

The Catholic Register.

"Truth is Catholic; proclaim it every, and God will effect the rest."—BALMEZ.

VOL. IX.—NO. 6.

TORONTO, THURSDAY, FEBRUARY 7, 1901.

PRICE FIVE CENTS.

CALENDAR FOR THE WEEK.

Thursday—St. Romuald, Abbott.
Friday—St. John of Matha, Confessor.
Saturday—St. Zozimus, Pope, Confessor.
Sunday—Septuagesima.
Monday—Apparition of Our Lady at Lourdes.
Tuesday—Passion of Our Lord.
Wednesday—St. Gregory II., Pope, Confessor.

Current Topics.

New Gas Wells.

At a meeting of the provisional directors of the Gray and Bruce Oil and Gas Company, Limited, a very favorable report was received from Mr. Harrison Smith, gas expert, of Kingsville, Ontario, and it was decided that application should at once be made for incorporation under the Ontario Companies Act, and the Act respecting companies operating in gas and oil, etc. The expert's report was as follows:—I am pleased to report to you a gas rock pressure of 425 pounds to the square inch, which is 25 pounds to the square inch higher than the well-known Essex gas field ever was. Your field is certainly a most favorable and promising one for successful operations owing to several facts, viz.: the gas is obtained in the Trenton sand at a depth of 1,405 feet, and the salt water lies at 700 feet, or over 600 feet above the gas, and can be conveniently packed off; thus doing away with the necessity of holding a reserve pressure in the wells to keep out the salt water (which often lies just below the gas rock), as is required in such fields to prevent the gas, at its lowered pressure, being flooded out. The composition of the gas, in my opinion, is such as would indicate that oil in commercial quantities is not far from your present well, and may even follow the gas, as the pressure and volume lessen, as it does in Ohio, where both products have been found closely associated for many years. From the fact that your gas is obtained from a deep drilling into the Trenton rock, I have no hesitation in stating that, in my opinion, your territory promises to be the best-known gas and oil field in Canada.

Judge Mr. Wm. Lount, K.C., of Lount.

The appointment of Judge Mr. Wm. Lount, K.C., of Toronto, to the vacant judgeship in the Common Pleas Division of the High Court, caused by the death of Mr. Justice Rose, has been confirmed by the Dominion Government. Mr. Lount received a telegram from Ottawa announcing his elevation to the bench. The salary is \$5,000 annum. The other justices of the Common Pleas Division are Chief Justice Meredith and Justice MacMahon.

Mr. William Lount, K.C., is the son of the late George Lount formerly registrar of Simcoe. He was educated at Barris Grammar School, and at the University of Toronto. He was called to the bar in 1868, and practiced for a time in Barrie, but in 1885 moved to Toronto, where he attained a high place in the profession, especially in criminal cases. He has frequently acted as Crown Counsel in the Assize Courts of the province. In 1895 he defended successfully the Hyams for murder, a case which is one of the most noted in the criminal annals of Ontario. The Provincial Government appointed him a Q.C. in 1878, and the Dominion Government in 1881. He sat in the Local House as Liberal member for North Simcoe from 1876 to 1881. In 1896 he was returned to the House of Commons for Centre Toronto, but resigned the following year. He is a member of the Church of England.

Messrs. W. F. King, Dominion Astronomer, of Ottawa, and O. Tittman, of Washington, the commissioners appointed some time ago to delimit and define the provisional boundary between Alaska and Yukon, have completed their joint report, and it has been handed simultaneously to both Governments. The adoption of this provisional boundary probably means the postponement for many years of the final decision as to the determination of the true boundary. Undoubtedly both Skaguay and Pyramid Harbor are in Canadian territory, but since Skaguay has assumed such importance, and the Americans are in possession, it is doubtful whether they could ever be induced to surrender the place. It is not likely that they will go into any arbitration which would lead to the loss of Skaguay. At the time the proposition was made for a compromise whereby the United States would retain Skaguay and Canada be given possession of Pyramid Harbor. This proposal was seriously contemplated, but was never consum-

mated owing to the election campaign in progress in the States. The provisional boundary, as determined by the commissioners, it is said, runs east and west, some twenty-three miles north of the head of Lynn Canal above Pyramid Harbor.

The expenditure of the Marine Department for the fiscal year ended June 30 last was \$919,010, or \$82,000 less than the amount voted by Parliament. For the previous year the expenditure was \$1,020,260. The number of persons in the outside service of the Marine Department is 1,010. The total expenditure for the maintenance of the lighthouse and coast service and construction was \$516,494, as against an expenditure for the preceding year of \$537,467, showing a decrease for last year of \$20,963, and \$10,904 less than the appropriation provided by Parliament. The maintenance of the buoys, which number over three thousand, cost \$61,980. The Department has been substituting steel buoys for wooden buoys, with favorable results. During the year eleven candidates obtained masters' certificates of service, and one mate's certificate was issued. Of certificates of competency 185 were issued, as master and 89 as mate. The total number of steamboats reported in the service districts of the Dominion is 1,491. Of this number 108 are new vessels, the gross tonnage being 244,401. The total expenditure in connection with inspection was \$281,005. Lloyd's have been in communication with the Department on the subject of establishing one of their reporting stations on Belle Isle, and have been offered the active assistance of the Department in doing so. They are also considering the possibility of connecting Belle Isle with the mainland by a system of aerial telegraphy, so that communication would not be interrupted by a break in the cable.

Shipping Statistics.

The total number of vessels on the register books of the Dominion on January 1, 1900, including old and new vessels, sailing vessels, steamers and barges, was 6,698, measuring 679,852 tons register tonnage, being an increase of 85 vessels and a decrease of 14,400 tons register, as compared with the previous year. The number of steamers on the registry books on the same date was 1,974, with a gross tonnage of 277,676 tons. Assuming the average value to be \$80 per ton, the value of the registered tonnage of Canada would be \$20,260,680. The number of new vessels built and registered during the last year was 277, measuring 21,018 tons register tonnage. Estimating the value of the new tonnage at \$45 per ton, it gives a total of \$949,410 for new vessels. A comparative statement of the number of new vessels built and registered in 1878 is as follows:—

1878.	Vessels.	Tons.
New Brunswick.....	1,142	335,965
Nova Scotia.....	3,003	553,308
Quebec.....	1,676	243,349
Ontario.....	958	155,240
P. E. Island.....	322	51,220
British Columbia.....	288	4,482
Manitoba.....	17	1,161
Youkon District.....
Total.....	7,469	1,333,053

1899.	Vessels.	Tons.
New Brunswick.....	820	86,288
Nova Scotia.....	2,121	243,457
Quebec.....	1,375	144,586
Ontario.....	1,488	135,234
P. E. Island.....	171	14,660
British Columbia.....	288	44,415
Manitoba.....	128	9,108
Youkon District.....	9	1,604
Totals.....	6,693	679,352

The above figures are interesting as showing the decline of the wooden ship-building industry in the Maritime Provinces. In Ontario and the Western Provinces it is evident that the building of iron ships has become a permanent and growing industry.

The total number of cattle shipped from Montreal during the season of 1900 was 92,180, an increase of 10,376 over 1899. The total number of sheep shipped during the same time was 81,833, a decrease of 28,114 from the shipments of 1899. The number of horses shipped from Montreal during 1900 was 2,839, being 1,006 less than last year. From St. John, N.B., 15,472 cattle, 1,263 sheep and 501 horses. From Halifax 6 horses were shipped. The total number of United States cat-

tles in bond shipped from Canada numbered 5,688. The total from all these ports was 107,862 cattle, 86,096 sheep and 8,889 horses, including United States cattle in bond.

A number of Canadian Delegates. Archbishop's visited Mgr. Falco, the Papal Delegate at Ottawa, and formally presented him with a residence in the name of the Catholic hierarchy of the Dominion. The Archbishop's present were:—O'Brien of Halifax, Bruchet of Montreal, Duhamel of Ottawa, Langlois of St. Boniface, and Begin of Quebec. The residence selected for the Pope's representative in Canada is the old Rogers property on the canal bank. It has been completely remodelled under the direction of the Rev. Canon Bouillon, architect of the Basilica, and will form a magnificent place of abode. A private chapel has been constructed in one part of the building. The work is not yet completed, however, and Mgr. Falco will not occupy it before the month of March.

The King has sent the following message to all the British colonies and dependencies:—

"To my people Beyond the Seas:—The countless messages of loyal sympathy that I have received from every part of my dominions over seas testify to the universal grief in which the whole empire now mourns the loss of my beloved mother. In the welfare and prosperity of her subjects throughout Greater Britain the Queen ever evinced heartfelt interest. She saw with thankfulness the steady progress which, under the wide extension of self-government, they had made during her reign. She warmly appreciated their unfailing loyalty to her throne and person, and was proud to think of those who had so nobly fought and died for the Empire's cause in South Africa. I have already declared that it will be my constant endeavor to follow the great example which has been bequeathed to me. In these endeavors I shall have confident trust in the devotion and sympathy of the people, and of the several representative assemblies throughout my vast colonial dominions. With such loyal support I will, with the blessing of God, solemnly work for the promotion of the common welfare and security of our great empire over which I have now been called to reign."

Fewer than four hundred persons attended the meeting called by Senor Buencamino at the Rial Theatre in the Tindow ward of Manila to inaugurate the "Evangelical Movement." Considerable interest was manifested in the proceedings, and there were some expressions of approval of the address. No attempt, however, was made to commit the meeting to Protestantism, that aspect of the case being left for subsequent action, at his discretion, to Rev. James B. Rodgers, a missionary of the Protestant Board, who was present. Senor Buencamino explained that the religious effort was wholly outside the Federal party, which has been organized solely to promote political peace. The first mild applause occurred when he compared priests to "white ants which eat the substance and leave nothing of value." Senor Buencamino argued in favor of annulling the present priests with Filipinos having the privilege of marrying. Gradually he led up to Protestant ideas, and asked whether they were any longer to submit to the authority of a Pope or an Archbishop. Some shouted "No," but others remained silent. The Rev. Mr. Rodgers preached a short sermon. He refrained from any criticism of Roman Catholics. The Rev. Mr. Peacock of the Methodist mission offered the four Gospels in Tagalog and anti-Friar tracts, which were sold at the door by Nicholas Zimora, a native Methodist revivalist who conducts exhortation meetings every Sunday. Prior to the meeting in the Rial Theatre there was a political gathering attended by practically the same people at which the advantages of American sovereignty were explained from the Federal party point of view. A Methodist minister baptized a hundred Filipinos this afternoon at Malibay, four miles from Manila. The Rev. Mr. Peacock has secured a score of signatures in a neighboring village to a declaration in favor of handing the church over to Protestant worship and debar-

The financial statement for the year which will be presented to the Legislature will show the results of excellent administration during Premier Ross' first year at the helm. It is understood that the receipts for the year amounted in round numbers to \$1,200,000, while the expenditures were about \$4,000,000, leaving a balance on the year's transactions of \$200,000. The bank balance to the credit of the Government on December 31, 1900, was \$880,000. If to that is added the balance at the end of 1900 the Government will be in the happy condition of having a cash surplus of a little over \$1,000,000. There was a general increase in receipts last year, which, coupled with careful management, resulted in the substantial balance on the right side of the ledger. Owing to the activity in the lumber market and the development of the pulp industry, the revenue from the Crown Lands branch was above the average, though the amount received by way of timber bonus was quite small.

Probably the greatest B. B. Osler, a notable genius, that the Canadian bar has produced, passed away on Tuesday at Atlantic City, New Jersey, in the person of Britton Bath Osler, K. C. Mr. Osler for months back had been suffering from nervous prostration, the result of overwork. His enormous energy at last broke down, after years of labour that would have driven the ordinary man insane. Particulars of his death are as yet meagre. His body is now on its way to Toronto. His wife was with him at the last, as was his brother, Dr. Osler of Johns Hopkins University, one of the greatest of living physicians. Deceased broke down in Philadelphia a year or more ago, his illness manifesting itself in a complete loss of memory. Absolute rest was prescribed, but though his mental faculties rallied, he was never able to resume his practice. It was overwork, pure and simple, that caused his death. On Monday a letter was received from Mr. Osler by the Ontario Attorney-General's Department, in his own handwriting, in which he optimistically spoke of resuming his practice. He went to Atlantic City a month ago, having previously spent a fortnight at Clifton Springs, N. Y., and no one then believed that his case was fatal.

The negotiations for the purchase of Andrew Carnegie's controlling interest in the stock of the Carnegie Company by J. Pierpont Morgan and his associates were brought to a successful conclusion on Monday. The terms of the transfer cannot at this time be announced, but the operation surpasses in magnitude the colossal transaction by which control of the Southern Pacific Company only a few days ago passed to a syndicate of Union Pacific interests, for Mr. Carnegie held nearly 54 per cent. of the \$160,000,000 stock of the Carnegie Company. This stock is not listed on any exchange, but has been quoted as high as \$1,600 in the open market for a \$1,000 share, so that assuming that Mr. Carnegie has disposed of his holdings at par he will receive fully \$85,000,000 for them, while retaining his 53 or 54 per cent. interest in the \$160,000,000 bond issue of the Carnegie Company.

The work of arranging for the amalgamation of the two medical faculties of the city was completed to the end of the first stage on Monday, when the sub-committee representing the University Senate and the Trinity Medical Faculty to whom was allotted the duty of preparing a plan of amalgamation, submitted its report to the General Committee. The sub-committee were:—From University Senate—Dr. Irving Cameron, Dr. Revo, Dr. Adam Wright, and Dr. A. B. Macalium; from Trinity—Dr. Temple, Dr. Davidson, Dr. Powell, and Dr. Sheard. The members of the General Committee agreed not to divulge any part of the report. It will be sent to the two medical faculties to be confidently considered by them, and when they have expressed their approval or dissent the General Committee will report to the University Senate. The principal part of the committee's work has been the fusing of the two teaching staffs. The University Faculty consists of 51 members, the large number being in the junior years. Trinity Faculty consists of 27 members. In planning the amalgamated faculty all members of the present body were

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regarded as upon an even footing, due preference being shown to ability and experience. The report was unanimous, and it is believed will be found acceptable. If it is not it will mean, as one member of the profession stated, that a few have preferred a concentrated self-interest to the progress of medical teaching in Toronto.

In the period from Canada's 1869 to 1899, inclusive, the five principal commercial fish of Canada have yielded the enormous total value of \$339,184,707. This sum was made up as follows:—Cod, \$117,533,128; herring, \$60,064,916; lobsters, \$59,210,127; salmon, \$59,103,171; mackerel, \$39,083,427. During the last fiscal year no less than \$11,109,083 worth of fish was exported from Canada to foreign countries. To this amount the various provinces contributed the following proportions:—Nova Scotia, \$8,007,798; British Columbia, \$8,448,097; New Brunswick, \$781,391; Prince Edward Island, \$590,162; Ontario, \$548,823; Quebec, \$541,376; Manitoba and North-West Territories, \$800,605.

THE VEIL OF VERONICA.

Amongst the great relics of Rome, the Veil or Handkerchief of Veronica, also known as the "Holy Face," holds a high place in the veneration of the Romans, and of all Catholics who make pilgrimage to the Holy City. This sacred relic is now kept, together with the great relic of the True Cross, the Lance, and the Head of St. Andrew and many other relics, in a chapel built within a cavity of one of the colossal piers of masonry which support the dome of St. Peter's.

Into this chapel no one may enter, unless he be a canon of the Basilica, or have a special and rarely-granted permit from the Holy Father Himself.

