

In and Around Toronto

AT ST. FRANCIS. This has been a happy week at St. Francis, for it saw the completion of the work of decorating the sanctuary, a work which gives the before attractive church one of the most artistic chancels in the city, and also prepared it to carry out more effectively than ever before the annual Forty Hours Devotion. The upper fresco is altogether dainty, the delicate shades of ecru, green and blue, with designs in scarlet and gold, being charmingly harmonious. The background for the altar is of an olive green in which are placed large Gothic panels outlined in gold, each representing a scene in the life of the Patron of the parish, St. Francis of Assisi. These panels are in oils and the whole work reflects considerable credit on the designer and artist, Mr. Brown. During the Forty Hours the lately embellished Sanctuary was the receptacle for a graceful and beautiful altar, where glowing lamps and ceaselessly burning tapers, together with profuse and choice blossoms symbolized the homage of the many who kneel in adoration before the Throne of Grace, towards which all eyes were turned. When all are charming and impressive it is hard to say which stands first, but certainly amongst all the processions of the season formed in our churches in honor of Our Divine Lord in the Blessed Sacrament, that at St. Francis has been surpassed in many respects by none in the city. To the many attractively vested boys of the sodality were added the members of the Sodality of the Blessed Virgin and those of the Holy Angels Sodality, each preceded by a handsome banner, that of the Holy Angels making its first appearance and vying with that of the larger Sodality in attractiveness. Both banners are the work of a lady of the parish, Mrs. Jos. Carroll. A series of sermons was delivered by Rev. Fathers McCann, Whelan, Kelly, Boyle and lastly by His Grace the Archbishop, who was present at the formal closing on Tuesday morning and who spoke on the love of God in the Blessed Sacrament. As in the other parishes, large numbers approached the Sacraments, thus complying with the culminating work of the time.

AT ST. BASIL'S. "More beautiful than ever before" is the verdict of the people of St. Basil's, when speaking of the "Forty Hours," which they in common with the people of St. Francis, have had with them in the fore part of this week. Each year seems to add something in attractiveness to this beneficent time, and each year it is welcomed with additional fervor. Who seeing the numbers that gather in great flocks and crowd the churches until it would seem that for one more to enter would prove a moral impossibility, could imagine for a moment that the spirit of faith was dead of that the ages of the saints were passed? And so it was at St. Basil's. When the devotion began after the High Mass on Sunday, it was witnessed by a church crowded to completion, and carried out with all the minutiae of detail which the facilities of the parish afford. His Grace the Archbishop presided and Very Rev. Father Marjion, assisted by deacon and sub-deacon, was celebrant of the Solemn High Mass. An eloquent initial sermon was preached by Rev. Father Roach. The procession of the Blessed Sacrament which followed the Mass was a moving and devotional tableau that seemingly left nothing to be desired. Following the cross-bearer and acolytes came tiny flower-wreathed girls, then line after line of red-shawled members of the League of the Sacred Heart, and lastly the large contingent of students and ecclesiastics, vested in handsome dalmatic or cope. The Blessed Sacrament, after being borne through the church, was placed on one of the most artistically decorated altars of the city. In the evening the church was again crowded and the sermon on the Blessed Sacrament preached by Rev. Father V. Murphy, will be remembered as one of the most impressive heard in St. Basil's for a long time. The formal closing took place on Tuesday morning.

MR. E. J. KYLIE, B.A., LECTURES ON OXFORD. The members of the Catholic Young Ladies' Literary Association, and their friends, met at the home of the Misses O'Donoghue, 95 D'Arcy street, on Monday evening, when they had the privilege of listening to a lecture on "Oxford" by Mr. E. J. Kylie, B.A., lecturer in English History at Toronto University. The speaker was introduced by the President, Miss O'Donoghue. Himself a graduate from the great university, Mr. Kylie was in the best position possible to speak on the subject treated, and so thoroughly and entertainingly did he enter into the matter that from beginning to end he had a delighted audience, who at the close had in some instances at least very different ideas on the subject of Oxford from those entertained at the beginning. Starting at the 12th century, when the school was first founded, when a group of scholars gathered, perhaps round some favorite teacher, and down on to the days of John Balliol, who for some riotous offence had the penance imposed on him of endowing the school with sufficient to maintain sixteen students, and on through successive endowments of which the present residential system is the outcome, Mr. Kylie led his listeners. It was here pointed out that the Balliol endowment showed the interest of the Church in the matter of education.

