

The Catholic Register

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

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PRICE FIVE CENTS

MATTERS OF MOMENT

Advent—Praise for Nurses—Factors in Temperance—A Home Rule Campaign.

The days of Advent are with us, and shortly the day of the Divine Coming itself will be here; meantime the whole Christian world is attaining perceptibly and otherwise, the "receptive" dispositions necessary to the proper realization of the Great Gift that is now at hand. We may search the world over and nowhere shall we find any host or hostess so cheerful, but that some preparation is made for the expected Guest. In Spain the courtesy of hospitality goes even beyond preparation and entertainment, for the host says to his entering guest, "Behold, the house is yours and I your servant to command." And this is the hospitality that we are taught should go out to the Divine Babe when He comes to us on Christmas morning. But our dwelling and the grounds surrounding it must be in order, for the little feet that shall bring us the Good Tidings are soft and tender and we must make the rough places plain for their footing, and that nothing may interfere with a happy progress the crooked must be made straight and everything prepared to meet the sojourn of the Little One free from advent but happiness. Thus during Advent the work of preparation goes on, each doing his share at leveling the rough things of life, so that with the dawning of Christmas the door of every tested heart may be thrown open, and the Little One enters He may find no rough places to bruise, no tortuous paths to make His travelling difficult. Advent is the real period of preparation and in this we all have a share.

Testimony to the good work already done by the St. Elizabeth Order of Nurses, was given by a pastor of a West End parish, when at a meeting of the Sacred Heart League, he drew the attention of the gathering to the "Apostolate of the Laity," and declared that as part of this he knew nothing better than the work being done by the newly organized society for the sick of the city, who were not in a position to look after themselves, or who owing to circumstances would be neglected were it not for this organization. Already had he himself been witness to the relief it had brought, relief both spiritual and temporal, and so impressed was he with the usefulness of the nurses in question, that sooner than allow his parish to lose the newly-found blessing for want of support, he would prefer that the building fund should fall short. Nothing stronger than this could be adduced in evidence of the blessing the new organization is proving itself to be, and to the many interested—the conveners, officers, subscribers and the nurses themselves, this favorable judgment on the part of this Pastor cannot but be matter of strength and encouragement.

The question of Temperance looms largely before the community at this moment, and its presence brings to mind the thought of the many ways in which the Church quietly, but none the less surely, lends her aid to the forming of sober and responsible manhood. Beginning with the children of the schools, we find that in every diocese several hundreds of boys are confirmed annually. Each class that presents itself for Confirmation is also a class that pledges itself against non-intoxicants until the age of twenty-one, the limit being accounted for on the ground that tastes formed in youth are likely to be lasting. Then, too, numbers who "take the pledge" privately are found in every parish and the great good effected in this manner is known only to the many families benefited and to the victims rescued, by the work of the pledge and the wise and kindly admonitions that accompany it. Another source which brings its great inflow to the mill of sobriety is the "Mission." One or two of these lately given in Toronto will suffice as illustrations. At the beginning of the year we had the example of St. Francis' parish, when the men at the close of a tridium given by Rev. Father Hazleton, took the pledge of Temperance. Last week we have St. Peter's when five hundred men arose and pledged themselves neither to treat nor be treated to intoxicants. And so the work goes on. In many instances doubtless the pledge was not necessary to the well-being of the individual who took it but he remembered the force of example and in that way each gave his answer to the question, "Am I my brother's keeper?"

There can be little doubt but that certain waves of thought are set in motion at certain periods in the world's career, which broaden and expand until they cover or touch upon every inch of territory that has anything akin to them in constitution or connection. For example we have the spirit of revivals. For some time this force has been making itself felt, and now we find its influence disturbing or waking up even the most conservative corners of the earth. We have the Celtic revival, the revival of Catholicity in England, the missionary revival in America and now we have a revival of philosophic and religious thought in Spain, and we learn that a few weeks ago there was opened in Madrid a Catholic academy, which will be devoted to the work of Catholic extension. This is to form a centre around which the

ARCHBISHOP BOURNE

Interviewed on the Attitude of the Irish Party and on the Education Bill.

The "Corriere d'Italia," published in Rome, gives in a late issue the following interview by Sig. Enrico Pucci, a member of its staff, with the Archbishop of Westminster:

In the ancient building which for some seventy years has been receiving within its walls the young recruits for the English priesthood, in a quiet little room which seemed to remind one of anything but comfort, I found the Most Rev. Dr. Bourne, Archbishop of Westminster, who, owing to his position and the interest attaching to the recent Eucharistic Congress in London, is undoubtedly the most notable personality in the English Catholic Episcopate.

The visit of a journalist, especially to a man who finds himself continually an object of interest to the public and their recognized representatives, may at any time prove unwelcome, and it was therefore in a timid mood I explained to Archbishop Bourne the object of my visit, but I found him quite happy to receive me. "I am a friend of journalists," he said, "and I appreciate highly all the good that Catholic journalism can do in a society in which the Press is so powerful a means of education; and with journalists I have often had a great deal to do. At the Eucharistic Congress there were representatives of no less than ninety-five journals. My secretaries had no easy time in giving them details. Father Jackson, my ecclesiastical secretary, who accompanies me, is himself a journalist, and quite at home when he has to do with the press."

"May I venture to ask your Grace what is the position of the Catholics in English national life?"

"By all means, especially as I can speak with satisfaction on the subject, and moreover, our position with regard to the State deserves to be better known by the public on the Continent."

"The English Catholics have not formed a political party. They belong to one or other of the political parties in England. There are Liberals, Conservatives, and also Radicals. The nature of English politics renders this freedom of selection possible. In the United Kingdom the adoption of a national programme does not necessarily involve, as it does in almost every other European State, the adoption of an attitude either favorable or hostile to the Catholic Church. With us politics do not take a denominational religious stamp, and they are also free—ordinarily at least—from the pretence of that hypocritical neutrality which is nothing more or less than a profession of atheism and of positive antagonism to religion. The Catholics, therefore, from the religious point of view, are as a rule indifferent to the various shades of thought in public life. They only consider it their duty to follow a line of conduct dictated by their faith when some political program happens to be at variance either with the principles of natural ethics sanctioned by the Catholic religion—as occurs, for instance, in connection with the question of divorce—or when some question arises of the rights of Catholics being interfered with simply because they are Catholics. I should say that there are now some four or five questions of that kind; the King's anti-Papal and anti-Eucharistic oath; the exclusion of Catholics from the offices of Lord Lieutenant in Ireland and Lord Chancellor in England; the Irish University question, which was also one of them, was happily solved a couple of months ago in accordance with the wishes of Catholics; the school question; and finally the question of the penal laws, which was not considered a matter of live interest till the Eucharistic Congress, when it was found that it might become a live and a burning question, indeed."

"The question of the King's oath and that of the exclusion of Catholics from the two offices mentioned are of such a character that they provoke discussions only on rare occasions, and then it is not easy to make them the platform for a political movement. That which is of most immediate interest and which decides the attitude of the Catholics at the present moment towards the Government is the question of the schools."

"It is significant, Your Grace, is it not, that the Catholic Church's fight to-day in almost all countries, is in the sphere of education?"

"That is true, but it is not a mere accident, for at the present time, when there is quite an effervescence of democratic aspirations, it is in the people's mind that the Catholic Church must find her field of action and her strength, and the people's mind is formed in the school."

His Grace went on to explain the English school system to the journalist, describing the position and claims of the Voluntary schools, and stating that the archdiocese of Westminster alone spent £130,000 on its schools in 1907. He also explained the character of the education Bill and why Catholics opposed it and considered that it would, if passed, be disastrous.

"I have heard it said, your Grace, that the Irish members intend to give the Government their support in this matter."

"What you have heard on that point is absolutely incorrect. The Irish members never intended to support the Government on the Education Bill, but they thought an agreement possible, and as with eighty votes at their disposal they might easily become the dominating factor in the House of Commons, this hope was certainly not without foundation, and naturally it was of importance to them that a Government which showed sympathy with the Home

SUBJECT OF THE HOUR

The Great Work Inaugurated by the Church Extension Society—Work for the Missions Greatly Advanced

(Boston Pilot.)

The effect produced upon the public mind by the great Missionary Congress which was held in Chicago last month is bound to produce productive results in the future. The attention of the Church in America has been called as never before to the vast undertakings that lie ready for accomplishment, and the spirit engendered by the gathering of prelates, priests and laymen who took part in the proceedings of the Congress will mark the beginning of fruitful efforts for the extension of the Church's influence of English-speaking priests and missionaries and the opening up of a new chapter in the history of the Church in America.

The Congress was held under the blessing of the Holy Father and was attended by his representative in the United States who has addressed a letter to the president of the Church Extension Society, Rev. Francis G. Kelley, conveying the best wishes of the Holy Father in favor of the new movement, and indicating the large sphere of work that lies open before it. The letter of the Apostolic Delegate reads as follows:

"To the Very Rev. Francis Kelley, the First Missionary Congress of America, and the Catholic Church Extension Society:

"By a letter, dated September the 5th, 1908, No. 31965, His Eminence, Cardinal Merry del Val, informed me that His Holiness, Pope Pius Tenth, has commissioned me to present in his name the First American Missionary Congress, and to the Catholic Church Extension Society, his congratulations, and at the same time to impart his Apostolic Benediction to the Congress, to the Catholic Church Extension Society and to all the friends and benefactors of this great movement."