There is evidence of a tradition coming down from remote antiquity concerning this sacred image of the Redeemer with a holy woman named Veronica, or in the Greek form, Bernice; and there is reason to identify her with the Caucasian woman who was healed by our Lord of the issue of blood. She is said to have erected a statue to the honor of her Divine Healer at Caesarea Philippi, her native town, and Macarius, a writer of the IVth century, states that he saw this statue.

The most generally received tradition says that the holy woman met our Redeemer as He was making His painful journey to calvary, laden with the weight of the cross, and that, taking the veil or handkerchief which covered her head, she presented it to Him, and He, having wiped the perspiration and blood from His sacred face, returned it to her, with the impression of his countenance stamped upon it.

It is true that many modern writers have called this account into question; but, as the proof against its authenticity are necessarily of a more or less negative character, many will think that they should not stand against the widespread and ancient tradition which gives to this image a miraculous origin, and connects it with the very passion of the Son of Man.

It is an undoubted fact, to be seen in existing documents, that the "Volto Santo" was considered in very early ages as deserving of the highest veneration not even less than the relic of the True Cross itself.

We know that at the beginning of the VIIIth century it had a special chapel reserved to it just within and to the right of the entrance to the original Basilica of Constantine on the Vatican Hill, where it was placed by Pope John VII.

We know, too, that in 1300, the first Jubilee Year of which documentary records exist, that the Volto Santo was the object of pilgrimage, and had been for a longer time than the memory of men who could carry them back.

It was on the occasion of one of these pilgrimages that Pope Boniface VIII. met the centenary pilgrim who testified to the custom of holding a jubilee once in a century.

Ever since then the Veronica Handkerchief has had a prominent and special connection with the Jubilee Pilgrimage.

The present Jubilee of 1900 is no exception to this rule, for, at the time of writing [Dec. 17, 1900], this sacred relic is exposed on the "loggia" or gallery, which looks down into the great nave of St. Peter's from before the Chapel of the Great Relics, for the ven-

eration of the faithful, who are attending in crowds.

An altar has been erected below, in front of the celebrated statue of St. Veronica, at which a cardinal is saying the Mass of the Passion every day, by a special permission, and at which hundreds of priests will enjoy the privilege of offering the Holy Sacrifice.

During the second year of Jubilee of which any written record exists—that of Clement VI. in 1350—the Holy Veil was exposed to public veneration every Sunday and Feast Day, and in our own time, together with the other relics, it is always shown on the greater festivals, and on the occasion of any great pilgrimage.

The sacred image is framed in a magnificent reliquary of crystal and silver gilt, presented in 1850 by three noble Venetian pilgrims. It is commemorated by the poets Petrarch and Dante, and it is mentioned by ancient writers such as Peter the Deacon, and in the ceremonial and liturgical books, as well as in ancient missals belonging to the Vatican Basilica.

There was a custom in times much earlier than the first recorded jubilee, of carrying this relic in solemn procession from the Vatican to the Church of San Spirito in Sassia, the old church of the Anglo-Saxon colony or "burgh," which existed near St. Peter's. It is from the Saxon "burgh" that the modern "Borgos," as the streets leading from the Castle of St. Angelo to St. Peter's are called, took their name. This procession took place on the first or second Sunday after Epiphany, and is mentioned by Pope Innocent III. in a sermon on the first Sunday after Epiphany.

The derivation of the name "Veronica" from the hybrid compound "Verikon," or "true image," is given up by modern antiquarians, and their view is in favor of the existence of a historical personage of that name to whom the relic originally belonged, and by whom it was brought to Rome.

There are few relics in the world made more sacred by a long-standing veneration, and it would seem that while popular tradition in indifferent matters may lead us astray, traditions which have to do with the religious sentiments of the Catholics who have lived in the very centre and fountain-head of the Christian faith, may reasonably be trusted even in their smallest matters, like the one of which we are speaking, as well as in matters of faith, in which we know that the traditions of antiquity are an important guide.

The appearance of this representation of the "Sacred Face" of the Redeemer is doubtless familiar to most of the readers of this brief description. The devotion to it is so widespread that many Catholics are in possession of one of the authenticated copies which have touched the original.

THE WESTMINSTER CATHEDRAL.

Description of England's Catholic Basilica.

The Catholic Directory Ecclesiastical Register and Almanac for 1901, published by Burns and Oates, London, has the following descriptive outline of this great Basilica:—

This vast and stately Cathedral in the Byzantine style, of which the erection was begun in 1895, from the designs of Mr. John Francis Bentley, will consist of a noble porch, narthex, or vestibule; a campanile, nave and two aisles, with transepts, a baptistery, and eight side chapels, a sanctuary 112 feet above the level of the nave, having on one side a spacious Chapel of the Blessed Sacrament, and on the other side, the Lady Chapel; beyond the sanctuary, an apse choir, raised 13 feet above the nave, for the chanting of the Divine Office, with a crypt beneath it, over the aisles and at the west side, capacious tribunes or galleries, and, behind the Blessed Sacrament Chapel, two large sacristies and rooms connected with them.

DIMENSIONS, INTERNAL AND EXTERNAL.

The external dimensions are: external length, 360 feet; width, 156 feet; height of nave, 117 feet; height of facade, not including the turrets, 101 feet; height of campanile, 276 feet; and to the top of cross, 283 feet. Internally, the dimensions are: length from the main entrance to the sanctuary, 232 feet; depth of the sanctuary, 62 feet; and of the choir beyond it, 48 feet; the total internal length 312 feet; width of nave, 60 feet; width across nave and aisles

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THE VALUE OF EXPERIENCE.

A Dearly-Bought But Much-Neglected Asset.

"Experience may be a slow teacher, but it is the best."

In the whole range of human knowledge, which we strive so hard to acquire and profit by, there is none so much neglected as that of experience...

We gather materials and perfect our plans, to our own satisfaction at least, we eagerly court the days which will bring us forward to an actual realization of the good things we hoped to derive from our arduous preparatory labors...

When the actual period arrives to test the merits of our projects, they are either found totally impracticable in all their essential features, or we are so dismayed by unexpected difficulties, that we hesitate to begin work and are, perchance, snatched away by death while deliberating as to the next move on our self-construed programme...

They refuse to follow the beaten track, or to begin where their parents left off; and it were well, in some sense, that each individual should fight out the stern battle of experience for himself or herself. As self-acquired experience may be a slow and very costly teacher, but it is, by far, the best. It is asserted by profound thinkers that real worldly wisdom, which is but another name for prudence, may be (in correct theory) acquired through a process of studied and sober reasoning by persons of the highest perceptive powers and intelligence...

because of their overwhelming numerical strength.

But, sticking to our opening text, "The Value of Experience," it must always seem strange to older and tried men, how little their juniors are given to follow, or even consult, their guidance and advice. Take, for instance, a business man or a professional, who has had, say, 25 or 35 years' experience of the "rough and tumble" consists of the world, and who has kept his eyes and senses on the alert, and has learned how the outer world treats its subjects, he could impart to young beginners much useful knowledge and could tell them where the perils lie, and point out the hidden rocks likely to lead to their destruction. Yet, the beginners refuse an such education. They, of course, go forth to meet a golden harvest, and will not entertain the idea of failure until they are sobered and taught by life's actual realities. They seem to be destined to learn the world's sharp lessons for themselves, nor are they forward to learn even by their own experience, for it happens that the same lesson has to be taught them time after time. No thing is of real value to us unless we learn something from it that may serve as a guide and beacon light in the future. It may not excite wonder that we fail to learn from the experience of our neighbor, but it would seem surpassing strange that we should ever fail to learn from our own. Properly speaking, we should be learning to the end of our lives, profiting, taking lessons from the incidental joys and sorrows, and troubles that accompany us through life, for we know that what we gather from such salutary and varied teaching, cannot be entirely lost. This is why the mature age of a well-spent life forms so rich and peaceful a season. It is strewed with precious garnered wealth, and the reflections which grow out of it must be a compensation for the loss of youthful bodily activity. As calm reflection is likened to the ripe fruit of action.

In another view of our subject, it may be matter for regret that unheeding youth is so little inclined to profit by the advice and dearly-purchased experience of men of affairs who began at the lowest round of the ladder, and by sheer force of character climbed to the top, and, in the various stages of ascent, learned nearly everything that could be of service to "green" beginners in any mercantile or professional pursuit. "Going blind," is a fault in many young commercial men, and the baneful results are seen in the disastrous number of failures in business, said by experts to be 91 to 95 per cent. of beginners, who ventured on the stormy sea of commerce without due training and equipment.

If ambitious young men, who, no doubt, mean well, but lack due precaution, would consult and take guidance from men of large experience, there would be larger success in new enterprises.

WILLIAM ELLISON.

THE CHURCH IN HOLLAND.

Religion Flourishing and Vocals Increasing.

As a rule, Holland is called a Protestant country, yet there is hardly any country in Europe where Roman Catholics are as un molested as they are in Holland. This has not always been the case. Though in 1798 religious freedom was already proclaimed in the new constitution, though our long and severely persecuted forefathers in the faith danced with the republicans round the tree of freedom, and joyfully joined in their chorus of "Liberty, Equality, Fraternity," yet their liberty was to a great extent only nominal. But gradually all restrictions have disappeared. Since the restoration of the Episcopal hierarchy, in 1855, Catholics have displayed such vigorous efforts and have lived such an intensely religious life that at the present day their liberty is no longer a mere word, but is a perfect liberty, no differences, either political or social, are any more to be noticed between Catholics and those belonging to other religions. Though this, of course, is by no means an ideal state of things, yet, for the present, we ought to be thankful for the peace we enjoy.

Whenever and wherever the Church of Christ is left in peace she immediately shows outward signs of the strong vital principle by which she is animated, which has kept her alive for nineteen centuries, and which makes her raise her venerable head as soon as persecution ceases, with greater splendor than before. This is what happened in Holland. From every town or ever little village a stately tower or an elegant spire points to heaven and bears aloft its golden cross. I remember having read an article by a well-known Protestant minister, who, having travelled from the north to the south of our little country, was so unpleasantly

struck by the fact that he could not restrain his morbid indignation, and poured out his anger in a most violent article warning everyone against the evident danger of Roman supremacy. Nevertheless, new churches and chapels are being everywhere, and a new, really magnificent cathedral is being erected at Haarlem. Catholics have tried to repurchase the old St. Davo's Cathedral which Protestants took from us during the so-called Reformation, and would have succeeded but for the strong opposition of a few inveterate enemies of the Church. Well, Catholics will now be able to publicly show their zeal for the honor of God, who deigns to dwell personally and perpetually amongst the children of men. Catholics are no longer looked upon as an inferior race, unable to take in hand the affairs of state. At the last elections three Catholic priests were elected members of Parliament. A Dominican Father, J. V. de Groot, was appointed a few years ago professor at the municipal university of Amsterdam to give a public course of philosophy, which appears to be a great success.

No doubt the Catholic Church in Holland is flourishing. Religious vocations are daily increasing. In 1899 about 3,500 men and 11,000 women were serving God in different religious orders and congregations, not counting the numerous foreign religious from France and Germany who have taken refuge within our hospitable borders.

In 1890 the number of priests, parishes, churches and chapels in the different dioceses was as follows:—

- Utrecht, 530 priests, 269 parishes, 321 churches and chapels.
Archa, 233 priests, 51 parishes, 140 churches and chapels.
Haarlem, 557 priests, 225 parishes, 300 churches and chapels.
Bach, 606 priests, 239 parishes, 423 churches and chapels.
Roermond, 700 priests, 100 parishes, 227 churches and chapels.
Total, 2,652 priests, 1,017 parishes, 1,420 churches and chapels.

From 1879 to 1890 the number of parishes has increased by 63, the number of churches and chapels by 306. The number of Catholics in Holland amounted, in 1869 to 1,367,765, or 36 per cent. of the whole population; in 1879 to 1,439,157, or 35.3 of the whole population; in 1889 to 1,595,472, or 35.1 per cent. of the whole population.

The results of the latest census in 1900 are not yet available.

Though looking at these last numbers and seeing that the percentage remained almost stationary, one might feel inclined to apply the saying, we occasionally come across in spiritual books, that is altogether erroneous. Though we have made no progress relatively in numbers during those twenty years, though some withered tendrils have fallen off, yet from what we have said above, it sufficiently appears that the inner life has become much more vigorous than it was before.

A fair number of conversions are made, but they are by no means as frequent as every fervent Catholic heart would wish them to be. This fact, which everybody regrets, is perhaps partly caused by the very peace we enjoy. When those outside the Church are very tolerant, and show themselves indifferent about religion, as is the case in Holland, there always is a danger of Catholics becoming too tolerant, too, not merely with regard to the errors as they should be, but also with regard to error itself. I may be mistaken, but I think Catholics are suffering in Holland a little from this great evil. But little controversy is going on. Protestants do not care much about religious matters, and being dissatisfied with their own religion, daily swell the ranks of unbelievers and rationalists. And though many holy persons are privately praying our Lord to have mercy on His people, we are not praying as a whole, as, for instance, Catholics do in England, that the Father with all-powerful grace may draw those straying sheep to the one true Fold of Jesus Christ.

REVIEWS.

There is an excellent table of contents in the February number of Donalson's Magazine. The opening article, "Rome's Guests in Holy Year," by Marie Donegan Walsh, gives a charming description of the different types of pilgrims visiting Rome to pay their tribute of respect to the Holy Father, every nationality being represented. The illustrations, from photographs especially taken, are very fine.

Another profusely illustrated paper that will find many readers is "Canadian Poets and Poetry," by Doctor O'Hagan, who is not only a poet himself, but a most discerning critic as well. A carefully prepared symposium on "Education: A View on Education" gives much information on what women have achieved in intellectual pursuits, and sets forth the views of

Dr. Hope Spalding, McInnis county, and Father Campbell, S.J.

With a view to encouraging the development of a literary spirit in Canada, The Ladies' Magazine, Toronto, is offering cash prizes for the best stories by Canadian writers. The competition is well planned, and further particulars are given in the January number of the Magazine. A photographic competition is also announced, and cash prizes offered.

The Saturday Evening Post announces for early publication a twelve-part serial story of love and adventure by Morgan Robertson. Masters of Men is a powerful tale of the new Navy.

The central figures in the story are a rich orphan, who has entered the navy as an apprentice, and a young ensign, fresh from the Naval Academy. The author leads his two heroes through a maze of adventures by land and sea.

This romance may fairly be called the best work of the best writer of sea stories in the country.

Cleveland Moffett's article, the second of his St. Nicholas papers on "Careers of Danger and Darling," is "The Steeple-Climber," and is based chiefly on an interview with "Steeple-Bob." Another article is Frank L. Pollock's report of an adventure with a huge bear, "The Monarch of St. Ella." Irving Bacheller, author of "Eben Holden," tells a short story of the rescue of an old woman and a little boy (himself, who were "Lost in a Fog," and drifting out to sea, their rescuers being a half score of tame geese which the old woman was taking to market, but which secured with stout strings and put overboard, towed the boat safely to shore. Boys will enjoy also the paper on "Dog Teams and Sledges in Michigan," by Edward F. Watrous, and "The Toots of a Whistle," by Isaac W. Taber, explaining the language of tugboats and other steam craft.

In the February issue of "Success," are two especially good contributions on Lincoln and Greeley. The former is by General John H. Littlefield, who studied law with the great commoner, and the latter is from the pen of Col. Alexander McClure. The true story of the struggles of Mackay, Flood, O'Brien and Fair, prior to their great Comstock lode discovery, is told in a way to prove that the "luck" of that event was spelled with a "P." Chief Justice Fuller, Mr. Justice McKenna, Attorney-General Griggs, and Representative Kuhn pay tribute to the memory of America's greatest jurist, John Marshall, the hundredth anniversary of whose appointment to the supreme court is celebrated in February.

