

In and Around Toronto

ST. MONICA'S NEW CHURCH. Despite the heat a large number of several hundreds gathered on Sunday afternoon at 3.30 o'clock to witness the laying of the corner-stone of the new church of St. Monica, situated on Broadview Ave., Eglinton.

A parchment with an inscription in Latin of which the following is a translation, was placed under the stone: "In the year of our Lord, 1906, and the third of the Pontificate of Pius the Tenth, the Most Rev. Denis O'Connor, Archbishop of Toronto, blessed and laid this corner-stone of this church, erected in the honor of God and of St. Monica, at the private cost of a pious benefactor, in the presence of Very Rev. Joseph J. McCann, Vicar-General, Rev. Michael J. Kelly, missionary rector, and of other priests and clerics, of the Pious Benefactor, J. P. Hynes, the architect, and a large number of the faithful."

After the laying of the stone His Grace, followed by the attending clergy and lay people, marched in procession around the church, sprinkling it with holy water and saying the accustomed prayers and psalms. The Archbishop afterwards addressed the gathering. Referring to the origin of the new edifice, His Grace said: "This church is being built by a certain benefactor, whose name I am not permitted to divulge. He might have built in the city, but preferred to have this church erected in the country, where there are but few of the Faith. All the benefactor asked was the privilege to name the church. I wish him health and prosperity, and in future the heavenly bliss."

"It is a Christian church, built upon the foundation of Christ. Christ sent His apostles to preach the gospel, and He sends them yet that His teachings may be accepted. This church is being built that true faith may flourish and the fear of God may be propagated, and it is impossible to have this fear of God unless there is true faith." The generally accepted impression is that Mr. Eugene O'Keefe is the donor.

PUPILS WHO PASSED THE ENTRANCE EXAMINATIONS.

The number of pupils from the schools who wrote at De La Salle Institute was 117; number who passed, 75.

Girls—Corinne Bourdon, Mary Bradley, Josephine Bulger, Catharine Burns, Lucy Carpenter, Kathleen Coghlan, Irene Conlin, Gertrude Corcoran, Annie Coughlin, Margaret Danahy, Annie Delaney, Elsie Douglas, Mary Fahey, Evelyn M. Foley, Mildred Galvin, Rosalie Harris, Marie Hass, Carmel Hayden, Annie Heck, Margaret Hanley, Teresa Hurley, Winifred Johnston, Kathleen Kenny, Marie Koster, Henrietta Lemmon, Margaret E. Lundy, Kathleen Lynch, Rose McCaffrey, Kathleen Meader, Cecilia Moore, Helen Mullins, Edna Murphy, Mary Murphy, Josephine Nolan, Irene O'Driscoll, Mary Rourke, Mary Reardon, Mary Regan, Margaret Rennie, Mary Swainston, Violet Theurer, Vera Thompson, Gertrude Tomlinson, Elizabeth M. White.

Boys—W. G. Ayers, Francis Pero, Walter Brooks, Michael Joseph Brown, Richard H. Carter, Harold Cassidy, John Ciceri, Cyril H. Clancy, Lyndon Devaney, Basil Doyle, James Doyle, John Finley, Albert Guay, Claude Hailoran, Geo. E. Hare, Francis J. Kane, Matthew J. Kavanagh, Anthony L. Kenny, Victor A. Kirby, Albert J. Lennon, D'Arcy Leonard, Martin A. McCarthy, Francis McGinn, Francis McMullen, Herman Mulvogue, Thos. O'Brien, Chas. O'Connor, Thos. Shannon, Percy Small, Paul J. Warde, Wm. Young.

The following have passed Part II, and will be granted entrance certificates when they produce a certificate from their teacher of having satisfactorily completed Part I: Gertrude Willcock, Gladys Williams, Gertrude Wood, B. Melville Loudon, Harold Quarrington, Faith Kearns, Ettie Steel, Gladys Webster, Gordon Clark, Desmond Clarke, Dawson Edmondson, Carl Jones, Russell Jones, Fred McLaughlin, Howard C. Smith, Leslie G. Wright, Ray Landsberg, Katie G. Bowers, Helen Broomhall.

The following are the names of the pupils who passed from the schools in charge of the Community of Loreto: Vera Thompson, Irene Conlin, Bessie Tasey, George Gracey, Joseph Walsh, Minnie White, Mary Rennie, Gertrude Tomlinson, Marie Haas, Gertrude Corcoran, Margaret Bradley, Ella Barry, Mary Grogan, Fred Crawford, Daniel Dogherty.

DEATH OF MR. PETER SMALL.