The present day Oxford was described. No main building in particular is shown there, as in customary on this continent, as for example in Toronto. Oxford is a town and the University consists of a number of colleges, one on a certain street and another on the next or perhaps more remote. Each college has its one hundred and fifty or two hundred students, the students in turn being allotted in picked groups to different tutors. The tutor is an important factor in the Oxford system, and was described as most beneficial, on account of the close communication between himself and pupil. Social intercourse was noted as taking up about eight hours of the day, the hours confined to class-work being far less than the time allotted in this country. The educational advantages gained through the hours of social intercourse, on the play-ground, in the time spent in discussing politics, and in the ordinary residential life of the house, was spoken of as being on a much broader plane, than that which is gained by mere application to books. A picture of the college building was also drawn. The walled enclosure or quadrangle, entered by the wide gate, the buildings on three sides, the stair at the foot of which is to be found the lists of students in the rooms above, were all pictured, and the fines for a late answer to the roll-call, ranging from a half-penny to a sixpence, were all touched upon. The interest shown in the individual was pointed out as a strong feature in the college system. As a foregoing statement it was asserted that the history of Oxford is the history of England, the men coming from its halls being the men who through the ages have left their mark upon their country. A man once from Oxford is forever stamped as such. Co-education does not exist as in this country, though women have equal facilities with men. They have separate colleges and are quite happy in having things so, the lecturer being of the opinion that when similar conditions maintain here it will be better even than at present. On the whole an Oxford education was regarded as superior to that of American institutions of a similar character; the study of classics which was always part of the foundation of Oxford life, tending to a broader outlook and a higher standard of manhood than is otherwise obtainable. The thanks and appreciation of the gathering for the delightful and new information was expressed to Mr. Kylie by Miss Hart, seconded by Mrs. Fulton.

DEATH OF MRS. CARBERRY. The sympathy of the many friends of Rev. Father Carberry goes out to him in the death of his mother, which took place at the House of Providence on Thursday, the 22nd inst., and whose funeral was held from St. Michael's Cathedral at 9 o'clock on Saturday morning. The greater part of the life of Mrs. Carberry was spent in St. Michael's parish, and the story of her last days was that of a long sickness and much suffering, consoled by the devoted attentions of her only son. The celebrant of the funeral Mass of Requiem was Rev. Father Carberry, this making the second instance on this day in our city when a son had the sad privilege of offering the Holy Sacrifice and officiating at the obsequies of a loved parent. The deacon of the Mass was Rev. Father Whelan and Rev. Father Murray sub-deacon. Others in the sanctuary were Rev. Fathers Cruise, Hand, McIntee, Wm. McCann, McGrand, Rohleder, Ryan, Cushing, Wm. Kelly, and Minehan. Interment was at St. Michael's cemetery. R.I.P.

DEATH OF MRS. P. J. COSTELLO. The death of Mrs. P. J. Costello, which occurred on Thursday, the 22nd inst., though by no means unexpected, was none the less the cause of great sorrow to her family, and of much regret to a large circle of acquaintances by whom she was much admired and esteemed. The deceased lady had been a sufferer from an affection of the heart for over five years and in August of last year paralysis was added. Inexpressible sufferings were borne with the greatest courage and patience and a practical and pious life was rewarded by a peaceful and holy end. Mrs. Costello, whose maiden name was Ellen Beatrice McCarthy, was the daughter of the late Daniel McCarthy and was a native of Toronto. The funeral took place on Saturday from the family residence, No. 8 St. Patrick St., to St. Patrick's Church, where the funeral Mass of Requiem was said by Rev. Father Peter Costello, C.S.S.R., of New York, son of the deceased, assisted by Rev. Fathers Derling and Stuhl, a deacon and sub-deacon, with Rev. Father Urban as master of ceremonies. The last absolution was given by Very Rev. Father Barrett, rector, who briefly referred to the many virtues hidden under a retired life, which had graced the character of Mrs. Costello. Her dearest wish had been to see her son a priest at God's altar, and five years previously, when her life had been despaired of, she was restored almost miraculously to partial health and had her desire fulfilled. Rev. Father Murray, C.S.B., and Rev. Father Dodsworth, were also in the sanctuary. The interment took place at Mount Hope Cemetery, the cortege being accompanied by Rev. Fathers Barrett, Derling and Urban, and Rev. Father Costello officiating at the grave.

Mrs. Costello is survived by her husband, two sons, Rev. Peter Costello, C.S.S.R., and James and seven daughters, one of whom is Sister Blanche of the Sisters of Charity, Washington, D.C., to all whom such sympathy is extended. R.I.P.

