

The Catholic Register.

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

VOL. IX.—NO. 12.

TORONTO, THURSDAY, MARCH 21, 1901.

PRICE FIVE CENTS.

CALENDAR FOR THE WEEK.

SUNDAY, March 24.—Violet—Passion Sunday. At Mass: "In Judicia me Deus." (The Gloria Patri is not said or sung until Easter, but the Introit is repeated as usual after the Psalm.) Grad. "Bribe me Dominus." V. "Liberator meus." Tract. "Saepe expugnauerunt me." Com. "Hoc Corpus." Veppers.—(White) of the following, commemoration of Sunday.

Monday, March 25.—White—The Annunciation B.V.M. Double, 1st Class.

Tuesday, March 26.—White—Of the Feria.

Wednesday, March 27.—White—St. John Damascene, Confessor, Doctor, Double.

Thursday, March 28.—White—St. Xystus, Confessor, Double.

Friday, March 29.—White—Seven Dolors of the B.V.M. Greater Double.

Saturday, March 30.—Violet—Of the Feria.

Current Topics.

General Benjamin Harrison died at 4:45 o'clock on Wednesday afternoon last without regaining consciousness. His death was quiet and painless, there being a gradual sinking until the end came, which was marked by a single gasp for breath, as life departed from the body.

Benjamin Harrison was born August 1833, in North Bend, Ohio. He was a grandson of the first President Harrison, and was born in his grandfather's house. His early life was spent on the farm, and his education was attained in Miami University, from which he graduated in 1852, settling in Indianapolis and practicing law. In 1860 he first entered politics, and was elected reporter of the Supreme Court of the States, making a favorable impression as a speaker during the election. While he was holding this office the Civil War began, and in 1863 he entered the 70th Indiana Regiment, which he had helped to raise, as a Second Lieutenant. When the regiment was organized he was appointed Colonel, and with it he entered Grant's army at Bowling Green. His first independent action, an attack on a Confederate detachment, resulted in success. He was placed in Ward's brigade and fought chiefly in the west, guarding railroads and fighting guerrillas. In such duties he remained until January, 1864, when he was placed in command of his brigade, and served with the Eleventh and Twelfth Army Corps, taking part under Hooker in the campaign from Chattanooga to Atlanta. He was at the battles of Resaca, Cassville, New Hope Church, Golgotha Church, Kennesaw Mountain, and Peach Tree Creek, and distinguished himself, especially in the last mentioned fight. Gen. Hooker praised him highly, alike for spirit in action and for the good order in which he kept his brigade. Gen. Harrison commanded his brigade, the brevet of Brigadier-General of Volunteers being conferred upon him.

In the meantime Gen. Harrison had been re-elected to his office, and resumed his duties in connection with it. At the expiration of his term he declined re-nomination and returned to private practice. While active in politics, he did not formally re-enter them until 1876, when he became the Republican candidate for Governor, and was beaten in a close election. He showed great personal strength with the electorate in this contest. In 1879 President Hayes appointed him a member of the Mississippi River Commission. He was Chairman of the delegation from Indiana at the National Convention held in Chicago in 1880, and was active in procuring the choice of General Garfield, withdrawing when placed in nomination. He was offered a place in Garfield's Cabinet, but declined.

In 1890 Gen. Harrison was chosen Senator for Indiana, retaining that distinction until 1897. During his Senatorial career he was a frequent speaker. His name came before the Republican National Convention in 1894, and at the convention of 1898 he was elected on the eighth ballot as candidate, largely owing to the withdrawal of Chauncey M. Depew. He made his campaign upon the issue of protection, and was elected Vice Mr. Cleveland.

President Harrison's Administration was chiefly marked by the Behring Sea arbitration, and by Mr. Blaine's Pan-American reciprocity negotiations. In 1897 he was re-nominated for the Presidency, and was defeated by Mr. Cleveland. Since his retirement into private life Mr. Harrison lived at Indianapolis. In 1898 he was made Professor of Law at San Francisco, and he was one of the American counsel in the Venezuela arbitration.

