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18-22 KING STREET EAST

WOMAN'S WORLD.

A PROPHETESS ON CANADA.

"La Mere Marie de l'Incarnation," the one lone woman who protested against the withdrawal of the white men from Canada, and prophesied this country's great future, was the subject of the "Famous Frenchwomen" lecture at Trinity College on Saturday. Principal Auden of U. C. C. presided. Major William Wood, M.A., of Quebec, author of "A Fight for Canada," and distinguished as an historian, delivered the lecture.

The lecturer said that in the heart of the upper quarter of Quebec there stands a block of houses shaped in form like an oblong, near to the convent of the Ursulines. Inside of that convent is a garden of several acres, which no foot save only that of viceroyalty and their suites is privileged to tread. Isolated from the world, yet they have much to talk of to-day within that convent. What is the topic of absorbing interest within those narrow cloisters? It is that of the approaching beatification in Rome of their first lady superior, La Mere Marie de l'Incarnation. At last, but one more step and La Marie will be heralded as the first saint of Canada. One nun who is an authority on her life was 13 hours in the witness box in her effort to have La Mere Marie made a saint of the Roman Catholic Church.

"I am making a humble effort to present a sincere and honest history of La Mere's inner life to an outside public," said the lecturer.

"When Louis XI. lay on his royal deathbed he wanted the noblest man in his kingdom brought to him, and they brought the great-great-grandfather of Madame La Mere Marie. This was an honor which was valued by madame and was highly prized in her family. Her father also was a devout and pious man. It was in October, 1538, in Tours, France, La Mere was born. A vision of beauty set in the woods, has Tours been called—an archbishop's palace and a great cathedral are its chief buildings.

She had always been a religious child.

Her family was noted for its religious standing.

Her first words as a baby was the name of the Holy Virgin. Early in life she saw visions and longed for the company and life of the Benedictine nuns.

At 15 she knew nothing of a private spiritual adviser. At 17 she consented to marry a very estimable young silk merchant. Her married life was a very happy one and she—a practical mystic—became a helper of her husband in his business. Most of the faithful around her were helped by her, and her husband's workpeople became a congregation to her.

She was tall and handsome and two years after her marriage, at the age of 19, became a widow.

She was left with one infant son.

Waiting until her son was old enough to be given to the monks, she finally entered the convent.

Between these periods, her 19th and 30th years, she underwent some interesting religious experiences. Three wonderful visions appeared before her in which she had feelings of the Divine espousal. The lecturer characterized this as a purely spiritual and elevated religious feeling.

The essential goodness of her religious emotion is seen in the fruit it bore, he said. When her son was 12 years old and she 30, she committed him to the Ursulines.

The nuns welcomed her to the convent and listened to her tale of the wonderful visions with interest.

She chose the anniversary of the conversion of St. Paul, Jan. 20, 1623, as the date of her novitiate.

She felt a desire for missionary work, and when she had Canada suggested to her, altho she had never heard the name before, yet the name grew upon her and filled her imagination.

She read an appeal for women to go out to Canada to help convert the Indial girls. A visit to St. Vincent de Paul confirmed her desire to engage in work in Canada with two friends. Their friends rose in protest, but Paris honored them.

Difficulties were put in their way, and passages refused them, but on May 14, 1629, the little party of Madame La Mere Marie, her two friends, and several priests, set sail. After many dangers from the Spanish fleet and from icebergs, they reached Quebec in August. Champlain had died but three years ago, leaving 100 people behind as the total population of Quebec. There were but three public buildings, and one tiny church, in Quebec.

The hardships damped the ardor of their spirits. The secret of their fortitude lay in this, that they did not feel that they were alone. The mortal dread of the Iroquois did not affect the Jesuits. Just as every Roman soldier knew and as Nelson's sailors knew, that the night of Rome and of the English navy stood behind him, so every Jesuit felt that he was one of the vanguard of the triumphant host of the Lord and knew not fear. Smallpox broke out in their first Indian school, and the Indians fled from what they called "the house of death."

La Mere Marie was urged to return to France, but she felt that Canada was only in the commencement of a great future.

In one autumn she sent over 600 letters to France about her work.

Among her correspondents were the most distinguished men of letters, scholarship and piety in France. One of her friends left, but returned eighteen months later.

Stoves were not known till twenty-six years after.

The first innkeeper in Canada, Jacques Boisdon, received his license on condition that he permitted anyone to go into his house, in the market, to warm himself, and that no person was allowed to remain there during high mass.