"This duty, laid upon me by the Sovereign Pontiff, is indeed an agreeable one. Since that marvelous day, upon which Christ Jesus Our Lord bade His Disciples go forth unto the uttermost bounds of the earth, to carry the message of salvation and to announce the Kingdom of God, it has been the singular prerogative of Our Holy Church to bless and send her children on the self-same errand. In every age, Holy Church has armed her soldiers, not indeed with might and power, but with the sign of the Cross and the gift of faith. To no chosen people has she sent her missionaries, but to every race under heaven. She sent them into Rome and Greece, in the days of old, when the pride of life was intellect; she sent them into distant Asia, where life was the measure of ease and comfort; she sent them into the Northern wilds and fastness, where life was blood and war. Those heroes of God, conquerors! Of the Roman, they made the saint, and strengthened the martyr; of the slothful Asiatic, they made the very 'athlete of God'; of your own Northern forefathers they made the messengers of grace, who stopped not at the course of rivers, nor halted at the mountain ranges, but hastened on to carry the good tidings of great joy."

And so in this fair land of America, where the pioneer priests and missionaries made the savage, the "lily of Mohawks," the same divine energy has been felt, and we find its glorious result, in this First American Missionary Congress, assembled here in Chicago to-day under the auspices of the Catholic Church Extension Society. Like the Pentecostal fire, it has come as a mighty wind, and, thanks to our God, it has found a noble and ready response. Clergy and laity, here united in true fraternal and Christian spirit, are all filled with the same ambition, to spread our Holy Church, to enlarge the bounds of the Kingdom, and to bring the tidings of joy, to our scattered brethren, as well as to the stranger without the gate."

We feel that God has indeed blessed the Catholic Church Extension Society for this great undertaking, and we pray that the spirit of love and faith may be carried by the members of the society throughout the length and breadth of the land, so that America, in its youthful life and vigor, may take up the battle of the Cross, and win untold thousands of souls in Christ Jesus."

Our Holy Father, Pope Pius Tenth, has purposed to himself to restore all things in Christ, and the Catholic Church Extension Society is nobly assisting him in his chosen work. He, therefore, looks upon the First American Missionary Congress with paternal love. For this reason, as well as to give you a pledge of his high consideration he has commissioned me to convey to this Missionary Congress and to the Church Extension Society his congratulations, and at the same time he has authorized me as his personal representative to impart to you his Apostolic Benediction.

May the Spirit, which energized Peter, the first Vicar of Christ, and which still abides with his successor, Pius, remain with you forever.

Yours in Xto.,
D. FALCONIO,
Archbishop of Larissa,
Apostolic Delegate.

Nothing New in Emmanuel Movement.

Rev. Thomas Ewing Sherman, S.J., was interviewed the other day in Seattle, where he is giving a mission, on the widely spreading Emmanuel movement in the Protestant churches. Father Sherman believes that the movement will at least have the good effect of off-setting Christian Science.

"Unless there is something to offset the Christian Science teachings," said Father Sherman, "the country's asylums will be so crowded that they will be a burden on the public. The teachings of Christian Science are contrary to nature. It would have you believe that what is not. But there is nothing new to Catholics in the Emmanuel movement, for our Church has had, and used, the same method of healing through the mind for hundreds of years. Our confessional takes the place of suggestion. Ever since I was seven years old I have relieved my body of mental troubles by confession. The great interest with which the people are receiving the Emmanuel movement shows the desire of the American people for a more adequate religion, one which touches the whole mind and body."

"In interviews that I have had with several superintendents of insane asylums they tell me that there are many patients in them as the result of a study of Christian Science. The doctrine would have one not believe in his senses, and teaches that nothing is real. The Emmanuel movement is the antithesis of the Christian Science teachings, in that it teaches people that pain is real, and that evil is real, but it teaches that these pains are brought on by a wrong state of mind. For years and years the Catholic Church has used suggestion to ease the mind and mental troubles of our church members. Like the teachers and sponsors of the Emmanuel movement the priest co-operates with medical men. Many times I have had a doctor say to me: 'Father, this is a case for you and not for me.' Again, where there is any organic trouble, the priest does not try to cure, but to ease the mind of the one suffering, thus lessening the trouble and eliminating the mental anxiety."

Denial From King Edward

The London Catholic Times says that the Liverpool Daily Post and Mercury was no doubt, mistaken in giving to the world the news that the Eucharistic procession had been stopped at the instigation of the King, who had sent the Premier a cipher message complaining that it interfered with his prerogative. A distinct official denial has been given to the report. In reply to the "Dublin Evening Herald," which inquired if the King had intervened, Lord Knollys has telegraphed: "In accordance with constitutional usage, the King never interferes with processions in London or elsewhere, and there is no truth in the statement to which you refer."

Church in America.

He made one of the principal addresses during the sessions of the Congress, in which he forcibly pointed out the many centers of Catholic activity which are at work here in the United States in pursuance of particular objects, all of which might be united into one overwhelming force for the spread of Catholic truth and the extension of the Church's boundaries.

The holding of the Missionary Congress has been an event of the highest importance, and is destined to achieve extensive results far beyond any that have yet been accomplished by the Church in America.

One Divorce to Every Ten Marriages.

Cardinal Gibbons, on hearing last week the latest statistics on divorce in America, just made public in reports from the census bureau, expressed the gravest concern at the alarming conditions indicated by the figures.

The ratio of divorces to marriages in the United States is given as one to twelve. Cardinal Gibbons points out that it is even greater than that. If the Catholic element is deducted from the total population, he says that the ratio will be more than one to ten.

"The statistics given out by the census are simply shocking." The revelations are nothing less than appalling. The extent of the divorce evil is so great as to strike at the roots of our social system. I myself am writing and speaking constantly on the subject and I am in sympathy with any effort to check the growth of divorces in this country."

"The government figures show that divorces are multiplying about three times as fast as the population. The figures are the more striking when considered by the side of the figures of Canada, for instance, where the number of divorces is relatively small. Divorces are becoming so prevalent that marriage is getting to be little better than a system of free love."

"People are too much bent on pleasure. Men and women enter the marriage state without regard to the sacred nature of the bond they are undertaking. They look too much upon life with regard only to what pleasure they can get out of it and with too little regard for that solemn word, 'duty.'"

"It is not the fault of our system of education, but the result of a false, loose interpretation of the Gospel. Every one of the Gospels is opposed to divorce. If divorce is to be checked there must be a stricter regard for the truths of the Christian religion as they are taught by the Catholic Church. If we profess to be Christians let us be Christians."

"Another reason why divorce is on the increase is found in the attitude of society toward persons who are divorced. In former times a woman who was divorced was shunned. She was not received or recognized in good society and was frowned upon. Now this is not the case. If divorce is to be checked let the divorced persons be shunned."

"Of course the laws on the subject of divorce are responsible to some extent. They should be made more severe. They differ in different states and are in many cases lax. A man forms an attachment for a woman or a woman for a man, and regardless of any existing marriage bonds they determine to marry. Under the lax laws they find this easily possible."

Changes in Archdiocese

(Official.)

The following appointments and changes among the clergy have been made by His Grace, the Archbishop of Toronto, to take effect on January 9th, 1909:

St. Michael's Cathedral—Rector, Rev. M. Whelan.

Cathedral Staff—Rev. J. M. Cruise, Rev. A. O'Malley, Rev. A. Staley, Rev. B. Jasiak.

Rev. F. Rohleder—Pastor St. Joseph's Church.

Rev. H. Canning—Pastor Our Lady of Lourdes Church.

Rev. T. O'Donnell—Pastor St. Augustine's (A new parish).

Rev. J. McGrand—Pastor St. Anthony's, West Toronto (A new parish).

Rev. G. Williams—Pastor St. John's, East Toronto (A new parish).

Rev. P. J. Bench—Pastor St. Monica's, North Toronto (A new parish).

Rev. F. Smyth—Pastor St. Mary's, St. Catharines and Port Dalhousie.

Rev. J. Carbery—Pastor St. Matthew's, Merriton.

Rev. H. Sweeney—Pastor St. Vincent de Paul, Niagara-on-the-Lake.

Rev. E. Geoffroy—Adm. St. Patrick's, Perkinsfield (A new parish).

Rev. M. Wedlock—Adm. St. Patrick's, Schomberg.

Rev. R. Walsh—Adm. St. Patrick's, Toronto Gore.

Rev. K. Morrow—Adm. St. Peter's, Orangeville.

Rev. G. Kernahan will be Assistant at St. Helen's.

Rev. T. Redmond will be Assistant at St. Mary's.

FOR PRESENTATION TO TORONTO UNIVERSITY.

A very fine photo of the late Mrs. O'Rourke Fulton, B.A., may be seen during the next few days at Lyonde's. The picture is for presentation by the Catholic Young Ladies' Literary Association to the University of Toronto.

.....The HOME CIRCLE

IF WE COULD UNCOVER THE HEARTS.

(The Catholic Universe.) If we could uncover the hearts, dear, Of those who around us are, We'd find many poisoned darts, dear, Had touched them with a scar.

The heart of a little child, dear, Is a tender and sensitive thing; You can make it gentle and mild, dear, Like violets blue in the spring.

