

In and Around Toronto

ST. PATRICK'S DAY.

The annual feast of Erip's Patron Saint was celebrated in Toronto with even more than the usual fervor...

HIBERNIANS' CONCERT.

The annual concert at Massey Hall on St. Patrick's night, under the direction of the Ancient Order of Hibernians, proved in every way a magnificent success...

piano solos and duets, together with speeches on Ireland was presented. The latter especially were very interesting...

Encouraging and complimentary addresses were made by Messrs. A. Heron, F. Walsh, Loftus and Callaghan...

MEETING OF C.Y.L.L.A.

The annual St. Patrick's Day meeting of the Catholic Young Ladies' Literary Association was held at the home of Mrs. Murphy, Queen St. W.

Those present were then invited to the dining room, which proved to be a real spot in Ireland. A cluster of green flags mingled with the lights from the ceiling...

DRAMATIC AND MUSICAL ENTERTAINMENT.

The students of St. Michael's College gave a dramatic and musical entertainment on the eve of St. Patrick's Day...

CONCERT OF I.C.B.U.

The programme presented under the auspices of the I.C.B.U., at St. Andrew's Hall on St. Patrick's night, was pronounced by all an unqualified success...

On the platform were F. J. Hearn, Chairman; Rev. Father Minahan, H. Dickenson, J. Landy, C. Enright, president of the Celtic League...

AT ST. MARY'S.

Any function or ceremony at St. Mary's never fails to carry with it a certain amount of inspiration...

ENTERTAINMENT AT DE LA SALLE.

In the spirit of the time the boys of De La Salle Institute gave a very interesting exhibition and entertainment on Friday afternoon.

gin and spread of the devotion of the Forty Hours. At the close of the Mass the usual procession of the Blessed Sacrament took place...

The formal closing took place on Tuesday evening, the indulgences being extended to the following morning.

ST. HELEN'S.

On last Sunday afternoon a special meeting of the St. John Berchman's Sanctuary Society took place in the St. Helen's School...

Mr. Thomas M. Boland, the acting president of the society, occupied the chair.

CONDOLENCE TO MRS. WALLACE AND FAMILY.

At the last meeting of St. Peter's Court 1510, C.O.F., the following resolution was passed: That, whereas it has pleased Almighty God to remove by death the beloved husband and father of Mrs. Dr. Wallace and family...

DEATH OF JOHN HERBERT.

On Wednesday, March 14th, the death took place of Mr. John Herbert of 22 Robinson street. Deceased who was 67 years of age, had been a resident of Toronto for fifty years...

AT THE HOUSE OF PROVIDENCE.

At the House of Providence the Forty Hours closed on the Feast of St. Patrick.

FEAST OF THE ANNUNCIATION.

Sunday next, the 25th March, the Feast of the Annunciation will be celebrated.

CANADIAN CATHOLIC UNION.

At the regular meeting of the above held on Monday last, Rev. Father Canning delivered an interesting address on education. The matter of the Catholic High School and Catholic Normal School, was treated from the standpoint of present necessities and possibilities.

FEAST OF ST. JOSEPH.

The Feast of St. Joseph was solemnized at the last Masses on Sunday. It was particularly marked by the members of St. Joseph's Community, and at the Mother House, St. Alban's street, the Forty Hours were brought to a solemn close.

"Shamrock" is the Arabian word for clover. It is pronounced like the Irish word.

How Albani's Flowers Came to St. Francis

One of the sweetest of women came forward smiling and bowing, as the representative of the Catholic Register entered Albani's room at the Queen's on the afternoon after her late appearance at Massey Hall.

"It is very kind of you, Madame, to give me a few minutes when your time is so occupied," said the caller, for Albani was to leave the city in a few hours and others were waiting.

"That is very kind," the little Madame remarked, and then the time was all too short for the conversation that followed and for all one should like to have said...