Of the fourteen articles in the February Forum, the one entitled "The Rehabilitation of the Democratic Party," by "An ex-Democrat," will, perhaps, attract the widest attention. In his article, "Nationalization of the State Guards," Gen. T. M. Anderson advocates a judicious combination of our regular and volunteer establishments. Hon. William Dudley Foulke contributes an article entitled "The Spellbinders," a narrative of the tricks of stump speakers in the heat of political campaigns, which is replete with humorous anecdotes. Mr. Kelly Miller, the eminent negro scholar, a leader of his race, writes about "The Negro and Education." Mr. Jas. R. Whiteley, a leading authority on international law, has an article on "The Monroe Doctrine, and the Hay-Pauncefote Treaty." Should Woman's Education Differ from Man's? is a discussion of co-education by Charles F. Thwing, President of Western Reserve University and Adelbert College. Mr. Walter MacArthur's article on "The American Trade Unions and Compulsory Arbitration," treats of the labor question, and the proposed innovation of compulsory arbitration.

"Richard Xca and Nay," by Maurice Hewitt, published by Copp, Clarke & Co., is to hand. The story is taken up with Richard I. of England in his wanderings about Europe, and his Crusading feats. The plot hinges upon the joy and marriage of the great Angeln King, and brings out his character extremely well. It is one of the novels that are so much in vogue just now, in which the love story that has had the run for some time past is cast in historical lines. It is of the transition time, and while the love portion largely predominates, nevertheless a great deal of history is mixed up in it, or, rather, history acts as a framework in which the love plot is cast. This story is decidedly the best of the kind we have yet seen. The interest is held from beginning to end. "Richard Xca and Nay" should have a large sale.

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FATHER DUFFY, ILL. Rev. Father Duffy, of Stager, has been journeying at St. Michael's Hospital for the past week or more. He has been troubled with his stomach. The doctor reports that the Rev. Father will in all probability be around again in a few days, and though nothing serious is anticipated, yet there is a possibility that the trouble may become serious. Father Duffy was well enough to go out driving last week, but he received a chill and was obliged to return to bed.

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THURSDAY, FEBRUARY 7, 1901.

RAILWAY FATALITIES.

The killing of three people at Bowmanville by a Grand Trunk train last week brings us face to face with a very serious state of affairs. Railroad fatalities are growing alarmingly frequent, and it seems high time that something was being done to safeguard the public against the wholesale slaughter that is now going on. Within a month, at least ten deaths have resulted from level crossing accidents in Ontario alone. The juries all found that the railway employees had followed out instructions, and were consequently blameless. If we are to have ten deaths a month in this province because of the unguarded level crossings when the employees are carrying out their duties to the letter; if ten people are hurried into eternity every month with the railroads observing the laws, then it is quite time that these laws should be modified. It seems as though no crossing is ever regarded as dangerous by the railroad companies here until several deaths have been caused at it. Agitations seem of no avail. As soon as an accident happens there is a hue and cry in that section for the proper guarding of the crossing in question, but the railway officials, always wise in their generation, by dint of delays put off the public until the question is dropped. Meanwhile the danger still exists. There are hundreds of dangerous crossings in Ontario, so dangerous in fact that they are veritable death-traps. There is absolutely no safeguard for the public safety. At dozens of these crossings a train cannot possibly be seen until it is too late either to retreat or go ahead, and the safety of the occupants of the carriages depends entirely upon the steadiness of their horses. Where the railways are to blame is in the fact that nine out of ten of these dangerous crossings may be made comparatively safe at the expense of a very little labor. High banks obscuring the sight of the tracks are left standing for years. We have in mind such a crossing on the Grand Trunk which was thus allowed to stand as a death-trap since the laying of the road. The road absolutely refused either to guard the approach or to cut down the banks. The public has not the slightest redress. The railways in Ontario are decidedly autocratic. We need go no further than the Landsdowne avenue affair to see that. The Grand Trunk would do nothing but block the crossing entirely, and it is still blocked with the people in the vicinity obliged to take a detour of half an hour's walk to cross their tracks. Our railway crossings should be made as safe as possible, and the roads should be compelled to see to it that as far as it lies in their power, obstructions to sight should be removed. It should not require an accident to call attention to the danger of any particular crossing. On much frequented roads every precaution should be taken to prevent those accidents which are becoming so frequent of late. A railroad should not be allowed to stand as a menace to the life of our citizens. Since they are landowners they should be obliged to see to it that life should not be endangered either through their indifference or their neglect, exactly the same as any other landowner. There seems no possibility of doing away with the level crossings at present at any rate, but there is such a thing as compelling the railroads to render them as safe as possible—a thing that does not seem to enter into

the minds of the officials at all. The tooting of a whistle for an approaching crossing seems to be the limit of the precautions against taking life. The system has not been an unequalled success up to date, and it is quite time that something more effectual was being resorted to. The Government should see to it that the railways in this country should have some respect for life. It might not be wise to appoint an inspector whose duty it should be to examine every level crossing in Ontario and mark it down as safe or dangerous. If the latter, then the railroads should be compelled to remove the cause of the danger.

CODFISH ARISTOCRACY.

Canadians and Americans often take occasion to pride themselves upon their democracy. They point with pride to the fact that one man is as good as another, that poverty bars no one from taking his place in the front rank of society. It is a beautiful thing in theory, but nothing is further from the truth in practice. There are gradations in society in America, and these castes are marked out by the extent of the bank roll. A man with money is an aristocrat; a poor man is a plebeian. This is a well-known fact, but we like to gloss it over and make ourselves believe that any gentleman is quite on a par with any other gentleman. It is only make-believe, but we keep telling ourselves that it is so often that we have almost come to believe it ourselves. Such, as a matter of fact, is the state of society in America. There is quite as much of the caste system here as there is in any country in Europe, but along different lines. As a matter of fact, money does not make a man a gentleman, nor does the possession of a goodly sum in the bank raise the owner a step above his less fortunate neighbor. The standard of society should be gauged, not by money, but rather by acts that mark the doer as a lady or a gentleman. With these premises, we should like to say a few words to the point. There is a class in America which, though not wealthy, is comfortable. The class is a large and ever growing one, and the abuse we wish to speak of is ever increasing. It is that of idleness among the daughters of these families, and, in addition, an aspiring to further heights than the available means will not admit of. There are dozens of families in this city in which the daughters do absolutely nothing but read novels and dress for street parades. Little or no assistance is given by them to their hard-working mothers at home. They cannot cook a decent meal, and as a help-mate to a young man they are decidedly not to be thought of. Their thoughts are lofty as far as marriage is concerned and as a result the majority of them find themselves obliged rather to grow into old maids or to "marry beneath" them. They are mere fashion plates, utterly useless for anything in this country. In the majority of cases the mothers are entirely to blame, and wonderful to relate, the mother herself sometimes becomes quite as artistic a piece of furniture as the daughter where circumstances render it possible. These girls should be made to work about the house; they should be trained at home to be something more than girls merely waiting for husbands. If something is not found for them to do at home, the Devil usually finds a way to fill in their spare time for them. It is no mark of servitude nor of a low position in society that a girl is busy with the affairs of her own home. It is rather an indication that she has some character to her make-up—that there is something in her. Hundreds of young ladies may be met any day on our city streets who would be far better off at home assisting their mothers in the work of the house: who would lengthen the lives of their mothers by lifting a portion of the load of the care of the household from their only too often heavily laden shoulders. Canada has no room for these young ladies. They are a luxury we can well do without. Spurred on by these samples of what young ladies ought not to be—idlers—there is another class which aches them. A class which aims to raise itself to their level: of good-for-nothingness. Their families cannot afford the luxury but they must. Expenses must be borne that the family can but ill stand. They seem to have no thought

of anything but themselves and their own petty aims. It is highly amusing to see such people on the street, striding along with their noses in the air, without a thought of how they are being kept in indolence and uselessness. They never think how their poor fathers and brothers are laboring to keep them up in style; how their mothers are slaving to allow them to parade as ladies. They cannot think, but the young men they would entrap. Any man who is worth capturing can readily see the lack of character in such girls as these, and will take good care not to be caught. It is only young men who are not worth the candle that are captured, and then begins the disappointment that ends in so many unhappy marriages.

THE KING'S OATH.

At this time, when a new Sovereign is called to the throne of Great Britain and Ireland, a word on the Coronation Oath will not be amiss. The new King, in the first place, cannot be a Catholic. Why? The English, Irish, Scotch and colonial Catholics cannot see why the professing of Catholicism should be a bar to the British throne. Are not Catholics as good Englishmen as any other? Because, in years gone by, bigots and fanatics saw fit to debar Catholics from sitting upon the British throne, is no reason why the insult should be perpetuated. As a matter of fact, precisely because such a clause was inserted in the constitution at such a time, should be sufficient reason of itself for the abolition of such a narrow, bigoted and prejudiced article. We ask for its abolition and shall continue to ask, and agitate, until it shall have been relegated to the distant past, with other such evidences of religious intolerance. The King binds himself by oath "To maintain the Protestant Reformed Religion, Established by Law." Why should the King be obliged by oath to maintain any religion? Are Catholics not his subjects just as much as Anglicans? Have not Catholics the same right to expect the maintenance of their religion by their common sovereign as Anglicans? But comes the answer, the King is the Head of the English Church; we object, then, to the establishment of a national church in England. If the King, as head of a church, must "maintain" one portion of his subjects as against another in the matter of religion, then we say that it is time for the severance of the bonds that bind him as head of the church. The King is, in addition to this portion of his oath, obliged to take each of the distinctive doctrines of the Catholic Church and declare them superstitious and idolatrous. Why is that insult necessary? Why should the millions of the King's Catholic subjects be obliged to listen to such declarations from a man whom they all look up to as the common ruler and father of his people? There is no necessity for such gratuitous insult. We are of course aware of the fact that the oath is constitutional and that the King cannot change it. We are also aware that it is high time that the Constitution be changed in this regard.

THE SIGNS OF WAR.

The Rev. Armstrong-Blaik in his address to the soldiers on Saturday last indulged in a little prophecy. He promises Canada that she will be deluged in blood; that her plains will resound to the tramp of hostile armies, that a day of sorrow and of pain will be ours. "Soldiers of Canada," were Mr. Blaik's concluding words, "there will come sooner or later a day of trouble in the history of this land. Unless history of every kind is to be falsified by the record of this land, we cannot attain to true and full life until we shall have passed through some great crisis, until, I say, we shall have had experience of war in the life of this fair land. History tells us we must prepare for this. Before we come into the full and true and noble work of God we must be baptized and consecrated to that work in blood. I know not whence it may come, and I do not desire the day to come. But come it will, and come it must. It may be the result of racial questions, it may be a war of religion, or we may fight on these Canadian plains on account of some old world quarrel. But come the day will. Come it must. When the

day comes Canada will have in fuller measure that baptism of blood, some of the drops of which have been sprinkled on some of your gallant and noble heads."

It is evident that the Rev. Mr. Blaik felt himself obliged to utter something in keeping with the audience of military men who had assembled to hear his eulogy of the dead Queen. It is quite evident that the Rev. gentleman was moved to give vent to some of the military enthusiasm that has been filling our citizens for the past year. Mr. Blaik was quite safe in predicting that Canada would be immersed in war at some time in her history, at some time not yet specified. It did not require the gift of prophecy to see that. It is extremely likely, too, that if we are to have war at some time or other, there will be some cause of that call to arms. Mr. Blaik gives us a choice of possible causes of this war that is to be at sometime or other in the obscured vistas of the future. Perhaps it may be the race question, or one of religion—these two possibilities mean civil war. Mr. Blaik was very unfortunate in his choosing of these possibilities. Despite Mr. Blaik and croakers of his ilk, the racial question will adjust itself, or rather it has adjusted itself. The French Canadian gives way not a hair's breadth to his English fellow-countrymen in loyalty to Canada. There is not much doubt but that the race question would never be heard were it not for such men as Mr. Blaik. At this time of religious tolerance and good-feeling in Canada, when Catholic and Protestant live side by side in peace and good-fellowship; at this time when there is not the slightest indication of anything approaching antagonism of religions excepting a generous and friendly rivalry in doing good—at such a time the possibility of a religious war in Canada is not only something not to be looked for, but not even thought of as a possibility. The Rev. Armstrong Blaik's conceiving of such a struggle in arms cannot but indicate to us a narrow and bigoted mind. These two references; these possible causes of the war that "must" come, are extremely unfortunate. Mr. Blaik is of opinion that this land cannot attain to true and full life until we shall have passed through some great crisis, until we shall have had experience of war in the life of this fair land. "We must be consecrated in blood and that consecration is necessary to us and will and must come," says Mr. Blaik. We differ from Mr. Blaik. We see no absolute necessity for any such consecration. No matter what history teaches, we hold that a land such as ours and a people such as ours, can attain to its "true and full life" without wars or even rumors of wars. It strikes us very forcibly that the Rev. Armstrong Blaik has been confining himself too closely to his library. Fresh air is an excellent tonic for such minds as Mr. Blaik's, for minds that, ever active, must work. A little more outdoor work will go a long way toward giving Mr. Blaik a brighter view of things. This prophetic roll that promises nothing but evil is a luxury that Canada and Canadians can well do without.

EDITORIAL NOTES.