The heart of a woman or man, dear— Oh, could we see into each one, 'Twould save many sad regrets, dear, At the setting of the sun.

For hearts are the only things real, dear, And it isn't so much what you do As the measure of what you can feel, dear, That opens the hearts to you.

And as we move on in our road, dear, In country or city marts, Think how we might lighten the load, dear, If we could just uncover the hearts. —Mary H. Force.

THE BEAUTY OF THE WORLD.

The beauty and chief ornaments of the world are human; no flower is as lovely as a sweet child; no sunrise as splendid as the golden morning of a young manhood or womanhood; no crystal as beautiful as the firm purity of a clarified character; no mountain so imposing and sublime as a lofty life; no harvest of fields or fruitage on branches so fair as the goodly product of a useful and noble career.—From "The Ripening Experiences of Life."

WOMEN WHO FORGET.

The woman who makes careless promises and forgets to keep them is never popular, no matter how charming she is, and the time comes when she begins to wonder why she is left out of so many plans and why her house is passed by on calling days. A promise is something which should be made with great care and kept at all hazards. When you promise to set a day for the visit of a family to your summer home you awaken expectations which you have no right to drown in disappointment. You are in duty bound to make that vague invitation a real one and do your best as a hostess.

SINCERITY.

In life sincerity is the sure touchstone of character. The good and valuable man is he who strives to realize day by day his own sincere conceptions of true manhood. Thousands are struggling to exhibit what some one else admires to reach the popular standard, to be or appear to be respectable and honorable, but few make it their aim to live thoroughly up to their own individual convictions of what is right and good.

Carlyle well says: "At all turns a man who will do faithfully needs to believe firmly. If he has to ask at every turn the world's suffrage, if he cannot dispense with the world's suffrage and make his own suffrage serve, he is a poor eye servant, and the work committed to him will be misdone."

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PIT AWAY WORRY.

We hear much in these days of the need of taking life more restfully, of keeping a quite spirit and avoiding the wear and strain of worry. Such injunctions are wise, and by no means to be put aside as valueless, but it would be well for most of us to consider also how much needless worry we may take from other lives.

Did you ever think of the burden of care and anxiety that weighs upon human hearts every day—this day—because of the delays, neglects and small carelessness of those who would never be willfully unkind? In the aggregate it is something awful—the waiting, the heartache, the hours of worry.

A WOMAN AND CHILDREN.

There is something radically, horribly wrong with a woman who does not love children and who does not delight in their society. Children are genuine philosophers, speaking directly from the heart and using language that is always more expressive than that of the studied mind. To indulge in the plays of a child is to gain years that time has stolen away. Their little brains, undulled by care and free from deception, see a thousand weaknesses in life that the adult never perceives. Those women who find nothing beautiful in children would pass by a sunset without a thought, or would walk over roses without a shudder. Much of our discontent and unhappiness is caused by our lack of appreciation.

DIFFERENT TYPES OF CHILDREN.

E. Lydia Whitefield Wright. (Catholic Universe.)

A mother recently said: "If you had a dozen children, I am sure you would find no two of them alike. Furthermore, you would discover to your own perplexity that each one would have to be dealt with differently if each were to be justly dealt with."

As this is a subject dear to my heart, this intimate knowledge of the child's disposition and temperament, and the essentially unlike treatments required by each for a needful and wholesome development, I begged her to tell of her experience.

"Well," she went on, a little diffidently, "I do not set myself up as an authority, far from it, and perhaps I am not just orthodox as to belief in the rod. There are, of course, children whose management

depends somewhat upon fear, and then the rod must come in at times, but I always left its use as a last resort. Still, I have had to punish by bodily discomfort by way of a whip. But when this was necessary, I tried to make the child understand and I have said, 'Well, if you are like animals that must have their hides hurt before they will mind, or do right, then you must suffer too.' I know it sounds rough, and coarse, and dreadfully outlandish so to speak but the children sometimes grasped the meaning when so emphasized, and saw their own foolishness. I always tried to follow such expression up with a good talk on the insensibility and obstinacy of animal nature, and how God has given us intelligence and reasoning powers to save us from such treatment if we will make use of forces given us.

"Then, there are the children with whom praise and encouragement go a long way, and sometimes work wonders. And there are the little ones highly sensitive, alert, impressionable, and of a nervous organism. It would be simply brutal to try to train those children as you would others. And yet we see them at home and at school being prodded and dragged through the same patent systems invented for domestic and educational training. I have gone into homes and schools, and the expressions upon some of the childish faces reminded me of the speechless, unreasoning suffering in the eyes of a poor, dumb, trapped creature of the woods." She paused, and I modestly interrupted, "I agree with you as to certain children needing physical punishment at times, and that they apparently must feel bodily discomfort to make them amenable to discipline, but do you not believe that the high strung, clever, sensitive child also must have correction and guidance?"

My friend did not smile as she said, "Yes, yes, but such wholly different treatment. A story that illustrates and emphasizes, a look, a word, an aggrieved or chilled manner, is sufficient punishment for many a child. And each mother or teacher that considers the moral and spiritual development of the child in her charge must learn to read the varying personalities of the children and study to build on these. As I said, no two are alike. Now, in my own family, one of my boys is not at all afraid of the dark. He will go anywhere, at any time of the night. Another of my boys is in perfect terror of the dark. I can see his dread of being told to go upstairs or out of doors, in the dark. Now, to call this boy a coward would be very wrong. And the boy who would tackle him for a fight thinking him without courage would be sadly mistaken—he would have to do some mighty good fighting if he did not want to be worn out to a frazzle. As for the other lad, he does not want to fight; indeed he has hard work to keep from being run over by the bullying fellows at school. So, there it is, you see. I, their mother, can see their different characteristics."

"What think you as to the training of imaginative children," I asked, "about telling their fanciful stories dealing with animals, and birds and flowers, fairies, etc.?"

"I cannot see any harm in it," she replied. "I have always narrated to my little ones stories of animal life, and fairy lore, and about birds. It seems to me to supply the right sort of material for the tender, outreaching thoughts of childhood, as well as the proper stimulus."

"Well," I said, "I am glad you think so. For I know a little three-year-old that devours with such avidity everything you tell her in the story line, and sets herself to the task of impersonating the different characters with so much enthusiasm that at times I am dubious as to the wisdom of telling her stories at all. She is either 'Mis' Rabbit' or 'Mis' Fox' passing through a series of adventures that would astonish Uncle Remus himself, and I am at a loss what to do. And she is one of those who must know the root and branch of everything. She loves flowers intensely, and wants to know where they came from. I have tried to tell her, make her understand, but one day when we were arranging some roses in a vase before a tiny milk-white statue of the Blessed Mother, she began again. So I answered, 'The Blessed Mother gives them to us.' That was enough. Not long after she saw the roses coming down from the skies, and the Blessed Mother herself and a 'whole lot' of little children all around her, dropping down roses. What could I say? Well, among the stories I have told her is that of stand-by of the mannikins of the Carolines, 'Gourd and Cymling.' (As I have told the story of Gourd and Cymling before in my talks, doubtless many of my readers are quite familiar with it. Gourd is the bad little girl, and Cymling is the good little girl, and they go on a long journey, and because Cymling is nice and sweet, and speaks politely, she gets all sorts of nice treatment, even to going through a gold gate and coming out shining like gold, and Gourd, because she is disagreeable and rude, is shoved through a tar gate and comes out black as tar.) After she heard the story she impetuously one of the other as the mood dictated. She would come in with most engaging sweetness, and announce that now she was Cymling; then again, when provoked, she is Gourd. 'Yes, I am Gourd now!' she will exclaim, and straightway perform the Jekyll and Hyde act to perfection. I have thought it would be better not to draw these contrasts, but just tell her about the good ones. I am careful not to tell of tragic ends like the sad end of Gourd, or that of poor little Red Riding Hood. I prefer the kindergarten versions, eliminating unpleasant, destructive features."

My friend, who had been listening patiently, here laughed. "I must tell you about an experience of mine in telling the Gourd and Cymling story before a little colored boy. When I had finished, after the final act, where Cymling will not partake of her frugal supper of bread and milk without

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asking 'Who will come and eat bread and milk with me?' while selfish Gourd devours hers in silence, and something awful drops down out of the chimney and runs off with her, the little fellow sat very still, saying nothing. Presently he mumbled with much feeling: 'Great day o' de mo'-nin', I don't like dat Cymling. Wy 'dn't she keep her mouth shut? If she had, she wouldn't a got her sister e't up. I ain't got no use for her.' I was so surprised at this reception of my story that it set me both to laughing and thinking. I was half inclined to the boy's belief. The good little girl was too good. But coming to the impression wrought upon the little three-year-old. I would not be averse to telling her stories, except as to the sad or exciting features. Like you, I would cut those out. We must use judgment and discrimination in dealing with the child-nature. As I said in the beginning, we shall not find them alike. They are not machines to be set in motion with the same patent system. If you read carefully the lives of the world's greatest men and women, religious or otherwise, you find that as children they were peculiar and difficult of direction. As society is today, the child is largely in the hands of teachers. And I have thought so often that if our teachers were less egotistical, less narrow, less jealous of their repute as disciplinarians in the classroom, they could do much more for the character of the boys and girls that come under their care. At least when they find a child that they cannot influence and govern in peace, that they should be more than willing to exchange such pupil, and let another teacher try. But no, they fight against anything like this. Particularly is this true in our public schools. I know very little about church schools. The other day I read these lines, and we ought to be honest enough to apply them to our children, or to any child, our own or not: 'Find out your virtuous peculiarities, the special dispensations of God in your character, the variations of type in you. Cultivate them, add ceaselessly to them, never fear to accentuate them.'

