

The Catholic Register.

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

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HOLY WEEK SERVICES.

The Beautiful Ceremonies that are Witnessed in Rome.

The Office of Tenebrae and its Origin.—The Office for Holy Thursday and Good Friday described.—The ceremonies (have on Saturday, and on Easter the Church celebrates the Triumph of the Resurrection.)

(Written for The Register.)

At no season of the year does the Church put forth such religious solemnity in her public services as during Holy Week. It is called "Holy Week" because within that time we commemorate the most sacred mysteries of the Christian religion. We celebrate the institution of the Blessed Eucharist as a sacrifice and sacrament, the ordination of a Christian priesthood in the person of the Apostles and the founding of a new religion to supersede the old religion of the Jews which Christ repudiated. In the Latin language it is called "Major Hebdomada," or the great week for excellence, and amongst the Germans it is known as the week of sorrows, for during the ensuing days we celebrate the infinite sufferings of the Passion and Death of our Divine Lord. The first day of Holy Week is Palm Sunday, so called from the ceremony observed in all Catholic churches of blessing and distributing the palm to the people.

At Rome this function usually takes place in the Basilica of St. Peter and in the presence of our Holy Father, the Pope, the cardinals and the other ecclesiastical and civil dignitaries. The outside of the church is covered with garlands and festoons of palms, while inside palm wreaths are suspended from the walls and pillars. The palms are always blessed by the Pope himself, and then distributed to the cardinals, bishops and the other ecclesiastical dignitaries. A procession then takes place around the church, preceded by the Cross bearer, and while the procession winds slowly around the long aisles of the great Basilica the choir of the Sistine Chapel, composed of over 40 male voices, chant the Passion of our Lord.

These beautiful ceremonies are not without meaning. They recall to our minds the triumphant entry of our Divine Lord into Jerusalem when the Jews came forth to meet Him carrying palm branches in their hands. They bring before us scenes that were enacted years ago. In seeing that beautiful ceremony we live again in the past, and what makes it all the more realistic for us children of Catholic faith is that the same God who was the object of so much love and veneration in the past, is now actually present on the Catholic altar. We accompany our Divine Lord in spirit in His triumphal march through the streets of Jerusalem and we unite our voices with those of the children of Israel in singing "Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord."

By means of these sacred ceremonies the Catholic Church tells the world the date of her birth and foundation. She is not of yesterday like churches of human institution, but comes from the age of Christ and the Apostles. She was born with her Master in the stable of Bethlehem, and through the varied vicissitudes of 19 centuries the dark shadow of His poverty has fallen across her threshold. She accompanied Him in the person of her first members from Bethlehem to Calvary, from the manger to the Cross. She rejoiced in His joys, she sympathized in His afflictions, she mourned on His sorrows. For 1800 years she has lived and battled with this sinful world. She has seen all fortunes. She has encountered all adversities. She has shaped herself for all emergencies, and now in an age of impiety and infidelity, when sceptical minds are wont to question her authenticity, she points to her ceremonies and tells the world through them of the antiquity of her doctrines and the authenticity of her mission. The joyful events which we commemorate on Palm Sunday were followed by scenes of sorrow and suffering. The songs of triumph that welcomed our Divine Lord into Jerusalem were soon changed into fierce clamors for His death, and the "Hosannas" to the Son of David gave way to the cries of "Crucify Him" on Good Friday. The Church follows these various scenes in her gorgeous and beguiling soon afterwards the dolorous history of the Passion of our Divine Lord.

The office of the Passion begins on Wednesday evening. In this office there are eighteen psalms and nine lessons, taken respectively from the Holy Scriptures and the writings of the Fathers of the Church, who have written more fully on the Passion of our Divine Lord. Formerly this office was recited at midnight, and is still recited at that hour in many religious communities. This office is called Tenebrae, or the Office of the Night. A certain number of wax candles are placed on a triangular stand, and, according as each has been consumed, a candle is extinguished, until a mystic darkness is produced. This ceremony had its origin in early Christian ages. In the first centuries the Christians lived in concealment. Driven from the light of day by the

