

General News.

ARCHDIOCESE OF TORONTO

ST. MICHAEL'S.

An old and very highly respected member of St. Michael's parish passed peacefully away last week in Mrs. Hurst's forty years a resident of the city. She was a devout Catholic and possessed an agent faith that was so common in the old days and so rare to-day. Her remains were buried from the cathedral on Monday morning when a high mass of requiem was sung for the repose of her soul. May her soul rest in peace.

His Grace the Archbishop opened the extension of the jubilee with solemn Pontifical vespers on Sunday evening. Rev. Fathers Ryan and Rolfe assisted. His Grace preached the sermon, explaining the immense value of the indulgences attached to the performance of the conditions of the jubilee. The jubilee was formally opened by the intonation of the "Veni Creator" by His Grace.

ST. PATRICK'S.

Father Grogan is out of the city giving missions. He is expected back on Saturday.

The Forty Hours' Devotion was opened in St. Patrick's by His Grace the Archbishop on Friday last, and was closed on Sunday evening after the Benediction. The exercises of the devotion were well attended, and large numbers approached the sacraments. The opening of the extension of the jubilee was announced on Sunday morning. The ceremony took place at vespers with the singing of the "Veni Creator."

ST. BASIL'S.

On Saturday morning a month's mind requiem high mass will be sung for the repose of the soul of the late Father Mungovan.

An anniversary high mass of requiem was sung on Wednesday morning for the late Patrick Hughes.

The annual retreat for the young men of St. Basil's parish began last evening. It will continue for three days and will be closed by His Grace the Archbishop on Sunday afternoon next at 3 p.m. The young men who are making the retreat will go to Holy Communion in a body on Sunday morning at the eight o'clock mass.

On Monday evening the weekly meeting of the Young Men's Catholic Union was held in the rooms of the club. Interesting and instructive papers were read by Messrs. Ferguson, W. Foley, and Ed. Sullivan. A motion was placed on the board for discussion at the next meeting. It was proposed to conduct all the meetings of the union during next year on the plan followed by the Canadian House of Commons. There will be a government and an opposition, and the debates will be followed in every case by divisions. This motion will be discussed and decided upon at the next meeting. The idea is to bring every member into the debates and make all share in the discussions.

ST. MARY'S.

An anniversary low mass was said on Tuesday for the repose of the soul of the late Johanna McKnight.

On Wednesday morning a requiem mass was said for the late Elizabeth Griffin.

The extension of the jubilee was formally announced on Sunday morning, and opened in the evening.

LITERARY AND ATHLETIC.

The members of St. Mary's Literary and Athletic Association spent Sunday afternoon in their rooms, debating a very important question on the commercial centre of Canada. The question was as follows:—Resolved, that, from a commercial standpoint, Montreal is more favorably situated than Toronto. The principals in the debate were, for the affirmative, Messrs. W. Markle and Johnston; for the negative, Messrs. Sheridan and James Dee. The critic of the debate was Mr. J. J. Murray, the judge Mr. M. J. Quinn. The subject proved a very interesting one, and the principals in their arguments gave evidence of a thorough knowledge of the commercial interests of Canada. Mr. Murray in his criticism pointed out many improvements that might have been made by the debaters that would make their arguments more effective. Judge Quinn in rendering his decision gave it in favor of the affirmative. The speaker of the afternoon was Mr. William Ray, whose subject was in keeping with the debate. Mr. Ray spoke along the lines of a business man in the commercial world, and in a most practical manner pointed out what was most useful to a young man in his early life to make him a successful business man. He was most eloquent when he urged young men to apply themselves if they would succeed with integrity, obedience, sobriety and perseverance. Mr. Ray's application of obedience and the results has well received, especially when he referred to his own experience with the major when a soldier of Canada. The athletics reported that the handball season would open on Saturday afternoon.

The Literature Committee are preparing a splendid program for Easter Sunday. The speaker on that occasion will be Mr. J. G. O'Donoghue.

NEW CHAPEL FOR OTTAWA.

A new chapel for the Catholic residents of Ottawa East was opened on Sunday. It is situated at the Oblates scholasticate. For some time the Catholic portion of the village have felt the need of a chapel, as they had to walk quite a distance to go to St. Joseph's and the Sacred Heart churches, the nearest churches to them. Archbishop Duhamel at first decided to open up a chapel and erect it in the Oblate Fathers' building. An instruction in French was given by Rev. Father Chabot and in English by Rev. Father Connolly.