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Factors in our Education

To most of us education means study. When we think of education, libraries, college buildings, text-books and teachers pass through our minds in a sort of panorama. This is a one-sided view. For education in its broad sense means the drawing out and developing of the faculties and powers of the soul, and every circumstance of our life is concerned in it. Education begins in the home. If the home is refined, we shall be refined. If there is a healthy, religious atmosphere there, and genuine frankness, Christian charity, patience, obedience, and consideration for those about us practiced, it shall effect us in after life; for it is in the home that we receive the outline of our character, and are to bear through the world. The friendships we form play an important part in our education. Close friends become our ideals. Their moral and intellectual qualities, and even their very actions appeal to us, and we find ourselves imitating them unconsciously. Hence the necessity of choosing our friends, not for their good fellowship and conversational ability, but for the sterling qualities which form the basis of all their actions. A pure mind ennobles us and makes us realize our position in life. We become more sensitive of the beauties with which nature surrounds us. Self is forgotten and our attention and consideration go out to our fellow-man. Prayer is a leading factor in our education; for what after all is education but the development of our soul for heaven. In prayer we hold converse with the All-Pervading Power who rules the universe. We learn to confide in Him as the Person who is watching the destiny of each. True education is that which we receive without ever looking at a book, in fact before we knew how to read. To walk in the green fields; to gaze at the starry heavens; to listen to the roar of the cataract and the rumbling of the thunder. This is the real education from which we learn the omnipotence of God. We are being educated every day. Our course from the cradle to the grave is a school in which at every step we take and every turn we make, when we look upward or downward, or when we stumble, we learn something from our surroundings or from those journeying with us.—Exchange.

Lectures for Catholic Students

The subjoined letter, referring to the religious instruction of Catholic students attending lectures in any department of Toronto University, just came to our notice a few days ago. We believe it will be of interest to some of the students who may not have been reached by the ordinary circular, as also to many of our patrons, both cleric and lay, who are interested in young ladies and gentlemen following courses here. It would be well to remark, too, that this instruction course, though primarily instituted in order to unify and instruct the whole body of Catholic students, has likewise a further object. It forms part of a bi-weekly lecture system, which may be taken by Catholics under the title of religious instruction, as an option for some other subject in any of

the years of the Arts course at the Provincial University. The lectures have been well attended during the past few years, and in so far as they have been utilized as an option, they have accompanied a vast good—a fact to which the Examination Papers on the matter covered each year amply testify.

ST. MICHAEL'S COLLEGE.

Toronto, Oct. 9th, 1908. To the Catholic Students of the University of Toronto: An encyclical of Our Holy Father, dated April, 1905, contains the following: "In cities which contain universities, colleges and grammar schools, religious classes shall be founded to teach the truths of faith and of the practice of Christian life to the young people who frequent public institutions wherein no mention is made of religion."

Exposition of Vestments

There have already been two expositions of sacred vestments and religious objects sent in during the year to be distributed amongst poor churches throughout the world. The third and largest will be held in the great hall of the geographical maps in the early days of November. This hall measures over three hundred feet long, and is some twenty-five feet broad, but it will not be sufficient. Cases are continually arriving, and the grand collection brought together by the zeal of Catholic ladies in the British Isles, and on exposition at the Eucharistic Congress of Westminster, will make a very considerable addition. This display of sacred vestments will be opened by His Holiness in person, and afterwards despatched to give joy to struggling missionaries and their missions, and to promote decorum in the service of the altar. The society gives these five simple instructions:—in what to do when a horse falls: Hold the animal's head to the ground; loosen the check-rein and the parts of the harness which fasten on the vehicle; back the vehicle clear; raise and support the animal's head, and after he is up, carefully examine to see if he is wounded or otherwise injured; let him stand still a short time and recover his self, and then proceed gently and with greater caution than before.

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The Children's Page

TO A LITTLE MAID. How should little maidens grow...

And the little maiden's heart? Ah! for that we're praying...

A BOY AND HIS BOOKS. A boy had found he could read with interest nothing but sensational stories...

"No," was the reply; "his mind will run out if he keeps on reading after his present fashion..."

The boy sat still for a time, then arose, took the book and threw it in the ditch...

"Will you read a good book if I let you have one?" "Yes sir."

"It will be hard work for you." "I will do it."

"Well, come home with me and I will lend you a book."

He went with him and received the volume the man selected.

"There," said the man, "read that and come and tell me what you have read."

The lad kept his promise. He found it hard work to read simple and wise sentences, but he persevered.

SCOTLAND'S THISTLE.

Every person who knows anything about Scotland is aware that the thistle is the national emblem of that country...

To learn the reason of the choice we have to go back many long years to the time when might was right...

And so it happened that the Danes, then a warlike and powerful nation, had determined on an invasion of Scotland...

"These must be good women to give food to beggars," thought Fido. "I wonder if they wouldn't give me a bowl of soup..."

"So, Fido trotted across the street, and, putting up his paw, rang the bell. 'Ding, ding, ding.' What a noise he made."

"There's another beggar after food," thought the good nun to herself; and out she came with a plate of boiled meat, and looked around.

"She calls me nobody," thought poor Fido. "I must try again." So he jumped up and rang the bell once more.

"Ding, ding, ding, ding. It made a much louder noise than before."

But nobody came. The woman stood at a back window, watching to see who was ringing the bell.

"Then the woman came out and laughed to find that a dog had been ringing the bell. 'What do you want?'" she asked.

"Bow-wow-wow," said Fido. "I know what that means," said the woman. "You want some dinner."

So she gave the dog some dinner, and every day after that Fido would come at a certain hour and ring the bell and the woman would give him food.

One day she put some food in a basket and said to Fido: "Now, good dog, take that home to your mistress."

Fido took it home safely. His mistress had a good dinner that day as well as himself.

Folks came from a distance to see Fido ring the convent bell for his dinner.—Philadelphia Record.

crept softly to the side of the moat, they little thought of how they were to be betrayed. The moat had been dry so long that it was thickly overgrown with thistles...

But that sound was the undoing of the Danes, and was the means of saving the castle, for it was heard by a sentinel. The garrison was aroused and the invaders were beaten off and forced to fly to their ships and return to their own country.

So the thistle that had been the means of saving the country from the threatened invasion became the national emblem.—Exchange.

THE OLD PICTURE. (St. Martin of Tours, Feast of November 11.)

I've been thinking to-day of a picture that hung in an old-fashioned room in the days when my heart was so lithe and so lithe.

It depicted every shadow of gloom. 'Twas the picture of Martin, the valiant. The noblest of soldiers in France, who, to shelter a shivering beggar, was parting his cloak and lance,

And I still can remember the legend, As told by the nurse so revered, How this act of the generous soldier So pleasing to heaven appeared.

That the dull, threatening sky of November Was flooded with glorious light, And the old world, so dark and so dreary, Again smiled resplendently bright.

Ah! no hero of song or of story To the heart of a child could appeal As Saint Martin, the kind-hearted soldier.

Who thus for the lowly could feel, Do you wonder the heavens smiled o'er him, When having dispensed all his gold, He parted his own scarlet mantle, To shelter the beggar from cold?

May we practice this lesson you teach us, O, glorious Patron of Tours! May we merit God's smile of approval, While helping the lowly and poor! We, too, can share our little; We, too, can make dreary lives bright;

The word or the smile or the help we can give, May change hopeless darkness to light.

We can make a blest sunlight shine round us, Without the assistance of gold; And we warm our own hearts, when we lighten Some heart that is heavy and cold.

Oh, that all men would study his picture, And learn from the Patron of Tours That it does not detract from their valor To comfort the lowly and poor.

—T. S. Halifax, Nova Scotia.

A WISE DOG THAT RANG A BELL.

In France there was once a little dog whose name was Fido. He belonged to a poor woman who did not always have food enough to give him. Fido must have thought it over to himself in this way: "My mistress loves me, but she is so poor that often she does not have enough food for her own dinner. How, then, can she afford to give me mine? I am a strong dog and a wise dog, too, so I must get my dinner without troubling my good mistress."

Not far from the place where the dog lives there was a convent which was the home of some good nuns, and one day as Fido sat near by in the sun he saw a beggar ring the bell of the convent door. Soon a woman came out and brought a bowl of soup and meat, which she gave to the beggar.

Fido trotted up and looked into the beggar's face as much as to say: "Can't you spare me one of those bones?" But the beggar did not see things in the light that Fido did. "Go away, you cur!" said the beggar. So Fido trotted back to his place in the sun and lay down.

But he was very hungry. He did not have anything to eat for a whole day. The beggar over the way as soon as he had eaten his food, put the bowl in the hole in the door and then walked off.

"These must be good women to give food to beggars," thought Fido. "I wonder if they wouldn't give me a bowl of soup. There's nothing like trying."

So, Fido trotted across the street, and, putting up his paw, rang the bell. "Ding, ding, ding." What a noise he made.