blind hatred and fury of the pagan populace, they were forced to worship God in the subterranean vaults of the Roman catacombs. In these underground passages the Holy Sacrifice of the Mass was offered, sacraments were administered and other ecclesiastical functions performed. Of course in such a place lights were necessary, and candles lamp and torches were lighted during the celebration of the sacred mysteries. For this reason the Church still makes use of lights on her altars during the celebration of the sacred mysteries, not so much because they are absolutely necessary as to retain the old custom that was in vogue amongst the early Christians who adorned their God in the dark vaults of the Roman catacombs. These candles have also a mystic significance. They signify Christ and the twelve Apostles and if the lights are extinguished the Church is in darkness to signify the religious darkness which enveloped the earth before the coming of Christ. Who is called in the sacred Scriptures the "Light of the World," the One from whom all illumination comes who sat in darkness and in the shadow of death. On Wednesday evening there is another very beautiful and touching ceremony in the office of the Holy Week. It is called "The Office of the Prophets." In these beautiful Scripture lessons the prophet foretells the destruction of Jerusalem on account of the awful crime of its inhabitants in refusing to accept the Messiah. In these beautiful Scripture lessons the prophet foretells the destruction of Jerusalem on account of the awful crime of its inhabitants in refusing to accept the Messiah. In these beautiful Scripture lessons the prophet foretells the destruction of Jerusalem on account of the awful crime of its inhabitants in refusing to accept the Messiah.

The Church applies this text to the sinner who has crucified again the Son of God by mortal sin, but she holds out to him the promise of pardon if he repents of his error. Jerusalem, therefore, is converted to the Lord thy God. The evening office is closed by the psalm "Miserere" or the "Henaclima." The harmonized chant of the "Miserere" in the office of Holy Week attracts numerous visitors to Rome from all parts of Europe. The solemn chant of harmonized voices without organ accompaniment resounds through the great Basilica of St. John Lateran, and the mighty silence with which the church is filled listens in breathless silence to the beautiful prayer of the repentant soul for mercy. "Have mercy on me, O Lord, according to Thy goodness, and according to the multitude of Thy mercy blot out my iniquities." On Thursday of Holy Week the holy oils that are used in the Sacraments of Baptism, Confirmation, Holy Orders, and Extreme Unction are blessed by the Bishop. It is called "Holy Thursday" or "The Day of the Lord's Supper" to commemorate the institution of the Blessed Eucharist.

A full description of the ceremonies of Holy Thursday would occupy more time than we have at our disposal. However there is one ceremony that is performed on that day which brings us back in spirit to the heart of the Saviour and Christ crucified the Passover with His disciples. You will have read in the Gospel that before sitting down to supper, our Divine Lord washed the feet of His disciples and also to teach them what that purifies the soul and body they should approach the Sacrament of His Holy and Blood. This beautiful ceremony is performed in many Catholic churches in Rome. The Pope following the example of His Divine Master, strips himself of His rich sacerdotal robes and girding Himself with a linen towel washes the feet of twelve poor strangers and afterwards kisses them in remembrance of the humility of our Lord. The commendation of our Lord's conduct during these few days would have been incomplete had the holiest act of kindness and fraternal love had found no place in the service of the Church. In the life of the most amiable and holy Queen, St. Elizabeth, of Hungary, reigns that of the King of Hungary, putting off whatever would remind her of unholy pomp, dressed herself in poor clothes and washed the feet of twelve poor beggars in the doorway of the Palace, after which she gave to each a piece of gold. The ceremonies which take place on Friday remind us of the actual crucifixion of our Lord. The crucifixion of the Saviour was performed on the day of the Lamencations, and the "Miserere." During the day the Cross is exposed for adoration, which is performed by devoutly kissing the sacred image of our crucified Lord. In Rome this ceremony takes place at the Church of the Holy Cross, where a large portion of the true Cross is still preserved. The true Cross on which the Saviour was crucified was discovered by St. Helena, mother of Constantine, outside the city of Jerusalem, in the year 326. One portion was sent to Constantinople and another part was sent to Rome and was placed in a beautiful church, built for that purpose, called the Church of the Holy Cross. On Holy Thursday and on Good Friday it is exposed for the admiration of Christians along with several other relics of the Passion of our Lord. Holy Saturday closes the services of the week. On that day the Roman office is celebrated at the Basilica of St. John Lateran. The baptismal water is blessed on that day and baptism is administered to many persons, chiefly converts from Judaism or Paganism. Formerly baptism was performed but three times a year—on Easter Sunday, Pentecost and Christmas Day. Sometimes it was conferred by triple immersion, as is now the custom of the Greek Catholics. Baptism is sometimes performed by pouring the water on the head of the candidate. Either form is valid in the Catholic Church, and both forms are still used in many Catholic churches. This is the last of the ceremonies of Holy Week, which are closed by the solemn, impressive and magnificent ceremonies of Easter Sunday. The Catholic Church commemorates the triumph of her risen God.