The death of Mr. Peter Small, which took place at his home, 70 St. Mary's street, on Monday night, the 23rd inst., removed one of Toronto's best known citizens and one who was well known throughout the country district in which his earlier days were spent. Mr. Small was born in the Township of Adjala, County Simcoe, in 1837, his father being one of the pioneers who settled on the Crown lands of the district. For several years Mr. Small carried on business as a general merchant in the hamlet of Ballacry, Adjala, until he removed with his family to Toronto about thirty years ago. Mr. Small was noted in political circles, and some years ago took an active part

in the Liberal interests. Some time previous to his death Mr. Small held the position of Bailiff in the Tenth Division Court. It was while engaged in his office that he suffered the first attack of heart trouble, the disease which in the end proved fatal. The illness of six weeks' duration was borne with great resignation and patience. Mr. Small was attended by the priests of St. Basil's church, and the numerous enquiries of neighbors and friends spoke of the regard entertained for the deceased gentleman by those who knew him best. His wife predeceased him by about six years. One son, Mr. Peter A. Small, jr., Deputy Bailiff of the Tenth Division Court, and three daughters, survive. The daughters are Mrs. J. F. McLaughlin, Mrs. L. V. Brady, and Miss Alma, at home. Mr. Daniel Small of Toronto, is a brother of the deceased, and Mrs. Daniel Dennis of Nobleton, a sister.

The funeral takes place this morning from St. Basil's church to St. Michael's cemetery, where are already laid the remains of Mrs. Small and two sons, Mr. Daniel Small and Rev. Father Ambrose Small. R.I.P.

MEETING OF ST. VINCENT DE PAUL SOCIETY.

The general quarterly meeting at St. Vincent de Paul Society was held in the hall of the Society, Shuter St. on Sunday afternoon. In the unavoidable absence of the Archbishop, who had to officiate at the laying of the corner-stone of St. Monica's new church, the chair was taken by the President, Mr. J. J. Seitz. The meeting was a small one, but the reports of the different conferences were read, showing that good work generally is being done. The next quarterly meeting will be held on the Sunday following the 8th of Sept.

DEATH OF MR. EDWARD KELLY.

After a very brief illness the death occurred on Tuesday morning, July 17th, of Mr. Edward Kelly, an old resident of the West End, and an esteemed member of St. Mary's parish. Mr. Kelly was a native of Carrenbeg Co., Fermanagh, Ireland, but had lived in Toronto for about forty years, thirty-five of which were passed in the employ of the P. Burns Company. Deceased was a member of the old Irishmen of Toronto, and his love for Ireland, his native land, was one of the strong points of his character. That he had many friends was evidenced by the lengthy cortege that followed his remains from his home, 37 Defoe street, to St. Michael's cemetery, the funeral being the largest that has taken place from St. Mary's church in a long while. The funeral Mass of Requiem was sung by a son of deceased, Rev. Father E. Kelly of Dixie, assisted by Rev. Father Wm. McCann as deacon and Rev. J. P. Tracey, D.D., as sub-deacon. Mr. Kelly is survived by his widow, three sons, Rev. Father Kelly, Richard and John, and by two daughters, the Misses Mary and Susan, all of Toronto. A brother, John Kelly, and a sister, Mrs. Rogers of Carrenbeg, Ireland, also survive. R. I.P.

BURLINGHAM-O'NEIL.

A pretty wedding took place on Saturday morning at St. Patrick's church, Rev. Father Stuhl officiating. The contracting parties were Mr. L. M. Burlingham, druggist, of this city, and Miss Ella O'Neil, daughter of Mr. H. O'Neil, postmaster of Apto, Ont. The groom was supported by Mr. Will O'Neil, brother of the bride. The bride was becomingly attired in white silk, while the bridesmaid, Miss Stasia, a sister of the bride, wore white organdie.

CHARITIES BENEFIT BY WILL.

The late Richard Maloney, merchant tailor, of Toronto, left an estate valued at \$17,341.25. These are his bequests: To the Hospital for Sick Children, to endow a cot, \$2,000; to the St. Vincent de Paul Society of St. Basil's parish, \$500; to St. Michael's Hospital, \$500; to the House of Providence, \$500; to the priest of St. Basil's, \$200 for masses. Mrs. Maloney received all the household effects, a legacy of \$500, and the residue of the estate. Should she marry again one-third of the estate goes to her absolutely and the balance is to be distributed among the St. Vincent de Paul Society, the Hospital for Sick Children, St. Michael's Hospital and the House of Providence in the proportion that they have already shared. Deceased also directed the payment of \$1,000 to his cousin, Frank Phillips, and \$1,000 to his grand nephew, Richard Lemaire, on the latter attaining twenty-one years.