"There's another beggar after food," thought the good nun to herself; and out she came with a plate of boiled meat, and looked around.

"There's nobody here after all," she said, and shut the door.

"She calls me nobody," thought poor Fido. "I must try again." So he jumped up and rang the bell once more. "Ding, ding, ding, ding. It made a much louder noise than before."

But nobody came. The woman stood at a back window, watching to see who was ringing the bell. Fido waited a while and then jumped up again and gave the bell a good pull.

Then the woman came out and laughed to find that a dog had been ringing the bell. "What do you want?" she asked.

"Bow-wow-wow," said Fido. "I know what that means," said the woman. "You want some dinner."

So she gave the dog some dinner, and every day after that Fido would come at a certain hour and ring the bell and the woman would give him food.

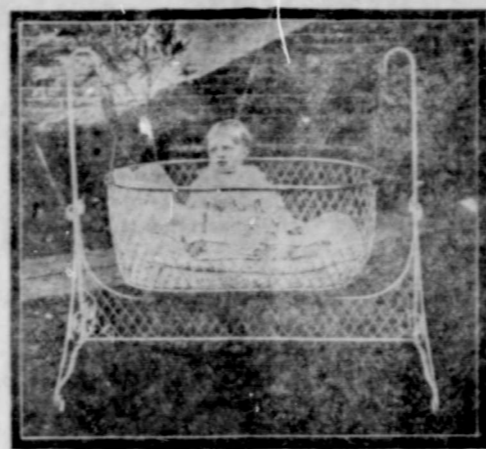
One day she put some food in a basket and said to Fido: "Now, good dog, take that home to your mistress."

Fido took it home safely. His mistress had a good dinner that day as well as himself.

Folks came from a distance to see Fido ring the convent bell for his dinner.—Philadelphia Record.

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A Practical Move

(American Catholic Press Association.)

St. Xavier Parochial School, which is without a superior in this country, has again given proof of its progressiveness. The pupils of the eighth grade have been studying stocks and bonds for the last few weeks and their interest in their work was so great that Father Finn, S. J., director of the school, determined to give them all the information possible on the subject before them.

Accordingly, he has made arrangements with Mr. Fox, connected with one of the safest and busiest brokerage firms in this city, to pay the pupils a visit and to give them all the information they desire on the subject of stocks and bonds.

Mr. Fox will display several kinds of bonds and stocks and will explain to the children the financing of large deals, the changes in the markets, the purchase and exchange of stocks and, in general, anything that is connected with the brokerage business that can be given to the general public.

This is the first venture of the kind in the history of the Cincinnati schools and as all of the children, and, in fact, most of the teachers in the public or parochial schools of this city have never seen or handled bonds or stocks, the innovation will be very closely watched, and it is possible that this system of instruction in bonds and stocks will be introduced in all the schools of this city.

Funeral of Mrs. Patrick O'Malley

The funeral of Mrs. Patrick O'Malley, which took place in Stayner on Tuesday, November 24th, was a striking testimony of the place she had held in the esteem of all who had known her. High Mass of Requiem was sung by Rev. Father

Ryan, assisted by Rev. Father O'Leary, Collingwood. The deceased, who was born in County Mayo, Ireland, came to America when nine years old. Her parents settled in Missouri, where she lived until her marriage. Mr. and Mrs. O'Malley came to Collingwood where they lived but a short time, and then they moved to Stayner, over forty years ago.

Mrs. O'Malley was greatly beloved not only by her family, but by a wide circle of friends. She had a sweet, generous disposition with a heart open to every call. Many persons having had good reasons to be thankful to her. She never boasted of her acts of kindness, nevertheless sufficient became known from time to time to convey to the community the sweet, lovable nature of the aged resident who has gone to her reward.

Besides her husband, deceased is survived by two sons, Patrick in New York, and John in Collingwood, also six daughters, Mrs. Henry, Mrs. Marcella and Helen in Collingwood, and Annie and Bridget at home. May she rest in peace.

Very Rev. Dean Egan Recovering

From the Barrie Gazette of Nov. 25th we learn that Very Rev. Dean Egan, who has been ill for some months past, is now on the highway to recovery, and when seen by a representative of that paper, was in the best of spirits and showed no signs of his long illness. The many friends of Father Egan throughout the diocese, will be glad to hear the good news.

A little boy said to his mother, "I couldn't make sister happy, now I could fix it. But I made myself happy trying to make her happy." "I make Jim happy, and he laughs," said another boy, speaking of his invalid brother, "and that makes me happy, and I laugh."

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SYNOPSIS OF CANADIAN NORTH-WEST Homestead Regulations

Any even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situated. Entry by proxy may, however, be made at any Agency, on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

The homesteader is required to perform the homestead duties under one of the following plans: (1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. Joint ownership in land will not meet this requirement.

(3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother.)

(4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowances crossed in the measurement.

(5) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention. Six months' notice in writing must be given to the Commissioner of Dominion Lands at Ottawa, of intention to apply for patent.

W. W. CORY, Deputy of the Minister of the Interior. N.B.—Unauthorized publication of this advertisement will not be paid for.

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TO LOVERS OF ST. ANTHONY OF Padua Dear Reader,—Be patient with me for telling you again how much I need your help. How can I help it? or what else can I do?

For without that help this Mission must cease to exist, and the poor Catholics already here remain without a Church. I am still obliged to say Mass and give Benediction in a Mean Upper-Room.

Yet such as it is, this is the sole outpost of Catholicism in a division of the county of Norfolk measuring 35 by 20 miles. And to add to my many anxieties, I have no Diocesan Grant, No Endowment (except Hope)

We must have outside help for the present, or haul down the flag. The generosity of the Catholic Public has enabled us to secure a valuable site for Church and Presbytery. We have money in hand towards the cost of building, but the Bishop will not allow us to go into debt.

I am most grateful to those who have helped us and trust they will continue their charity. To those who have not helped I would say:—for the sake of the Cause give something, if only a "little." It is easier and more pleasant to give than to beg. Speed the glad hour when I need no longer plead for a permanent Home for the Blessed Sacrament.

Address—Father Gray, Catholic Mission Fakenham, Norfolk, England. P.S.—I will gratefully and promptly acknowledge the smallest donation and send with my acknowledgment a beautiful picture of the Sacred Heart and St. Anthony.

Letter from Our New Bishop. Dear Father Gray—You have duly accounted for the aims which you have received, and you have placed them securely in the names of Diocesan Trustees. Your efforts have gone far towards providing what is necessary for the establishment of a permanent Mission at Fakenham. I authorize you to continue to solicit alms for this object until, in my judgement, it has been fully attained. Yours faithfully in Christ. F. W. KEATING, Bishop of Northampton.

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TORONTO, DEC. 10TH, 1908.

EXTENSION CHATS.

That was a Church Extension ceremony of the fullest significance which took place at Pembroke on St. Andrew's Day. The College of Canadian Bishops received an addition of one by it, and the dioceses of the country a like augmentation. The full number of Canadian Bishops is now thirty-five—when Bishop-elect McDonald, of Victoria, B.C., receives consecration and there is a successor named to Most Rev. Archbishop Dentonwill, of Vancouver. Of these two are only auxiliaries—one in Montreal, and the other in Quebec. At the moment we have no coadjutor bishops in Canada.

If the example of several of the priests of Pembroke were followed we question very much if the dearth of vocation to the priesthood would be so marked as it is to-day in most places. They not only encourage from their tender years and innocence subjects with a disposition to sacred orders, but when the time of college comes about they provide means sufficient to defray all the expenses of the term of study; and in the summer months keep the boys in quasi community in a most restful and enjoyable summer cottage where all the advantages of water and forest excursion are available, together with a systematic up-keeping of studies and all the essentials to spiritual progress.

Many people of large means feel the necessity of distributing a fair proportion of this means, as in duty

bound, in the works of charity. They find it difficult sometimes to decide just what particular charity should be assisted. They know that there is a duty of overstepping the parochial limits and building up some systematic organization which can stretch from end to end of this great country and place their benefactions where they will do greatest good. Many of them have made their money from operations all over Canada anyway, and they feel that its distribution of eleemosynary works should be made throughout the territory in which it was acquired. The Canadian Catholic Extension Society can certainly here (as the American Society has already done for the United States) serve those well-disposed but diffident persons, by providing them with a sure and efficient organization through which all this distribution of wealth intended for charity can be best accomplished.

"I intend devoting all my charity money in the future to this great national undertaking," said the foremost business man in Canada a few days ago. "Whilst the poor pioneer or miner is starving for the Bread of Life, whilst there is such a need of missionaries capable of moulding the diverse elements of the inflowing population into good Christians and citizens; whilst the mere requisites for decent religious worship are wanting in so many places and we expending our energies and purses in little more than extra ornamentation in the cities, to my mind there can be no doubt as to where our offerings must effect most good. This Society, in a business age like ours, meets an actual necessity and we must aid it generously in its work which is God's work, in its purest and simplest sense."