"The white virgins," the Hurons called them, and condoled with them on the burning of the convent and begged them not to return to France.

In 1660, Canada was in arms. The Indians rose on every hand. The convent was defended by eighty men and ten trained watchdogs. Madame La Mere Marie de l'Incarnation carried powder to her troops. When the great earthquake came, the people all turned to her.

A new governor, from France, came in 1661 with a regiment of soldiers and 200 colonists, many of them people with money, and Canada's future was safe.

La Mere Marie had a great place in supplanting the civil names of the villages by the names of their patron saints. She was a believer in the church triumphant, but while she believed in Christianizing the Indians, she replied to Louis' edict to civilize them, that that was unwise and against the course of their nature. During the last eight years of her life, she was an invalid, but she translated catechisms, hymns, and a simple dictionary into the Indian tongues. An age like this is apt to be critical and not too kindly, but no one can look intimately into the life of La Mere Marie de l'Incarnation without being struck by her wonderful devotion, zeal and self-sacrifice, said Major Wood in conclusion.

Among those present at the lecture were: Misses Mortimer Clark, Mrs. Heaven, Mrs. Jukes Johnson, Mrs. Nordheimer, Miss Playter, Mrs. Chas. Fleming, Mrs. Wm. Ince, Mrs. Kammerer, Mrs. Florence Taylor, Miss Strachan, Mrs. Givens, Miss Reddick, Miss Cartwright, Miss Christobel Robertson, Mrs. Stewart Houston, Mrs. and Miss Harcourt Vernon, Mrs. Oswald Smith, Miss Blachford, Professor Smith, Prof. Young, Prof. Routh, Dean Duckworth, Cimes Henderson, J. B. Robinson, Mr. Archer, B. Wright, Boswell Johnson, Professor Wrong, Mr. Champion, Mr. Owen, Mr. James Wiseman, Mr. Winter, and Provost Macklem.

SELF-REVERENCE AND MORALITY.

At the Margaret Eaton School of Literature and Expression on Saturday, Prof. Frederic Tracy, Ph.D., of Toronto University, delivered a lecture on "Self-reverence and Morality."

The speaker said he regretted science was as yet unable to throw upon a screen as with a lantern other views than those reflected from material objects, or otherwise he could more easily make clear the many phases of moral ethics, which, in the present form of his discourse, could only appeal to the eye of the mind. He would, however, in the treatment of his subject, consider it as inseparable from an educational standpoint, as the real meaning of all education involves that of the purpose of human life. Educational teaching should on the one hand include a full understanding of all the conditions, and on the other tend to the ideal goal of attainment, both of which involve ethical consideration. The raw material or datum of the educator is the human being of amazing complexity of nature, with much in common with other animals and much that belongs to himself alone. Every teacher, moral reformers and religious worker would discuss him from a different level.

From the standpoint of the material he is a thing, inasmuch as if pushed over a precipice will fall as any other object. He is largely on the same biological level as the lower animals in physical sensation and suffers and is affected similarly.

On the psychological plane he shares much in common with inferior creatures, but on the higher ethical plateau he stands alone as the only being amenable to moral law, capable of subtle distinctions, and of exercising dominion and control over all other animals, as well as his own feelings, for certain ends and purposes, some of which may have reference to things far into the future. In a way, he think and acts by standards that cannot be used as measurements in material things. He endows universities, promulgates measures of spiritual reform and cherishes a belief of an infinite and eternal future.

He is marked by his capacity for instituting comparisons between the actual and the ideal, and is deeply sensible of the propriety of placing himself under the majestic imperative to obey the "I ought," instead of the more natural and convenient "I wish," a being essentially moral by intrinsic right and not by arbitrary enactment. Perfect type of human character must not be described in broad ethical terms. From history and the field of educational thought, certain periods of process have invariably been identified with the conviction that the highest objection of educational effort is the type of character; what man may become rather than what he would naturally be.

The Greeks included these ethics in their system of education and wrought out the essence of the spirit of enduring value which dominates our systems today. The great systematiser of Christian thought defines his ends "Till we all come in the unity of faith and the knowledge of the Son of God; unto perfection." In Christian history the soul has been frequently viewed as separate from man's life, as with monasticism in its self-abnegation and avoidance of natural proclivities as a means of soul purification. While such practices were lofty and exalted they were one-sided in conception, but the development of Christianity has broadened all.

