

In and

Around Toronto

EASTER.

Easter, the feast of the celebration of the great Resurrection, was marked in Toronto by every church vying with every other church in devotion of its congregation, in numbers of its communicants, in beauty and brilliancy of its altars, and in solemnity and appropriateness of its music. At the Cathedral, Solemn High Mass, at which the Archbishop was celebrant, was sung. Rev. Fathers Murray and Ryan were deacon and sub-deacon and Rev. Father Whelan assistant priest. The epistle and gospel were read by Rev. Father Rohleder. The congregation was exceptionally large, many having to stand. The High Altar was a blaze of light mingled with palms and Easter lilies. The sermon was preached by the Archbishop, who gave a resume of the Holy Season, which had just closed, followed by a detailed exposition of the meaning of the Feast celebrating, deducing from both the facts that the suffering and death of Our Lord proved His humanity and the Resurrection His divinity, and that the Lord had truly risen as He foretold. The Papal Benediction was given after Mass.

THE TENEBRAE WAS SUNG.

In nearly all the churches of the city the Office of Tenebrae was sung on Thursday, Friday and Saturday of Holy Week.

AT ST. PATRICK'S.

The Solemnity of Holy Week, and particularly that of the last three days, is very much added to by the sepulchre placed in one of the side altars at St. Patrick's church. A figure of the dead Saviour, enshrouded in a winding sheet makes a most graphic reminder of the awful Tragedy, and the large crucifix placed on the floor before the open gate of the Sanctuary, for the veneration of the faithful, is another reminder of the great work of our Redemption. On Easter morn the sad figure is removed, but the winding sheet remains and above the High Altar is raised one of the most beautiful pieces of statuary in our city. It is the only one of its kind here, representing the Risen Lord. The sceptre and flag of Victory are held aloft and the whole figure seems luminous with the glory of immortality. The statue will be in place until the end of the Paschal season.

AT ST. PETER'S.

Work has been begun on the new church for St. Peter's parish. Details and description of the building will be given in a later issue. The Forty Hours' devotion will begin at St. Peter's after the High Mass on Sunday next.

LITERARY CLUB ASSEMBLY.

The Second Assembly of the Literary Club was held in Assembly Hall, Temple Building, on Monday evening. Webb was caterer and Fralick's orchestra was in attendance.

MISSION AT ST. FRANCIS.

The Mission to be given by the Re-mptorist Fathers to the people of St. Francis' Parish, will begin on Sunday next and will continue for two weeks. The first week will be devoted to the women of the parish for whom special devotions will begin on Sunday evening the second week will be given to the men. This will be the first Mission since the parish of St. Francis was established.

ALBANI WILL SING IN "REDEMPTION."

The production of the beautiful oratorio the "Redemption," which will be given in Massey Hall on Monday evening, should be a matter of interest for all lovers of music, and especially to Catholics. The work itself is that of the Catholic composer Gounod, and Madame Albani will be soprano soloist. The Festival Chorus of some three hundred voices under the direction of Doctor Torrington, will sing the solemn and sublime choruses, and to the usual orchestra harps and trumpets will be added, by means of which an ensemble most delightful will be obtained. This is said to be positively the last opportunity of hearing Albani in Toronto.

HOLY FAMILY PARISH.

At the Church of the Holy Family the Forty Hours will open on Friday morning and will have their solemn closing at the High Mass on Sunday, when it is expected that the Archbishop will be present.

DOCTOR AMYOT WILL LECTURE.

Doctor Amyot, so well known throughout the Province as a lecturer on scientific subjects, will lecture before the Catholic Young Ladies' Literary Association on Monday, April 30th. The meeting will take place at the home of Mrs. Herbert G. Moore, 195 Bloor street east, and the subject of the lecture will be the "Necessity of Higher Education for Catholics." The nature of the subject and the reputation of the speaker, ensures a profitable hour to the members and their friends.

HOUSE OF PROVIDENCE PIC-NIC.

The annual picnic in aid of the House of Providence, which will be held as usual on Victoria Day, already promises to be an unequalled success. Two committee meetings have been held, and reports show that everything is in admirable working order. The advertising section makes the finest showing ever yet presented at so early a date. A new depart-

ture is this time inaugurated, regarding tickets for children, which will be sold for the modest sum of ten cents.

MR. COOLAHAN WILL CALL.

Mr. Coolahan is calling on our subscribers and will likely call upon you to-day. Forewarned is forearmed.

DEATH OF CHAS. GLYNN.