MRS. CATHERINE SHEEHY.

Another esteemed parishioner of St. Mary's was called away on July 17th when Mrs. Catherine Sheehy, widow of the late Daniel Sheehy, departed this life at her home, 86 Denison Ave. The funeral took place on Friday morning from St. Mary's church to St. Michael's cemetery. R.I.P.

DIED

KELLY—Suddenly, on Tuesday morning, July 17th, at his late residence, 37 Defoe street, Toronto, Edward Kelly, son of the late Luke Kelly of Carrenbeg Co., Fermanagh, Ireland, and father of Rev. E. J. Kelly, Dixie, Ont.

Sent His Son to a Catholic School

In the course of the discussion of Clause IV. of the Education Bill in the British House of Commons, an interesting personal statement was made by Mr. Birrell, the Minister of Education. Clause IV., as passed, provides that special religious instruction may be given in any transferred voluntary school on 'rote by four-fifths of the parents of the children attending the school.

Towards the close of the discussion of the clause prior to its passage Mr. W. Redmond urged the Government to yield so far at least as to substitute "three-fourths" for "four-fifths." He had the fullest confidence in the desire of the Minister of Education to do what was reasonable and fair, but surely it was not fair or reasonable to say that unless four-fifths of the children attending a denominational school were of its particular denomination the religious character of that school should be entirely changed. He appealed to the president of the Board of Education, who he was sure wanted to deal justly by the denominational schools, to say whether it would be a fair thing that a school should be penalized because the number of denominational children did not come quite up to four-fifths.

Mr. Birrell assured Mr. Redmond that he most firmly believed that the Protestant parents who sent their children for well-defined comprehensible reasons to Roman Catholic schools because of the praiseworthy excellence of those schools, would be found among those who would vote for those schools continuing to be conducted as before. A child of my own (Mr. Birrell continued) attended for many years a Roman Catholic school. He received there the utmost kindness, and he looks back upon it as the happiest period of his life. He is now in New Zealand, and so far as I can discover he is the strongest Protestant in the family. (Cheers and laughter.) If I had been called upon to exercise my referendum in this matter, I should have expressed the opinion in the ballot box that the school ought to continue as it was, unaltered in any respect. I therefore cannot agree with the honorable gentleman who has just spoken—though I am fully aware of the natural anxiety upon this point—that Protestant parents will abstain from expressing an opinion in the ballot box when the opportunity arrives. It would be a grave miscarriage of justice if a school were deprived of facilities under this clause by reason of the fact that a number of children went to it who did not belong to the communion to which the school is attached, but I don't really think that difficulty need weigh very heavily on the minds of gentlemen opposite. As to the standard of four-fifths, I cannot go back upon what I have said. It had been pointed out to him, Mr. Birrell added, that the number of Church schools which would benefit by this provision would be very large. He did not mind himself how large. He was glad of it. He wanted Clause IV. to operate as widely as possible within the limits provided in the bill.

Nothing had surprised him more, Mr. Birrell said, during his short tenure of office than to know how many Protestant children were in the habit of attending Roman Catholic schools. (Hear, hear.) He thought the honorable member for Mayo gave the real reasons for the anxiety of parents to secure for their children the kindly teaching they often received at the hands of nuns. The honorable member also suggested that these good ladies had faculties of dealing with troublesome children with more care and patience than the ordinary teacher. (Hear, hear.) He had made some inquiry into the reasons which prompted Protestant parents to send their children to Roman Catholic schools, and he had not discovered that any religious results in the sense of inducing the children to become members of the Roman Catholic Church followed. (Hear, hear.) He was very much astonished the other day to see inscribed in Roman Catholic books of devotion, signed by a Roman Catholic Bishop as prizes for religious knowledge, the names of children whom he knew to be Wesleyans and actually attending Wesleyan churches and Sunday schools, but who, nevertheless, went to Roman Catholic schools and exhibited such success and skill in mastering Roman Catholic theology that the Bishop inscribed their names in books of Roman Catholic devotion. (Hear, hear, and some laughter.) That showed him that a large number of children did go to Roman Catholic schools without any intention of becoming converts, and for the sake of the training they received there. (Hear, hear.) He imagined that those parents who sent their children deliberately to Roman Catholic schools because they were satisfied with those schools would certainly support those schools in their applications for extended facilities under this clause. They would desire the schools to go on as they had done in order that they might secure the teachers in whom they had confidence, and he had no doubt whatever that, although in no sense Roman Catholics themselves, they would for the purpose of securing the four-fifths facilities vote with the orthodox Roman Catholic. (Hear, hear.)