Man is, in consequence of his spiritual value, the most restless of all beings. Unsatisfied, tho not necessarily dissatisfied—he knows not earthly peace. The ox, stalled with grass, lies down and chews the cud of perfect peace, but it is ox peace not man peace. Every man from the savage up realizes he has a soul other than his stomach. The self that we all are can only be described in ethical terms. Education in the widest and fullest sense must be a process of self-realization on the part of a human being.

Education, like the Sabbath, was made for man, not the converse. Man, like the sun of the Copernican system, is the centre and subject of all education. His physical, mental and moral nature in all phases should be in co-relation in man's education and should proceed by development instead of repression. Morality is a phase of knowledge, interwoven and more or less developed with all mankind, and as an expression of feeling and will, not a separate entity, and cannot be considered apart. Man must be described as an absolutity, as well as a unity. In an ideal state of moral evolution he should be physically sound and healthy, choosing good and acquiring further knowledge under the guidance of his own stored intelligence, able and discriminating in his judgments, free from narrowness, with emotions unclouded by selfish thoughts. In the sense of fulness of his own education he will recognize the rights of all men, irrespective of creed, race or color, to its fullest benefits, and will recognize no aristocracy but that of merit and render homage only to the royalty of superior intellect. He will realize that man in himself possessed such transcendent value that no sacrifice will be too great for his uplifting and redemption, and with Aristotle will recognize that man will best love his neighbor in the proportion he values and improves himself. His religion will always include everything contained in morality, knowing that a religion without morality soon becomes irreligious, and a morality without religion soon merges into immorality.

All immorality has a lie at its roots, and excuses itself by a distorted view of truth and turning the laws of God into material indulgence. All truth is promoral and greater than facts as a noble work of fiction may easily contain many great truths. Human personality is not the striving for something extraneous, subject only to the law of that being, but the development of all the possibilities of the physical and spiritual fibres of man's complexity that include his self-reverence and morality.

A GOLDEN WEDDING.

Cincinnati, O., March 2.—The golden wedding anniversary of the well-known journalist, Murat Halstead, and wife, was celebrated to-night at the family home here. Nearly all of the eight children and fourteen grandchildren were present. Congratulatory messages and presents have been received from all parts of the country.

Mark Twain sent a letter, Mrs. Wm. McKinley a gold lorgnette, and Postmaster-General Cortelyou, General J. Franklin Bell and other prominent persons sent messages.

IN SOCIETY.

Mrs. N. Clifford Marshall, 623 Sherbourne-street, will not receive until the first Monday in April.

Miss Wenonah L. Luke is paying an extended visit in New York. At present she is being entertained by Mrs. Kellow of Yonkers; later she will be the guest of her aunt, Mrs. Emma Begg, at the residence of Dr. Lotin Luke Begg, 31 Irving-place, New York.

Mrs. William Dixon of 103 East Roxborough-street will receive to-morrow and the following three Tuesdays in March and not again this season.

Mrs. R. H. Cosbie, 24 Rose-avenue, will receive to-day, and not again this season.

Mrs. Norman Allen will not receive again this season.

Mrs. Archibald M. Huestis, Homewood-place, will receive to-day and Easter Monday and not again this season.

Mrs. Marshall Brown, 142 Winchester-street, will receive to-morrow, instead of to-day.

Mrs. F. Killer of 5 East Roxborough-street, will not receive to-morrow, but on the first Tuesday in April, and not again.

Mrs. Warren Darling will receive today in her new house, 7 Maple-avenue, Rosedale.

Mrs. G. A. Reid, Indian-road, will not receive for the next few Saturdays.

Mr. and Mrs. James Scott are to sail for Europe on March 16.

Mr. Walter Beardmore is expected home from England by the middle of the month.

Mr. Charles Lee has been made manager of the Dominion Bank at Uxbridge, and Mrs. Lee will move there shortly.

Mrs. James Henderson has gone to Atlantic City for a fortnight. Miss Mary Grayson Smith accompanied her.

Mr. and Mrs. Leslie A. Davidson of Albany-avenue are spending a month at the Hotel Ponce de Leon, St. Augustine, Florida.

The Toronto Alumnae of Loretto Abbey will hold a meeting on Tuesday at 4 p.m. at the Abbey.

Mrs. J. Kerr Osborne has left for Point Comfort, Va.

Mr. Gordon Perry is in New York.

Mrs. Blight and Mrs. J. C. Palmer have returned from New York.

The Misses Scott of Port Hope are at 194 Bloor-street.

Miss Brodie Telfer left Thursday for an extended visit to her sister, Mrs. (Dr.) Robertson of Charleston, Virginia.