Mrs. Nation and a few other temperance cranks in Kansas are doing the cause of Temperance an immense amount of harm. Rowdism cannot promote any cause, and smashing bars and destroying property will not tend to wipe out the sale of liquor in Kansas. Mrs. Nation and her friends should be confined in gaol until their frenzy works off. The funeral of Her Majesty Queen Victoria was perhaps one of the grandest sights of the century. Emperors, Princes, and Princesses—Royalty of every degree was present to pay its last honor to a Queen among queens. Not a nation worthy of the name upon earth was unrepresented. Battleships of every great nation formed in line for the passage of the Alberta. No fewer than 38,000 soldiers under arms were in the procession, representing every branch of the army and navy. Some people in Canada, not Catholics however, have been at a loss to understand how it is that no public services were held in our churches on Sunday last. The answer is a very simple one. However much we may respect Her Gracious Majesty, she was a Protestant and, as such, a heretic. It is not permissible to offer public services in the Church for those outside the pale, and consequently Mass was not offered for the Queen. In some churches throughout Canada High Mass was sung, but it was the Mass of the day, and was not offered up on behalf of the Queen. It is permissible to offer private prayers for the repose of her soul, and we think Catholics throughout the Empire did so. The Delaware Legislature has passed a bill prohibiting the manufacture and sale of cigarettes, cigarette paper and cigarette tobacco in any part of the State of Delaware. This is the way to handle the case. Delaware now has a law that covers the evil sufficiently. It remains to enforce it. Ontario has laws restricting the sale of cigarettes, but we fear that they are not enforced as rigidly as they might be. Making laws is one thing; carrying them out another. The New York Tribune announces from Washington that a permanent Court of Arbitration provided for by the Convention signed at the Hague last year, is now ready to consider any international dispute that may be presented. The Court is a very pleasant thing to contemplate in the abstract. The difficulty that presents itself to us is that the disputes that will be presented to this adjusting body will be few and far between. No sooner had the Hague meeting been adjourned than England hastened to throttle the Transvaal; the United States to thrash Spain, and the entire world to step into China to bring that land to peace, not by arbitration, but by force of arms. The moral power of the Hague Conference did not seem to go a great way toward pacifying the world. With France and Germany menacing Europe with their entire male population in arms; with Russia always ready for the fray; with China awakening to her immense latent power; with Japan springing England in the East; with England ever increasing her already overwhelming navy—with wars and rumors of wars on every hand, the "Permanent Court of Arbitration" seems to have its work cut out for it. Until the See of Rome comes into its own again in Italy, and is left free to act as an independent power; until the world comes to recognize the Pope as the Divinely appointed arbiter of nations—until then, arbitration can be but a dream. The Mayor of Toronto has set his foot down, and announces his determination to do away with gambling in the form of shooting craps. If we mistake not, there is a law already covering the case. Years ago, and not many either, craps was confined to that portion of the colored population described best as "sporty." The contagion spread from them to the festive newsboy. Now, however, it has become very fashionable, and is indulged in very largely. The apparently even chance of the thrower apart from the fascination of the game itself; the number that can be accommodated by a single shooting; the "systems" that are being continually worked out and played—all these things tend to popularize craps. Money may be won or lost very quickly, and with little or no apparent effort. In fact, craps contains within itself all the elements that fascinate and hold. In this lies the danger and abuse. If the small crap games in the city are quelled, it will be a step in the right direction in any case. There seems no immediate possibility of getting at the great offenders. At any rate a half loaf is better than none. While it is the big games that are the real danger, still the suppression of the smaller affairs will lead up to the entire wiping out of this gambling in Toronto. General De Wet still continues to elude and harass the British in South Africa. He is surrounded on an average of once a week, but that makes no apparent difference, for he manages to outwit our troops at every turn. With a command of but 1,500 men and two guns, the cool-like Datchman seems capable of almost anything. However much we may condemn his uncivilized methods of handling peace envoys; however much we may be prejudiced against him; nevertheless we must admit that he is a consummate handler of men; a brilliant strategist, and decidedly the most elusive

general of modern times. De Wet can carry out his plans as well as he can frame them, and his success in frustrating those of his opponents is certainly aggravating. With De Wet out of the fight the campaign could not last a month. Toronto has had two experiences with fires recently that is sufficient to bring about some legislation toward the placing of proper fire-escapers in buildings where working people are employed. Many of the buildings are veritable fire traps. There is but one means of escape, and that is by a stair-case which, in ninety-nine cases out of a hundred, is but the avenue of the fire. A stair-case and an elevator shaft are the natural tracks of fire, and escape by them is necessarily out off. If we mistake not there are inspectors of factories whose business it is to see to it that the safety of the employes is assured. Surely, our late experiences are sufficient to show us that factories and shops throughout this city, and, let us add, Province, are either inadequately supplied with fire escapes, or have none at all. One need not go very far to test the truth of these statements. Fire escapes in buildings where there are dozens of employes working are the exception not the rule. Most of these places are without even a rope. Hotels are looked after very carefully, and it is right that they should be, but there is absolutely no reason why all buildings in which are gathered workmen and women should not be provided with the same precautions against loss of life.

Winston Churchill, M.P., the English war correspondent who has been touring Canada lecturing upon his war experiences in the interests of Winston Churchill is back again in New York. Mr. Churchill has been telling some New York reporters about Canada and Canadians. The war correspondent's acquaintance with this country was made mostly through the windows of a Pullman car. Being an Englishman, that was sufficient to give him an intimate acquaintance with the country and its possibilities even though it was in the depth of winter that he saw it, and a thorough insight into Canadian character. If Mr. Churchill's acquaintance with the South African war is on a par with his knowledge of Canada, he ought to be arrested for obtaining money under false pretences. The assurance of some people is certainly astounding.

In a recent issue of The World there appeared a letter signed "A Third Ward Merchant" in which the fact that boot-blacks and newsboys make the most of Harbor Park at the foot of Yonge street is noticed and condemned. If we remember rightly, Harbor Park was set aside as a breathing space in which the children of this city might recreate themselves. That park is, it is said, monopolized by boot-blacks and newsboys. We hope it is, and we hope it will continue to be. These poor boys need such an amusement ground far more than any other set of children that we know of. Some people have acquired the mistaken impression that these boys are rough. Such is not the case. These children are sharp, shrewd, little fellows who, from continued rubbing up against the world and its rough sides, are perhaps not as polished as "Third Ward Merchant" might expect, but they are children, nevertheless. These boys need such a breathing place, and the necessity is greater for them than for any other class of boys in this city. They are a good-natured whole-souled set of little fellows who need but a little kindness and a little help to make good citizens of them. If the Baseball Company purpose keeping these boys off that park in the event of its being leased to them, then we for one raise our voice to protest against the lease. We think, however, that that is not the intention of the Baseball Company. If we understand aright, it is their intention to allow these boys to make use of the grounds as they do to-day. The letter of "Third Ward Merchant" places the company in a light that we do not think is a proper one, and one that will prejudice the public against it. If the Newsboy is to be barred from the park in the event of a lease, then the public of this city will not for one moment consider the proposition. On the other hand, if it is the intention of the Director to not only to throw these grounds open to the public but to improve them in such a way as to

make them an ornament to the city—and we understand that is the proposition that they have submitted to the City Council—then we not only do not oppose the acquisition of these grounds but we will support it.

ORANGEVILLE.

C. M. B. A. Officer's.

The regular annual meeting of Branch 88 of the Catholic Mutual Benefit Association was held in Orangeville on Monday evening, Jan. 28. In the absence of the president, Rev. J. Minahan, recently translated to St. Catharines, the chair was occupied by Grand Deputy P. J. Woods of Mimico.

The following officers were duly elected and installed for the ensuing year: Sph. and Advser—Rev. M. D. Whelan of Caldwell.

Chancellor—P. J. Woods, Mimico. President—W. Hamilton, Nortonville.

First Vice-President—Thos. Ingoldby, Mayfield. Second Vice-President—Jas. Garvey, Mono.

Treasurer—M. J. Bench, Orangeville. Financial Secretary—D. J. Mungovan, Orangeville.

Recording Secretary—M. J. Bench. Marshall—W. J. Hearn, Richmond Hill.

Guard—F. McEaney, Cataract. Mr. P. J. Woods was appointed representative to the Grand Council meeting at Niagara Falls, Ont., in August next, and Mr. M. J. Bench alternate.

On motion of Mr. J. Woods, seconded by Mr. Garvey, the congratulations of the branch were heartily and unanimously extended to Mr. Ingoldby on his recent election to the reeve-ship of the township of Chinguacousy.

Mr. Ingoldby replied in felicitous terms. A resolution of regret at the removal of Rev. J. F. Minahan from his parochial charge at Orangeville and Brampton and expressing the warm thanks of the branch for his able discharge of the duties of president during the last year was also passed.

GODERICH.

On Monday morning there was a High Mass of Requiem for the repose of the soul of the late Mrs. Mary Cline, mother of Mrs. Thos. Lacey, of our parish R.I.P.

Orlando Griffin, who has for some time been confined to his home from the result of an accident, we are glad to state was able to be once more in our midst at the celebration of Holy Mass.

Through the unavoidable absence of Miss Shannon by her continued illness, Miss O'Brien, of Senforth, performed the music at High Mass and Vespers on Sunday. She gave us an excellent rendering of those sacred strains so dear to the hearts of all Catholics. We hope that Miss O'Brien will kindly favor us by a similar performance at an early date.

Mrs. P. Tray, of Father Hanlan's parish, Wingham, is visiting friends here.

As we last week promised the particulars of the reception of the Young Ladies' Sodality of the Blessed Virgin Mary, held on Sunday, Feb. 3rd, we are glad to report the following young ladies resolved into the union, namely:—Anella Brownett, Ida Hood, Katie Doyle, Mary Doyle, Mabel Wright, Edna Hogan, Mary Farr, Mary Alexander, Eliza Hogan. The membership, now being increased to forty-one. The members received communion in a body this morning.

MONTREAL PILGRIMS.

Between four and five thousand pilgrims of St. Ann's parish participated in the pilgrimage to the Churches of Notre Dame, Church of the Gesù, St. Patrick's Church, and St. James' Cathedral on Sunday last, under the direction of Rev. Father Strubbe, C.S.S.R. Prayers were recited in all the above mentioned churches, and the pilgrims returned to St. Ann's Church. The pilgrimage will be repeated next Sunday, and the Sunday following.

A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanently cured), and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis, and nervous diseases, this recipe in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 347 Powers' Block, Rochester, N. Y.

DR. MORGAGES GONE.

Death of the Illustrious Bishop of Barcelona, Spain.

The hierarchy of Spain has in its ranks many learned and illustrious prelates, many who would do honor to the Episcopal files of any country in the Christian world, but we believe that in the Peninsula, or in any other nation, it would be hard to find a more tender, wise or true-hearted a prelate than he who was Bishop of the "Condal City" of Barcelona, and whose sudden death on Tuesday, the 8th ult., from an acute attack of heart disease, startled with its awful suddenness the great metropolis of Catalonia. Never has death produced in the cosmopolitan city so profound, so intense a sorrow as that which enveloped the great emporium of commerce, when rumors, flying with electric rapidity from club to club, careered along its piazzas and ramblas, proclaiming in its precipitous flight that the good, the charitable, the learned and the lofty and large minded Dr. Jose Morgades y Gale had at midday breathed his pure soul into the hands of his Eternal Creator. The scenes of distress, of anxiety, and of sorrow, that this produced at the Palace was something Barcelona never before witnessed—almost every rank of life, every grade of society—the question on every lip, "Is he dead?" as the hurried messenger sought to ascertain the facts. In the clubs, along the streets, could be seen the same strained interest, for few could credit that he who was never absent from even the least important of the great Christmas religious of the Basilean Chapter, and who was daily seen celebrating his mass by his beloved people, enjoying day by day such good health—for to sickness in any form he was a perfect stranger—exhibiting always the vivacity and energy of youth, and ever displaying his usual quiet, self-possessed industry, of life—for at that moment he was engaged for two hours in editing a pastoral letter on the entrance of the new century—could be so hastily snatched from their midst, but the sad, incontestable facts were made painfully manifest by the announcement posted up, at the entrance gate that the sad end had come, that Dr. Morgades' soul had taken its flight to Heaven's glorious realms, and entered on the eternal life of the Just, and at once even the remote Catholics learned the sad announcement from the slow, measured peals from the lofty Basilean belfry.

Night twenty years has Dr. Morgades been prelate. Of these, eighteen and a half years were passed in Nel, being nominated in the Autumn of '81 to that poor rural See, but so high was the fame of his great virtues—so extensive yet silent were his charities, so renowned and appreciated his great gifts as a prelate, so marked his ardent Apostolic zeal, that twice have he preferred and the "Pallium" been at his acceptance, years ago in the Archepiscopal See of Burgos, in northern Spain, and subsequently that of sunny Valencia, each were offered, but so inflexible was his resolve, both were in turn declined. No inducement would be sufficient to cause him to surrender the deep affectionate ties that bound him to his dear Catalonia, in which he had been so universally beloved and so generally revered, and only when his native diocese became vacant by the deeply lamented death of his dear friend and predecessor, Dr. Jaime Catala, was he induced to relinquish his resolve and accept the prelate of Barcelona, in September, '99—making his triumphal entry in the feast of Our Lady of Mercy, beneath a storm of "benediccionas" (welcomes), that were never before so enthusiastically tendered to an occupant of the See of St. Olegario.

His funeral on Friday, the 11th ult., was one of the most eloquent and truly the most solemn manifestation of popular grief that Barcelona ever witnessed. Never before did the "Condal City" give such manifest proof of the affection and respect in which Dr. Morgades was deservedly held by his fellow citizens. Sixty thousand people from city and country thronged its streets and crowded its piazzas and ramblas, aye, the very roofs and balconies had their crowd of occupants, to tender their last farewell, their parting "adios" to the honored remains of one who, at every stage of life, student, priest, rector, and prelate, endeared and conquered their deepest love, so identified was he with the wishes and sympathies of his people. Over one thousand of the aged, poor, and orphans of both sexes, figured in the procession, with their banners and lighted tapers. After them came every grade in church and state, notwithstanding the precautions taken by the municipal authorities, long before the arrival at the Cathedral Basilica, the stately edifice was crammed to overflowing. All sorts and conditions of men, and all states of political thought had their representatives, rubbing shoulder to shoulder, absorbed by the one and same absorbing grief at the loss of a great

scholar, a brilliant preacher, a devoted prelate.

His Eminence, Cardinal Casanova, Prince Prelate of the See of Urgel, presided, assisted by His Grace of Tarazona, the Bishops of Seilda, Vich, and Perpignan, (France), with the mitred abbots of Our Lady's Sanctuary of Montserrat. The funeral oration was preached by one of the most gifted of the Basilean Chapter, Dr. Edwards Mapa Villarasa, Arch-Priest of the diocese, and never were his gifts of eloquence so attentively listened to as when he to-day described the late Dr. Morgades as a prelate and as a patriot, the pride of Catalonia and the glory of the Church of Spain. At the close, the vast audience was visibly moved, as he who was at once a sincere friend and a devoted companion of their dear, departed Bishop left aside with supplicating voice the beauties of rhetoric and implored from his heart the prayers of the crowded congregation. "Let us pray for the dead; let us pray for the eternal repose of our good Bishop. May the writer ask the readers for the exercise of this great gift of sympathy, "Weep for those that weep," and offer up a single "Pater Noster" for a prelate so regretted." As many as heard this pathetic exhortation prayed, and prayed with faith and deep recollection for those happy ends.

Dr. Morgades left many souvenirs of his Episcopal reign, both in the diocese of Vich and Barcelona, but none will be so intimately associated with his name, none so entwined with his memory, as that which his own private purse had contributed to bequeath to his people, viz., the restored Basilean Monastic Church of Our Lady of Ripoll, which is now yearly visited by thousands of strangers from every part of the Peninsula and from the neighboring Republic, whilst the ecclesiastical museum of the Episcopal Palace of Vich has not its equal in its rich treasures of art in all Spain; also the establishment and endowment of a convent for the Sisters of Good Counsel, are but a few of the countless works of mercy bequeathed to a grateful flock. R. I. P. Con. Juan Pedro.

THE MEANING OF THE POPE'S TRIPLE CROWN.

Replying to a correspondent as to the origin and symbolic meaning of the triple crown of the Papal tiara, the "Austral Light," says that there is a great discrepancy as to the time of the first assumption of a crown by a Roman pontiff. Some place the date as far back as the time of St. Sylvester, in 325. The second crown was added about 1296 by Boniface VIII. The third was assumed by Urban V. in 1362. The tiara itself is really a combination of mitre and crown, and would appear to have been intended to symbolize the union of spiritual and temporal jurisdiction in the wearer. But we have met fully half a dozen explanations assigned for the triple character of the crown. The Standard Dictionary says that it represents the spiritual, temporal and purgatorial dominion of the Pope. Darras, who is of opinion the tiara got its present form only in the pontificate of John XXIII, A.D. 1413, suggests that it represents either the three powers—royal, imperial and sacerdotal, or the spiritual royalty over the faithful, the supremacy over the bishops, and the temporal precedence of Rome. Pagi explains the triple crown as being possibly on account of the mystic number, while others see in it an indication of the paternal power that should accompany the exercise of the spiritual and temporal jurisdiction. With such conflicting testimony before us, we feel entitled to strike out for ourselves. And it is our opinion—for what it is worth—that the tiara symbolizes the union of spiritual and temporal power but that the triple character of the crown has no symbolic meaning, and was the result of repeated attempts to make the pontifical head-dress distinctive and imposing as possible.