Amongst recent deaths is that of Charles Glynn, which sad event occurred at the home of his grandfather, 113 Gladstone avenue. The deceased, who was only in his 19th year, was the son of the late Patrick Glynn, and had spent the greater part of his life in Hamilton, though the last two years were passed at the home of his grandparents in Toronto, where everything was done to alleviate his sufferings and prepare him for his early call. He was an engaging and attractive youth and his death is much regretted. The funeral took place on Tuesday, April 10th, from St. Helen's church, to St. Michael's cemetery. R.I.P.

DEATH OF EDWARD PLACID MCGARRY.

The death of Mr. E. P. McGarry took place on the 12th inst at the Duke's Hotel, the residence of Mr. Michael McGarry, a brother. The deceased, who was 30 years of age, was well known in Toronto. He had been in delicate health for three years, and in December last returned from Texas, having spent some time there in search of health. Deceased was a son of the late Patrick McGarry and Mr. John McGarry of the Beto House is a brother. The funeral in charge of the Rosar firm—took place on Saturday morning from the Cathedral to St. Michael's cemetery. R.I.P.

DEATH OF A MEMBER OF THE PRECIOUS BLOOD COMMUNITY.

The religious Adorers of the Most Precious Blood in Toronto, are now mourning the loss of one of their number, Sister Mary St. Peter, who died on Easter Sunday, April 15th. The deceased Sister, known in the world as Evangelina Rorke, was in the 37th year of her age and the 11th of her religious life, when called upon to awaken, it is hoped to a glorious resurrection, on the anniversary of that of her Divine Redeemer. May she rest in peace.

HOLY NAME SOCIETY AT ST. BASIL'S.

On the afternoon of Sunday, April 8th, Rev. Father Dumouchel, C.S.B., addressed the members of the Holy Name Society of St. Basil's parish. The reverend Father delivered an eloquent and practical sermon on the object of the society. He told his hearers that they might consider themselves to be a body-guard of Jesus. They were pledged to respect the Holy Name and it was fitting that every Catholic man should be a member of this society. Membership in any other Catholic Society was no obstacle to membership in this, as it is a purely religious organization, and the duty it imposes on members of receiving Holy Communion four times a year should not be raised as an objection. The Council of Trent had decided that the reception of the Holy Eucharist every day by laymen was not too often and the present Pope, Pius X., has definitely encouraged that practice. The members were reminded that they should be an example in their lives to all outside the Church; that they were an apostleship of the laity; and their language should be such as Catholics should speak and their actions such as Catholics should do. The meaning of the name, Christian, was in the beginning and is now, if rightly understood, far higher than Roman citizen or British subject, however exalted such titles were and are by the world. On Easter Sunday morning about three hundred members of the Holy Name Society of St. Basil's approached Holy Communion in a body. The sight was edifying and without precedent in this church. Com.

The Leatare Medallist 1906—Dr. Francis J. Quinlan

There always hangs about the giving of the Leatare Medal a mystery similar to that shrouding the election of a pope. Not that the two events are even remotely alike in nature, dignity or importance; but they are similar in the popular conjectures they involve as to who is to receive them. The spirit always breatheth where it listeth. This year the recipient of the Laetare Medal is Dr. Francis J. Quinlan of New York city. The analogy of the papal selection might here be applied still further. This year's recipient of the Medal is perhaps as little known to the western section of our country as the Patriarch of Venice was to the Western Hemisphere before his election to the pontificate, but this is entirely due to the fact that reputation is seldom synonymous or coextensive with worth. A few years ago the giving of the mid-Lenten honor to such national and international figures as Dr. John Gilmary Shea, Augustine Daly and Charles J. Bonaparte drew attention to the Medal, while it may now happen that the Medal draws attention to the man. Again let us say that the reason for this is that all the deserving Catholic laymen live not in strong light of public notoriety, and if the Medal help bring them forward, so much the better for the public.



Are you a success as a bread-maker? Is your cake and pastry complimented by your friends?

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Dr. Francis J. Quinlan was born in New York city, Dec. 21, 1853. "His early school days," we quote from the Catholic News, "were spent with the Christian Brothers, first at the parochial school of St. Francis Xavier's Church, than at the old Manhattan Academy in West Thirty-Second St., where he remained some years. Finally he entered the College of St. Francis Xavier. He spent some years teaching school, and then took up the study of medicine in 1874 at the Medical Department of Columbia University, graduating in 1878. He entered St. Vincent's Hospital, but having been appointed to a position in the United States service he took up his residence in Dakota. He remained there four years among the Sioux Indians and soldiers of the frontier, serving with honor in the positions of trust assigned to him in the government service." In 1891 he received the honorary degree of A.M. from St. Xavier's College, New York, and four years later the degree of LL.D. from the same institution.