Two Communications from Carnegie's from Andrew Carnegie which were officially made public tell of the steel king's retirement from active business life, and of his donation of \$5,000,000 for the endowment of a fund for perpetuated and disabled employees of the Carnegie Company. This benevolent act is by far the largest of the many created by Mr. Carnegie, and is probably without a parallel anywhere in the world. This fund will in no wise interfere with the continuance of the savings fund established by the company fifteen years ago for the benefit of its employees. In this latter fund nearly \$2,000,000 of the employees' savings are on deposit, on which the company, by contract, pays 4 per cent., and loans

money to the workmen to build their own homes.

In a letter to the President and managers of the company, Mr. Carnegie announces that Mr. Franks, his cashier, will hand over to them upon their acceptance of trust, \$5,000,000 of the Carnegie Company bonds in trust for the following purposes:—The income of \$1,000,000 to be spent in maintaining the libraries built by him in Bradford, Homestead, and Duquesne. The income of the other \$4,000,000 is to be applied: First, to provide for employees of the Carnegie Company in all its works, mines, railways, shops, etc., injured in its service, and for those dependent upon such employees as are killed; secondly, to provide small pensions to such employees as, after long and creditable service, through exceptional circumstances, need such help in their old age, and who make a good use of it. Should these uses not require all of the revenue and a surplus of 200,000 be left after ten years' operation, then, for all over this, workmen in mills other than the Carnegie Company in Allegheny County shall become eligible for participation in the fund, the mills nearest the works of the Carnegie Steel Company being first embraced. Mr. Carnegie says:—"This fund is not intended to be used as a substitute for what the company has been in the habit of doing in such cases—far from it. It is intended to go still further and give to the injured or their families, or to employees who are needy in old age, through no fault of their own, some provision against want as long as needed or until young children can become self-supporting."

The Daily News declares that owing to the Russo-Manchurian convention the relations between Russia and Japan have become very strained, and that war seems not only probable, but probable.

The paper prints an interview with a "distinguished Japanese diplomatist" who is represented as saying that "unless Russia makes some material concession to Japan, and that at once, I am afraid it will be impossible to avoid war. The feeling in Japan is high, and a vast majority of the public is eager for war unless Russia comes forward with some proposition which will be acceptable to Japan, and which will satisfy her feelings of honor in the matter. If Russia has Manchuria, Japanese sentiment demands compensation of a substantial character. With Manchuria in her grasp, Russia is a constant menace to Korea, the independence of which, if not its actual possession, is vital to Japan." The diplomatist attributed the hostile feeling in Japan to the populace. He said that Marquis Ito, the Prime Minister, would undoubtedly do his best to prevent war. The Emperor is a lover of peace, but popular pressure might be too strong. The Japanese Charivari are anxious for war now the Japanese fleet is far stronger than Russia's in the Far East. The News does not reveal the identity of the diplomatist, but as Baron Eysah, the Japanese Minister to London, can easily be interviewed on most subjects, the probabilities point to him.

Improvements to the C.P.R. will extend of \$120,000 will be made this spring and summer by the C.P.R. The following items have thus far been definitely decided by the management:—Between Vaudreuil and Perth, \$25,000 for ballasting the road-bed for a distance of 61 miles. Water-tanks and stand-pipes at Kempsville and Monklands, enlarged sidings at twelve points between Toronto and London, \$9,000. Repairs to bridges west of Toronto, \$97,000. Ballasting track for 80 miles west of Toronto, \$19,000. Stand-pipe at London, \$10,000. Additional siding on the Owen Sound division, \$8,000. Acetylene gas-lighting plant at Owen Sound, electric plants for lighting freight-sheds and engine-house at Toronto Junction, \$12,000.

The features of Mr. Fielding's budget speech are briefly these:—

There will be no tariff changes. Machinery for the equipment of beet-root sugar factories will be admitted free of duty for one year. At present such machinery is free only when it is of a class not made in Canada.

Total revenue last fiscal year:—\$51,029,994.

Total expenditure last year:—\$43,975,279.

Surplus (largest in Canada's history) last year:—\$8,054,715.