"Oh, the dears!" she said enthusiastically, meaning of course the people of Toronto. "They made me sing a good deal," smilingly, "but I do not mind that; I love singing."

"Yes, Madame, and you sing grandly. I have heard all the singers, but you come before all others. Patti is beautiful, but you are grand. Last night when you sang 'Crossing the Bar,' you made me cry. You sang with your soul."

"It is beautiful," she answered, "to be so appreciated, so understood." She then broke out into praise of the words of Tennyson. "There have been several settings," she remarked, "but none seem worthy of the beautiful words; the one I sang last night seems best."

"And the 'Ave Maria,'" the visitor remarked; "I was glad you sang that."

"Yes," she answered, "I always love the 'Ave Maria'; I am always interested, too, in Gounod's music. You know I was associated with him and the 'Redemption' which I am to sing here in April, he created for me. I should prefer something with more work, such as the Messiah, but they want me to sing that, and then Gounod is always sympathetic."

"Did you like the chorus that sang with you?" was the next question.

"Yes," they sang well. And that beautiful hall! I love to sing in it." And so they talked on about music and the places where she would next sing, Guelp, Belleville and then Montreal.

"Montreal is my home, you know," Albani said in her bright, warm manner. "I speak English, I am French, and I am going to Montreal next week."

In the room where they were seated the floral trophies of the previous night surrounded us, and as we talked their beauty was commented on, when she said:

"I was wondering if I could not do something with my flowers. I shall take the more withered ones with me, but the others, my first thought this morning was, could I not send them to one of the churches. One likes to do something."

"She was assured that this would be easy, and when she interrogated, Where shall I send them? and by way of reply was asked, 'Will you send them to my little parish church?' she acquiesced at once.

"The Church of St. Francis; here is the address."

Looking at the card upon which the address was written, she read it and said: "Yes, I'll send them there."

And thus it happened that on the day following, which was St. Patrick's Day, a floral harp which chanced to be amongst the tributes offered by Toronto to Canada's Albani, stood on a pedestal in the sanctuary of the pretty Church of St. Francis, and on the Feast of St. Joseph, Albani's lilies adorned the altar, and surrounded the tabernacle, their pure white petals sending forth sweet fragrance, carrying with it an earnest intention for the beautiful singer, who is claimed by both the Land of the Lilies and the Land of the Maple, and of whom both are justly proud.



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ENCYCLICAL LETTER

(Continued from page 1.)

ary manner, of the bishoprics, presbyteries, and seminaries; it is it, in fine, that will administer the goods, regulate the collections, and receive the alms and bequests destined for religious worship. As to the hierarchical body of pastors, there is absolute silence with regard to them. And if the law prescribes that the associations of worship should be formed according to the rules of general organization of the worship of which they propose to assure the exercise, care has been taken, on the other hand, to declare that in all the differences which may arise relative to their goods, the Council of State alone will be competent to decide. These associations of worship then will be in such a state of dependence, on the civil authority that the ecclesiastical authority will manifestly have no power over them. Everyone can see at the first glance how hurtful these arrangements are to the Church and how

CONTRARY TO ITS RIGHTS

and its divine constitution, without taking into account the fact that the law on this point has not been drawn up in clear and precise terms, and that the expressions used are very vague and largely lend themselves to arbitrary views, and that we therefore have reason to fear we shall see great evils arising from its interpretation. Besides, nothing could be more contrary to the liberty of the Church than this law. For, when by means of the associations of worship, the law of separation prevents the pastors from exercising fully their authority and responsibilities towards the Faithful, when it gives supreme jurisdiction over these associations to the Council of State and subjects them to a whole series of prescriptions outside the common law, which render their formation difficult, and their maintenance more difficult still, when after having proclaimed freedom of worship it restrains its exercise by numerous exceptions, when it deprives the Church of the custody of the interiors of the temples to vest it in the State; when it