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Catholic or Roman Catholic

We can not agree, says the Ave Maria, with a writer who maintains that "Roman Catholic" is the correct and generally accepted term in referring to Catholics and their religion. "Catholic" and "Church" are words that require no definition for persons of ordinary intelligence. When Catholics and the Church are referred to, everyone knows well what is meant; it is entirely superfluous, generally speaking, to say "Roman Catholics" or the "Roman Catholic Church." The adjective "Roman" is well enough in a profession of faith, to express our allegiance to the Bishop of Rome, the Universal Shepherd; but it may be dropped for any other purpose. There is only one religious institution broad enough and big enough to be designated as "the Church," and only one aggregation of Christians that can be properly called Catholics.

Now that it has become the fashion of advanced Anglicans, and even the followers of imposters like Dowie, to refer to themselves as "Catholics," "Christian Catholics," etc.—others do not, though—it seems high time that we should drop the designation "Roman Catholic," calling ourselves simply "Catholics," and our Church "the Church." This would emphasize facts that never needed emphasizing more than now, and perhaps induce some outsiders to investigate them.

Death of Mrs. Boyle, Collingwood

There died in Collingwood on Monday, July 9th, 1906, at the age of 78 years, one of the oldest and most highly respected residents in the person of Mrs. Boyle, widow of the late Patrick Boyle.

The deceased was born in Killaloe, County Tipperary, Ireland, and came to Canada when a young girl. Shortly after coming to this country she married the late Mr. Boyle, at St. Michael's Cathedral, Toronto, coming at once to Collingwood, where she had since resided.

Mrs. Boyle was an exemplary Catholic with kindly loving disposition, which made for her many friends, among both young and old. She leaves a family of two sons and three daughters to mourn the loss of a kind and indulgent mother. The sons are Edward of Bush City, Minn., and William at home. The daughters are Miss Boyle, Miss Annie, and Mrs. Joseph McCabe.

The funeral took place Thursday morning to St. Mary's church, and was largely attended, friends coming from Buffalo, Toronto, Barrie and other places. A requiem High Mass was celebrated by the Rev. Father Wedlock in the absence of Father O'Leary. Six neighbors of deceased acted as pall-bearers. May her soul rest in peace.

School for the Blind at Brantford

To the Editor Catholic Register:

Dear Sir,—I ask your assistance to enable me to get into communication with the parents or guardians of all the blind children in Ontario, under the age of twenty-one years. The Institution for the Education and Instruction of the Blind, maintained by the Ontario Legislature, admits as pupils "all blind youths, of both sexes, between the ages of seven and twenty-one, not being deficient in intellect, and free from disease or physical infirmity, being residents of the Province of Ontario." It is not necessary that the applicant shall be totally blind; the test is inability to "read ordinary type and attend a school for seeing without serious injury to the sight." The initial difficulty is to locate the children who are eligible for admission, and it will be helpful in the future if your readers will send me the names and addresses of blind children under seven, as well as of those between seven and twenty-one.

Should you favor me by the publication of this letter, I would ask your readers not to depend upon the parents of the children with defective sight to attend to this matter. If all could witness the gain in health, happiness, knowledge and self-reliance that comes to those who, deprived by their affliction of access to the public schools, take advantage of the educational facilities afforded by this Institution, none would grudge the time and trouble required to widen the scope of the school's influence. Send me the names and addresses, and I will by correspondence or visitation do the rest. H. F. GARDINER, Principal O.I.B. Brantford, July 20, 1906.

Important to C.M.B.A.

Buffalo, July 3.—Justice White, in the equity term of the supreme court yesterday rendered a decision which is of far-reaching importance to the members of the Catholic Mutual Benefit association. The judge holds that the advance in rates at the 190th convention held in Pittsburg was illegal, on the ground that a certificate of insurance is a contract, and the rates named in the certificate cannot be raised.

The judge also issued an order directing the C.M.B.A. to pay to the plaintiff in the action, who is Michael Dowdall, all the money paid by him into the treasury of the organization in excess of the rate paid previous to the increase. It is said that the decision will be appealed. Dowdall sued to recover all the money paid by him in excess of the original rate since Jan. 1, 1904.

Judge White also granted an order restraining the defendant from collecting or attempting to collect from the plaintiff any rate of assessment in excess of that paid by him previous to Jan. 1, 1904.

