

In and Around Toronto

FEAST OF ST. JOSEPH. Today is the Feast of St. Joseph. The solemnity will be observed at the High Mass on Sunday next.

FORTY HOURS TO OPEN AT ST. MARY'S. The Forty Hours will open on Sunday morning next at St. Mary's and will continue until the Wednesday following.

THE FEAST OF ST. PATRICK. Several Masses and in most cases a High Mass, were said in the parish churches of the city on St. Patrick's Day. Large congregations attended.

LATE DECREE ON MARRIAGE READ. The late decree on marriage, which is to come into effect after Easter, is now being read in the churches. Discourses explaining the different clauses will afterwards be given.

EXCAVATION BEGUN AT ST. HELEN'S. Work on the foundation of the new church for St. Helen's parish is now begun. The excavating is progressing rapidly and the laying of the cornerstone may be looked for sometime shortly.

A PROLIFIC ISSUE. It will be noticed that we have given a good deal of our space in this issue to original contributions, three poems and several prose articles coming to us for St. Patrick's Day. We take this as a sign that the love for Ireland is as warm as of old, and that the popularity of our paper is ever on the increase.

FORTY HOURS AT ST. PATRICK'S. The devotion of the Forty Hours began at St. Patrick's on Sunday after the High Mass and continued with all the zeal and devotion which always signalizes the parish. Among the sermons preached during the exercises, that of the Very Rev. Rector, Father Brick, on Sunday evening, was particularly touching and expressive. The solemn closing took place on Tuesday morning.

AT ST. PAUL'S. At the opening of the Forty Hours at St. Paul's Rev. Father Doherty, assisted by Rev. Fathers Hand and McCabe as deacon and sub-deacon celebrated Mass. In the afternoon contingents from amongst the school-children, League of the Sacred Heart, Holy Family, Altar Society and Sodality took turn in vigil before the Blessed Sacrament. The sermons were preached by Rev. Fathers Doherty and Morrow and immense congregations were present at every exercise.

DEATH OF MARTIN J. McINERNEY. After an illness of some months the death of Martin J. McInerney, only son of the late Mathias McInerney, and one of the most popular young men of St. Mary's parish, took place at the residence of his mother, 24 Bellwoods avenue, on Monday morning. Deceased had been a member of the Literary and Athletic Associations and was active on almost all the committees in connection with same. He was much liked and respected and his death is deeply regretted. A good son and brother and an interested worker in all that concerned the welfare of the parish in which he lived, he will be missed both at home and amongst his late associates. The funeral took place from St. Mary's church. R.I.P.

DEATH OF SISTER M. LOYOLA. It was with sincere sorrow that the Community of St. Joseph and a circle of outside friends sustained the loss of one dear to many when on Sunday evening Sister M. Loyola breathed her last and surrendered her sweet life to Him who had ever been the object of her prayers and affections. Though delicate for years, an illness of only a few days preceded the end, and but few outside the convent knew of the seriousness of the attack until at the Masses on Sunday prayers in her behalf were asked from the congregation. The sufferings of the last hours were assuaged by the loving ministrations of the Community and by those of her brother, Rev. Father W. A. McCann, and by the presence of her father, Mr. W. McCann of Spadina avenue.

With the exception of a few years in Barrie, the greater part of the Community life of Sister Loyola had been passed at the Mother House, Toronto. Here she had spent some years of her girlhood days, and here her beautiful voice had been trained and perfected to please and delight all who had the pleasure of hearing it. One of the greatest deprivations of Sister Loyola had to endure was that of giving up her work as a singer and teacher of her favorite art—music—when some years since the delicacy of her constitution prohibited the exertions consequent upon a musical charge. Always refined and sensitive, conscientious and self-sacrificing, pious and lovable, the patient, by her sufferings of the last years of the dear, dead Sister had prepared her for a speedy eternity of happiness, and those who knew her in the beauty of her unobtrusive and uncomplaining life realize that this going was but the transition from the things of earth to the joys of the fuller and better life beyond.

The funeral took place on Tuesday morning, the Feast of St. Patrick, many friends assisting besides the Community and pupils of the Academy. The solemn Mass of requiem was sung by the Very Rev. J. J. McCann, Vicar-General of the Archdiocese, and note of the deceased, assisted by Rev. Father McCann as deacon, Rev. H. Carr, C.S.B., sub-deacon, and Rev. F. Richard master of ceremonies. Others in the sanctuary were Rev. W. A. McCann, Very Rev. N. Roche, Superior of St. Michael's College; Very Rev. Father Brick, C.S.S.R., rector of St. Patrick's; Rev. Father Minehan, St. Peter's; Rev. Father O'Donnell, St. Mary's; Rev. E. Murray, C.S.B.,