Catholics at the Central

Easter Communion and Confirmation Last Sunday.

There were one hundred and fifteen Catholic prisoners in the Central Prison on Sunday last. Five have been since added, making a total of one hundred and nineteen. During last week these men were given a retreat in preparation for their Easter Communion, and they made an excellent showing. The instructions were given and confessions heard by the chaplain, Father Walsh, C. S. B., assisted by his confreres, St. Michael's College, the Rev. Fathers McBrady, C. S. B., Sullivan, C. S. B., Howard, C. S. B., and Ryan, C. S. B. On Sunday morning the week's retreat was closed by no fewer than seventy-three men, to Holy Communion. Nine of these, ranging in age from fifteen to forty-five, received the precious Body and Blood of Our Lord in Holy Communion for the first time. In the afternoon His Grace the Archbishop, accompanied by the Very Rev. Father McCann, V. G., and Father Canning, went to the prison from St. Helen's, where he had been opening the Forty Hours' Devotion. He was received most courteously by Warden Gilmour, who conducted him through the official residence to the chapel. Fifteen of the prisoners were to receive the Sacrament of Confirmation. His Grace explained to them the nature of the Sacrament, and after having confirmed the candidates spoke briefly on the effects of confirmation, touching on each of the seven gifts of the Holy Ghost. His Grace expressed himself as being highly edified by the conduct and spiritual showing of the prisoners.

Too much credit cannot be given to the chaplain, Father Walsh, C. S. B., for the pains he has taken to bring the prisoners at the Central Prison to a sense of their religious duty. The number that approached Holy Communion attest his zeal and energy, and the large number of First Communicants and Confirmations is an evidence of the time and patience he has given in preparing them for the reception of the Sacraments. The fact that this is the second occasion on which His Grace administered the Sacrament of Confirmation at the Central Prison in a little over seven months speaks volumes for the spiritual advancement of the prisoners.

THE JUBILEE EXTENSION.

On Sunday morning last the Archbishop's Pastoral letter promulgating the extension of the jubilee was read in all the city churches. The letter appeared in our columns last week, and is so clear as to need no comment, or word of explanation. His Grace, the Archbishop, opened the extension of the jubilee at the Cathedral on Sunday evening at vespers, when the "Veni Creator" was sung. His Grace addressed the congregation, exhorting them to make an effort to comply with the conditions set down in the pastoral letter, and dwelling in particular upon the inducements held out in the form of rich indulgences by the Church, to those who perform the works assigned. The pastors of the other churches formally opened the extended jubilee in their several parishes. The extension closes on September 24.

FORTY HOURS.

The Forty Hours' Devotion opened at St. Patrick's on Friday last, with a solemn High Mass in the presence of His Grace, the Archbishop. The Devotion was brought to a close on Sunday evening after Benediction. Father Dodsworth, C. S. S. A., preached the closing sermon. On Sunday the Devotion was continued at St. Helen's Church, and closed there on Tuesday evening. The Forty Hours' will be discontinued until after Easter Sunday, owing to the long services of Palm and Easter Sunday, but will be taken up again after Easter.

Bishop of St. John Dead

Had Held the High Office for Forty-one Years.

Right Rev. Bishop Sweeney, first bishop of St. John, N.B., died on Monday morning in the forty-first year of his episcopate. His death took place at the Boys' Industrial School, Silver Falls, an institution founded by him, three miles from the city. He was in the habit of going out there for a rest and visit, and there he had a stroke of paralysis some weeks ago. Bishop Casey, who was appointed coadjutor a year ago, came down from Fredericton and took up the work of administration at the palace. The funeral will take place to-morrow.

Right Rev. John Sweeney was born in Clones, Ireland, in 1821, and emigrated to St. John, N.B., while a child. He was educated at St. Andrew's College, Prince Edward Island, and at Quebec Seminary, entering the priesthood in 1844. He was appointed a missionary to New Brunswick, and later on became vicar-general. On the translation of Bishop Connolly to Halifax, he succeeded to the Bishopric of St. John, being consecrated in 1860. Since that time he was instrumental in building churches, schools, and convents in all parts of the province, and founded St. Joseph's College, at Memphremagog, an important educational institution.