THE IMMACULATE CONCEPTION. "God is wonderful in His saints." In these words the Psalmist has stated the ground on which rests that honor which the Church loves to pay to those sainted souls who have illuminated the earth by their virtues, and particularly to her whose divine maternity places her on a plane above that of all other creatures. Admiration of the multitude, splendor, and harmony of the heavenly bodies does not lead us from, but leads us to, God. The well-balanced soul finds in every leaf and every blade of grass a tongue which sounds the praises of the Creator. These works of God are wonderful and proclaim His wisdom and power. But after all, as has been said, the greatest argument for the existence of God is a good man. In him we behold the infinite intelligence and goodness of God reflected. Justice, right, truth, mercy, these attributes of the Creator, are revealed to us through virtuous men. One soul that stands for right at all costs is a more noble spectacle and a higher evidence for a God of infinite wisdom and truth than all the stars of the firmament.

This is the thought underlying the Psalmist's words: "God is wonderful in His saints." He is wonderful in all His works, but particularly in them. It is quite possible to put God's works in His place and adore them instead of Him as the idolaters did. But no well-trained mind would argue that it is not lawful to admire the sun because some men adored it as a god. It would be equally absurd to deny admiration and honor to the noblest works of God—His saints, because torsoth it is possible to carry those sentiments to superstitious lengths. No one could be more opposed to this last than the Church herself. No one vindicates more energetically than she the rights of God alone to adoration. And she stamps as the highest treason to God the giving to any creature of the honor due to Him alone.

The saints in her sight are not rivals, but ministers, of God. In them we behold the power of His Grace, the riches of His mercy, the greatness of His rewards. They are so many links to bind us to God.

We could not have a better exemplification of this than the Feast of the Immaculate Conception. Through the merits of Jesus Christ Who chose

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Canada Permanent Mortgage Corporation. TORONTO STREET - TORONTO. her to be His mother, Mary was preserved from all stain of original sin from the first moment her soul was united to her body. How much glory does not the Redeemer receive from this doctrine. We behold the whole earth submerged by the deluge of sin. Only one white rock rises above the flood, and that is the rock on which rest the feet of Jesus Christ.

As memorials of the past we have our Martyrs' church and our martyrs' Shrine. The hope of the present-day movement is the rescue of the isolated thousands, who for lack of those things, which it is within our power to assist them to, are forgetting the religion of themselves and their forefathers, and hurrying fast towards the materialism which threatens to engulf so large a part of present-day humanity.

The awakening, then, is with us, the entire Catholic forces of Canada are to spend themselves in the movement, and first and foremost with its hand to the plough, stands the Archdiocese of Toronto, pledged to do its utmost for this last and greatest cause upon which it has engaged.

RECKLESS USE OF FIREARMS.

The list of yearly deaths arising from the careless use of firearms is appalling. No sooner does the hunting season open than we hear of fatal accidents daily. In many of these the victim's death is due to his own gross carelessness; but in quite a number of cases one hunter is killed by a companion who mistakes him for a deer, or game of some kind.

It is with these latter cases we purpose to deal. The man whose carelessness compasses his own death has suffered the penalty of his rashness, but the hunter who thinks that he is privileged to discharge his gun at every moving object he sees in a thicket ought to be promptly indicted for manslaughter. Before any man levels a loaded gun at any object, he is bound not merely to think, but to know, that it is something he can legitimately shoot. The danger of discharging firearms at moving objects indistinctly seen, has been so often and so tragically brought home, that recklessness in this matter is criminal and should be dealt with as such.

The same is true of leaving loaded firearms round a house. We have several instances recently of such weapons falling into the hands of children who, ignorant of their nature, inflicted serious and not unfrequently fatal injuries, on themselves or others. There is criminal carelessness in practically all these cases. And a conviction for manslaughter followed by a stiff sentence would quickly bring about much-needed caution and considerably diminish our shockingly large list of accidents.

COMMUNICATION

To the Catholic Register: A Sunday night in Paris! This would be an excellent heading for a melodrama. But the readers of the Register must not expect anything melodramatic from me as I deal with this subject. I have no doubt that Paris on any night, particularly on Sunday night, could furnish thrills enough for all the shady play houses of a Continent; but your correspondent did not make the acquaintance of the Paris of this sort. His Sunday night only touched a fringe of the gay and glittering surface which he now proceeds to describe.

After his return from Versailles the present writer and his companions turned their steps to the Madeleine, where they had assisted at Mass in the morning. Evidently the Sunday evening service is not well attended in the churches of the gay capital of France; at least it was not in this great church on the occasion with which I am dealing. A mixed choir, in which ladies predominated, gathered in a side chapel, and sang hymns and psalms without any special effort at conformity with the Office of the day, whilst one of the priests walking up and down in front of the side altar, led the singing. A little bunch of chairs was arranged around, and even these were not all occupied. The main altar and body of the immense church were only dimly lighted, and this little group of worshippers, gathered in a spot which seemed like an oasis in the desert of the dim and empty spaces of the church, produced a decidedly depressing effect.

It was what one would expect to find in an out-of-the-way village on a stormy night instead of the pressiveness of numbers and of Ritual a visitor would naturally look for in the most famous church of a vast city. After the Vesper psalms were sung the priest who had been walking up and down through the aisle between the group of chairs, and leading the singing, ascended the pulpit. His audience was a mere handful, and some of them were evidently non-Catholic visitors drawn hither by curiosity. A preacher who had the gift of taking in the situation would make his remarks short and to the point. But

great metropolitan, he who first gave the present-day movement in America his countenance, is also from Toronto's diocese, his home being Oshawa, and so history repeats itself, and from this See, though with methods which the passage of time has rendered less hazardous, again goes forth the life-breathing spirit of missionary endeavor.

This particular preacher evidently had not that tact. He rambled on and on, and after he had spoken for a considerable time standing, sat down and continued his discourse. Several of the visitors grew restive and began to go out, but still the stream of words flowed on. Whilst what he said was interesting, the preacher signally failed to understand or enthrall his audience. And the dissatisfaction your correspondent felt with the evening service in the Madeleine was as pronounced as his satisfaction with the morning.

From the Madeleine your correspondent proceeded in company with a brother traveller, along the boulevard in front of that church to see the fairy-like beauty of the Champs Elysees when lit up at night. The contrast between the Madeleine, dim and dark and majestic, and the scenes of gaiety and glitter on which it looked down was startling. One of the most beautiful and celebrated churches of Paris could only gather a handful of a Sunday evening, but here the wide boulevard underneath its pillared portico was literally swarming with humanity. Almost every store front poured out a flood of light on the broad sidewalks. Lamps innumerable gleamed amongst the rows of fine shade trees with which the boulevard was lined. Under these trees and beneath the windows of the stores, were set rows of tables, at each of which sat two or three or four, sipping their wine and engaged in animated conversation. Women were almost as much in evidence as men, and in some instances a young girl sat alone at a table with her bottle and glass before her.

Whilst these sat enjoying themselves in the glare, they were not in the least embarrassed by the constant stream of promenaders that swept by. Indeed they seemed rather to enjoy their publicity. The promenaders, too, acted towards one another at times with a freedom which showed that they and shame had long since parted company. My companion was from the United States, where Sunday evening theatrical parties are not altogether unknown. Yet he expressed himself as surprised at some of the performances he saw, and declared that the guilty ones would be in his hand arrested for disorderly conduct. There was no sign of drunkenness, no disturbance, no gross indecency. It was such a scene as Anacreon, the Grecian poet of Pagan days, the singer of the joys of wine and love, would have revelled in, frankly Pagan, intent on present enjoyment, thoughtless of the future. Such scenes, witnessed in the streets of Corinth or of Ephesus, must have been before the mind of St. Paul when he summoned them up in the words: "Let us eat and drink, for tomorrow we shall die." Eat, drink, be merry, enjoy the passing hour—this seemed to be the motto of the throng which filled the boulevard of the Madeleine on that Sunday evening. Anything more utterly unspiritual than that butterfly crowd it would be impossible to imagine. As your correspondent gazed on the glitter and animation of the scene, it seemed to him that the Paris he then saw would be best typified by the foot-lights, gay, witty, saucy, graceful, from whose vocabulary the stern moral morality was excluded, whose sole rule of conduct was pleasure, enjoyment, dress, finery, flattery.

As your correspondent gazed on this scene far more in harmony with a Pagan festival than a Sunday evening his thoughts went back to the little oasis of light in the dim and empty spaces of the Madeleine with its little knot of worshippers and its priest sitting in the pulpit. Something very different from this is needed to grapple with conditions in Paris. A John the Baptist who would go out into the streets and hurl his invectives against this gay and thoughtless throng would be an immense improvement on what your correspondent witnessed in the Madeleine. Probably he would be arrested, but that would be more hopeful than easy-going helplessness.

If your correspondent were asked to sum up in one word his impression of Parisian character as he saw it on this and subsequent evenings he would invent for the purpose the term "gaminish." A distinguished professor of Toronto University, who visited Paris last summer, in a conversation with your correspondent, described an incident he witnessed at Montmartre. In front of the magnificent church of the Sacred Heart the French Government has erected a statue of some notorious infidel. Many other sites could be found, but then the French infidel must make faces at religion. Liberty in his eyes means insulting all who do not subscribe to his way of thinking. The cultured Toronto professor could not understand a performance of this kind. To his well-balanced mind it was "childish"—the work of a mischievous bad-tempered child. To your correspondent the term at first seemed very suitable; but on further consideration the word childish seemed too suggestive of innocence to apply it to the case in question. The street gamin out of whose soul all innocence "as been crushed, who unites with the irresponsibility of childhood the acquaintance with sin of the hoary criminal, he is the best type of the Parisian life I am describing. The typical street gamin would be ashamed of being good; goodness is too tame and monotonous for him. He glories in being bad; there is something manly and heroic for him; he grins at virtue and calls it names; he scribbles vile epithets on walls and fences, particularly selecting places that are most sacred for this purpose.

