue as announced until Saturday next, and large crowds are sure to visit its attractions in the few days now remaining. The opening events were full of promise for the success of the enterprise. The Archbishop in his address paid a tribute to the open handed generosity of the people of St. Michael's whenever they were asked to co-operate in bazaars for neighboring parish works. The Cathedral parish should now be remembered by all the parishes. His Grace spoke with affection for the handsome church which is a creditable monument to the Catholicity of the people of Toronto, and he added that no truer Catholics were to be found anywhere than in this city. He declared the fair formally opened.

The programme of Monday evening began with a cantata presented by the pupils of Loretto Convent, called "Canada welcoming the nations." Miss Ida May took the part of Canada in appropriate costume, and welcomed France, England, Scotland and Ireland to Canada, while two little children in Indian costume, seated at Canada's feet, represented the red man. The nations were represented each by half a dozen children, and when welcomed by Canada each nation gave its national song, the representatives of France singing "The Marseillaise" in French in remarkably excellent manner. The representatives of Britain gave a rendering of "Rule Britannia," those of Scotland "Auld Lang Syne," and the children of Ireland "Erin, the tear and the smile in thine eye." Then all the nations joined Canada in singing "Canada Our Home." After this followed a very interesting flag drill, including two recitations prettily rendered. The entertainment closed with a quartette cleverly sung by the children, "Come where the lilies grow." The presence of the uniformed Knights of St. John added to the attraction of the Fair.

On Tuesday evening (Civic Night) the Band of the I.C.B.U. rendered musical selections of a pleasing and artistic character, and the Victoria Minstrels sang a chorus and a dozen negro melodies. Mayor Fleming presided.

On Wednesday evening (St. Patrick's Night) the Ancient Order of Hibernians in their handsome regalia were at the Fair, and the musical programme was made up of Balfe's operatic songs. Dean Harris delivered a lecture on "The Present Position of Ireland."

Thursday will be "Parochial Night," and the members of the C. M. B. A. will attend in force. The musical boys of De La Salle—Masters Breen, Giroux, Kennedy, Horan, Dissette and Fulton—will sing a number of Irish airs, finishing up with "The Maple Leaf." All the city pastors will attend and it is expected their people will do likewise.

Friday evening will be "Canadian Night," and the Catholic Order of Foresters will hold the fort. Historical tableaux will be presented of events in the early history of Canada. This will be a great night. Mr. O. A. Howland will preside.

The ladies who have organized and are conducting the fair deserve great credit for the taste and zeal displayed. The fair corps, ably presided over by Mrs. Eugene O'Keefe, will leave nothing undone to present to all visitors cogent reason why they should invest in the attractions of the Fair The first of the practical attractions is the refreshment table at which Mrs. O'Keefe presides, assisted by Mrs Webber, Miss Morrison, Miss M. A. Morrison, Mrs. Murray and Mrs. Falconbridge. Next in order comes the fancy table spread with goods to delight the artistic taste of the ladies. Here Miss Foy presides, her assistants being Mrs. Jarvis, Mrs. McConnell, Mrs. Doherty, Miss McLaughlin, Miss Doran and the Misses Sullivan. The sodality table has an interest for ladies of all ages and tastes, all being devout. Miss Ryan is assisted at this table by Miss Beale, the Misses Davis, the Misses McWaters and Miss Fahey. The fair protectors of the candy table, upon which a constant series of attacks will doubtless be made while the Fair is open, are Miss Moran, Miss McCarron, the Misses McGann, Miss O'Brien and Miss Cashon. At the chance table Miss Kate Hamilton presides, assisted by Mrs. Mallon, Mrs. Bourdon, Mrs. Curry and Miss Tracy.

The admission is placed at the low price of 10 cents so that the attractions of the Fair are within the reach of all.

St. Basil's Literary Union.

The third regular meeting of the Catholic Union was held on Wednesday the 27th of October in their room in the basement of St. Basil's Church. The forces of the society have been considerably augmented, already this year both numerically and otherwise. There were present upwards of thirty members all eager to grasp the opportunity of self advancement that is being afforded by this society, and judging from the interest taken in the discussion by those engaged in it, as well as those who made up their audience a most successful year can be predicted, it is also noticeable that the need for such a society in the past is now being manifested; that the Catholic Young Men of Toronto should appreciate the society now when it is well established should go without saying.

Mr. M. Kenny told the members he had received a communication from the Catholic Literary Association of Peterboro intimating their desire to arrange a debate with this society to be held in that town on the 17th inst. The matter is referred to the executive who will pass on the subject for debate, and the speakers to represent the society, at the next meeting. The debate was then entered upon the subject being "Resolved that the use of tobacco is injurious." The affirmation was upheld by Messrs Geo. Doherty, J. G. O'Donoghue and W. O'Connor, the negative by John Lawlor, Fred. O'Connell and W. Winterberry.