AVTON PRESENTATION

Mrs. Maggie Meagher Receives a Purse and an Address.

When it became known that Miss Maggie Meagher, who for the past six years has given a painstaking and gratuitous service as organist and chorister of St. Peter's church in the village, had resigned her position and intended leaving the congregation of that church, about making her some reward as a token of their appreciation of her services. On Monday night last the committee,

with whom the work was entrusted also with some friends, met Miss Meagher at her mother's residence to bid her farewell prior to her departure. A short time was spent in the usual chat and song, and then the organ of those present was made known, when the following address was read by Mr. T. Flynn, Mr. John Diebolt making the presentation of a well-filled purse.

To Miss Maggie Meagher:— Having learned with very much regret of your leaving-taking from among us at so early a date, we, the members of St. Peter's congregation, wish to take the opportunity of expressing to you our sentiments of gratitude and indebtedness for your kind and able services as organist and choir-leader during the past number of years. Services such as these rendered voluntarily, and with such good will, must certainly call forth from the members of the above-named parish no small commendation. We cannot, then, allow such an opportunity to pass by without showing you an some measure our recognition of those kind services. We would ask you, therefore, to accept this purse, with the object for which it is tendered, viz., to show our appreciation of the pains and labors you have so kindly offered in our behalf. That good luck and prosperity may attend you in your new field of labor is the earnest wish of one and all of those with whom you are now about to sever your connection.

Signed on behalf of the congregation,

John Diebolt, Thomas Murray, John J. Lynett, Thomas Flynn.

In accepting the gift, Miss Meagher in a few well-chosen words feelingly expressed her thanks to the congregation for the well-wishes contained in the address and the friendly spirit which had prompted the gift. Miss Meagher is one of the most estimable young ladies in our village, and her departure will be a direct loss to the congregation, to the choir of St. Peter's church, and to the social circle in which she moved. Her genial, friendly disposition and her lady-like deportment has gained for her a host of friends who will always note with pleasure any success which may attend her in no matter what sphere of life she may adopt.—Avton Advance.

The green was quite in evidence in our village on the 17th, many doing honor to the patron saint of Ireland by wearing a sprig of shamrock. Rev. P. S. Owens, of St. Peter's church, preached an eloquent sermon appropriate to the occasion.

MOTHER EMERENTIA ILL.

Mother Emerentia, who is at the head of St. Joseph's Hospital, Guelph, is seriously ill. She contracted congestion of the lungs about a week ago, and being none too strong at any time it is liable to go hard with her.

Catholicity in Norway.

A Strong Movement for the Return to the Ancient Faith.

What is the religious standing of the Norwegians? Unfortunately I cannot give you the pleasing information that you and I would wish. But there is something that will please you in the very beginning. With but few exceptions, the Lord be praised and thanked, all Norwegians validly baptized and religiously inclined are to the present day by far the most of the remnants of the faithful old Norwegian Catholics. As you are aware, Norway was once entirely Catholic. Even the primitive Norwegians, the Vikings, have taken from the then Catholic countries not only the gold and silver, but also many Christian maxims. With Haaken the Good, who reigned from 930-961, Norway had a Christian King. As a true Christian king, Olaf Trygvesson reigned from 995-1066. But first through Olaf the samty, who wielded the sceptre from 1015-1036, did Norway become truly Christian. With a burning zeal he sought to destroy paganism, and in the battle against the remnants of paganism on the field of Stiklestad he died a hero's death and won the martyr's palm. His death was both a victory for himself and Christianity. Even those who had slain him soon honored him as a saint. Over a shrine of gold, silver and precious stones which enclosed his sacred remains there was erected at Trandhyem a Cathedral so beautiful and stately that even to-day, although its beauty is waning, it is worthy of a place alongside of the handsomest structures in Europe.

NORWAY'S EARLY CHURCH.