Mrs. Alex Reed Smith, Sarnia, is visiting Mrs. W. Bertram Townley, 36 Walker-avenue.

Mrs. Fred F. Manley, 148 Winchester-street, will receive on the first Monday and Tuesday in March, and not again this season.

Mrs. G. Gordon Mills will not receive on the first and second Mondays in March, as she is visiting friends in Ottawa.

Mrs. Thos. Eakin will receive for the first time in her new house, 116 Madison-avenue, on the afternoons of Thursday and Friday, March 14 and 15, and not on the 7th and 8th, as previously announced.

Mrs. Geoffrey Boyd of East Bloor-street will receive to-day and not again this season.

Mrs. Charles Copp and Miss Copp, 96 Wellesley-street, will receive every Monday in March, and not again this season.

Mrs. Walter E. H. Massey of Auburndale will not receive to-day.

Mrs. George Ross, Postoffice building, East Adelaide-street, will receive the first, second and third Mondays in March, and not again.

Mrs. Charles E. Stone, Nanton-crescent, Rosedale, will receive to-day and not again until the first Monday in April.

Mrs. Robert C. Misson of 33 Maynard-avenue, will not receive to-morrow, but will be at home the first Tuesday in April.

Mrs. Churchill Patton, who has not received this year on account of illness in her family, will be at home on the first and second Monday in March. At the end of the month Mrs. Churchill Patton, with her daughter Beatrice, leaves for England to spend some time visiting relatives and friends.

The University Women's Club will meet at Evangelia House, corner of Queen and River-streets, to-morrow at 8. "Admission of Women to the University," will be the subject of a paper and of a discussion following.

The monthly open meeting of the Canadian Purity Education Association will be held in the west parlor of the Young Women's Christian Guild tomorrow evening. Miss M. F. Bangton, field secretary of the C. P. E. A. will give an address.

The monthly business meeting of the Women's Art Association will be held in the gallery, Confederation Life Building, this morning at 10.30.

The monthly meeting of the board of the Home for Incurable Children, Avenue-road, will be held this morning at 10.30.

The ladies' board of the Infants' Home, 21 St. Mary-street, will hold their regular meeting to-morrow at 11 a.m., at the home.

The monthly ladies' board meeting of the East End Day Nursery will be held at the Nursery, 28 River-street, to-day at 2.30 p.m.

A lecturn on "The Germ Theory of Disease," will be delivered before the domestic science students of the Technical School, by Dr. Sheard, on Friday, March 8, at 8 p.m., in the school assembly room. All interested are invited to be present.

The West End Y.M.C.A. Auxiliary will meet to-day at 3 o'clock in the Y. M.C.A. parlors.

The regular meeting of the Parkdale Travel Club will be held at the residence of Mrs. Chishlm, 155 Close-avenue, to-day at 3 p.m.

Miss Katherine Hale will give her second lecture on Symbolism, introducing Gerard Hauptman and Herman Suderman, to-day at 11 o'clock, at the Margaret Eaton School of Literature and Expression.

The March meeting of the Toronto Diocesan Board of the Woman's Auxiliary will be held in the schoolhouse of St. Simon's Church, Howard-street, on Thursday, March 7, at 10.30 a.m.

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Public Amusements

Kyrle Bellew comes to the Princess Theatre to-night in a new play by J. Hartley Manners, called "A Marriage of Reason." To Miss Fannie Ward is entrusted the role of Rita Forrest, an American girl. The cast also includes Miss Julia Dean, Miss Margaret Fuller, Miss Maud Stover, Frederic de Belleville, Conway Tearle, Master Richard Storey and J. K. Adams. The scenes of the four acts are laid at the country seat of the noble bridegroom, and represent the grounds and interior graced by a real live American girl, who wedded a title. The piece is thruout patrician, and the production is consonant with the aristocratic atmosphere.

Viola Gillette and Company, in the new comic opera, "The Girl and the Bandit," will be seen for the first time in this city at the Grand this week. The company is newly-organized along bright lines, and is said to be one of the best singing organizations on the road this season. The scene opens in an Italian city, and the production of it is a masterpiece of scenic art. An ancient palace faces a park, on the other side of which is a picturesque looking cafe. The palace is conducted by the Principessa di Villamonte, a seminary for young ladies, daughters of rich Americans in Italy for the purpose of securing as husbands real noblemen, to whom money is more or less an object. She surrounds the place with an air of strict privacy, and, therefore, to the young ladies, of romantic interest.