The president after summing up the arguments pronounced in favour of the affirmation. The subject for two weeks hence is "Resolved that man makes his own circumstances."

St. Patrick's School, Honor Roll for October.

Form IV.—Excellent:—Sylvester O'Toole, James Costello, Frederick Tapsfield. Good:—Charles Lavery, Joseph McGowan, Patrick Flanagan, Peter Coll, Nando Schreiner, Henry Cahley, Russel Purtle, John McCandlah, Percy Bradley. Form III.—Excellent:—Senior Third.—Martin Dunphy, Frederick Hanna, Martin McDonough. Good: William Tobin, George O'Donoghue, Louis Burns, Joseph Adamson. Excellent:—Junior Third—Edward Meehan, Eugene Cosgrove, James O'Hearn. Good:—James Halloran, William Hanna, William Knowlan. Form II.—Excellent:—William Warren, Louis Jannetto, Augustine Schreiner. Good.—John O'Donoghue, Henry O'Donoghue, Leo Mackay, Jas. Bender, John Boehler.

League of the Cross—St. Mary's Branch.

A meeting for the purpose of establishing a branch of the League of the Cross, was held in Sacred Heart Chapel (St. Mary's) Rev. Wm. McCann presiding. After an explanation of the aims and rules of this society by the Reverend Father, all present were admitted into the League and took the pledge of total abstinence

The following officers were elected for the balance of the year:

Rev. Wm. McCann, Spiritual Director; Patrick Lowe, President; T. Barff, 1st Vice-President; T. J. Hartnett, 2nd Vice President; E. Kelly, Secretary; J. Drohan, Assist. Secretary; Geo. Moore, Treasurer.

The officers were instructed to look after a suitable hall for meeting purposes. Some of the officers being called upon, responded very enthusiastically which boded well for the success of the society. It was decided to meet every Tuesday evening in St. Mary's school house until a suitable hall can be secured. After a short prayer the meeting adjourned.

Knights of St John.

At the regular meeting of St. Paul's Commandery No. 1, the following resolutions were adopted.

Whereas it has pleased Almighty God to remove from our midst Mrs. Haffey, mother of Sir Knight Thos. Haffey, therefore be it Resolved, that we, the members of St. Paul's Commandery, tender our sincere sympathy to Bro. Haffey and family in their sad affliction. Be it further resolved that a copy of these resolutions be sent to Sir Knight Haffey and that they be published in the Catholic Record and THE CATHOLIC REGISTER.

BOOK REVIEWS.

THE CROWN OF MARY. A COMPLETE MANUAL of devotions and prayers for all devout clients of the Mother of God. New York, Benziger Bros., 60cts to $1.50.

An elegant little book of devotions, the most couple that has yet been issued for the use of all who desire more fully to honour the Blessed Virgin. It contains in addition to the usual list of Holydays of Obligation, Table of movable feasts &c, a complete calendar of the feast of the Blessed Virgin. Besides the usual ordinary of the Mass there is a method of hearing Mass in honour of the Blessed Virgin, together, with all the Collects, Secrets, and Post Communions for her different festivals. It contains also the Vespers, Devotions for the Month of Mary, the Stations and the Rosary. With novenas in honour of the Blessed Virgin, the Little Office of the Immaculate Conception, and all the best devotions in use, including many richly indulgenced prayers. This little manual should be in the hands of every devout lover of the Blessed Mother of God, and by the Children of Mary, it would be found especially useful.

ETHELRED PRESTON, BY FRANCIS FINN, S. J. New York, Benziger Bros. 85cts.

Another of Father Finn's happy school-boy stories, full of fun and incident. A book that every boy should read. Father Finn has that rare knack of turning the attention to serious things, and teaching a moral almost without the reader being aware that there is a moral to the story. And yet he never indulges in that abomination to the schoolboy mind, the the habit of direct preaching. All his characters speak for themselves the sermons are in the lives of his boys. In "Ethelred Preston," Father Finn shows the wonderful attraction the Catholic Church possesses for all pure and unprejudiced minds, an attraction that comes apparently from within, and is in no sense the result of personal influence. The distinction between a gentlemanly boy and an uncultivated young boor is shown in a masterly manner, and is certain to awaken a feeling of disgust for vulgarity and slang. Perhaps the best that can be said of Father Finn is that he makes his readers think, and when an another succeeds in doing that, he may safely be counted among the very best writers for boys.