In Memory of Our Mother

Died June 4th, 1906. Oh happy be thy soul to-day, In God's kingdom blest, No purer spirit e'er took flight To its eternal rest.

Celestial be the hymns of praise That greet thy entrance there; Oh, radiant be the cross that shines Upon thy forehead fair.

And may the form of her, you gave years Ago to swell the angel band, With hymns of love greet you In that happy land.

And standing by the throne of God With tears of joy, shall tell Each thought and word and prayer She heard within thy bosom swell.

When, as a babe, you pressed her there Before God's angel came, And with words of soothing love, Issued forth God's claim.

How, with resignation holy, Bending low your stricken heart At the feet of her, whose bosom 'Twas pierced with sorrow's dart.

Laying there your weight of sorrow, Trusting to Our Lady's love To console you for the baby God had summoned to above.

Then, when once again an angel, Clad in robes of holy light, Came with words of gentle comfort, To conduct you through the night.

Came with hymns of praise and gladness, Banishing each human fear, Softening the pangs of parting From the ones you held so dear.

Took his flight with thee, our mother, Through the gates of death, above To the Sacred Heart of Jesus And the Mother of His love.

But in pity and compassion, Seeing then our stricken hearts, Dropped a tear of benediction, Softening death's bitter darts.

Raised his hand, in holy blessing, O'er our father—as he knelt— Head bowed down in bitter sorrow With that blessing cometh strength.

Now, our hearts, with longing swellings, Wait to join you on that shore Where the hymns of angels mingle, Where all parting then is o'er. —Mary Grace O'Carroll. July 19, 1906.

Negro's Tribute to the Catholic Church

The attitude of the intelligent non-Catholic negroes in this country to the Catholic Church is well shown by the comment of the Chicago Conservator, speaking of a proposed Negro Bureau:

"We do not know the nature of the work this proposed bureau contemplates doing, as we are not familiar with the sort of work these Christian people are doing for the Negro through a like bureau; but our confidence in the leaders of that great Church and its lifelong attitude toward mankind generally, is such as to impress us that it means an effort at the betterment of the negro without robbing him of his manhood rights and curtailing his privileges and opportunities as a race. "The Catholics—who too many ignorant, unlettered preachers teach the negro masses are not truly Christian people, have always proved themselves among the best friends the negro has—whether in the North or South, and in our humble opinion this Church actually demonstrates and practises more real Christianity and brotherly love toward all men everywhere than all the big Protestant denominations put together.

"The average negro should know more of the great heart of these unselfish, devoted Christian people. To know them, and their relations to the negro generally, would be but to love and respect them."

Jeremiah Coffee Dead

John Coffey of Barrie, Ont., got notice of his brother Jeremiah's death at Edmonton, Alberta, on June 29, 1906, from D. J. D. Dunn, who attended him to the last. The deceased was the son of John and Margaret Coffey, born at Whithy about 46 years ago. He was engaged as telegraph line foreman in the employ of McKenzie & Mann in the West, where he contracted pneumonia and after several weeks' illness finally died of heart-failure. He leaves three brothers and three sisters, together with a wife and five sons, to mourn his loss. R.I.P.

Raced With Death

Spokane, Wash., June 30.—Rev. Father Purcell had a grim but victorious race with death on Lake Coeur d'Alene, east of Spokane, yesterday. Arthur McQuillan was run over and fatally injured on the Michac creek logging railroad. Knowing that he was about to die, McQuillan asked for a priest. He was placed upon a special train and hurried to the lake-side, then transferred to a steam launch and started in the direction of Coeur d'Alene City. In the meantime Father Purcell had been telephoned to, and he also rushed to the water front, boarded a launch and started up the lake to meet the incoming boat. The two launches met in the middle of the lake. The dying logger was transferred to the boat of the priest, who administered to him the last offices of the Church. As the priest spoke the last words of the closing prayer McQuillan with a sigh of relief, died.

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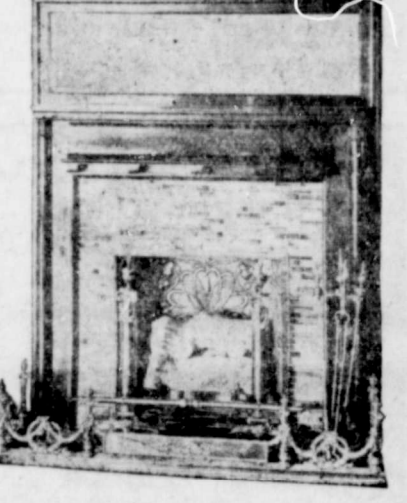
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