Estimated revenue for year ending 30th of June:—\$52,750,000.

Estimated expenditure for year ending 30th of June:—\$46,400,000.

Estimated surplus for year ending 30th of June:—\$6,350,000.

Increase in aggregate foreign trade, 1900—\$59,856,025.

Iron and steel bounties to increase in six years from 1st July next.

Mr. Fielding gave a lucid, comprehensive, and most interesting statement of the finances of the country. He spoke for barely an hour and a half, yet in that time he covered the ground most thoroughly, and in answering to an occasional interruption displayed that quickness of retort which has earned him an enviable reputation in the House. Although the satisfactory state of the country's trade and finances would have

justified a lengthy and exhaustive review, the Minister of Finance resisted the temptation to prolong his speech unduly.

"President Diaz will never rule Mexico again," said a prominent army officer and a close friend of the President, for he is insane, and the doctors have no hope of his recovery.

Remoures of a like nature have been rife in the city ever since the President hurriedly left the capital two months ago without giving any official notice of his departure. It is now pretty generally believed he was hurried out of the city by those close to him to keep from the public the fact that his mind was badly affected. To his suspicion it was given out that he had gone to the wilds of the State of Guerrero on a hunting trip. Then came the report that he was dangerously ill, and a few days later it began to be whispered around the city that he was insane. It appears from reports that it was decided to bring the President back to the capital, but that he showed such a decided dislike to returning here that it was decided to take him to Cuernavaca. The President's malady takes the form of a great dread that some one is going to kill him, and he believes that assassins are hidden in his winter residence here, the Castle of Chapultepec. One of the doctors attendant upon Gen. Diaz said a couple of days ago that the old man appears quite childish, and that the strong will that made a nation of a disorganized conglomeration of States, peopled by robbers, cut-throats, and political intriguers, has completely broken down, and left the old man as helpless as a child. All there is left of his former strong self is his obstinate refusal to come back to Chapultepec.

A despatch received from the Chinese of Tien-Tsin by Reuters' Telegram Company, says:—"The Russians are now entrenching in the disputed territory. A company of the Hong Kong Regiment, with fixed bayonets, is in front, while two companies of the Madras Pioneers, under the command of Major Johnson, are held in reserve. Both the Russians and the British are issuing instructions from their Governments."

The Times makes the following announcement:—"We learn that Count von Walderssee has interfered as Commander-in-Chief of the allied forces in China to put an end to the mutually hostile attitude of the British and Russian troops at Tientsin." Dr. Morrison, writing to The Times from Peking, says:—"Chinese officials say they have been informed from St. Petersburg that Russia abandons her claim to exclusive rights in Mongolia and Turkestan, and consents to modify the stringency of her control of the civil administration of Manchuria, agreeing that the convention shall be published as soon as it is signed in St. Petersburg, a fortnight hence. This is the first check inflicted upon Russian diplomacy in China since Lord Salisbury was ejected into the withdrawal of British troops from Port Arthur in 1898; and it cannot fail profoundly to modify the situation by involving the Chinese that there still exist international combinations capable of maintaining the equilibrium of the far east."

There is a disposition here to think too much has been made of the Anglo-Russian incident at Tientsin, and more hopeful views of the affair is taken to day. This is aided by the statement contained in the Peking despatch to The London Times, which is taken to mean that the combined efforts of the interested powers are having the effect of causing St. Petersburg to check any tendency to undue aggressiveness on the part of the Russian representatives in China. The comments of the afternoon newspapers repeat the views of the majority of the morning papers, namely: That diplomacy will smooth the points of friction.