All this time Dr. Quinlan was busy at the duties of his state, doing all in his power to cancel the miseries of the world—physical suffering by his professional skill, moral evil by his illuminating and strengthening example of his own clean, self-sacrificing life. Nature had marked him, it seems, for the perfect physician, while he had made himself the man God wanted him to be. Blessed, first of all, with talents of exceptional power and moved by a true zeal to help his fellow-man, he applied himself with earnestness to the particular kind of diseases that have become his specialty, affections of the throat and nose. The result of Dr. Quinlan's effort is that he stands to-day at the top of the medical profession in America, being President of the County Medical Association of New York, an organization made up of some of the most worthy representatives of medical science in the world, President of the New York Celtic Medical Society, member of the State Medical Association, and of the Academy of Medicine. Besides holding these positions of honor and responsibility, the Doctor is visiting surgeon to St. Vincent's Hospital, New York city, to the New York City Hospital, to the Foundling Hospital and St. Joseph's Hospital, Yonkers, N.Y. He is professor of Laryngology and Rhinology in New York Polyclinic and Laryngologist and Otolgologist to St. John's Hospital, Long Island city. Besides, he is a valued contributor to the medical journals that represent his specialty and a notable figure at the medical conventions. All this is but an index of the man's professional ability and a commentary on the value of personal industry and effort. Yet it is not for this alone that Notre Dame would bestow upon him the highest honor within her giving. Professional success is all right, but more than this she looks to in the man on whom she confers the Laetare Medal.

In the first place, the winner of this honor must be a man of signal personal worth, of unusual force of character, a powerful influence for good in the community in which he lives. He must be a Catholic who knows and loves his religion, carrying it with him through the details of his daily life to the honor of himself and the Church. He must be a man whose efforts have benefited his fellow-man in some large way, by private work or civic usefulness; in fine such honor to keep his memory alive in the hearts of his grateful fellows. Such a man Notre Dame, and with her all New York, feels confident she has found in the person of Dr. Francis Quinlan, President of the Catholic Club.

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NEWMAN MEMORIAL CHURCH

Tribute to the Great Cardinal — His Work in Ireland.

A late appeal was made by the Very Rev. John Norris, Superior of the Birmingham Oratory, in the University Church, St. Stephen's green, for funds in aiding the church which is in course of erection in Birmingham, as a memorial to Cardinal Newman. The University Church was fittingly chosen as the place in which to make the appeal, as the great Cardinal was closely associated during his life with Dublin.