Why should they in this enlightened age have anything to say to Catholicism? Why not leave these matters altogether to the Ministerial Association? These are the proper authorities to regulate matters pertaining to the education of Catholic children. If the Ministerial Association of this modern club of speciality reformers approve of a general system of pagan education for the children of the Dominion, why should not the hierarchy of the Catholic Church be satisfied? Why should they not show their good breeding loyalty and Christian politeness by accepting such a pagan educational system as the Ministerial Association should approve? What is good enough for Protestants should be good enough for Catholics who are the majority. In fact why should not the Ministerial Association accept of a religion as they would approve? It appears they are so anxious to be obedient, and unreasonably because they refuse to do so. Well we shall wait till the sects agree upon something, and then it will be time enough to consider the matter. Do those champions of secular education reflect for one moment upon what they are advocating? Is it rare, at which they would go there would be soon no children left, they would be tired little men and women, even before they are in their teens. The very babes, they would have been born old. Even in the sweet innocent almost angelic age of childhood, the very idea of the supernatural is being gradually stamped out under the cruel iron heel of the period, a period, not of religion and health, but of a delirium, in which people rush feverishly and greedily along for the good alone of the world. In view of these considerations let it be supposed, that the gentlemen of the Ministerial Association, were to dictate to the Catholic hierarchy of Ontario such principles of religion and education as seemed good and proper from their standpoint. Just fancy Archibald Walsh, and Archbishop Cleary, receiving instructions on matters pertaining to Christian education from the Ministerial Association. Just fancy Dr. Carnan laying down the law to Mr. Walsh, who meekly and patiently listened to learn from the Superintendent of Methodism in Canada his duty with regards to Christian education. O tempora! O mores! And yet this is the spectacle to which the people of Canada are sometimes invited.

And more people in Canada are annoyed that the hierarchy will not listen to the prudent advice of such men, who follow, but do not control publication. Should a deputation from the Ministerial Association wait on the Bishops to confer on matters of Christian education a pointed refusal of the proceedings would be worth learning.

The Catholics of Canada are themselves the most competent judges of the kind of education they want for their children. And to crown the insult, stupid folly of those who would instruct the hierarchy, many of these who would do so, and profess to feel an interest in the education of Catholics, belong to Protestant societies instituted precisely for the purpose of excluding Catholics from positions in which they could earn a living. So much for their sincerity.

In the meantime, and in what is called a Christian country, the devil is reaping a rich harvest of souls, the majority are clamoring for pagan education, and God and His teachings are banished from the schools. The result is persecution, in will in time be banished from the homes and even from the institutions commonly called churches.

For this reason, the very rudiments of religious knowledge, the knowledge of their duties to God and society, is to be placed beyond the reach of many children at the precise age in which they are capable of acquiring religious knowledge, and are susceptible of religious impressions. But those champions of secular education are like the dog in the manger, who will not forego religious education so long as they hinder it for Catholics.

LETTING THE CAT OUT OF THE BAG.

In a sermon recently delivered in Brockville Rev. Dr. Carnan, the noted Methodist divine, speaking of religious instruction in the public schools, said: "Until such time as the clergy of the different denominations agree upon what is to be taught in the schools, religious teaching should be left to the churches and homes."

This is precisely the Protestant idea, and this is what is giving our Legislature so much trouble. If religion is to be taught at all in the schools, the question will naturally arise: "Which of the innumerable religions in which the country abounds, and which the Lord in His infinite bounty and liberality has seen pleased to reveal, is to be selected?"

It was really very kind and, so to speak, thoughtful of the Lord to have revealed so many religions, so as to leave each individual so many samples to choose from. This system has on the one hand the advantage of freeing a people from the intolerance of the Catholic Church, which would confine its adherents to one only. This system has on the other hand the disadvantage of leaving the minister of the Catholic Church to allow the hierarchy of the Catholic Church to have any say in the matter.

But by whom is this question to be decided, and upon what? It is to be decided of course by the Ministerial Association, who have again and again declared that to allow the hierarchy of the Catholic Church to have any say in the matter would be "a threat to religious liberty."

But when will the ministers agree? That is the question. The clergyman of the leading denominations are of one mind regarding the matter of the "Catholic Powder." In the article on this important question to be found on page 3 of THE REGISTER, and headed "A United Clergy," we find the names of the Rev. Messrs. Williams, Newman, Trotter, Malcolm, Clark and Galbraith, etc.

It is a great pity these gentlemen are not as good judges of theology as they are of Catholic powder, for if they were, they would not be so ready to let other, poor Catholics who have no voice in their union would be spared a good deal of the annoyance and persecution to which they are subjected on the approval of every election. And because they cannot agree on one as to be and also to teach their children what they do agree, of the right to possess a system of education in which religious and secular knowledge go hand in hand, in which secular knowledge leans upon the guidance by faith in God's revelation.