The report of the Commissioner of Public Works for Ontario for 1900 has just been issued. Details are given of all the work done during the year on public buildings and colonization roads, and several interesting tables are included. The total railway mileage now in operation in Ontario is 3,724 miles, of which 1,447 miles were built before Confederation, while 467 miles are now under construction, as follows:—Irondeau, Bancroft & Ottawa, 8 miles; Ontario & Rialty River Railway, 250 miles; Algoma Central, South St. Catharines to Michipicoton Harbor, 186 miles; Delta Michipicoton Harbor to main line C.P.R., 28 miles, of which 12 are completed; Manitoba & North Shore, 15 miles. The total expenditure on the maintenance, repairs, etc., of public buildings last year was \$98,879; on capital account, including roads, \$829,581, and in aid of railways, \$180,869. The largest items on capital account were as follows:—Colonization roads, \$138,926; mining roads, \$9,019; Normal School, London, \$35,025; Victoria Asylum, Cobourg, \$29,188; London Asylum, \$15,870; Kingston Asylum, \$10,027. A supplementary table shows the total expenditure on all works since Confederation. The grants to the railways, which have all been made since 1872, amount in all to \$7,000,841, out of a total expenditure of \$21,498,780. Of this \$1,880,000 was spent previous to 1872. To colonization roads was given \$8,389,960; to

mining roads, \$68,622; on the new Parliament buildings, \$1,273,930, and to equipment, grounds, roads, plant houses, etc., \$227,335; Government House, \$183,600; Central Prison, \$880,352; Brook's monument, \$4,605.

The New York Sun has this special cable:—

The King will give an audience next Thursday (to-day) to Lord Horrie, a Roman Catholic Peer, who will move an enquiry in the House of Lords into the wording of the accession oath, as to whether the King's Protestantism cannot be ascertained sufficiently without hurting the feelings of his Catholic subjects. It is the general belief that the Government has agreed to grant the request. The report of Lord Horrie's reception, which is made public at the King's express wish, is taken as an indication of the King's feelings in regard to the inquiry.

McGill University continues to be the recipient of splendid donations from Montreal's wealthy citizens. At the last meeting of the Board of Governors it was announced that Sir William C. Macdonald, who has already contributed several million dollars to McGill, has made another donation of \$750,000. Of this amount the sum of \$150,000 will be used for the endowment of the chair of chemistry, now held by Dr. Harrington; \$62,500 for the endowment of the chair of botany, held by Prof. Phenolow, and \$12,500 as an additional endowment for the physics chair, held by Prof. Cox. Sir William Macdonald's donation will release \$150,000 of the university funds now used for the endowments, and this sum will be applied to the extension and improvement of the arts curriculum. In this connection Mr. Paul Lafont has been appointed associate professor of English literature, and Dr. Hermann Walker, M.A., Edin., at present professor of Modern Languages in the Royal Academic Institution, Belfast, has received the appointment of lecturer in Modern Languages. It was also announced that Miss Jessie Dow, of Montreal, has donated the sum of \$50,000 for the establishment of a chair of Political Economy in memory of her late uncle, William Dow.

Donation of splendid donations from Montreal's wealthy citizens.

At the last meeting of the Board of Governors it was announced that Sir William C. Macdonald, who has already contributed several million dollars to McGill, has made another donation of \$750,000.

Of this amount the sum of \$150,000 will be used for the endowment of the chair of chemistry, now held by Dr. Harrington; \$62,500 for the endowment of the chair of botany, held by Prof. Phenolow, and \$12,500 as an additional endowment for the physics chair, held by Prof. Cox.

Sir William Macdonald's donation will release \$150,000 of the university funds now used for the endowments, and this sum will be applied to the extension and improvement of the arts curriculum.

In this connection Mr. Paul Lafont has been appointed associate professor of English literature, and Dr. Hermann Walker, M.A., Edin., at present professor of Modern Languages in the Royal Academic Institution, Belfast, has received the appointment of lecturer in Modern Languages.

It was also announced that Miss Jessie Dow, of Montreal, has donated the sum of \$50,000 for the establishment of a chair of Political Economy in memory of her late uncle, William Dow.

Pastor's Letter

His Grace Archbishop O'Connor Promulgates Extension of Jubilee.

The following pastoral letter will be read in all the churches on Sunday next:—

Dearly Beloved Brethren:—On the 24th day of December, 1899, we announced to you in a pastoral letter that Our Holy Father had proclaimed the Holy Year, and granted on certain conditions the Indulgence and other privileges of the Jubilee to all who would visit Rome and to others whose condition in life prevented them from making such visit. To-day we send you another letter of His Holiness, granting, subject to conditions, the Indulgence and privileges to all the Faithful without exception.