IN MEMORIAM.

At the last regular meeting of St. Anthony's Convent, it was with sincere and profound regret that a resolution of condolence was tendered to the relatives of the late Sir, Kgt. Sergt. Mr. J. Ryan, who passed away on the 31st of January, attended by the last rites of Our Holy Mother, the Church, after several weeks' illness of bronchitis, and pneumonia. He was one of the pioneers of the city of Toronto, and also of the R.C.U. Knights of St. John, of which Order, from its inception in Canada, he had been a member. By his exemplary conduct and staunch Catholicity, he made himself a much honored and respected member of the Order. He was employed in the Waterworks Department of the City of Toronto, at the time of his death, where he held a position for many years. The floral offerings were numerous, the principal ones being a cross from the Knights, and a large pillow from his fellow employees of the Waterworks Department, with the inscription, "Our Comrade." His funeral was largely attended. Requie in pace.

KOLA TONIC WINE.

Is highly recommended for Lvs. Grippe; it purifies the blood and restores to perfect health. Manufactured by the Hygiene Kola Co., 84 Church Street, Toronto.

THE WESTMINSTER CATHEDRAL.

Continued from Page One.

98; across nave and aisles and side chapels, 148; height of the main arches of the nave, 90; and of its three domes 112 feet.

MATERIALS OF STRUCTURE AND ORNAMENTATION.

The chief structural materials are very hard brick and stone, set in cement mortar; but the interior brick work has a coating of ordinary bricks, to which the marble and mosaic covering will be more easily attached than to a harder surface. The foundations, of most solid construction, rest everywhere upon a bed of concrete which varies from four to ten feet or more in depth. The external walls, to the height of eight feet from the ground, are of granite; and the structure above of red brick, in many parts artistically granged, with a large amount of work in Portland cement. Internally, besides the lofty and massive piers, there will be 28 columns of marble, 17 feet high, in the nave, aisles and transepts, besides many other columns of marble and granite in the sanctuary, the crypt and other parts. In time, when means are found, the whole upper part of the piers and walls, and the vaults and concrete domes, will be decorated with mosaic work illustrating the history of the Catholic Church.

APPEARANCE OF THE CATHEDRAL.

In the great west front, which is of a very elaborate and beautiful design, the porch, with its turrets and its noble entrance arch of 10 feet span, stands out beyond the rest of the structure; about 20 feet behind rises the narthex, the west end of the nave, with its turrets and the campanile, rises still further back, and all is so contrived as to produce one of the finest cathedral fronts in England. The east and side views will not be less impressive than the west front, and the whole exterior of the Cathedral will have an aspect of greatness, solidity, and stately dignity.

Internally, the appearance of the Cathedral will be exceedingly impressive, with the full view of its 342 feet of length, its vast nave, higher and much wider than any other nave in England; the 12 lower arches, on each side of the nave, supporting the tribunes or gallery; above, each two of these arches, a lofty arch of 73 feet in height; above each two of the latter, a still loftier arch of 90 feet, and rising above the highest arches, the three domes of the nave. The whole interior, moreover, will be so proportioned, in the subordination of its various parts, that, vast as the Cathedral will in reality be, its dimensions will appear even greater than they are.

The first stone was laid by His Eminence, with the assistance of Cardinal Legue, Archbishop of Armagh, on June 29th, 1895. And now, Dec. 1st, 1900, the whole of the exterior is nearly complete; the interior decoration will necessarily extend over many years; but the structural work of the interior is so far advanced as to give some hope that the Cathedral may be opened in July next.

TESTED BY TIME.—In his justly-celebrated Pills, Dr. Parneeles has given to the world one of the most unique medicines offered to the public in late years. Prepared to meet the want for a pill which could be taken without nausea, and that would purge without pain, it has met all requirements in that direction, and it is in general use not only because of these two qualities, but because it is known to possess alternative and curative powers which place it in the front rank of medicines.

Strengthen your lungs and cure that cough and cold by using Peptonized Emulsion of Cod Liver Oil With Quinine. CITY HALL DRUG STORE, 84 Queen Street West, Phone 644.

Biegle's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon for all pulmonary complaints.

ALWAYS ON HAND.—Mr. Thomas H. Porter, Lower Island, P. Q., writes: "My son, 18 months old, had a cold, but that nothing gave him relief until I brought him some of Dr. Thomas' Electric Oil, which I gave him, and in six hours he was cured. It is the best medicine I ever used, and I would not be without a bottle of it in my house."

THE TIME TO INSURE IS NOW WHILE YOU ARE WELL, STRONG AND INSURABLE. THE Confederation Life ASSOCIATION issues policies on all approved plans of insurance, and is a prosperous and progressive Canadian Company. PROTECTION FOR YOUR FAMILY. PROFITABLE INVESTMENT FOR YOURSELF. Pamphlets and full information sent on application. Hon. Sir W. P. HOWLAND, K.C.M.G., C.B., PRESIDENT. W. H. BEATTY, Esq., W. D. MATTHEWS, Esq., VICE-PRESIDENTS. W. C. MACDONALD, ACTUARY. J. K. MACDONALD, MANAGING DIRECTOR. HEAD OFFICE, - TORONTO.

The Compensating PIPE ORGAN.... Dr. Edward Fisher, Musical Director Toronto Conservatory of Music, says: The Compensating Pipe Organ combines, in a marvellous degree, power, sweetness and variety, as well as economy, both of space and cost. The importance of this achievement is far-reaching, and one may safely predict a very large demand for these instruments when their merits are known by the general public. BOOKLET FREE BY MAIL. The Compensating Pipe Organ Co., of Toronto, Limited. Office and Warerooms—133 Yonge St. (Toronto Arcade.) Factory—Niagara and Tecumseh Sts.

Comic WILL J. WHITE Humorous Vocalist. Open for Concert engagements. Write for circulars. 1284 QUEEN STREET W.

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2nd Grand Tour of Mexico

On February 26th, 1901, the Wabash Railroad Company will run their second personally conducted and select party of sixty people for a grand thirty-day tour of Old Mexico, the Egypt of the New World. This will be by far the grandest and most comprehensive tour ever run by any railroad company in the world. This will be a chance of your life to see this grand old land of the Montezumas. All principal points of interest will be visited. The train will be the finest ever seen in this country, consisting of dining, sleeping, observation and baggage cars built specially for this trip. The route will be over ten different railroads, covering 7,000 miles of travel. Full particulars, with itinerary of this wonderful trip, from J. A. RICHARDSON, District Passenger Agent, northeast corner King and Yonge Streets, Toronto.

"Feed a Cold"—but Stave off Grippe! Eat pure wholesome Bread

H. C. TOMLIN 420-422 BATHURST ST. Tel. MONEY SAVED and pain relieved by the leading household remedy, DR. THOMAS' ELECTRIC OIL—a small quantity of which usually suffices to cure a cough, heal a sore, cut, burn or sprain, relieve lambo, rheumatism, neuralgia, excoriated nipples or inflamed breast.

Brass Bedsteads. A full line of All-Brass and Brass and Enamel Bedsteads in all wanted sizes. New designs from the best makers of England, the United States and Canada are here at eminently reasonable prices. Our Special Midwinter Discounts make every bedstead a veritable bargain. The Chas. Rogers & Sons Co. LIMITED 97 YONGE ST., Toronto.

King & Yorston Manufacturers and dealers in Office Furniture, Chairs, Settees, etc. Churches, Halls and Public Buildings supplied on short notice. 31 to 35 Elizabeth St., Cor. Albert, Toronto.

The Home Circle.

THE HOME CIRCLE.

VICTORIA THE GOOD.

The dowry on the summer lawn, The roses bloomed, the woods were green.

And now the cuckoo calls once more, And once again June roses blow.

She shared her subjects' banes and ills, Welcomed the wise, the base with good.

She bore the trident, wore the helm, And mistress of the main, she made An empire of her island realm.

So, gathering now, from near, from far, From rule whereon ne'er sets the day.

Her people lift their hearts (and pray); Longer and longer may she reign, And, through a summer night serene.

Whence day doth never wholly wane, God spare and bless our Empress Queen.

—Alfred Austin.

THE AMERICAN WOMAN.

To know how to carry on a household, and to keep her knowledge always practical is good for a woman and a blessing for everyone else in the house.

Such a woman will make a desirable wife, whether she be rich or poor, plain or beautiful.

Miss Helen Gould may be selected as one of the best types of young womanhood living. The only drawback for Miss Gould or any other great heiress is that there is hardly any male being she can trust enough to feel safe in becoming his wife.

Marriage, a doubtful risk under the most equal conditions, becomes a madcap hazard for heiresses.

But generally considered, there is no good reason why wealth should not prove beneficial to women.

The number of beautiful women has enormously increased in the last thirty years, the example of the stage and its adoption by many society women may have had something to do with that, but knowledge of how to live and the popularity of exercise and sports have had more.

Health in body and enlightenment in mind is much more likely to be good in other ways than is her incompetent sister; and since wealth affords the best opportunities for this kind of development it ought to be, broadly speaking, beneficial to the sex in this country.

Rich girls have not normally the same temptations that rich boys have; and it is our boys and not our girls who ought to be blamed for the latter marrying foreigners.

But the idea of a rich and beautiful American girl marrying a creature like some of our Anglo-American ladies is nauseating, such a fate would be wholly degrading.

Unless this happens, the situation will be singular. For there is every sign that wealth will continue to increase in this country, and if it continues to harm our young men, and to benefit our young women, and thus to cause their paths in life to diverge and to drive the finest type of our womanhood into the arms of foreigners.

A SWELL AFFAIR.

This is how an accomplished society reporter on a Dakota paper gives its readers an idea of a soiree, with a description of the costumes worn by the ladies of the party.

"Miss Mary Monroe, red frock, white sash, and hair bunched; Miss Emma Latrobe, yellow dress, and high-heeled slippers; Miss Marion Willoughby, some kind of thin stuff, white, and tied up with blue tape, and hair flizzled; Miss Jennie Marchison, black clothes and a feather in her hair; Miss Ella Westford, red hair and grey suit, flat in front and stuck out behind.

"The same idea, carried out in white gauze, over silver cloth, with pink decorations, would likewise have a striking effect.

A costume worn by a New York woman last week attracted some attention. It is of blue panne velvet, inserted with white Russian embroidery in graduated width, put on in curves in the skirt. The points of the embroidery extend on each side of the front breadth, to the waist-line. The train is of blue satin in rich folds.

A New Britain girl who came home on the Marquette a while ago, describes the experiment successfully made by a fellow traveller. The second girl was attracted by the fine French felt in a gray hat of rather ordinary trimming, rigged up with quills, and a band of velvet.

How to make home cozy and attractive at a small outlay, is the study of most women with limited incomes.

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DRESS AND CHARACTER.

A man's happiness, you, his success, in a far greater measure than is expected, depends upon such auxiliaries. And it may be taken as an axiom that a man careless as to his dress will be careless about every other matter.

FASHION HINTS.

Bolero effects are almost universally used, and when the garment is not cut with an actual bolero jacket, it is simulated in trimmings, and velvet ribbon is greatly used for this effect.

Skirts for evening wear and dinner dress are now showing a deep chiffon flounce covered with small ruffles. At intervals there is a little iridescent ruffle that sparkles and lights up the whole skirt.

A young woman—a brunette—who is to participate prominently in a grand affair in New York has ordered a narrow-sleeved gown. It consists of a close fitting pelisse, cloth of gold, called a slip, and over this a thin black gauze, put on in immense quantities, and held in place by bands of gold braid.

A costume worn by a New York woman last week attracted some attention. It is of blue panne velvet, inserted with white Russian embroidery in graduated width, put on in curves in the skirt.

Hats are a mass of shirring and folds, and tuels, with furs, feathers and ornaments interspersed. The varieties of trimming which fashion admits this season are so numerous and the adornments so lavish, that descriptions are impossible.

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FISH RECIPES.

Salmon Cutlets—Take a small piece of salmon. Remove the bones and shred the fish finely. Weigh the breaded fish in mashed potatoes or bread crumbs, and allow about one third its weight in mashed potatoes or bread crumbs.

Salmon au Gratin—Drain the fish perfectly free from the oil; dip into lemon juice, then roll in flour, powdered bread crumbs seasoned with salt and paprika.

perfectly free from the oil; dip into lemon juice, then roll in flour, powdered bread crumbs seasoned with salt and paprika.

Salmon Omelette—A very acceptable change from the usual meat omelette is a salmon omelette, which may be made by adding a teaspoonful of salmon for each egg used.

Fish Croquettes—One pint cold boiled fish, free from skin and bones and minced fine, one pint hot mashed potatoes, one tablespoonful butter, one half cup hot milk, one egg well beaten, pepper and salt and a little chopped parsley.

Canapes de Sardines—To prepare canapes de sardines cut some slices of bread, trim these into finger shapes and fry in butter to a nice yellow color.

CHILDREN'S CORNER.

MIKE'S SONG.

I'm Michael McCarty, So hale and so hearty— I work every day in the year; The horses all know me, The cattle all show me They know they have nothing to fear.

Stan' up for the brutes, An' the birds if it suits, An' the chickens an' turkeys along, For God made them all, An' they came at His call, An' he gave them to man for his own.

HERON AND JAYS IN A FIGHT.

A battle between a blue heron and a dozen bluejays with an audience made up of ducks, swans, cranes, gulls and peacocks, took place in Lincoln Park early to-day.

Large numbers of bluejays have made their appearance in the park in the last few days. The heron, wading in the pond, utterly unconscious of any coming attack, was taken by surprise when jays in a flock swooped down upon him from all sides.

Galloping the shore he made his way to a low spreading tree, and placing his back to it, repelling an attack of his antagonists, made rapid thrusts with his rapier-like bill at the pug-nacious jays.

A few discordant cries and the bird was dead. This took the heart out of the attacking party and they flew away with cries of fear.

The heron felt, fastened in front with a great oxidized buckle of a French adaptation of an old Roman pattern, with medallion centre. The hat, with its rich French felt of heaven effect, has a distinctly foreign and rare appearance greatly in excess of its actual cost.

HATPING.

For ages the French and English controlled the manufacture of hairpins, and it is only within the last twenty years that the goods have been produced in other countries to any extent.

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The nickname, "Uncle Sam," as applied to the United States Government is said to have originated as follows: Samuel Wilson, commonly called "Uncle Sam," was a government inspector of beef and pork at Troy, N.Y., about 1812.

Running at full speed, it will turn out

one hundred and twenty hairpins every minute. To economize, it is necessary to keep the engines going day and night.

The difficult part of the work is in the enamelling which is done by dipping the pins in a preparation and baking in an oven. It is here that the most constant and careful attention is required, as the pins must be absolutely smooth, and the enamel have a perfect polish.

ROAD TO THE POLE.

In the Saturday Evening Post Dr. Frederick A. Cook relates his experiences with the cold in the regions of the Antarctic, and in his article he says:—

"When we start out from our comfortable rooms at headquarters we emerge from an agreeable temperature of seventy degrees into an icy air of minus forty, which makes a difference of one hundred and ten degrees of cold within ten seconds. This causes the breath to come in jets of steam, and soon the whiskers, the eyebrows and every fragment of hair and fur about the face are covered with needles and crystals of hoary frost; beautiful little things, but they do not seem pretty at all to the possessor, for he is constantly, in brushing them off, pulling out bunches of hair and blowing out warm phrases. One never learns the real trouble of the life of the frigid zones until he has his face beleaguered with icicles.