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A WARNING

Notre Dame, Indiana, March 20. To Editor Catholic Register:

Dear Sir,—I crave space in your valuable paper to warn your readers against a young man who has been touring the country representing himself as a student of Notre Dame University, and collecting money from the charitable. The young man's story usually is that he is absent from the University with permission, and would be transcendently happy if he could make his way back to Notre Dame in time to avoid serious trouble. There is always, of course, a promise to repay whatever the charitable may offer.

This young man, whose name is probably Keefe, and who has used the aliases O'Brien, Smith, etc., is now in jail at Lansing, Mich., where he was arrested for plying his trade. As the term of his incarceration will be brief, however, I deem it well to call the attention of American Catholics to his fraudulent character.

Very sincerely yours, JOHN CAVANAUGH, C.S.O., President of the University of Notre Dame.

TOPICS OF AN OLD-TIMER

(Continued from page 1.)

to how they have distinguished themselves on this late occasion. Toronto I know has done well; in some respects exceedingly well; yet I think it has intelligence and initiative to do better. The enthusiasm of the Irish people here is entitled to all praise and is nowhere excelled. There is one matter, however, that I do not understand, and that is why it is necessary to import all the speakers for Massey Hall from the United States, when I am sure there are as good ones in our own country; and again, why speakers are brought here who antagonise the Irish Parliamentary Party and find fault with the men that are so near bringing us to the point where Emmet's epitaph is to be written.

Boston celebrated St. Patrick's Day in grand style. There the Irish have numbers and wealth and example. Like Chicago, Cincinnati, Rhode Island City and many other places in America, it has an Irish Catholic mayor. Boston is the only large American city that has almost exclusively an Irish Catholic foreign population and that in a majority of the people. But whether it distinguished itself with any new feature of display, of art or oratory I do not know. The home of Patrick Donohoe, Boyle O'Reilly and Col. Fitzgerald, ought to be good for some fresh and impressive feature.

There was a great parade by the Ancient Order of Hibernians, the most successful held in many years. Archbishop Williams reviewed it. One of the features was the carrying of a pike that was used at Vinegar Hill in '98. The dual observation of "Evacuation Day" and St. Patrick's Day gave Boston the greatest celebration of March 17th it has seen for many a day.

I now come to Chicago, the great Irish city of the west. Not indeed is it numerically Irish, but in influence. It is there where criminals take on Irish names in order, they think, that they may not be severely dealt with; and where pugilists of other nationalities take on Irish names in order to secure a higher standing. The Irish in Chicago have many points of excellence already conceded. They have a record for bravery also on the police force and the fire department. They fill most of the positions in the public and semi-public departments, such as the police, fire, corporation, post office, street cars and public schools. The fact that many parochial schools exist does not hinder their employment in the public schools and the public libraries. I can account for this only by their superior capacity. At the present time the Mayor, Judge Dunne, is an Irish-American Catholic; the city controller is an Irish Catholic; the chief of police is the same; the chief of the fire department is the same; the sheriff is the same; most of the city officials are the same; about half of the aldermen are the same; most of the public school teachers are the same; most of the clerks and heads of departments in the post office are the same; the employees of the drainage board and many of the members themselves are the same; the president of the board of health and most of his officers are the same; most of the public library employees are the same; many of the volunteer military companies are the same; two or three of the colonels of regiments are the same; about half of the high court judges are the same; a majority of the police justices also. The archbishop is the son of an Irishman, but he himself was born in Oshawa, Ont.; the bishop is the son of an Irishman, but himself was born in California. The most influential Catholic layman in America, Mr. William J. Onahan, is a Chicago Irishman. The President of the Irish National League of America, Hon. John F. Finerty, is a Chicago Irishman. There is an Indian Chief, regularly elected by his tribe in Chicago, who is the son of an Irishman. So you see, the children of St. Patrick are there pretty much "the whole thing." Carter Harrison, the late Mayor, once said: "I was never in Ireland, but I have often been in the Chicago city hall."