During the Holy Year the heart of the Pope was made glad by the visit of hundreds of thousands of his children from all parts of the Catholic world, and the fruits of the Jubilee were so manifest that his fatherly interest in the spiritual welfare of his other children urged him to place his fruits within their reach. The love and generosity of Our Holy Father, not to mention the spiritual profit to be gained, should suffice to make all the Faithful eager to take advantage of his offer. These motives, no doubt, will be sufficient for many, but to secure the compliance of all the children of the Church, His Holiness suggests others. He assures us that the Jubilee will aid in recalling souls to the practice of Christian morality. This will be effected by united prayer and uniform example. God hears more readily the prayer of many than of one. He will surely not refuse to grant the prayers of the Catholic world proceeding from one heart and mind, the prayers of His Church, deriving their value from the merits of His Son. Example is the remedy for all indifference and cowardice arising from human respect, that make us careless of our eternal Salvation.

When we see our fellow Catholics visiting the churches and approaching the sacraments we will feel ashamed to separate ourselves from our brethren and their example will encourage us to join them not only for our own welfare but for the common welfare. Thus will we be brought to the practice of Christian morality, to lead a life like that of Christ, a life that can be begun and perfected only by the means appointed by Him, which are prayer and the Sacraments of Penance and the Blessed Eucharist. The grace the Jubilee imparts will enable those who are faithful to them not only to begin but to continue to the end the practice of Christian morality.

A greater attachment to and a deeper love of the Apostolic See, the Holy Father assures us, will be another fruit of the Jubilee. The best proof of love is readiness to obey. God always rewards prompt obedience handsomely, though not necessarily in this world. In this case obedience will bring an ample, most ample recompense even in this life, viz., the pardon of all our sins, the remission of all the penalty due to them, and the

union with God produced by Holy Communion. Let no one, then, be so disposed to the Apostolic See and so anxious about the spiritual condition of his soul as to fail to make the Jubilee.

A third motive assigned by His Holiness for extending the Jubilee is that all may share in the benefits of the Holy Year. Besides the forgiveness of the guilt and the penalty of sin, there will be a greater increase and strengthening of the Divine virtues in our souls, of Faith when by we will accept cheerfully all the work of God and of His Church, and comply manfully with the duties they impose, recognizing in a fitting way the rights of God over us, of Hope, because the heavenly gifts showered upon us in such abundance for the little we will do, will urge us to please God in future, with the fullest confidence in His rewards will infinitely surpass our efforts, and assuredly offer to God a homage worthy of His and bind us to Him in the closest affection, and not only to Him but to our neighbor also, for these works are done by all and all share in their merits. This growth of the Divine virtues will give renewed vigor to all other virtues, for all others depend on these, spring from them and are nourished by them, and in return they glorify and perfect the Divine virtues, and the soul clothed with them all is a model of perfect Christian life. The last motive, and assuredly not the least, for extending the favor of the Jubilee to the world at large, is that it will serve as a fitting dedication of the century at its beginning, to Christ the Redeemer. In a recent letter of striking beauty and force, Our Holy Father sets before us the claims our Redeemer has upon the world, and how slight is its acknowledgment of them. Misguided passions, false teachings and bad examples make many ignore these claims. Our Lord's words and works are before the world for a witness and reminder, and at no time was so much said and done as during the past century, not only to make them unheeded, but even to make men forget not only that He is the Redeemer, but even that He is the Christ the Son of the living God. The Holy Father wishes Catholics to unite as one in professing their Faith in the Redeemer by an earnest endeavor to have a share in the merits of the Redemption.

It is the duty of the Faithful to do nothing else than to merit the Redemption. Then, as God's friends, we can worthily offer to God the new century, and obtain from Him a more fruitful knowledge of Christ and give to Him that reasonable service that belongs to Him by the double title of Creator and Redeemer.