This is a vivid picture of the particular brand of Parisian life with which I am dealing. St. Paul, described it to the life when he wrote: "For many walk of whom I have told you that they are enemies of the cross of Christ. . . whose God is their belly, whose glory is in their shame, who mind earthly things." Those of whom I speak worship enjoyment as their god; they are frankly sensual and glory in being so. We sometimes hear visitors from our Western cities declare that the difference between their conditions and those of the East is that with them vice is open whereas amongst us it is concealed and they frankly express their preference for their own way. Your correspondent cannot subscribe to this sentiment. He has no love for hypocrisy, but he prefers to see

(Continued on page 5.)

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vice compelled to hide its head rather than flout itself openly.

The type of French character to which I refer goes farther than to show open disregard of morality. It glories in being wicked; it loves to jabber and grin, and make faces at virtue, and is filled with self-importance whilst so doing. Let me illustrate this by an incident recorded in our daily press as having taken place recently in a French provincial town. A wealthy old bachelor citizen of that town bequeathed his whole fortune to the municipality on these conditions: All who attended his funeral, particularly the pall-bearers, were to dress in their gayest clothes. The hearse containing his body was to be preceded by a brass band playing ribald opera music. His remains were lowered into the grave amidst loud cheers. And after the funeral all who assisted thereat were treated to a sumptuous feast.

Such a performance could not be paralleled out of a certain type of French society. An infidel in other countries may face death with a smile and a jest. But to make itself an occasion for the display of ribald merriment, to dance a ballet on the coffin, this is something no other type of character outside of a certain stripe of French gaudiness would think of. Your correspondent on one occasion made himself unpopular with some of a circle amongst whom he remarked that a Frenchman was striking an attitude even when he was dying. The remark was intended to apply, as does the present letter, to a certain phase of French character. But here we have an example of a Frenchman who did his best to play theatrical tricks not only when dying, but when dead.

The impish delight in doing what will shock conventionality, the glorying in being wicked, the perverse pleasure in doing what is bad because it is bad, exemplified in an exaggerated form in the foregoing instance was unpleasantly in evidence during your correspondent's saunter through the streets adjoining the Madeleine in his solitary Sunday evening in Paris. He does not pretend to be able to judge Paris, much less France, by the experience of that evening. He is simply describing what he saw, namely, pure, unadulterated Paganism. He would be sorry to think that the phase of life with which he came in contact that evening was typical of Paris, and he shrinks from supposing for a moment that it is typical of France, indeed he has evidence to the contrary which he will touch on in due time. Nations have come out of Paganism to Catholicity and grown great, but no people or considerable portion of a people has lapsed from Catholicity to Paganism except overtaken by a degeneracy which quickly accomplished their destruction.

L. MINEHAN.

Stock—Andrews

What was undoubtedly one of the prettiest of November weddings took place in St. Mary's church, Collingwood, at 8 o'clock on Thursday morning, Nov. 26th, when Edith, daughter of Mr. and Mrs. S. D. Andrews, was united in wedlock to Thos. J. Stock, son of Mr. and Mrs. Chas. Stock, of Ottawa.

The bride entered the church with her father, and was attended by her sister, Miss Gertrude. Mr. Erland O'Leary, of Toronto, supported the groom. The ceremony was performed by Rev. Father A. O'Leary.

The church was beautifully decorated, the sanctuary being one mass of white chrysanthemums and palms. Among the out-of-town guests were Mr. and Mrs. Charles Stock, Ottawa; Mr. and Mrs. W. Andrews, Ogdensburg, N.Y.; Dr. and Mrs. McNulty, Hamilton; Mr. and Mrs. Hocking, Port Arthur; Mr. and Mrs. O'Rourke, Grimsby; Mr. and Mrs. McNulty, Merriton; Messrs. T. J. and L. S. Tobin, Toronto, and Miss Katybel Andrews, Barrie. Congratulations were received by the young couple from different parts of the Dominion.

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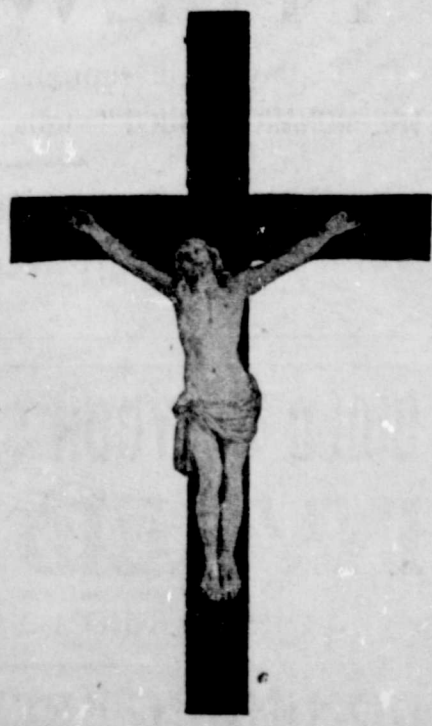
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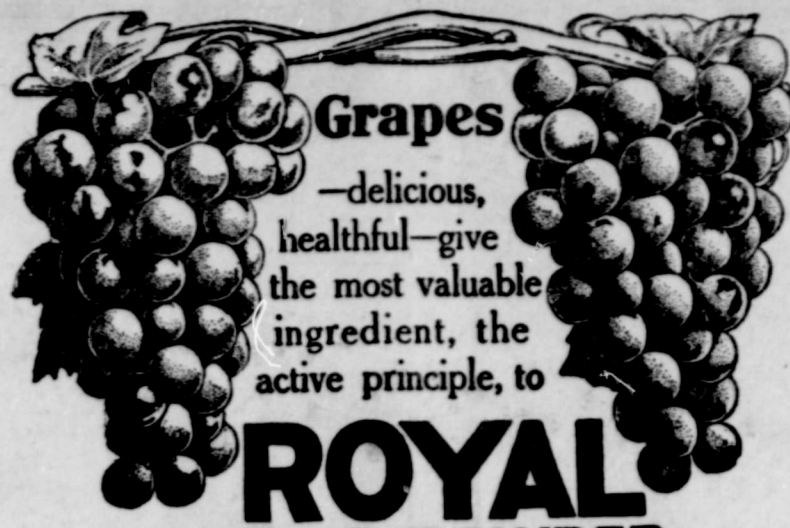
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OTTAWA NOTES

It is likely that a new organ will shortly be installed in Notre Dame De Grace church, Hull, at a cost of \$10,000.

Archbishop Gauthier of Kingston, was a guest at the Archbishop's Palace while returning from the consecration ceremony at Pembroke, to Kingston.

Rev. Father Joseph McDonald of Kingston is confined to a local hospital, where he recently underwent an operation. Father McDonald is now progressing satisfactorily.

A presentation of a set of Persian lamb furs was made to Rev. Father Granger, chaplain of the Children of Mary Society of St. Jean Baptiste Church. The occasion was the Feast of St. Catharine and a musical programme followed.

The outbuildings of Rev. Father Foley, parish priest of Fallowfield, were recently destroyed, entailing a loss of \$3,000. In addition to the buildings, a valuable team of horses perished. Tramps are thought to have been responsible for the fire.

A Forty Hours' Devotion in the Basilica was closed with High Mass at which Mgr. Routher, Vicar-General, officiated. The services were well attended throughout and were marked especially by a large number of communicants.

A sale of fancy articles made in the Good Shepherd's Convent was recently held in aid of that institution in the Gloucester Street Convent and proved quite successful. The event was entitled "A Glimpse of the Old World," and the booths represented six countries. A substantial sum was realized from the enterprise.

The newly established Guild, composed for charitable purposes of the ladies of St. Patrick's parish, has been formally organized. Mrs. J. McDonald was elected president and Mrs. J. B. Brophy, acting secretary. The new Guild, to which any lady in the parish is eligible for membership, is perfecting arrangements for the assistance of the distressed.

In honor of the fiftieth anniversary of the apparitions of the Blessed Virgin at Lourdes, which will be celebrated during this month, a Triumphant Mass was held in St. Joseph's church and was largely attended. This was in accordance with an order of Mgr. Dondeniwill, the newly-elected Superior-General of the Oblate Order, and was observed in all the churches under the direction of the Order. In St. Joseph's the sermons were delivered by Rev. Fathers Sherry, Kunz, and Thomas Murphy, all of Ottawa University.

In aid of St. Joseph's Orphanage, the friends of that institution to the number of over seven hundred, recently assembled at a concert presented by the little ones and generously contributed towards the winter store of the Orphanage. This followed Benediction, at which Rev. Father Richard, curate of St. Bridget's church, officiated. Special music was rendered by Miss Helen de Rideau, Miss Juliette Fortin and Miss C. E. B. Ostrom. Among those who took an active interest in the event were Lady Taschereau, Mrs. (Judge) L. N. Champagne, Mrs. H. Fortin, Mrs. S. Lelievre, Mrs. T. E. Roy and Mrs. F. O'Farrell.