In the meantime, and in what is called a Christian country, the devil is reaping a rich harvest of souls, the majority are clamoring for pagan education, and God and His teachings are banished from the schools. The result is persecution, in will in time be banished from the homes and even from the institutions commonly called churches.

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At the recent meeting held in the Massey Hall there was no sentiment so loudly applauded as that in which one of the speakers expressed himself in favor of secular education only in the Public Schools. But when will the different denominations agree? That is the question, and, until they do agree, Catholics, who are as a unit in matters of religious education, are to be denied their rights, even the rights guaranteed by the constitution. Until then the just demands of the Catholic hierarchy are to be characterized as Roman aggression, and the prejudices of a people, otherwise just and honorable, appealed on these lines.

But when will they agree? They have at present over three hundred denominations, with a principle of disintegration and a possibility under their system of an indefinite number of others. Suppose they were to unite tomorrow, they could, on the same principle of consistency, dissolve on the following day and leave no possibility for a large number of Catholic children of being educated in the truths of their faith, till either comes out of such chaos. Of course, this union is not possible, till through the intercession of the Blessed Virgin and the grace of God these misguided people are brought into the true fold under one shepherd. It appears that, particularly of late, according to reports, a large number of non-Catholic ministers have been preaching in favor of devotion to the Blessed Virgin, the Mother of our dear and crucified Lord. That is a good sign for Christian unity—and what else should Christianity be, seeing it is from

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A COMING EVENT.

"Macbeth" Will Be Played at St. Michael's College.

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The Register has been informed that the play "Macbeth" will be played at St. Michael's College on April 10th. The play is a strong dramatic claim, and a friends of that institution and on April 10th will be witnessed there one of the very best entertainments in the history of the College. "Macbeth" has always been the favorite selection on the amateur stage of universities and colleges and THE REGISTER, having had the privilege of being present at one of the rehearsals at St. Michael's, can say that the play will on this occasion be entrusted to performers who are certain to distinguish themselves.

It may be permitted here to insert a few words as to why "Macbeth" should have so universal a claim upon the admiration of college men. Why the whole action of the play should encourage one college to rival another in undertaking its production, and why a Catholic college should above others, be anxious to win the distinction of producing it with perfect success.

This tragedy, as Malone tells us, was written in 1606, when "Shakespeare's" magic met more than a rival another in underlying its production, and why a Catholic college should above others, be anxious to win the distinction of producing it with perfect success.

It has been the desire of students, especially of ecclesiastical colleges, to constantly endeavor to recall the emotions which in that age saturated the minds of the English people. All the learned commentators have helped to inspire this study. They have unavailingly tried to explain the mystery of witchcraft in the time of the holy wars. This is in itself a most interesting fact to students. Though Johnson found proof of the practice of magic in Plutarch's Extracts, he agrees that the wars of the Saracens were responsible for the propagation of the belief in Britain.

Such facts conspire to impart an additional flavor of interest to research after the emotions of Shakespeare's age; the keen desire to know how people felt and conducted themselves under the stress of a confidence of firm and universal belief in magic.

The cultivation on the stage of this side of Shakespeare's genius has always been more popular. "Macbeth" is a secure favorite with the public. Nothing, indeed, is lacking to attract the keen dramatic enthusiast afforded to an audience when the subtle charm of the actor reveals the real action of the play. The rehearsal which THE REGISTER has witnessed at St. Michael's College was bereft of the picturesque costumes and the flashing words, and the action had to be made as lurid as possible in order to get through in the time allowed by the discipline of the college. All this had to be allowed for; but the work done still showed such merit as to transfer your back through the centuries and witness the first six months of a rehearsal was conducted under Mr. Shaw, of the Conservatory of Music, on the stage of the College Hall. Mr. Shaw himself took the part of "Lady Macbeth," and this may be said that it would be difficult to look for a more excellent playing on the part of a man.

Until Sir Henry Irving pointed out the mistake the other day, it was generally assumed that Lady Macbeth was the agent of temptation, relentless in the pursuit of her cruel scheme, through-out the whole tragic story. Sir Henry Irving justly declares that Macbeth is himself the villain. In this connection there is some advantage in having the impersonation of Lady Macbeth undertaken by a man; for no man is likely to err on the side of making out the character of woman as the cruel of the two sexes. Certainly Mr. Shaw does not do so; and while he manages his voice softly and clearly, he also makes an entirely successful Lady Macbeth after Sir Henry Irving's conception. He creates an interest that is entirely natural and appropriate in the sleep walking scene at Dunstons Castle, when Lady Macbeth is acting over again in a dream the business of the murder of Duncan; washing her hands of her guilt, and at the same time giving almost incoherent comfort to her husband:

Out, damned spot! out, I say! One; two; why then 'tis time to do't. Hell is murky! 'Tis with me as with you; now none can call our power to account; but who would have thought the old man to have so much blood in him?