That these blessings may be ours we desire and order the Encyclical Letter to be put into effect as follows:—

In this diocese the Jubilee will begin March 24th with the First Vespers of the Feast of the Annunciation and close with the day of September 24, the Feast of Our Lady of Mercy. At Vespers, March 24th, the Blessed Sacrament will be exposed and the Veni Creator with the prayer of Spiritus Sancto will be said or sung immediately after the benediction, before the Blessed Sacrament will be replaced in the tabernacle.

During these six months the Litany of the Blessed Virgin will be said or sung at Mass or Vespers on Sundays and holidays that by Her intercession all the Faithful of the diocese without exception may gain the graces of the Jubilee. For the same reason the Faithful of the Diocese are exhorted to say daily until the close of the Jubilee, the same Litany at the family night prayer or privately, when absent from family prayer.

In the city of Toronto the visits will be made to the churches of the four oldest parishes, viz., the Cathedral, St. Paul's, St. Mary's, and St. Basil's once a day to each church for fifteen days, not necessarily consecutive. In the city of St. Catharines, two visits each day will be paid to the churches of St. Catharine and St. Mary for the same number of days. In all other places four distinct visits will be paid to the parish or mission church each day of the fifteen days.

During these visits the Faithful will pray for the triumph of the Church, the uprooting of heresies, concord among the Catholic princes, and the salvation of Christian people. No special prayer is commanded, but we recommend the Beads, or at least five Our Fathers and Hail Marys.

All the Faithful of suitable age will go to Confession and Communion specially for the Jubilee. This may be done in any church, but each person's parish church is the most suitable. The annual confession and the Easter Communion cannot serve for the Jubilee. Confessors are hereby empowered to change into another pious work the Communion of such persons as have not made their first Communion or will not make it within the prescribed time.

Religious women and novices, girls and women living in religious houses, will make the six visits, four each day, to the chapel in which they commonly assist at mass.

In the matter of visits, Confessors may deal with prisoners, the sick and disabled as circumstances allow and prudence suggests.

Should it be deemed advisable in any place to place the visits in procession, as provided for in the Papal Letter, the pastor or religious superior will consult the Ordinary about the number of visits to be made.

The freedom of choice of a confessor left to the Faithful of all classes is so clearly set forth in the Holy Father's Letter as to call for no comment.

union with God produced by Holy Communion. Let no one, then, be so disposed to the Apostolic See and so anxious about the spiritual condition of his soul as to fail to make the Jubilee.

A third motive assigned by His Holiness for extending the Jubilee is that all may share in the benefits of the Holy Year. Besides the forgiveness of the guilt and the penalty of sin, there will be a greater increase and strengthening of the Divine virtues in our souls, of Faith when by we will accept cheerfully all the work of God and of His Church, and comply manfully with the duties they impose, recognizing in a fitting way the rights of God over us, of Hope, because the heavenly gifts showered upon us in such abundance for the little we will do, will urge us to please God in future, with the fullest confidence in His rewards will infinitely surpass our efforts, and assuredly offer to God a homage worthy of His and bind us to Him in the closest affection, and not only to Him but to our neighbor also, for these works are done by all and all share in their merits. This growth of the Divine virtues will give renewed vigor to all other virtues, for all others depend on these, spring from them and are nourished by them, and in return they glorify and perfect the Divine virtues, and the soul clothed with them all is a model of perfect Christian life.

The last motive, and assuredly not the least, for extending the favor of the Jubilee to the world at large, is that it will serve as a fitting dedication of the century at its beginning, to Christ the Redeemer. In a recent letter of striking beauty and force, Our Holy Father sets before us the claims our Redeemer has upon the world, and how slight is its acknowledgment of them. Misguided passions, false teachings and bad examples make many ignore these claims. Our Lord's words and works are before the world for a witness and reminder, and at no time was so much said and done as during the past century, not only to make them unheeded, but even to make men forget not only that He is the Redeemer, but even that He is the Christ the Son of the living God. The Holy Father wishes Catholics to unite as one in professing their Faith in the Redeemer by an earnest endeavor to have a share in the merits of the Redemption.