The Rev. Preacher selected as his text: "Brethren, you gladly suffer the foolish, whereas yourselves are wise" (2 Cor., xi., 19). He said he was fortunate in being able to put himself at the outset under the protection of the words which seemed singularly apt in the situation in which he found himself, of venturing to address a Catholic congregation, and that in Dublin and in this church and pulpit, on a subject too great almost for any man, but to him almost overwhelming in its stupendous greatness and magnificence. But "you will gladly suffer the foolish" and bear with him, while he endeavors to put before you the claims which the Memorial Church of Newman has on your consideration. He was there to refresh and recall their admiration for one whom some of those present must have known personally, and all knew now, for though dead he still spoke to them in the living words of his magnificent books. Having discussed Cardinal Newman's position in the Church, the rev. preacher proceeded to refer to his work in Dublin. He said: The name of Newman is linked with Dublin for ever, and Newman has a special claim in Dublin, and I am sure you will be the first to admit it. And his claim is manifold and lies in this—the great cause he worked for here, the whole-hearted devotion with which he worked, the courageous and unflinching labors of the years he lived there—none of these things are, I am sure, forgotten, though, I fear, very few are left who were themselves in any way partakers of them. He himself tells us how great an admiration for the people of Ireland grew up within him—admiration for their intellect; "The Irish have ever been, as their worst enemies must grant, not only a Catholic people, but a people of great natural ability, keen-witted, original, and subtle"—admiration for their piety, in which he finds a remarkable ground of promise in the future of Ireland, where the middle class that lives in towns and cities are in contrast with the same class elsewhere, "so sound in faith and so exemplary in devotional exercises and in works of piety." And this admiration was coupled with a deep sense of the trials and troubles which years of misrule had brought on Ireland. "What right-minded Englishman," he writes, "can think of his country's conduct toward you in times past without indignation, shame, and remorse? How can any such man but earnestly desire, should his duty take him to Ireland, to be able to offer her some small service in expiation of the crimes which his own people have in former times committed there?" We know from his own words also how highly he appreciated the work which he came to do here, for he tells us that but for prior claims on him, and had he been quite free, "no position whatever in the whole range of administrations which are open to the ambition of those who wish to serve God in their generation and to do some great work before they die, would have had more attraction for me than that of being at the head of a University like this." How he wished to carry this work out, its principles and spirit of his work, its objects and aims, and all that he wished to do for Ireland, he has, as it were, enshrined in a book of very singular beauty, "The Idea of a University," the book which he wrote in Ireland, and for Ireland—the book which belongs especially to Ireland, but which the whole world claims to share, not only for the charm and lucidity of its style, for its courage and wide teaching, but, above all, for its deep principles—principles that can never be shaken—on education; its aims, its work on the human race—a very masterpiece that commands the admiration of all kinds of men, and is the strength and comfort of Christian teaching throughout the world. But here I must sound a note of sadness. Newman never attained his object here—that object has not even now been attained—and fifty years have passed since Newman was here. All that energy, all that toil, all that brilliance, all that enthusiasm, all that promise of better things, what has become of it—what has it left behind it? Was it but a bright meteor that passed across the sky, dazzling all with its light, and then, disappearing, left the darkness deeper than it was before? Was Newman's work here a failure? Ah, no; the ideas of great men are never failures; they are not always successful at once; they are as seed scattered abroad; they lie hidden in the ground sometimes for years, circumstances are against them, the time is not favorable, but they are still fertile; they are often growing unseen, the opportunity comes, and they burst forth and bear fruit. And the work of Newman here; it was apparently unsuccessful; it certainly did not attain its immediate end, and men have spoken of it as a failure; but this is not the true view.

Newman's work was that of a pioneer and as such it has produced good fruit; it has cleared the ground, it has prepared the way, it has framed men's minds on the subject, it has laid down principles, it has lessened prejudice and opposition; it has softened hostile hearts and converted hostile minds; it has opened the mouth

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KENNEDY SHORTHAND SCHOOL At a public demonstration in Toronto on April 9th, Miss Rose L. Fritz, Champion Typist of the World, wrote 2952 words in 30 minutes. Miss Fritz is one of our pupils. Next week is an excellent time to enroll in the Kennedy School. 9 Adelaide Street East TORONTO

bers of the order and their friends, assembled in St. John's Cathedral to participate in the opening services and listened to the eloquent sermon delivered by the Chaplain of Gilmour Council, Rev. Thomas C. O'Reilly, D.D. The services consisted of the Rosary, Solemn Vespers, sermon and Benediction. A notable feature was the congregational singing; the entire congregation of men joined in the hymns, and the "O Salutaris" and "Tantum Ergo." The retreat this year was conducted by Dr. O'Reilly and Rev. Raymond Mylott, former Chaplain of Gilmour Council. The exercises during the week were: Mass each morning in the Cathedral Chapel at 7.15 o'clock, and Rosary, sermon and benediction in the Cathedral at 7.30 every evening except Saturday, which was devoted to the hearing of confessions. The retreat closed on Sunday morning at 7.30, with Solemn High Mass and the reception of Holy Communion by all who had made the retreat. The students of St. Mary's Seminary and the Cathedral altar boys assisted. The closing sermon was delivered by Rev. T. C. O'Reilly, D.D. Mgr. Kennedy, Rector of the American College at Rome, in private audience with the Holy Father, obtained a special papal blessing for this retreat, which was given to all making the retreat at the close of the Mass on Sunday morning. These annual retreats, begun three years ago through the efforts of Dr. O'Reilly and Father Mylott, have proved wonderfully successful, and are now an established annual affair. The fervor and enthusiasm shown by the participants are impressive and worthy of the brightest era of Catholicism. The attention of the Sovereign Pontiff, whose paternal eye surveys the world-wide Church, has been attracted to these gatherings, and he has shown his approval by graciously bestowing his blessing upon them.

Demonstration of Faith

The third annual Lenten retreat for men, given under the auspices of Gilmour and Cleveland Councils of the Knights of Columbus, Cleveland, began on last Sunday evening at 7.30, when nearly 1,000 Catholic men, mem-