Rev. F. Cherrier, Rev. A. McColl, St. Catharines; Rev. F. Player, C.S.B., Rev. Father LaMarche, Very Rev. P. Grand, Provincial St. Michael's College; Rev. F. Murray. At the close of the Mass the Libera was sung and the Absolution given, after which the casket was borne down the aisle lined by members of the Community, who with veiled faces and bearing lighted tapers, formed a last body-guard for their late loved companion. Interment was in the new plot at Mount Hope cemetery. Sister Loyola is survived by her father and three brothers, Rev. W. A. McCann, P.P. of St. Francis' Church; Mr. John McCann of Ottawa, and Mr. Louis McCann of New York, both of whom were present, and one sister in the Community of Loretto, Sister Alphonse, now stationed at Joliette. Other relatives in attendance were Mrs. McCann and Miss C. McCann, an aunt. Rev. Mother Angelica, Loretto Abbey, Chicago, and Rev. Mother Eu-charia, Loretto Abbey, Toronto, represented their community. The Vicar General, assisted by several of his brother-priests, said the prayers and otherwise officiated at the grave. May she rest in peace.

FIRE ESCAPES. Very opportune for our schools is the advertisement of the Fire-Escape of the George B. Meadows, Toronto Wire, Iron and Brass Works Company, found elsewhere in this issue. Any school not already possessing these valuable life-savers should consult the firm. This, too, first and before all in the interests of the hapless little one entrusted all too often to schools in nowise prepared for the trust. See these fire-escapes at 479 Wellington St. West, Toronto.

The Recent Assassination. We are able to present this week an authentic account of the assassination of a Catholic priest in a Denver church, as related in a letter from the assistant of the stricken parish priest to the Franciscan provincial, residing at Philadelphia. Father Eusebius writes as follows:

Very Rev. Father: As you will have seen from the papers, there was absolutely no motive for the terrible sacrilegious deed. Father Leo had won the love and veneration of all the parishioners and all the community. If I had been celebrant in his stead, the villain would have shot me.

Father Leo read the 6 o'clock Mass and distributed Holy Communion. There were about sixty communicants. When Father Leo was before the Blessed Virgin's altar, and was giving communion to a shabbily-dressed man, the latter did not receive it, but throwing it on the floor, pulled a revolver and shot good, faithful, beloved Father Leo through the heart. The little altar boy who accompanied him with a candle saw the weapon, and cried, "Father, look out!" The priest asked, "Why?" And at the same instant was shot. Although suffering great pain, he stooped to gather up some Sacred Hosts which had fallen to the floor.

"But, Father, aren't you shot?" exclaimed the boy.

"Surely," he answered, "I am shot badly. Where is Father Eusebius?" The boy said, "I'll call him."

Then Father Leo sank to the floor, placing the ciborium on the steps of the Blessed Virgin's altar, and reclined in a kneeling position beside it.

He had been to confession Saturday. He gave himself the Holy Viaticum, and was absolved and anointed by Father Walston, while I gathered the twenty-five Hosts lying around and put the Blessed Sacrament in the tabernacle. Father Leo was shot at 6.35 o'clock, and died at 6.45.

Rev. obdt. servus, EUSEBIUS.

The dead priest, Rev. Leo Heinrichs, had passed a striking career in the order of the Franciscans. Born in the diocese of Cologne, Prussia, Germany, Aug. 15, 1867, he came to America in November, 1886, and pronounced his solemn vows in the Order in 1890. For several years he did parochial work in Paterson, N.J., filled the office of vicar of the monastery and was director of the Third Order of St. Francis. After serving in New York state and again at Paterson; Father Heinrichs was transferred to Denver in September, 1907, to be pastor of St. Elizabeth's church. He was a man of uncommon devotion and diligent application to his sacred duties. His character was firmness in duty and tenderness in devotion.

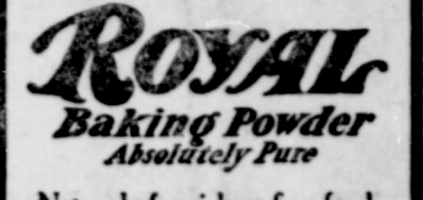
Statements concerning the murderer's identity and his motive are of a conflicting nature. When arrested, he said his name was Giuseppe Guatnacchio. Later, from papers found in his lodgings, the police were led to believe that his name might be Angelo Gabriele, but later the man said his name is Giuseppe Alio, and that he was born in Avola, Sicily, in 1858. In his first statement he said his victim was a stranger to him, and that the only reason he had for perpetrating the deed was his hatred for all priests in general. He told the Sheriff that he started out with the intention of killing four priests. Had he succeeded in eluding capture, he intended to go from one church to another until his vow had been carried out.

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The members of St. Vincent de Paul Society desire to express their grateful thanks to His Grace the Most Rev. Archbishop Gauthier, for his kind donation of \$100 to the Society.—Kingston Freeman.

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CROSS AND SHAMROCK (Continued from page 1.)