It is the duty of the Faithful to do nothing else than to merit the Redemption. Then, as God's friends, we can worthily offer to God the new century, and obtain from Him a more fruitful knowledge of Christ and give to Him that reasonable service that belongs to Him by the double title of Creator and Redeemer.

That these blessings may be ours we desire and order the Encyclical Letter to be put into effect as follows:—

In this diocese the Jubilee will begin March 24th with the First Vespers of the Feast of the Annunciation and close with the day of September 24, the Feast of Our Lady of Mercy. At Vespers, March 24th, the Blessed Sacrament will be exposed and the Veni Creator with the prayer of Spiritus Sancto will be said or sung immediately after the benediction, before the Blessed Sacrament will be replaced in the tabernacle.

During these six months the Litany of the Blessed Virgin will be said or sung at Mass or Vespers on Sundays and holidays that by Her intercession all the Faithful of the diocese without exception may gain the graces of the Jubilee. For the same reason the Faithful of the Diocese are exhorted to say daily until the close of the Jubilee, the same Litany at the family night prayer or privately, when absent from family prayer.

In the city of Toronto the visits will be made to the churches of the four oldest parishes, viz., the Cathedral, St. Paul's, St. Mary's, and St. Basil's once a day to each church for fifteen days, not necessarily consecutive. In the city of St. Catharines, two visits each day will be paid to the churches of St. Catharine and St. Mary for the same number of days. In all other places four distinct visits will be paid to the parish or mission church each day of the fifteen days.

During these visits the Faithful will pray for the triumph of the Church, the uprooting of heresies, concord among the Catholic princes, and the salvation of Christian people. No special prayer is commanded, but we recommend the Beads, or at least five Our Fathers and Hail Marys.

All the Faithful of suitable age will go to Confession and Communion specially for the Jubilee. This may be done in any church, but each person's parish church is the most suitable. The annual confession and the Easter Communion cannot serve for the Jubilee. Confessors are hereby empowered to change into another pious work the Communion of such persons as have not made their first Communion or will not make it within the prescribed time.

Religious women and novices, girls and women living in religious houses, will make the six visits, four each day, to the chapel in which they commonly assist at mass.

In the matter of visits, Confessors may deal with prisoners, the sick and disabled as circumstances allow and prudence suggests.

Should it be deemed advisable in any place to place the visits in procession, as provided for in the Papal Letter, the pastor or religious superior will consult the Ordinary about the number of visits to be made.

The freedom of choice of a confessor left to the Faithful of all classes is so clearly set forth in the Holy Father's Letter as to call for no comment.

The same is true of the special faculties granted to confessors for the Jubilee confession of their penitents. These faculties, the Latin text are given in an Appendix to the Papal Letter.

We have, dearly beloved brethren, full confidence that you will take advantage of the splendid opportunity the Jubilee affords you of giving worthy homage to God, of manifesting your belief in and gratitude to Christ the Redeemer, of bringing joy and consolation to the fatherly heart of His representative on earth, of purifying yourself in the blood of the Lamb and clothing your souls with the virtues of a truly perfect Christian life.

Let us bring home to ourselves in belief and practice the words of the Apostle, set before us by the Church for our encouragement at the beginning of the Lenten season, God faith, "In an acceptable time have I heard thee and in the day of Salvation have I helped thee. Behold now is the acceptable time, behold now is the day of salvation." II Cor. vi. 2. God's promises never fail. Here we have a promise that He will hear and help. Let us make ourselves heard by a faithful compliance with the conditions of the Jubilee and God's help will not be wanting to us.

This letter, as well as the Pope's Letter placing the favors of the Holy Year within the reach of his children in all parts of the world, will be read to the Faithful in all the churches of the diocese, and to Religious in Chapter, on the First Sunday after its reception, or as soon after as possible.

Given under our hand and seal, and the signature of our secretary, this first day of March, 1901.

DENIS O'CONNOR, Archbishop of Toronto.

J. M. CRUISE, Secretary.

The same is true of the special faculties granted to confessors for the Jubilee confession of their penitents. These faculties, the Latin text are given in an Appendix to the Papal Letter.