Mr. Shaw, who are sure, will be generally applauded upon the dramatic skills which he brings to the acting of his difficult part. He is, however, fortunate in the massive Macbeth (Mr. Doyle) who will play beside him. A good deal depends upon the provision of a strong physical contrast between the two. Macbeth is called upon to utter many masculine boasts to his wife that it would be no difficult to imagine their dialogue being carried on between two men of somewhat equal stature. When Macbeth replies to her persuasions to count the number with the words:

"I dare do all that may become a man; who dares do more is none."

There is not the least lack of meaning in the utterance. Macbeth, in a world big enough to bear the brunt of his own deeds. The success of the performance would be very likely to depend upon the naturalness that is called for in the situations between two principal characters, and we are bound to say that these situations are carried off with the most pleasing success.

Macbeth will also be completely successful. Mr. Costello, who takes this part, is exceptionally gifted with a pure, strong voice and clear delivery, added to a presence that adds the character of Macduff admirably. The other members of the cast enter into the spirit of the play with business and intelligence, and under the careful training of Mr. Shaw between now and the date of the performance they will all be thoroughly well up in their various parts.

THE REGISTER can, with confidence, bespeak the interest and support of its city readers in the coming performance. No expense has, we understand, been spared in respect to costumes, etc., and a really excellent and artistic bill of fare awaits the large attendance of ladies and gentlemen that will be seen at St. Michael's College on April 10th.

REV. FATHER MALONEY.

Death of the Pastor of Durham, Markdale and ...

Rev. Father Maloney of Durham, formerly assistant priest in Arthur, died very suddenly in Glenora on Thursday the 20th, last, of pneumonia, at the early age of 29 years. The funeral was to have taken place on Saturday to Melancthon, but owing to the roads being impassable on account of the great snow storm that prevailed for several days, the remains were taken to Markdale and interred beneath the sanctuary of the church of that place. The deceased was born at Acton, County Halifax. He received his early education at Georgetown under the Jesuit Fathers, at St. Jerome's College, Berlin, and at St. Michael's College, Toronto. He received his theological training at the Grand Seminary, Montreal, and was ordained priest in the diocese of Hamilton by Archbishop Fabre, in Montreal in December, 1895.

As a student in all those places he displayed a talent far above the average, being only 23 years of age at the time of his ordination. The last six months of his ministry was spent in Arthur as assistant to Father Doherty, whence he was sent to the charge of the missions of Pricoville, Glenora, and Melancthon. He deceased priest was extremely popular and highly respected by his people and all classes of the community, and his early death is deeply deplored by all. R.I.P.

Obituary.

The death on Thursday last of Mr. Thomas Curley was a sad surprise to his many friends in this city and elsewhere outside Toronto. Almost up to the mentioned Mr. Curley was apparently in good health, and had, as letter carrier, discharged his duties till the final delivery on Wednesday afternoon. He had for many years been in the service of the Post Office Department here, and his probity and punctuality had earned for him the respect and confidence of the Department, but of the public generally.

Born in King's County, Ireland, Mr. Curley inherited the patriotic ardor so noticeable in the men of Leitrim who hold fast to the traditions of the Old Race, and throughout his long life of nearly three score years and ten, he never cooled for a moment in his love for the Fatherland, nor ceased to pray for its ultimate triumph in the brave battle for Home Rule.

On Saturday the funeral cortege moved from the late residence of the deceased on Denison avenue to St. Mary's Church, where Requiem Mass was offered by Vicar General McCann. Among the chief mourners were the deceased's stepson, Mr. John McCConnell of Chicago, and Mr. Michael McCConnell, the well known member of the Ontario Legislature. To them and to the other members of the family surviving we tender our earnest sympathy.

The solemn ceremonies in the church being finished, the first and most of our departed friend was borne to St. Michael's Cemetery and interred. May he rest in peace.

League of the Cross.

The League of the Cross held its usual weekly meeting on Sunday last, Mr. Daly, Vice President, being in the chair. It was decided to postpone the open meeting to the third of Monday in April, and that the use of the hall on week nights shall discontinue until further notice.

A committee was formed to get up a baseball and cricket team with a view to keeping the members together during the summer months.

An agreeable and instructive programme of music and short addresses was then gone through, after which the meeting closed with the usual prayers.

H. E. Fox, Secretary.