"A somewhat similar mixture of amazement and regret is the result of grasping metal implements with the unglowed hands in low temperatures. If there is a little excitement, such as the chasing of a polar bear, or being chased by one, a man is apt to forget his mittens, and pick up his rifle with the bare hand. For a few seconds there is no discomfort, but when the rifle is laid down the hand sticks to it, and before the hunter separates himself from the grip on the metal parts he leaves a part of the skin behind, frozen to the gun. This, however, is one of many little accidents which a man quickly feels and slowly forgets."

HOW TO WORK.

Begin everything with a good intention. A good intention means to do something for God's sake. When rising in the morning say: "God give me another day, I will live and work to please Him." Before beginning any work say: "I will do this work in the name of God, and for His glory. Work, sometimes, is a severe task, either from its nature, or because of those placed over us, or because of small returns. But we have no choice and we must earn the necessities of life. In such cases, in fact at all times, a little prayer, a remembrance of Jesus, will be of great assistance. Let cheerfulness be your light, will lighten your strength, and prayer your lubricator.

Remember, also, that we get one pay only from him for whom we work. It would be foolish to expect pay from any one else. We are placed in this world by God to earn our bread in the sweat of our brow, and in return for our obedience, for doing the will of God, we will enter His kingdom. At our work, therefore, we should never forget God; we must work for His sake. Now, if we consider or think only of ourselves, of the money or pleasure, then we have received our returns in this world, and we cannot claim it in heaven. We did not work for God, and why should He pay us? We worked for ourselves only, and for that we received our pay. Remember, be cheerful, be willing, be industrious, associate God with your work, and you will receive the best returns in this world and in the next.

UNCLE SAM.

The nickname, "Uncle Sam," as applied to the United States Government is said to have originated as follows: Samuel Wilson, commonly called "Uncle Sam," was a government inspector of beef and pork at Troy, N.Y., about 1812. A contractor, Elbert Anderson, purchased a quantity of provisions, and the barrels were marked "E. A." Anderson's initials, and "U. S." for United States. The latter initials were not familiar to Wilson's workmen, who enquired what they meant. A facetious fellow answered, "I don't know, unless they mean 'Uncle Sam.'" A vast amount of property afterward passed through Wilson's hands marked in the same manner, and he was often joked upon, the extent of his possessions. The joke spread through all the departments of the government, and before long the United States was popularly referred to as "Uncle Sam."

CHURCH DIRECTORY.

St. Michael's Cathedral. Father Ryan, pastor; Father Rohleder, chancellor; Dr. Tracey, assistant; Father Bonch, curate. Sunday—Masses, 7, 9 and 10.30. Vespers and Sermon, 7. Week day—Masses.

St. Mary's. Very Rev. Father McCann, V.G., pastor; Father W. McCann, J. B. Dollard, and A. O'Leary, assistants. Sunday—Masses, 7.30, 8.30, 10 and 11. Vespers and Sermon, 7. Week day—Mass, 7.30.

St. Paul's. Father Hand, pastor; Fathers O'Donnell and Cantillon. Sunday—Masses, 7, 8, 9.30 and 11. Vespers and Sermon, 7. Week day—Masses, 7 and 8.

St. Patrick's. (Redemptorist Fathers.) Father Ward, pastor, Fathers Grogan, Rathkey, Miller, Stuhl, Dodsworth, and Hayden, assistants. Sunday—Masses, 7, 8, 9 and 10.30. Vespers and Sermon, 7.30. Week day—Masses, 6, 6.30, 7.15 and 8.15.

St. Basil's. (Basilian Fathers.) Father Bronnan, pastor; Father Frachon, assistant. Sunday—Masses, 6.30, 7, 8, 9 and 10.30. Vespers and Sermon, 7.30. Week day—Masses, 6.30, 7 and 8.

St. Helen's. Father J. Walsh, pastor; Father Richardson, assistant. Sunday—Masses, 7.30, 9 and 10.30. Vespers and Sermon, 7. Week day—Masses, 7 and 8.

St. Joseph's. Father Kelly, temporary pastor. Sunday—Masses, 9 and 11. Vespers and Sermon, 7. Week day—Mass, 7.

St. Peter's. Father Minahan, pastor. Sunday—Masses, 8.30 and 10.30. Vespers and Sermon, 7.15. Week day—Mass, 8.

Our Lady of Lourdes. Father Cruise, pastor. Sunday—Masses, 8.30 and 10.30. Vespers and Sermon, 7. Week day—Mass, 8.

Holy Rosary Chapel. (Basilian Fathers.) Father Aboullip, pastor; Father Burke, assistant. Sunday—Masses, 7 and 9. Vespers, 3.30. Week day—Masses 6.30 and 8.

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A Modern Miracle

It was a sultry December day at Medinet, Habu, Gray haze spread over the rocks in the desert. The arid red mountains twinkled and winked through the heated air. I was weary with climbing the great dry ridge from the Tomb of the Kings. I sat on the broken arm of a shattered granite Rameses. My legs dangled over the side of that colossal fragment. In front of me vast colonades stood out clear and distinct against the hot, white sky. Beyond lay bare hills; in the distance, to the left, the meadow Nile, amid green fields, gleamed like a thin silver thread in the sunlight.

A native, in a single dirt garment, sat sunning himself on a headless sphinx hard by. He was carving a watermelon with his knife—thick, red, ripe, juicy. I eyed it hard. With a gesture of Oriental politeness, he offered me a slice. It was too tempting to refuse. That baking hot day, in that ruthless land, though I knew acceptance meant ten times its worth in the end in backstreet.

"Arabi?" I asked inquiringly of my Egyptian friend, which is, being interpreted, "Are you a Mussulman?"

"He shook his head firmly, and pointed with many nods to the tiny blue cross tattooed on his left wrist. "Nusrani" he answered, with a look of some pride. I smiled my acquiescence. He was a Nazarene, a Christian.

In a few minutes there had fallen into close talk of Egypt, past and present; the bad old days; the British occupation; the effect of strong government on the condition of the fellahin. To the Christian population of the Nile valley, of course, the advent of the English has been a social revolution. For ages down-trodden, oppressed, despised, these Coptic schismatics at last find themselves suddenly, in the ends of the earth, co-religionists with the new ruling class in the country, and able to boast themselves in many ways over their old Moslem masters.

I speak but little colloquial Arabic myself, though I understand it with ease when it is spoken, so the conversation between us was necessarily somewhat one-sided. But my Egyptian friend soon grew voluble enough for two, and the sight of the plasters laid in his dusky palm loosed the strings of his tongue to such an alarming extent that I began to wonder before long whether I should ever get back again to the Luxor Hotel in time for dinner.

"Ah, yes, excellency," my Copt said slowly, when I asked him at last about the administration of Justice under Ismail's rule, "things were different then, before the English came, as Allah willed it. It was stick, stick, every month in the year. No prayers availed. We were beaten for everything. If a fellah didn't pay his taxes when crops were bad, he was flogged till he found them; if he was a Christian, and offended the least Moslem official, he was stripped to the waist, and ruthlessly bastinadoed. And then, for any insubordination, it was death outright—hanging, or beheading, slash, so, with a scimitar."

And my companion brought his hand round in a whirl with swishing force, as if he were decapitating some unseen criminal on the bare sand before him.

"The innocent most often have been punished with the guilty," I remarked in my best Arabic, looking vaguely across at him.

"Ah, yes," he assented, smiling. "So Allah ordained. But sometimes, even then, the saints were kind; we got off unexpectedly. I could tell you a strange story that once happened to myself." His eyes twinkled hard. "It was a curious adventure," he went on; "the effendi might like, perhaps, to hear it. I was condemned to death, and all but executed. It shows the wonderful ways of Allah."

These Coptic Christians, indeed, speaking Arabic as they do, and living so constantly among a Mussulman population, have imbibed many Mohamedan traits of thought, besides the mere accident of language, such as speaking of the Christian God as Allah. Fatalism has taken as strong a hold on their minds as of Islam itself.

"Say, on," I answered, lightly, drawing a cigarette from my case. "A story is always of interest to me, my friend. It brings grief to the mill. I am a prin of the pen. I write down in books all the strange things that are told me."

My Egyptian smiled again. "Then this tale of mine," he said, showing all his white teeth, and brushing away the flies from his sore eye as he spoke, "should be worth your money for it's as strange as any of the Thou-

and and One Nights men tell for hire at Cairo. It happened to me near Assiout, in Ismail's days. I was a bold young man then—too bold for Egypt. My father had a piece of ground, by the river side that was afterwards taken from us by Ismail for the Dalra.

"In our village lived a Sheikh, a very hard man, a Mussulman, an Arab, a descendant of the Prophet. He was the greatest Sheikh for miles and miles around. He had a large white house with green blinds to the windows, while all the rest of us in the government lived in mud built huts, round and low like bee hives. He had date palms, very many, and dourms, and doura patches. Camels were his, and buffaloes, and asses, and cows, he was a very rich man; oh, so rich powerful. When he went forth to town he rode on a great white mule, and had a harem, too, three wives of his own, who were beautiful as the day—so girls who had seen them sat, for, as for us, we saw them not—pump women every one of them, as the Khedive's at Cairo, with eyes like gazelle's marked round with kohl, and their nails stained red every day with henna. All the world said the Sheikh was a happy man, for he had the finest dates in the country to eat, and servants and camels in plenty to do his bidding.

"Now, there was a girl in our village, a Nusrani, like me, a beautiful young girl; and her name was Lalla. Her eyes were like those of that child there—Zainabi—who carries the offenders' waterpail on her head, and her cheeks were round and soft as a grape after the inundation. I meant to wed her; and she liked me well. In the evening we sat and talked together under the whispering palm trees. But when the time drew near for me to marry her, and I had arranged with her parents, there came a pestilence from the Sheikh. He had seen the girl by the river as she went down to draw water, with her face unveiled, and though she was a Nusrani, she fired his soul, and he wished to take her away from me to put her into his harem.

"When I heard that word I tore my clothes in my rage, and all Christian that I was, and of no account to the Moslems. I went up to the Sheikh's house in a very white anger, and I fell on my face and asked leave to see him.

"The Sheikh sat in his courtyard, inside his house, and gave audience to all men, after the fashion of Islam. He entered and spoke to him. "Oh, Sheikh," I said boldly, "Allah and the Khedive have prospered you with exceeding great prosperity. You have oxen and asses, buffaloes, and camels, men servants and maid servants, much millet, and cotton, and corn, and sugar cane; you drink Frank wine every day of your life, and eat the fat of the land; and your harem is full of beautiful women. Now in the village where I live is a Nusrani girl, whose name is Lalla. Her eyes are bright towards mine, and I love her as the thirsty hind loves water. Yet, hear, O Sheikh; word is brought me now that you wish to take this girl, who is mine; and I come to plead with you to-day as Nathan the Prophet pleaded with David, the King of the Benl Israel. If you take away my Lalla, my one eye lamb—"

"But at the word the Sheikh rose up and clenched his fist, and was very angry. "Who is this dog?" he asked, "that he should dare to dictate to me. He called to his slaves that waited on his nod. "Take this fellow," he cried in his anger, "and tie him hand and foot, and flog him as I bid on his naked back, that he may know, being a Christian, an infidel dog, not to meddle with the domestic affairs of Moslems. It were well he were made acquainted with his own vileness by the instrumentality of a hundred lashes. And go to-morrow and bring Lalla to me, and take care that this Copt shall never again set eyes on her."

"Well, effendi, at the words, three strong Arabs seized me—ferocious sons of the desert—and bound me hand and foot, and beat me with a hundred lashes of the kurbash, till my soul was sick and faint within me. I swooned with the disgrace and with the severity of the blows. And I was young in those days, and I was very angry."

"That night I went home to my own mud hut, with black blood in my heart and took counsel with my brother Sargel how I should avenge this insult. But first I sent word by my mother to Lalla's hut that Lalla's father should bring her to meet us in the dusk, in very great secrecy, by the bank of the river. In the grey twilight she came down. A dahablah was waiting, and it was a foreigner,

a very great price, an American penny of great wealth and wisdom. I remember his name even. Perhaps the effendi knows him. He was Cyrus P. Q. Xenobos, and he came from Calcutta.

"I have not the honor," I answered, smiling at this very unexpected Western intrusion.

"Well, anyhow," my Copt continued, unheeding my smile, "we hailed the dahablah, and made the American prince understand how the matter stood. He was very kind. We were brother Christians. He took Lalla on board, and promised to deliver her safe to her aunt at Karnak, so that the Sheikh might not know where the girl was gone, nor send to fetch her. And the counsel I took next with my brother was this; in the dead of night I stole up from my hut, and put a mask of white linen over the whole of my face, to conceal my features, and stole out alone, with a flask of oil in my hands, and went to the Sheikh's house down by the bank of the river. As I went, the jackals prowled around the village for food, and the owls from the tomb fitted high in the moonlight.

"I broke into the Sheikh's room by the flat-roofed outhouse (but led to his window, and I locked the door; and there, before the Sheikh could rouse his household, I beat him, blow for blow, within an inch of his life, in revenge for my own leaching, and because of his injustice in trying to take my Lalla from me. The Sheikh was a powerful man, with muscles like iron, and he grappled me hard and tried to wrench the stick from me, and bruised me about the body by flinging me on the ground, and I was weak with my beating, and very sore all over. But still, being by nature a strong young man, very fierce with anger, I fought him hard and got him under in the end, and thwacked him till he was as black and blue as I myself was, one mass of bruises from head to foot with my cudgeling. Then, just as his people succeeded in forcing the door, I jumped out of the window upon the flat-roofed outhouse and leapt lightly to the ground, and darted like a Jackal across the open cotton fields and between the plots of doura to my own little hut on the outskirts of the village. I reached there panting, and I knew the Sheikh would kill me for my daring.

"Next morning, early, the Sheikh sent to arrest me. He was blind with rage and with the effect of the blows; his face was livid, and his cheeks purple. "By the beard of the Prophet, Athanasio," he said to me, hitting me hard on the cheek—my name is Athanasio, effendi, after our great patriarch—your blood shall flow for this, you dog of a Christian. You dare to assault the wearer of a green turban, a Prince in Islam, a descendant of the Prophet. You shall suffer for it, you cur. Your base blood shall flow for it."

"I cast myself down, like a slave, on the ground before him—though I hated him like sin, for it is well to abase one's self in due time before the face of authority. Besides, by that time, Lalla was safe, and that was all I cared about. "Suffer for what, O my Sheikh?" I cried, as though I knew not what he meant. "What have I done to your Excellency? Who has told you evil words concerning your poor servant? Who has slandered me to my lord, that he is so angry against me?"

"Take him away," roared the Sheikh to the three strong Arabs. "Carry him off to be tried before the Cadi at Assiout."

"For even in Ismail's days, you see, effendi, before the English came, the Sheikh himself would not have dared to put me to death untried. The power of life and death lay with the Cadi at Assiout.

"So they took me to Assiout, into the Mosque of Ail, where the Cadi sat at the seat of judgment, and arraigned me before him a week later. There the Sheikh appeared, and bore witness against me. Those who spoke for me pleaded that, as the Sheikh himself admitted, the man who broke into his room and hanged him so hard had his face covered with a linen cloth; how, then, could the Sheikh, in the hurry and the darkness, be sure he recognized me? Perhaps it was some other, who took this means to ruin me. But the Sheikh, for his part, swore by Allah and by the Holy Stone of the Kaaba at Mecca, that he saw me distinctly, and knew it was I. The moonlight through the window revealed my form to him. And who else in the village but me had a grudge against his justice?"