We have, dearly beloved brethren, full confidence that you will take advantage of the splendid opportunity the Jubilee affords you of giving worthy homage to God, of manifesting your belief in and gratitude to Christ the Redeemer, of bringing joy and consolation to the fatherly heart of His representative on earth, of purifying yourself in the blood of the Lamb and clothing your souls with the virtues of a truly perfect Christian life.

Let us bring home to ourselves in belief and practice the words of the Apostle, set before us by the Church for our encouragement at the beginning of the Lenten season, God faith, "In an acceptable time have I heard thee and in the day of Salvation have I helped thee. Behold now is the acceptable time, behold now is the day of salvation." II Cor. vi. 2. God's promises never fail. Here we have a promise that He will hear and help. Let us make ourselves heard by a faithful compliance with the conditions of the Jubilee and God's help will not be wanting to us.

This letter, as well as the Pope's Letter placing the favors of the Holy Year within the reach of his children in all parts of the world, will be read to the Faithful in all the churches of the diocese, and to Religious in Chapter, on the First Sunday after its reception, or as soon after as possible.

Given under our hand and seal, and the signature of our secretary, this first day of March, 1901.

DENIS O'CONNOR, Archbishop of Toronto.

J. M. CRUISE, Secretary.

The Day in Hamilton

How the Mountaineers Honored Ireland's Great Saint.

At St. Patrick's Church, Hamilton, on Sunday morning, the anniversary of the patron saint of the church and Ireland was fittingly celebrated. Pontifical High Mass was sung by his lordship Bishop Dowling, assisted by Rev. Fathers Cole, the parish priest, Crofton, Doyle and Inouan. At 10:30 the members of the Ancient Order of the Hibernians, branches 37 and 56, of the Catholic Mutual Benevolent association, the Irish Catholic Benevolent union, St. Vincent de Paul society, and St. Patrick's Literary and Athletic club, marched into the church, occupying the center seats.

The turnout was a particularly large one, and when the general public had filed into the church there was not even standing room.

Father's mass in B flat was sung under the direction of James Morrissey, the church organist. The solo work in the mass was taken by the following members of the choir, Misses Tessie Stewart, Maud Lovering, and Tyson, and messrs. O'Brien and H. Byron. During the service Fred Fitzgerald sang in his usual good style the solo, Pro Leccatis, from Rossini's Stabat Mater.

It was somewhat late when Bishop Dowling rose to address the congregation, and for this reason he at once announced that he would not inflict a long speech upon his hearers. He was somewhat tired, he said, but no Irishman had any right to be tired on St. Patrick's Day. Since he had been in Hamilton he had ordained 21 young men for the priesthood and several of them were from St. Patrick's Church. This was as it should be. Every nation, he believed, should practice its own piety, and in this connection he believed that Canada should be for the Canadians. This is the land of our adoption and in it we have great privileges and much religious liberty. He welcomed the societies to the church. God, he said, had at the beginning formed two societies, first, the family, and then the church. When the practices of other societies are in harmony with these two God will bless them. If men would be good fathers and good citizens they must first be good Christians.

The festival of St. Patrick is a three-fold one—religious, historic and patriotic. It is worthy of note that the conversion of the pagan Irish people took place on the life of one man—St. Patrick—and without the shedding of a single drop of blood. The present occasion was to celebrate the coronation of St. Patrick in heaven. There are some things in connection with the coronation of the British king that we cannot approve of, but we have surely proven our loyalty to Britain by our faith on the field of battle. The coronation of an earthly king cannot be compared with the crowning of a saint of heaven.

Compared with others, the anniversary of St. Patrick is an historic occasion. England had to import a saint and Scotland had to adopt one, but Ireland had one of her own. St. Patrick knuded the face of the Irish Catholic faith, and it has never been extinguished. England had lost her Christy and Scotland her true church, but while Ireland has lost her legislature, her king, and a large number of her people, she still holds to her faith. No son of Irish blood should ever bluen for his country. Jesus Christ never established a national church; He established a Catholic church, and for the purposes of the spread of the holy Catholic church the emigration of the Irish to this land has been providential. They are carried.

Continued on Page Eight.