Christianizer of pagan Ireland. This vision came to him after he had been in captivity about six years and bade him hasten to his own country, saying, "Your ship is ready." The ship was 200 miles away and St. Patrick, not knowing the road, was led thither by the hand of God just as at the advent of the Light of the World nearly four centuries before the poor shepherds were led by a star to the manger. It was on this voyage that God permitted Patrick to perform his first miracle. He and his pagan companions had been on the water for three days and were shipwrecked. Nearly famished with cold and hunger, they requested Patrick to pray to "his" God. He did so, of course, and abundance of food was at once sent them. The pagans were converted and praised God. Having landed in France and satisfied of the natural affections of family ties, St. Patrick repaired at once to Monastery of St. Martin of Tours, where he remained for four years fitting himself for the service of the Most High. At the expiration of this time he was again taken captive on his return to his relatives in France and after he had been in captivity about two months, he was revisited by another vision. It appeared to him in the form of a letter, starting with the words "A Voice from the Irish." At last animated thoroughly with the desire of serving God, he made a final adieu to his friends and by the advice of his confessor, St. Germain, retired to a Seminary in Lerius, where he remained for nine years, and it was during this sojourn that he received from the holy man, Justus, the staff of Jesus, which figured prominently in the later history of Ireland. Then he returned to St. Germain, Bishop of Auxerre, where he spent another four years perfecting himself for his sacred mission here in the world. At last he departed for Ireland that he was consecrated Bishop. At length, after many remonstrances and pleadings from his relatives and dear ones in France and even protestations as to his episcopal worthiness by some of his more doubtful friends, St. Patrick, invested with all the ecclesiastical eminence and holy dignity of Bishop of the Church, set out in A.D. 433 for that "green, sunny shore which he had left as a poor slave herdsman some years before."

To relate the labors of St. Patrick, his conversions and miracles in Ireland would consume volumes. By his tireless zeal, dauntless energy and loving devotion and self-sacrifice to

his work, he won the hearts of this pagan race; and by his strong, convincing arguments, he gradually overthrew their heretical beliefs and gained victory for the Church of God. He applied to Rome and was granted help. With this help he built churches, established schools and monasteries, educated and prepared young men to assist the great work he had commenced in Ireland. Throughout the length and breadth of the Emerald Isle the great Apostle went, scattering as he walked the Word of God, which flourished and took root, so deep indeed that the beautiful flower of the Faith has never been and never will be, eradicated in that fertile Isle, watered as it has since been by the blood of so many martyrs. At St. Patrick's death, which occurred on March 17th, 385, it was a sad Erin that mourned his loss—a loving family of faithful sons and daughters, but a tower of strength to the faith which St. Patrick had brought to his adopted children. Truly the "Sacred Isle" of pagan times well deserves the appellation it now bears—"Isle of Saints."

Such was the way the ancient Irish embraced the word of God and a glimmer through the annals of Irish history in its more modern and darker stages will show how they have kept it. When the terrors of bloodshed and persecution, the fatality of famine and pestilence, and the confiscation of their possessions and the fact that five pounds was the premium offered for the gray hairs of their Sogarth Aroon, could not make the Irish forsake their Faith, surely nothing ever will and the unity between the Cross and the Shamrock will ever be recognized by the Irish people. It was a sad blow to Ireland when they burnt her churches and destroyed her schools and prohibited education among her people and then taunted them with their ignorance, fond of learning as she had ever been, but as soon as the worst of the storm was over she promptly set about restoring her schools and filling them with wise men and good women to look after the educational wants of the rising generations.

Ireland was not the only country that benefited by the teachings of St. Patrick. The result of his labor in that dear land is to be seen far and wide. Ireland's exiles during her time of persecution were the means of Christianizing other lands; and as on each recurring St. Patrick's Day we thank God for our Faith, let us remember the gratitude we owe our forefathers, those exiled sons, and the Coolen Bawn and Coolee. Dhas Dhuie of the emigrant ship, who spread the holy faith in our fair, free America.

IT RESTS WITH YOU. To say whether I am to succeed or fail, All my hopes of success are in your co-operation. Will you not then extend a co-operating hand? Surely you will not refuse. You may not be able to help much, indeed. But you can help a little, and a multitude of "littles" means a great deal.

Don't Turn a Deaf Ear to My Urgent Appeal. "May God bless and prosper your endeavours in establishing a Mission at Fakenham."

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The Church is sadly needed, for at present I am obliged to SAY MASS AND GIVE BENEDICTION IN A GARRET. My average weekly collection is only 3s. 6d. and I have NO ENDOWMENT except HOPE.

What can I do alone? Very little. But with your co-operation and that of the other well-disposed readers of this paper, I can do all that needs to be done.

In these days, when the faith of many is becoming weak, when the great apostasy of the sixteenth century is reaching the full extent of its development, and is about to treat Our Divine Lord Himself as it treated His Holy Church, the Catholic Faith is renewing its youth in England and bidding fair to obtain possession of the hearts of the English people again. I have a very up-hill struggle here on behalf of that Faith. I must succeed or else this vast district must be abandoned.

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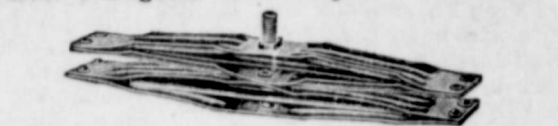
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