HAMPERS THE PREACHING OF FAITH

and Catholic morality and decrees against the clergy an exceptional and severely penal regime: when it sanctions these and a number of other similar arrangements, in which arbitrary action can easily be exerted, does it not place the Church in humiliating subjection and under the pretext of protecting public order wrest from peaceable citizens, who still form the immense majority in France, the sacred right of practising their own religion? Therefore it is not merely in restricting the exercise of its worship, to which the law of separation falsely reduces the whole essence of religion, that the State wounds the Church; it does it also by obstructing its influence, always so beneficent, over the people, and by

PARALYSING ITS ACTION

in a thousand different ways. Thus, amongst other things, it has not been content with tearing away from the Church the religious Orders, its precious auxiliaries in the sacred ministry, in teaching, in education, in the works of Christian charity; it has likewise stripped it of the resources which constitute the human means necessary to its existence and to the accomplishment of its mission. In addition which we have, so far, indicated, the law of separation also violates the property of the Church and tramples it under foot. Contrary to all justice, it despoils that Church of a great part of a patrimony which belongs to it by titles as numerous as they are sacred; it suppresses and annuls all the pious foundations legally consecrated to divine worship or to prayers for the dead. As to the resources which Catholic liberality had provided for the support of the Christian schools or for carrying out the different works of beneficence in connection with worship, it transfers them to lay establishments in which, as a rule, the least vestige of religion would be sought for in vain; by which arrangement it violates not only the rights of the Church, but also the formal and explicit wish of the

donors and testators. It is likewise a source of the utmost sorrow to us that, despising all rights, the law declares all

THE ECCLESIASTICAL EDIFICES

anterior to the Concordat to be the property of the State, of the Departments or of the Communes. And if the law grants the indefinite and free use of them to the associations of worship, it surrounds this concession by many and such great reservations that in reality it leaves the public powers freedom to dispose of them. Furthermore, we entertain the most acute fears for the sanctity of these temples, august shrines of the Divine Majesty, places dear for a thousand reasons, in consequence of their traditions, to the piety of the French people; for they are certainly in danger, if they fall into lay hands, of being profaned. When the law, suppressing the budget of worship, then exonerates the State from the obligation of providing for the expenses of worship it violates at the same time an engagement contracted by a diplomatic agreement and it seriously wounds justice. On this point doubt is not possible and historic documents bear the clearest testimony; if the French Government undertook in the Concordat the duty of making to the members of the French clergy grants which enabled them to provide, in a suitable manner, for their support and for the maintenance of religious worship, it did not do so by way of gratuitous concession; it felt itself bound to do it, as at least

A PARTIAL COMPENSATION

to the Church whose property the State had appropriated during the first Revolution. On the other hand, when in the same Concordat, and for the love of peace, the Roman Pontiff pledged himself in his own name and in the name of his successors not to trouble the holders of the property that had been thus taken from the Church, it is certain that he made this promise only on condition that the French Government undertook to make suitable grants in perpetuity to the French clergy and to provide for the expense of divine worship. Finally—and how could we be silent on this point?—apart from the interests of the Church which it damages, the new law will also prove most injurious to your country. Assuredly it will bring lamentable ruin on the union and concord of souls. And yet, without that union and concord no nation can live and prosper. This is why, especially in the present condition of Europe, this perfect harmony is most ardently desired by all those in France who really love their country and have its welfare at heart.

(Concluded in next issue.)

Enormous crowds greeted King Edward's recent visit to France, and cheered him vociferously.

Municipal ownership in England is so far advanced that freight carrying over municipal tramways is proposed.

Advertisement for Jules & Charles hair goods, listing various styles like 'Natural Wavy', 'Straight from', and 'Only Manufactured of the best Imported European Hair'.

Advertisement for 'NO MAN NEED SUFFER RUPTURE ONE MINUTE MORE' by The Lyon Manufacturing Co., 435 Yonge St., Toronto.

Advertisement for 'An Eye Glass To Fit Any Nose' by Mrs. K. Hurley, O.R., Graduate New York University of Optometry.