"The Cadi was convinced. The Cadi gave judgment. I was guilty, of rebellion against the Sheikh and against al-Islam; and, being a dog of a Christian, unworthy even to live, his judgment was that after three days' time I should be beheaded in the prison court of Assiout.

"You may guess, effendi, whether or not I was anxious. But Lalla was safe, and to save my girl from that wretch's harem I was ready, for my part, to endure anything.

"Two nights long I lay awake and thought strange things by myself in the white, shed cells of the jail at Assiout. The governor of the prison, who was a European—an Italian, he called him self—and a Christian of Roum, of those who obey the Pope, was very kind indeed to me. He knew me before—I had worked in his field—and was sorry when I told him the tale about Lalla. But what would you have? Those were Ismail's days. It was the law of Islam. He could not prevent it.

"On the third evening, my brother came round to the prison to see me. He came with many tears in his eyes, bringing evil tidings. My poor old father, he said, was dying at home with grief. They didn't expect to find him this morning. And Lalla, too, had stolen back from Karnak unperceived, and was in hiding in the village. She wished to see me just once before I died. But if she came to the prison the Sheikh would find her out and carry her off in triumph to his own harem.

"Would the governor give me leave to go home just that one night, to bid farewell to Lalla and to my dying father?"

"Now, the governor, excellency, was a very humane man. And, though he was a Christian of Roum, not a Copt like us, he was kind to the Copts as his brother Christians. He pondered a while to himself and roped his moustache thus, then said to me—"

"Athanasio, you are an honest man, the execution is fixed for eight by the clock to-morrow morning. If I give you leave to go home to your father to-night will you pledge me your word of honor before St. George and the saints to return before seven?"

"Effendi," I said, kissing his feet, "you are indeed a good man. I swear by the Mother of God and all the saints that dwell in Heaven, that if you let me go, I will come back again a full hour before the time fixed for the execution." And I meant it, too, for I only wished before I died to say good-bye once more to Lalla.

"Well, the governor, took me secretly into his own house, and telling me many things over that he trusted to my honor, and would use his place if it were known he had let me go, he put me forth, with my brother, by his own private door, making me swear on my account to be late for the execution.

"As soon as I got outside, I said to my brother, "Tell me, Sargel, at whose house is Lalla?"

"And my brother answered and smiled. "Lalla is still at Karnak, where we sent her for safety, and our father is well. But I have a plan for your escape and I think it will serve you."

"Never, I cried, horror struck, "if I am to break my word of honor to the governor of the prison."

"That isn't it," he made reply. "I have a plan of my own, which I will proceed in words to make clear before you."

"What happened next would be long to relate, effendi." But I noticed that the fellah's eyes twinkled as he spoke, like one who passes over of set purpose an important episode. "All I give you leave to go to your father, fight through the good governor lay awake, wondering whether or not I would come home in time and blaming himself in his heart for having given such leave to a mere condemned criminal. Still, effendi, though I am but poor, I am a man of honor. As the clock struck six in the prison court next morning, I knocked at the governor's window, with the appointed signal, and the governor rose and let me in to my cell, and praised me for my honor and was pleased to see me. "I knew, Athanasio," he said, roping his moustache once more, "you were a man to be trusted."

"At eight o'clock they took me out into the courtyard. The executioner was there already, a great, black Nubian, with a very sharp scimitar. It was terrible to look round. I was greatly frightened. "Surely," said I to myself, "the bitterness of death is past. But Lalla is saved; and I die for Lalla."

"I knelt down and bent my head. I feared, after all, no respite was coming. The executioner stood forth and raised the scimitar in his hand; I almost thought I heard it swish through the air; I saw the bright gleam of the blade as it descended. But just at that moment, as the executioner delayed, a loud commotion arose in the outer court. I raised my head and listened. We heard a voice cry, "In Allah's name, let me in. There must be no execution." The gates opened wide, and into the inner courtyard there rode with long strides a great white mule, and on its back, scarcely able to sit up, a sorry figure.

"He was wrapped round in bandages and swathed from head to foot like a man sore wounded. His face was bruised and his limbs swollen. But he upheld one hand in solemn warning, and in a loud voice again he cried to the executioner, "In Allah's name, Athanasio, let there be no execution."

"The lookers on, to right and left, raised a mighty cry, and called out with one voice, 'The Sheikh! the Sheikh, who can have thus distinguished him?'"

"But the Sheikh himself came forward in great pain, like one whose bones ache, and, dismounting from the mule, spoke aloud to the governor, 'In Allah's name,' he said, trembling, 'let this man go, he is innocent. I swore to him falsely, though I believed it to be true. For, see, last night, about twelve o'clock, the self same dog who broke into my house before, entered my room with violence, through the open window. He carried in his hand the self same stick as last time, and had his face covered, as ever, with a linen cloth. And I knew by his figure and his voice he was the very same dog that had previously beaten me. But before I could cry aloud or rouse the house, the infidel was upon me once more, and thwacked me, as you see, within an inch of my life, and covered me with bruises, and then bid me take care how I accused innocent people like Athanasio of hurting me. And after that he jumped through the open window, and went away once more. And I was greatly afraid, fearing the wrath of Allah if I let this man Athanasio be killed in his stead, though he is but an infidel. An I rose and saddled my mule very early, and rode straight into Assiout, to tell you and the Cadi I had some false witness, and to save myself from the guilt of an innocent soul on my shoulders."

"Then all the people around cried out with one voice, 'A miracle! a miracle! And the Sheikh stood trembling beside, with faintness and with terror. "But the governor drew me a few paces aside,

"Athanasio, you rascal," he said, half laughing, "it is you that have done this thing. It is you that have assaulted him. You got out last night on your word of honor on purpose to play this scurvy trick upon us."

"Effendi," I made answer, bowing low, "life is sweet; he beat me, unlastly, first, and he would have taken my Lalla from me. Moreover, I swear to you, by St. George and the Mother of God, when I left the prison last night I really believed my father was dying."

"The governor laughed again. "Well, you can go, you rogue," he said. "The Cadi will soon come round to deliver you. But I advise you to make yourself scarce as fast as you can, for sooner or later this trick of yours may be discovered. I can't tell upon you, or I would lose my place. But you may be found out, for all that. Go, at once, up the river."

"That is my hut that you see over yonder, effendi, where Lalla and I live. The Sheikh is dead. And the English are now our real lords in Egypt."—Grant Allen.

EDUCATIONAL.

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General News.

ARCHDIOCESE OF TORONTO

ST. PATRICK'S.

Father Grogan returned last Monday evening from Stayner, where he was attending that Parish, owing to the illness of Father Duffy, who is confined to St. Michael's Hospital in this city.

The annual choir supper in connection with St. Patrick's Church was held last evening at the Parochial residence. An enjoyable evening was spent. An orchestra furnished music during the evening.

ST. BASIL'S.

On Friday last there passed away James O'Neil, of Cawthra Avenue. He was the oldest cabman in the city, and was esteemed by all who knew him, as an honest and upright man, and a good Catholic. The remains were borne from his late residence to St. Basil's on Monday morning, and thence to St. Michael's Cemetery, May his soul rest in peace.

St. Basil's Catholic Union held its postponed meeting on Monday evening last. The programme of the week before was carried out.

ST. MARY'S.

An anniversary low mass was said on Monday for the repose of the soul of the late James McHugh.

An anniversary low mass was said on Wednesday morning for the repose of the soul of the late Mrs. Hanna Furlong.

A month's mind low mass was said this morning for the repose of the soul of the late Mrs. Ellen Granery.

LITERARY AND ATHLETIC.

Sunday's meeting was devoted to general business and the consideration of committee reports.

Mr. John O'Halloran was elected a member of the House Committee. Three new members were enrolled. Addresses of an interesting character were delivered by Mr. M. F. Stafford, of New Orleans, one of the charter members of the club, and Messrs. W. Ray and M. Guinn.

On Tuesday evening, Feb. 12, a lecture and concert will be given by the entertainment committee in the club's rooms.

The Chaplain reminded the members that they were expected to attend Holy Communion on Sunday, Feb. 10. On Monday evening a night school for young men was opened by the Separate School Board in St. Mary's. The teacher was introduced to the pupils by Trustee D. A. Carey. The attendance was good and the class will be continued on Monday, Wednesday, and Friday, during the months of February and March.

On Sunday next a meeting of the men of the parish will be held in the school to consider matters connected with the hall fund.

ST. PETER'S.

Messrs. MacIntosh, Young and MacDonaid, of St. Peter's Parish, after a careful audit of the parochial books on Monday evening, pronounced everything to be in accordance with the statement already given out to the parishioners.

The total receipts of the year from all sources amounted to \$2,000. Two hundred of this was specially contributed toward and applied to the reduction of the church debt. The total expenditure for the current year for church purposes, amounted to something over \$1,200. Accounts aggregating about \$120 have yet to be met, toward paying, which there remains upwards of \$100.

The showing made by St. Peter's parish during the year is an extremely satisfactory one. The parish comprises comparatively few families and its erection is very recent. A fine new school and a parochial residence besides the church, mark the prosperity and careful management of the affairs, both temporal and spiritual, of the Parish.

SISTERS OF ST. JOSEPH.

An application will be made to the Legislature at the next session, on behalf of the society called the Sisters of St. Joseph of the Diocese of Hamilton, for an act enlarging the powers of the society with regard to acquiring, holding, mortgaging, and disposing of real estate, and the application of the revenues of said society, and otherwise extending its powers.

TOM MOORE'S COTTAGE.

Tom Moore's cottage, St. Anne de Bellevue, made famous by the writing of the Canadian ballad song, "Row, Brothers, Row," was destroyed by fire at Quebec, early on Monday morning, together with six other buildings.

ELECTION AND INSTALLATION.

I. C. B. U. Officers Inducted—St. Patrick's Eve Concert.

At the meeting of Branch No. 2, I.C.B.U. held on January 28, the following officers were installed: Past President—J. Britton, President—D. P. Cronin, 1st Vice-President—J. O'Leary, 2nd Vice-President—R. Smith, Master of Ceremonies—D. Powers, Recording Secretary—J. Kouch, Fin. Sec'y—W. Hanlon, Ass. Fin. Sec'y—J. Spellman, Treasurer—D. Flanagan, Sergeant-at-Arms—G. Spellman, Marshall—P. O'Riley, Ass. Marshall—P. Foley.

The financial statement for the past year showed the branch to be in a favorable condition, notwithstanding the heavy sickness that the branch had had to contend against. Seven new members and four propositions were received. The 17th of March Concert Committee reported the engagement of Miss Josephine Sullivan, Ireland's representative Harpist at the World's Fair. She is the niece of T. D. Sullivan, ex-Lord Mayor of Dublin, who is making a tour of America, and will make her first appearance in Massey Hall, on the Eve of St. Patrick's Day. She will be assisted by Miss Ruby Shea, of Hamilton, Miss Annie Foley, Toronto, and a chorus of the Irish Musical Art Society comprising 200 voices, under the leadership of Mrs. Elsa MacPherson. The committee is doing all in its power to make this the largest concert of the season. No other benevolent society has ever undertaken to treat the citizens of Toronto to a real Irish concert.

SEPARATE SCHOOL BOARD.

Vicar-General McCann presided at the meeting of the Separate School Board held last night. Miss O'Neill was appointed caretaker of the new school at the Junction. Trustee Woods asked what steps were being taken in regard to a new school in Parkdale, which, he contended, was badly needed, and was informed, that the Sites and Buildings Committee had no report to make on the subject, and could not consider it at the present time. An inquiry as to whether a fourth teacher had been appointed by any official or committee to St. Peter's School was answered in the negative. Father Hand stated that there were now four instead of the usual three teachers at the school, and was assured by members of the Finance Committee that only three would be paid for. It was suggested that the sisters in charge of the school might be training a high school girl in the duties of a teacher. During the discussion on this question members of the Board stated that teachers were frequently changed in the middle of sessions, and the school work thus retarded without any authorization from the board or any of its committees or officials. It was decided that the Assistant Secretary report as to the state of affairs, and that he shall also visit all the schools at least once a month and keep the board informed as to their requirements and the manner in which the caretakers carry out their duties. The question of additional office accommodation in the civic buildings was again brought up, and the secretary stated that he had not received any reply to his letter bringing the subject to the attention of the Property Committee of the Council. The board decided that the by-law should be revised, and a committee was appointed for that purpose.

CATHOLIC TRUTH SOCIETY.

St. Mary's Branch Elects Officers for the Ensuing Year.

St. Mary's Branch of the Catholic Truth Society held a meeting for the election of officers for the ensuing year in the Economic Hall, Queen St. and Spadina Ave. and notwithstanding the inclement weather, quite a large number manifested their interest in the Society and its work by their attendance.

A number of speeches were delivered by the clergy and prominent laymen present eulogizing the work of the Society during the past year and suggesting plans of operation for the furtherance of the work now being carried on so successfully. Reports were presented from the different committees showing the good work which had been accomplished in the several institutions visited by these committees.

The result of the elections was as follows: Grand Patron—His Grace, Archbishop O'Connor. Honorary Presidents—Very Rev. J. O. McAnn, Dr. A. J. McDonagh, E. J. Telfer, Esq. President—Mr. W. E. Blake. Vice-President—Dr. J. Loftus.

Treasurer—Mr. W. J. Fulton, Corresponding Secretary—Miss Nello A. Bagley. Financial Secretary—Miss L. Carlin. Recording Secretary—Miss K. Bourke. Chaplain—Rev. Wm. McCann. Auditor—Rev. J. B. Dollard, J. T. Loftus, Esq. Organist—Miss N. McKenna.

Convenors of Committees. Hospital—Miss Shepherd. Mercy—Miss A. Clarke. Entertainment—Mr. F. Fulton. Press—Rev. L. P. Minahan, Rev. A. O'Leary. Magazine—Mr. John Doyle. Prisons—Mr. T. Nolan. Church Door—Mr. M. J. Duffy. Hall—Mr. John Doyle. Membership—Dr. A. J. McDonagh.

STS. PETER AND PAUL SOCIETY.

The Society of Sts. Peter and Paul, comprising the Maronite Syrians of this city, has gotten into full swing. Meetings were held three times last week, on Tuesday, Thursday and Saturday. The Sunday meetings have been abolished. The Rosary and Litany were recited at each meeting before the work of the night school began. Then came classes in Catechism, Syrian, Arabic, English and Arithmetic. On the first evening sixteen pupils, children and adults, were enrolled in the classes. On Saturday the school numbered twenty. The Syrians are appreciating to the full the efforts that are being put forth in their behalf, and are taking a decided interest in the work of the society and of the school.

The Society has sent its constitution to the headquarters of the Maronite Religion in America for approval. Copies in Arabic will be furnished the members as soon as they can be secured. The constitution will also be submitted for approval to His Grace, Archbishop O'Connor, as soon as possible.

By a printer's error the monthly dues were placed at 75 cents. It should have read 25 cents a month.

PETERBOROUGH CHARITY.

Receipts and Expenditures for the House of Providence.

His Lordship Bishop O'Connor has made a statement of the receipts and expenditures for the building of the House of Providence, which was completed during the past year, and has been His Lordship's desire to make the home for the poor as perfect as possible in all its appointments. The sanitary arrangements and the heating are in accordance with the latest and best methods. The Sisters of St. Joseph have charge of the institution. At present fifty inmates, old people and orphans, find a shelter and a home within its walls.

The only fund on which His Lordship depended for the erection of this beautiful and substantial edifice has been the charity of the public. A little over a year ago, while the building was in course of construction, the Bishop appealed to the parishioners of the diocese and received a cheerful and generous response. Not only did the weather and more populous parishes co-operate in the good work, but the new and struggling missions in the northern portion of the diocese also sent their offerings to help the undertaking.