In Trandhyem an archbishopric was established, under whose jurisdiction no less than ten bishoprics exist. And there existed everywhere a real Catholic spirit. In the Crusade the Norwegians fought like lions for the holy sepulchre of our Redeemer. They were always on their guard when the worldly powers sought to create a "Kulturkampf." Churches and convents were everywhere erected, in the homes blossomed forth all Christian virtues, and in the convents the evangelical councils were adhered to. The Catholic period was a model one for Norway both spiritually and materially. But then came the unfortunate Reformation from Germany. To the credit of the old Norwegians be it said, they neither wished nor sought the new doctrine. The Danish king, of which Norway was a dependency, being avaricious for the property of the church, in the year 1536 with one stroke of the pen decreed that, jointly

with Denmark, Norway should also become Lutheran. The bishops and priests were banished and replaced by laymen who had never received holy orders, much less consecrated as bishops. The people were shamefully deceived by the external practice of the Catholic belief. To the present day the Lutheran superintendents, who as inspectors have very little to say, call themselves bishops and wear the bishop's cross on their breast, while the pastors appointed by the State imitate the mass, clad in Catholic robes.

DEATH AND BANISHMENT.

When the Danish kings noticed that so few of the Norwegians had the desire to become Protestants, they imposed the penalty of death upon every Catholic priest who would set foot on the soil of Norway, and also decreed the banishment of all Catholics. This lasted until 1811. The Jesuit Fathers nevertheless made frequent attempts to re-establish the Catholic religion, but the most they could accomplish was that for centuries they offered prayers and the Holy Sacrifice of the Mass for the return of this once Christian country to the Mother Church, from which it has been separated for 300 years. Many of the old cathedrals and churches are today in the possession of Protestants who hold their services within those sacred halls, even in the beautiful Cathedral at Trandhyem. For more than 300 years the altars have been desecrated, the tabernacle deserted and the sanctuary lamp extinguished, the graces of the Holy Sacrifice of the Mass and the Sacrament of Penance lost, the sacred relics, even those of St. Olaf, destroyed. Only two things saved the old Norwegians, who were faithful Catholics—the valid baptism and the Christian spirit.

EFFECT OF THE REFORMATION

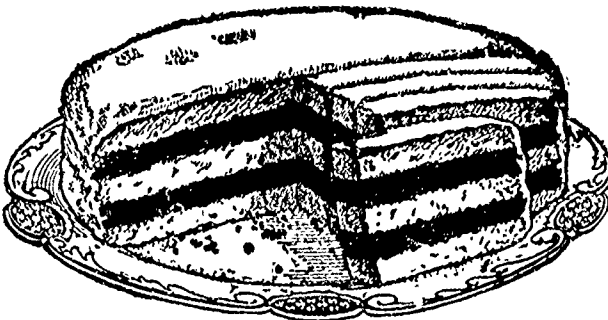
Though it is true that many Norwegians say with Luther that faith alone is necessary for salvation there are still many hundred thousand, Christian souls who hold good works in high esteem and practice them zealously. Though they have been taught to believe only what the Bible teaches, in reality many believe a great deal that has been taught them by tradition. While their pastors are recognized as being in authority as regards the material welfare of the congregations, it is a fact that they look upon them as representatives of God, unfortunately even then when they give utterance to misrepresentations of Catholic doctrine and practices, even when they are better informed. As, for example, that Catholics worship the saints and obtain forgiveness of sins for money. It is to be regretted, but it shows why well-meaning Protestants, who in their simplicity believe these calumnies, are not favorably disposed towards the Catholic Church.

NORWEGIANS A RELIGIOUS PEOPLE.

I have said that the great majority of the Norwegians are religiously inclined. But there is also a minority, namely, the so-called refined element, who, although not firmly bound to Protestantism, have drifted into Liberalism and have become Free Thinkers, although it cannot be said they are hostile to and assail religion and Christianity, as the Liberals and Free Thinkers do in other countries. Every one has a certain respect for religion and the Government takes religion for its guide in all its laws and ordinances. Others more religiously inclined feel, but will not acknowledge, that the Lutheran Church established by the State does not satisfy their spiritual needs, and these have affiliated with other Protestant sects, which exist here in large numbers. Others follow the inherited Lutherism blindly, and although hardly two of the sects have the same belief, yet all are united in their opposition to Catholicity. And finally, there are others, and they are many, who since the Catholic Church is again in the ascendancy in Norway, believe that it is a Divine institution. They have seen the missionaries and nuns at work and have become impressed by their words and deeds.

CATHOLICITY IN THE AIR.