"A Race for Life," Theodore Kremer's melodramatic success, which will be presented at the Majestic this week, with a matinee every day, is warranted to contain enough varied and intense interest and excitement to fairly satiate all comers, from the oldest members of the Jockey Club to the one who doesn't know the difference in points between a thorobred racer and a clotheshorse.

Master Gabriel, the headliner at Shea's this week, is 22 years old, and his portrayal of the famous cartoon character, "Buster Brown," will long be remembered by old and young. Gabriel will be seen in a one-act comedy by Al LaMar, entitled, "Auntie's Visit." The cast includes George All, the originator of the famous dog "Tige," James and Elsie Finney, the champion swimmers of the world; Ben Welch, the Hebrew and the Dago; George F. Smedley, the greatest stringed instrumentalist on the continent; Caron and Herbert, original comedy acrobats; Helena Fredericks, the prima donna soprano; Nettie Carroll, the Queen of the Wire, and new pictures in the kinetograph will complete the bill.

The Star will have for this week's attraction Williams' Imperial Burlesquers, reputed to be one of the best shows of its kind on the road. The first part is entitled "A Night in Paris." The closing burlesque is taken from a well-known war drama, and is full of funny situations and hearty laughs.

The coming of Miss Marie Hall, the talented young English violiniste, to Massey Hall next Thursday evening, is an event that is arousing the greatest interest among the greater portion of the community. At one of her last appearances in London, a writer in The London Daily Mail thus describes the effect she produced: "As the tune changes they go. This twittering in art it is bird music. To the whistling of harmonics we sail up in the air over so high. Down again to the leaves rustling in the trees, rustling, falling. Another change, moonlight, clouds and pattering rain, lonely churchyards, faint wailings, grisly skeletons—Ugh! We are nearing the climax. The orchestra swells out, the sound grows brighter, brighter, brighter—a musical sunrise, heralded by trumpet calls, and welcomed by a sky full of larks. Whew! It is over. We pull ourselves together. Yes! We are in the Queen's Hall. There is Henry Wood, as large as life, and a pale girl in white bowing to tumultuous applause." The sale of seats begins Tuesday morning at Massey Hall.

A subscription list of several hundred dollars testifies to the great regard in which Felix Mercier is held in Toronto. If such an amount can be secured two weeks before the concert, he should be greeted by a crowded house on Wednesday, March 13.

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Every afternoon at Shea's Theatre, Master Gabriel, who is playing "Buster Brown," will be at home to all his little friends and admirers immediately after the performance. All the children who attend the matinee at Shea's will be invited on to the stage to shake hands of Buster and each and every one of them will receive a souvenir of the occasion. Buster and his famous dog, "Spike," are the talk of the town, and every youngster who has not already seen him will continue to make things unpleasant at home until he is taken to Shea's.

ASSASSINATED BY SIX MEN.

Reval, Russia, March 2.—Baron Budberg, ex-chief of the Esthonian nobility and a member of the council of empire, was set upon by six unknown men, while driving near his country seat, to-day, and killed.

Of two servants accompanying the baron, one was killed and the other was wounded. The pockets of the dead men were rifled by their assailants, who escaped.

DR. EBY GOING TO JAPAN.

Kingston, March 3.—Rev. Dr. Eby will leave in two or three months to become secretary of the International Reform Bureau in Japan.

MESSENGER HITCHINS BURIED.

Cobourg, March 3.—The funeral of William Hitchins, the Dominion express messenger who was killed in the Mountain station wreck, was held here today.

Was Honorably Acquitted.

On Jan. 4 The World published an account of three young girls having been arrested on a charge of picking pockets. One of these was Miss Harriet Buckman, rear of 31 Duchess-street. Miss Buckman was honorably acquitted of the charge in police court, where it was learned she had not known the other girls previously.

The World, in publishing the item, had no wish to injure Miss Buckman and used the story in the usual way as news coming from the police department.

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is offered by the Grand Trunk. "The Only Double Track Route," and is conceded by experienced travelers to be the way to go. Three trains leave Toronto daily. On the 9.00 a.m., arriving Montreal 6.00 p. m., the handsome coaches and cafe parlor car (and through Pullman to Boston), are praised by all. The 9.00 p. m. has sleeper, and the "Eastern Flyer," at 10.15 p. m., has four modern sleepers to Montreal and one to Ottawa. For tickets and reservations, call at Grand Trunk City Office, northwest corner King and Yonge-streets. Phone Main 4209.

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