The following is a summary of the receipts and expenditure up to the present:

Table with 2 columns: Item and Amount. Includes Peterborough, including collection at blessing of corner stone \$2,064.67, Grafton \$306.00, Lindsay \$300.20, Hastings \$376.45, Douro \$369.70, Cobourg \$367.75, Harwood \$350.00, North Bay \$350.00, Bracebridge and Gravenhurst \$400.00, Downeyville \$24.90, Wooler and Brighton \$75.90, Fenelon Falls, Galtway and Wainwright \$61.70, The various missions in the Burnley, Markworth and Field and Charford \$352.00, Norwood and Havelock \$186.50, Young's Point, Keene, Lake northern districts, etc \$728.40, A benefactor \$500.00, A friend \$100.00, A friend, British Columbia \$60.50, A Catholic Judge \$25.00, St. Joseph's Community \$358.00, Cambellford \$300.00, Mother House \$100.00, St. Joseph's Hospital, Peterborough \$50.00, St. Joseph's Hospital, Port Arthur \$50.00, Total \$7,215.07. Expenditure: Cost of building, including stone and brick work, carpentering, painting, plastering, plumbing, heating, electric lighting and architect's fees \$11,775.00, Paid so far for beds, bedding, tables, and other furniture \$1,203.20, Total cost of building and furnishings \$13,008.20, Deduct amount of contributions \$7,215.07, Leaving a present debt of \$5,853.13.

ering, plumbing, heating, electric lighting and architect's fees \$11,775.00. Paid so far for beds, bedding, tables, and other furniture \$1,203.20. Total cost of building and furnishings \$13,008.20. Deduct amount of contributions \$7,215.07. Leaving a present debt of \$5,853.13.

His Lordship took this occasion to thank all the contributors, among whom he said there was a goodly number of Protestants. He thanked them all. He hoped the Almighty would bless them abundantly, what they have given to the poor, Our Lord Jesus Christ will not allow to pass unrewarded. The prayers of the humble, the widow and the orphan will precede them to the throne of Almighty God and obtain for them mercy and grace. In fine he wished them every blessing, both spiritual and temporal.

The work of Bishop O'Connor in providing so suitable a home for the poor of the diocese deserves all the encouragement he has received. We feel certain that His Lordship's reliance on the public has not been misplaced and that a few years will see the House of Providence free from debt, a monument of the zeal and energy of the Bishop of Peterboro.—Review.

BARRIE.

Address and Presentation to Father Sweeney.

Rev. Father Sweeney, has left Barrie to be Parish Priest of Orangeville. Last Wednesday the school children presented him with the following address, and a ten dollar gold piece at the school.

Rev. Father Sweeney, Dear, dear Father, when the sad tidings of your removal was announced, none felt it more keenly, than we, your children. And why should not our hearts be filled with sorrow? In your heroic compliance with the many precepts of our dearest Lord, surely this one has ever shone forth with special lustre; "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven." Yes, we know dear Father, that your heart was with the lambs of the flock. How shall we thank you for your untiring zeal, your fatherly kindness, your loving care, you, who have ever "allured to brighter worlds and led the way." Words fail us, dear Father, but, your little children will never forget you, nor the lessons you have so patiently sown to implant in our hearts. God grant that the seed may have fallen on good ground to bring forth fruit a hundred fold, so when before the great White Throne we meet, you may be glad, and by the recognition of souls saved through your influence. With sorrowful, grateful hearts we add our simple childlike farewell to the rest; and if the recollection of it will at some future time afford you one pleasing memory, one affectionate thought, we shall indeed be richly rewarded. Pray for us, dear Father, that persevering in the good resolution which you have instilled in us to form, we may meet again in God's Eternal Home, "where there is neither mourning or sorrow," and where pain and parting are unknown, your devoted

Children of Barrie.

In the evening a large number of the congregation met in the school and Mrs. M. J. Sweeney read the following address which was accompanied by a purse of \$105.

Rev. H. J. Sweeney, Reverend and dear Father, it is with the deepest feelings of sadness we gather around you to-day to bid you a sorrowful farewell. With sincerest regret and heartfelt sorrow, we learn that our loved father and friend is no longer to dwell amongst us, to cheer us by his kindly presence, that God has called him to labor henceforth in another portion of His vineyard.

Four years you have been with us—our guide, our counselor, our friend, our model. You came to us with the Holy Oil of Consecration still fresh upon your hand, that hand which has ever since been extended in tenderest sympathy to the afflicted, and in cordial charity to the needy. To linger upon and eulogize your deeds is impossible. With us is innumerable beyond our power. To attempt the task would indeed be to us a labor of love; but we refrain, knowing your modest quality which ever prompt you to "do good by stealth, and blush to find it fame."

How we shall miss you, dear Father, how we shall miss your sunny smile and cheering word, your gentle presence in its accustomed place. Our hearts are torn for further words, dear Father. Gladly would we always keep you in our midst but the life has gone forth, and in humble obedience to Mother Church we submit

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ively bow our heads, and in fond farewell utter a fervent "God bless you." Accept this small token of our esteem.

Committee—P. Kearns, J. Malloy, M. Shaney, W. Firth, E. Swigny, J. Cain, Jas. Cunniff, E. Byrne, J. O'Leary, E. Laidlaw, P. Moran, M. Stretch.

Father Sweeney made a feeling reply which showed that our love for him was even more than reciprocated by him. During the reading of the address and Father Sweeney's reply there was scarcely a dry eye in the room. Everyone who knew him, Catholic or non-Catholic, seemed to love him. We hope and pray that he will always be loved as well and that his labors will be even more productive of good than they have hitherto. He left on Thursday to drive to Orangeville, stopping on the way at Brentwood where his parishioners gave him a farewell address and a purse of \$60.

Rev. Father McEachern, of Pennington is the successor of Father Sweeney.

HE HAS TRIED IT.—Mr. John Anderson, Kinross, writes: "I venture to say few, if any, have received greater benefit from the use of Dr. THOMAS' EMULSION OF PURE COD LIVER OIL, than I have. I have used it regularly for over ten years, and have recommended it to all sufferers I knew of, and they also found it of great virtue in cases of severe bronchitis and incipient consumption."

LOCAL LIVE STOCK.

The run of live stock at the cattle market to-day amounted all told to 52 car loads, composed of 629 cattle, 700 hogs, 284 sheep and 18 calves.

The quality of fat cattle is really improving as the season advances, and generally speaking was fairly good to-day.

Trade was active for the better grades of both shippers and butchers, while the inferior to medium classes were slow in sale.

Prices were generally well maintained, at Friday's quotations, with a very few choice exporters selling at \$5 per cwt.

There was a little better enquiry for shipping cattle, as some of the dealers were enabled to ship out what they had on hand. There were a few lots of export cattle that were of a quality of which there were none offering on Friday last, and that accounts for the higher quotations of to-day's market, and practically prices are no higher.

There were about 10 milch cows and springers, of which there was only one of choice quality, that brought the highest quotation, \$50, the rest being of inferior to medium quality, and sold all the way from \$45 to \$45 each.

There are few feeders and stockers being offered, but prices remain steady. In all other classes prices remained steady, at the quotations given below.

Export Cattle—Choice lots of export cattle are worth from \$4.00 to \$5 per cwt., while lights are worth \$4.25 to \$4.50.

Bulls—Heavy export bulls sold at \$3.85 to \$4.25 per cwt., while light export bulls sold at \$3.40 to \$3.60.

Butchers' Cattle—Choice picked lots of butchers' cattle, equal in quality to the best exporters, weighing 1000 to 1100 lbs. each, sold at \$4.25 to \$4.40.

Lots of good butchers' cattle are worth \$3.50 to \$3.75, and medium butchers', mixed cows, heifers and steers, \$3.15 to \$3.30 per cwt.

Common butchers' cows \$2.75 to \$3, while inferior rough cows and bulls sold at \$2.25 to \$2.50.

Heavy Feeders—Heavy steers, weighing from 1000 to 1150 lbs., each, of good breeding qualities, sold at \$3.60 to \$3.90 per cwt., while those of poorer quality, but same weights, sold at \$3.40 to \$3.60 per cwt.

Light Feeders—Steers, weighing from 800 to 900 lbs. each, sold at \$3 to \$3.35 per cwt.

Buffalo Stockers—Yearling steers, 500 to 600 lbs. each, sold at \$2.25 to \$3, and off colors and those of inferior quality at \$1.75 to \$2 per cwt.

With sincerest regret and heartfelt sorrow, we learn that our loved father and friend is no longer to dwell amongst us, to cheer us by his kindly presence, that God has called him to labor henceforth in another portion of His vineyard.

Four years you have been with us—our guide, our counselor, our friend, our model. You came to us with the Holy Oil of Consecration still fresh upon your hand, that hand which has ever since been extended in tenderest sympathy to the afflicted, and in cordial charity to the needy.

To linger upon and eulogize your deeds is impossible. With us is innumerable beyond our power. To attempt the task would indeed be to us a labor of love; but we refrain, knowing your modest quality which ever prompt you to "do good by stealth, and blush to find it fame."

How we shall miss you, dear Father, how we shall miss your sunny smile and cheering word, your gentle presence in its accustomed place. Our hearts are torn for further words, dear Father. Gladly would we always keep you in our midst but the life has gone forth, and in humble obedience to Mother Church we submit

(10 cows and 3 bulls), at \$2.75 per cwt.; 11 steers, 1025 lbs. each, at \$3.70 per cwt.; 11 Maybeo & Co. bought 10 butchers' cattle, 1100 lbs. each, at \$3.05 per cwt., and 3 light feeders, 700 lbs. each, at \$3 per cwt.

William Creelock bought nine mixed butchers' cattle, 1100 lbs. each, at \$3.15 per cwt.; 9 butchers' cows, 1200 lbs. each, at \$3.80; 3 steers, 1200 lbs. each, at \$3.50 per cwt.; 2 steers, 1100 lbs. each, at \$3 per head, and one cow, 1350 lbs., at \$3.30 per cwt.

A. M. Buck bought one load of butchers' steers and cows, 1100 lbs. each, at \$3.00 per cwt.

W. H. Mayne sold eight exporters, 1200 lbs. each, at \$5 per cwt.; one bull, 1100 lbs., at \$3.25 per cwt., and three cattle, 633 lbs. each, at \$3.75 per cwt.

Beall & Stone sold 12 butchers' cattle, 1000 lbs. each, at \$3.85 per cwt.; two cattle, 850 lbs. each, at \$3.25 per cwt.; one cow 1200 lbs., at \$3.25 per cwt.; one heifer, 700 lbs., at \$3.25 per cwt.; six lambs at \$4.35 per cwt., seven sheep at \$3.25 per cwt.; and 60 hogs, all of choice quality, at \$0.25 per cwt.

Wesley Dunn bought 75 sheep at \$3.15 per cwt.; 100 lambs at \$4.40 per cwt.; seven calves at \$7.50 each.

John T. Cowles sold 14 butchers' cattle, 1010 lbs. each, at \$3.10 per cwt., and \$2 over on the lot; also 38 hogs at \$0.12 1/2 per cwt.

B. E. Kalpe sold nine heifers, 560 lbs. each, at \$3.50 per cwt.; two common butchers' cattle, 700 lbs. each, at \$3 per cwt., less \$2 on the lot; six fat cows at \$2.75 per cwt.; two bulls, 920 lbs. each, at \$3 per cwt.; six lambs, at \$4.50 per cwt.; nine sheep at \$3 per cwt., and one calf at \$5.

J. L. Rountree bought one load butchers' cattle, 1025 lbs. each, at \$3.00 per cwt., and two export bulls, 1700 lbs. each, at \$4.40 per cwt.

John Featherstone sold 13 sheep at \$3.50 per cwt.; 25 lambs at \$4.50 per cwt.; 130 hogs at \$0.25 per cwt. for selects and \$3.75 for lights and fats.

R. J. Collins bought 22 cattle, 1060 lbs. each, at \$3 per head.

John Thompson Cunningham, sold 18 butchers' cattle, 885 lbs. each, at \$3.25 per cwt.

P. Holland bought six light feeders, 900 lbs. each, at \$3.40 per cwt.

Shipments per C.P.R.: W. H. Dean, 4 cars Monday, 5 cars Tuesday; E. H. Hunt, 5 cars, all export cattle; Lunness & Halligan, 6 cars Chicago cattle.

Shipments per Grand Trunk: Dunn Bros., 10 cars; W. H. Dean, 6 cars; R. Hunt, 3 cars; three cars; Coughlin Bros., 1 car, all export cattle, and Wesley Dunn, 1 double deck of export sheep.

Halligan & Lunness, 9 cars Chicago cattle. Export cattle, choice, \$4.00 to \$5.00; "cattle, light, 4.25; "bulls, choice, 3.85; "bulls, light, 3.40; "butchers' cattle, picked lots 4.25; "good, 3.50; "medium, mixed, 3.15; "common, 2.75; "inferior, 2.25; "Feeders, heavy, 3.40; "light, 3.00; "Feeding lots, 2.75; "Stockers, 2.00; "Milch cows, 25.00; "Calves, 3.00; "Sheep, ewes, per cwt., 3.00; "bucks, per cwt., 2.50; "butchers', 2.50; "Lambs, barnyard, per cwt. 3.75; "per cwt., grain fed, 4.25; "Hogs, choice, not less than 160 and up to 200 lbs., 0.25; "light, under 100 lbs., 0.25; "fats, 0.75; "sows, 3.50; "stores, 4.50; "stags, 2.00.

Sec'd—Aisike, choice, No. 1, \$0.40 to \$0.75; Aisike, good, No. 2, 0.75; Red Clover, bush, 0.09; Timothy, per bush, 1.40; 2.00.

FARM PRODUCE WHOLESALE. Hay, baled, car lots, ton, \$9.50 to \$10.00. Straw, baled car lots, per ton, 4.75; 5.00. Butter, dairy, lb. rolls, 0.19; 0.21. Butter, large rolls, 0.19; 0.20. Butter, creamery, boxes, 0.21; 0.22. Butter, creamery lb. rolls, 0.22; 0.24. Butter, tubs, pe. lb., 0.19; 0.20. Butter, bakers' tub, 0.15; 0.16. Eggs, new laid, 0.20; 0.21. Eggs, per lb., 0.20; 0.17. Grease, per lb., 0.07; 0.08. Ducks, per pair, 0.45; 0.65. Chickens, per pair, 0.30; 0.45. Honey, per lb., 0.30; 0.11. Dressed hogs, car lots, per cwt., 7.00; 7.25.

Hides and Wool. Price list revised daily by E. T. Carter, successor to John Halligan, 85 East Front Street. Hides, No. 1 green, \$0.015 to \$0.025; Hides, No. 2 green steers, 0.025; Hides, No. 2 green, 0.025; Hides, cured, 0.025; Calveskins, No. 1, 0.03; Calveskins, No. 2, 0.03; Sheepskins, dressed, 0.30; 1.00; "fallow, rendered, 0.05; "Wool, fleece, 0.15; 0.10; "Wool, unwashed, fleece, 0.07; 0.10; "Wool, pulled, super, 0.17; 0.18; "Wool, pulled, extra, 0.20; 0.21; E. T. Carter, successor to John Halligan, 85 East Front Street, pays highest cash prices for all descriptions of wool, hides, sheepskins, deerskins, etc.

Drink KOLA TONIC WISE and avoid taking LA GRIFFE.