Chicago possesses special Irish features that no other American city has—an Irish Choral Union, an Irish

Pipers' Club, and it has two Gaelic schools, devoted to learning the Irish language. It has orators ad libitum. It could send out a hundred of them at a day's notice. Now such a city ought to celebrate the day as few places can. Yet I cannot say it overdid itself, or equalled its capacity on last St. Patrick's Day. There was no public parade; there was no grand concert; there was no orator or poet of the day as in San Francisco. But there were other things. There were religious services of course. There were sermons in English and sermons in Irish. Rev. Father Carroll of St. Thomas' church preached his panegyric of St. Patrick in Gaelic, as he has done already for several anniversaries. There was a lecture in St. Phillip's Hall on "The Day We Celebrate," by George E. Gorman. In St. Thomas' Hall several divisions of the Ancient Order of Hibernians engaged in a literary entertainment, in which Mr. B. B. Flanagan delivered an address on temperance; and Lawrence Guinane gave an address on "Ancient Ireland." Another division was entertained with Stereopticon views of Ireland, accompanied by a lecture by P. F. Holden. At another hall, Mr. P. F. J. Flannery delivered an address. These were only a few of the entertainments that were held.

The great event, however, of the day was the dinner of the Fellowship Club, at the Auditorium, where the Vice-President of the United States was expected to be present and respond to a toast, as he had promised to be there, as the President himself was present at the banquet of the "Friendly Sons of St. Patrick" of New York, last year; but he failed on account of public business to keep his engagement. The Archbishop of Chicago also promised, but disappointed. So the chief orator had to be a local one, Mayor Dunne, of Chicago, and one of the founders of the club. There were, however, a few guests from a distance, one of whom was Congressman Jno. E. Lamb, from Terrehaute, Indiana; and another, Martin J. Wade, the only Democratic Congressman from Iowa. Another, but local one, was P. H. O'Donnell, of Chicago, the most eloquent St. Patrick's Day speaker I ever heard, not excepting Bourke Cockran or T. D. McGee. The president of the club and the toastmaster on this occasion, was my old, tried and valued friend, Patrick T. Barry of Chicago, the kindest man of all the race. I met Congressman Lamb once at Terrehaute, his home, where I shared the platform with him on a similar occasion. He was then the law partner of Dan Voorhees, the "Tall Sycamore of the Wabash," who was a conspicuous character in Congress in days gone by. Mr. Lamb is of Irish parentage. If I were in Chicago on the last 17th amid the men gathered around that festive board, I would not be as homesome as I was here, my old home, with no one to pay me any attention; a want of hospitality that I did not expect amid my own people, and which is not characteristic of the Irish people.

I was delighted to learn that my friend Barry had obtained to the presidency of the "Fellowship Club," for he is the kindest fellow countryman I have ever met. He is a newspaper man like myself, and has achieved his career since I first met him in Chicago a quarter of a century ago, and we have gone through some hard campaigns together since then. He is the man who mostly entertains the Irish national visitors who come to Chicago, such as Mr. Redmond, the Irish Parliamentary leader, and Dr. Douglas Hyde, the President of the Gaelic League. It so happens that the anniversary of St. Patrick is also the anniversary of Mr. Barry himself, and it was eminently proper that he should be named Patrick. He has been manager of the principal department of the Chicago Newspaper Union for more than a quarter of a century, and has fifteen hundred newspapers on his list. He holds the honorary degree of A.B. from the Notre Dame University. He was the editor of an Iowa newspaper before coming to Chicago. He is a director and principal stockholder of the First National Bank of Englewood, which is a division of Chicago. He was elected a member of the thirty-first Illinois Assembly on the Republican ticket, and when in politics was the leader of his party in his district. He is a member of the Illinois Historical Society, and a vice-president of the American Irish Historical Society, for which he and I once collaborated in writing a history of the "First Irish Settlers in Illinois." Mr. Barry is a man of family, with his children grown up. He is a native of Cork, Ireland. It is a great pleasure for me to have this opportunity of saying a good word for him to his Canadian fellow-countrymen.

The principal toasts proposed at the Fellowship Club dinner were responded to as follows: "Honesty in Public Life"—Mayor Dunne. "The Celt as an American Power"—Martin J. Wade. "Ireland's Patriots"—Jno. E. Lamb. "Citizenship of the American Irishman"—Patrick H. O'Donnell. Mr. Barry, in striking the keynote of the evening's celebration, said: "Since our banquet of a year ago things in Ireland have assumed a brighter aspect. The old Tory Party has been overthrown in England and the Liberal Party, the leaders and rank and file, of which are more friendly to Ireland and Home Rule, has come into power, and to that extent at least, the situation with our kindred over the sea has vastly improved. The rank and file of the Irish people throughout the world continue united under the able and brilliant leadership of John Redmond, who stands, even in the estimation of his English antagonists, the peer of any man in the British House of Commons." WILLIAM HALLEY.

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