Not a few of these are beginning to admit that many of the charges against the Church and her doctrine were malicious calumnies, that the so-called Reformation was a great evil, and that a reunion with Mother Church would be a great blessing. These separated brethren pray with us that there may be again one shepherd and one flock. The learned in the midst, among the Protestant preachers, write appropriate books and articles to explain the Catholic Church, and its doctrines, and to defend them. They say themselves that through a "secret Reformation" they have again approached the Mother Church. The stream of converts to Catholicity has become so great and so noticeable that the fanatics have become greatly enraged and alarmed. They say "Catholicity is in the air," while others prophesy the time when Norway will be again entirely Catholic. May their prophecies be fulfilled.



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Although his drift is for the greater part to be ascribed to the influence of Catholic missions, yet the prophesied reunion of Norway with the Mother Church depends for the greater part on the renewed energies and labors of the missionaries to further the movement towards Rome and to reap the fruits thereof. May this soon, with God's help, be accomplished.

Rev. Ferdinand Hartmann Elvehakkien, Lapland.

Margaret Sheppard

The Infamous Lecturer Balked in Trenton N. J.

Margaret L. Sheppard was not allowed to give her lecture in the Masonic Temple at Trenton, N. J., as she had planned to do last week. The woman had made arrangements for occupying the hall, and had even gone so far as to pay in advance for its rental. Upon learning of the contemplated lecture, Very Rev. Father Fox sent to the Catholic Truth Society for a sketch of her career. In a very short time he was in possession of data which not only proved the woman never to have been a nun, but exposed her as being as vile a creature as ever traveled the country in the guise of a lecturer. The managers of Masonic Temple concluded that they did not wish to have such a woman occupy the hall, and they promptly returned the rental money. In explanation of their action in letting her have permission originally to occupy the hall they said she was misrepresented to them, and they had no idea she was to preach in a way offensive to any religious body. After failing to secure any large hall in the city, the woman finally got Concordia Hall and delivered a lecture to a slim audience.

CATHOLIC PROGRESS IN SCOTLAND.

"Christian Work," commenting on an article which lately appeared in an Edinburgh newspaper, showing the progress made in Scotland during the past century by the Catholic Church, says that assuredly the advance of Catholicity in the land which was wont to be known as "Bible-loving Scotland," calls for serious consideration. The figures given by the Edinburgh paper, declared by a well-informed Catholic of that city to be under rather than over the mark, are as follows:—"In 1800 there were only twelve baptisms in Edinburgh. Last year there were 1,258. In the former year there was only one Roman Catholic place of worship in Edinburgh; now there are three chapels and a cathedral. Seventy years ago Scotland had twenty-six chapels and sixty four priests; ten years ago there were 332 churches, and 348 priests; and there are now 350 churches and 461 priests. There are also about 300 schools and about fifty convents and other institutions. The Catholics of Scotland do-day number 365,000. Lastly, the 'grave fact' is added that the Roman Catholics are making greater progress in Scotland in proportion to their membership than the Presbyterian churches."

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LATEST MARKETS.

Table with market prices for various goods like wheat, corn, and other commodities.

William Levjcek was one of the heaviest purchasers of cattle, having bought 150 cattle, principally butchers, for the local trade. Mr. Levjcek paid the following prices for the different grades mentioned; Rough to medium butchers' cows, \$2.65 to \$2.85; fair to medium mixed loads, \$3.00 to \$3.80; loads of good, at \$3.85 to \$4.10; picked lots, \$4.15 to \$4.30, and heavier weights at \$4.30 to \$4.65 per cwt.; Rough butchers' bulls, \$2.75 to \$4.12-1-2, and choice export bulls, \$4.25 per cwt.

A. W. Bowes sold 27 lambs at \$4.80 per cwt. 6 fat cows at \$3 per cwt; less \$1 per head. Mr. Bowes shipped one load of Easter cattle to Montreal market.

Maybee & Zengman bought 35 stockers, 500 to 850 lbs. each, at \$2.50 to \$3.25 per cwt.

Joseph Gault bought 10 loads exporters of good quality, 1350 lbs. each, at \$4.80 to \$5 per cwt.

W. H. Dean bought 5 loads shipping cattle, 1150 to 1350 lbs. each, at \$4.35 to \$5 per cwt., and one load feeders, at \$3.75 to \$4.25 per cwt. the bulk of them at about \$4 per cwt.

J. Clancy, of Cargill, sold one load butchers' cattle, 1025 lbs. each, at \$3.80 per cwt., also one load shippers, 1375 lbs. each, at \$4.30 per cwt.

Dunn Bros. bought some short-keep feeders, at \$4 to \$4.50 per cwt.

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