Rev. Father H. Richard, formerly Superior of the Company of Mary Order in this city, has been appointed Provincial of that Order in Canada. The announcement was recently made from Rome, from where Father Richard has just returned to Montreal. It is likely that he will reside in that city. Until five years ago Father Richard was Superior of the Order locally, and has many friends in this

city. He afterwards left for Belgium, where for three years he has acted as assistant to the Superior-General of the Order.

The forty-third annual meeting of St. Patrick's Orphans' Asylum and Home for the Aged, showed by the reports presented that financially that institution was at present in a satisfactory condition. During the year just closed the receipts were \$15,429, while the cost of maintenance was \$14,453. In the past twelve months the inmates numbered 322 and of these 17 of the adults had died. But the receipts were \$1,500 less than in the preceding year. This was due to the fact that the bequests of the year just closed were only \$216 as against \$1,100 in 1907; the revenue from entertainments was \$794 in the past twelve months in comparison with \$2,531 in the preceding year, and the donations in 1908 amounted to \$556, while \$2,422 was contributed in 1907. This resulted in a discussion as to the methods of canvassing for the institution, and it was decided to make in the coming year a more systematic effort in its behalf. Thanks for the courtesies extended were expressed to Earl and Countess Grey, Lady Evelyn Grey, Ancient Order of Hibernians, Hull Electric Railway Company, Drs. D. A. Freeland, J. R. O'Brien, D. T. Smith, C. A. Young, G. T. Baptiste and H. Baird, J. D. MacFarlane, O. Scherrer and many others. The following officers will comprise the new council of management and will shortly elect the other officers: Messrs. J. C. Enright, E. J. Daly, J. C. Howard, J. Mundy, M. J. O'Farrell, H. F. Sims, L. R. O'Connell, J. G. Kilt and E. L. Sanders. The medical officers will be Drs. A. Freeland, C. A. Young, D. T. Smith and J. R. O'Brien. The annual meeting of the Ladies' Auxiliary, occasioned preliminary arrangements for a tambola to be held in February in aid of the Home. Mrs. P. O'Connor was elected president, Miss Mary A. Potter secretary, and Rev. Sister M. Gonzaga, treasurer, for the ensuing year.

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LONDON'S CATHOLICITY

London, Nov. 19th, 1908.

Parliament has recently witnessed a very keen struggle in regard to the Scottish Education Bill, Mr. Boland moving the recommitment of the measure for the consideration of the fact that the grant of Voluntary schools in Scotland fell 25 per cent. below that given to the Board schools. There was an animated debate, in which Mr. McVeagh and Mr. Redmond, supported by several Scottish members outside the ranks of Catholics, took a prominent part. The real fear of the Catholic schools in Scotland is that as Education efficiency is being elevated as regards standard, Catholics will probably be unable to keep up their schools on the lower grant to the same level as the Board schools, a situation in which they will considerably suffer. The generous support of non-Catholic members for justice sake, was all to no use, however, Mr. Boland's motion being lost by 267 to 163.

Mr. Sloan, Orange member for Belfast, seized the opportunity during a quiet interval to present a petition to Parliament praying for a measure appointing Inspectors for Convents and Monasteries, which are, according to this worthy survival of old-fashioned bigotry, hot-beds of every kind of evil. As a well-known priest recently pointed out, this measure would be, should it ever come into existence, a direct violation of the old proud boast that "an Englishman's house is his castle," for monks and nuns do not, because they live a community life, cease to be citizens, and it would be just as sensible to order the inspection of some of the swell flats which tower over Hyde Park, on the ground that more than one family lives therein, as to force an entrance into the houses of these quiet, law-abiding communities.

If Father Nicholson, S.J., of Manchester, is right—and he is not far from the mark—some of these good and energetic Protestants would be better employed setting their own houses in order. The rector of the Holy Name Church in Cottonopolis, has been enquiring, in a course of powerful sermons, "Is England Christian?" and up to now has seen reason to answer in the negative. He pointed to the fact that divorce had increased to an alarming extent, which was undermining the family life of England, while the birth-rate is dwindling year by year, like the building of our ships; intemperance is largely on the increase, while crimes of violence, murders, and even highway robbery—are daily occurrences in our enlightened twentieth century England. The Rev. Father went on to speak of the dishonesty in business, the under selling, the gigantic co-operation corners and dealings which have submerged the small retailer; the unwholesome articles of cheap consumption scattered broadcast over the markets. Altogether the indictment was a terrible one, and those who move in social and business circles know well that not a line of it was too heavily traced.

Two Anglican Bishops have been engaged in expressing themselves against the Eucharistic Congress. One, Bishop Jaynes of Chester, has been vilifying the Papacy with all the force of his somewhat wide vocabulary, while he applauds the Premier's

action in prohibiting the procession, to the echo. This worthy certainty did not strengthen his case for appointment to the vacant See of York, by his un-Christian conduct, a very different type of Anglican having secured that post of Second in Command, in the person of the Bishop of Stepney. Meanwhile the Bishop of Lichfield has added his quota to the discussion by declaring in measured tones that the recent Congress was "an intrusion." This remark has a certain sarcastic value coming from a man who is enjoying the rights, privileges, and plunder, of a See which was erected by the ancestors of the Intruder, and whose chair has been more than once filled by one of her Saints.

In opposition to these worthy members of the Anglican communion, we read that an important meeting of Anglican clergy took place at St. John House, on the Thames Embankment, this week, under the presidency of the Dean of Westminster, which expressed itself of the opinion that "the time had come to form a Central Church Council in the diocese of London for the consideration of questions connected with healing by spiritual means," while the Dean expressed his belief in the miracles wrought at the shrine of St. Thomas A'Becket, but did not think if he flung open the shrine at the present time, similar results would follow! The majority of the meeting also advocated some test similar to that employed by the Roman Catholics at Lourdes to prove authenticity. How will the Protestant Alliance look upon this new evidence of Romish aggression? They had better make some move before their brethren in the national Church begin to practise on them, by exorcism!

England was not without her representatives at the glorious ceremony which Monday witnessed in St. Peter's when His Holiness sang his Jubilee Mass in the presence of some fifty thousand people. The Bishops of Nottingham, Birmingham, Salford, Northampton and Portsmouth, besides many distinguished London priests, were among the kneeling throng that saw Pius X. carried past in the Sedia Gestatoria, to take his place at the altar steps surrounded by the special envoys of Kings and Emperors, who had come, even in these days of unbelief, to do honor to their royal Masters to the Sovereignty of Peter. There, too, were grouped in the vast sanctuary of the basilica, or in the tribune, representatives of the great Roman families whose names are so familiar in the history of the world. Bishops and Cardinals were there, in magnificent robes, the Swiss Guard in steel cuirasses, the Noble Guard in their picturesque dress, designed by Michael Angelo himself, and many other picturesque, historical, and graceful figures. We at home here in England, were there in spirit, as in countless churches we sang that glorious hymn of Father Faber's, "God Bless Our Pope!"

For like the sparks of unseem fire That shoot along the magic wire From home to home, from heart to heart Those words of countless children dart. God bless our Pope, the great, the good.

Speaking of "the magic wire" reminds me of the enthusiasm excited at the dinner given by Heneker Heaton to Canada's Post Master General, M. Lemieux, at the suggestion of a penny a word cable rate through the British Empire, as a sort of supplement to the All Red Route; an ardour which was not even damped by the pessimistic comments of technical paper, who pointed out that a

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able can only carry a certain number of messages, and that new cables for an increased traffic mean an immense expenditure. Therefore such a scheme, if put into being would require Government subsidy. Naturally we would all welcome it, if it is feasible, as we welcome everything which binds us closer to our brethren of the farthest seas. Cardinal Logue of Armagh has given permission for the addition of his name to the influential petition being got up by the Post Master General. Probably the Cardinal is thinking of the exiled sons and daughters of Ireland who would thus be brought nearer to the Old Country.

The first Passionist Novice to be consecrated in Ireland will be the young cleric who received the unction of the priestly chrism last Sunday at St. Paul's Retreat, Mount Argus, whether the Novitiate house of the Order has been transferred from Worcester, where it has been for the last fifty years. The Passionist Order here is noted for its preachers, and possesses one of the most beautiful churches in London in St. Joseph's Retreat, Highgate, which overlooks the Metropolis from the Northern Heights, and is a great rendezvous for enquiring Protestants, amongst whom the Fathers make many converts.

Among the birthday honors is Lord Lovat, who becomes a Knight Commander of the Royal Victorian Order. The distinguished chief of Lovat's Scouts is already a C.B. and a D.S.O. Another Catholic, this time an illustrious Irishman, also appears on the list in the person of Sir Hefernan Considine, C.B.M.V.O., an old Stonyhurst boy.

We, of course, like Canada and the United States, have now passed from the jurisdiction of Propaganda, and so take our place among the other Catholic countries of Europe. Not without some regret, such as a youth feels at bidding good-bye to a good and friendly tutor, did the English Bishops bid good-bye to Cardinal Gotti, Prefect of Propaganda, in an affectionate letter in which they did him homage for the splendid progress of missionary countries under his care, and presented an offering of £800 Peter's Pence to the Holy Father.

The English Bench and the country in general has lost an ornament in the person of Sir Charles Mathews, who died last week. He was a loyal son of the Church and of Ireland, and was in the legal profession looked upon with great esteem and deference. He was, to use an expressive sentence, "not of the kind that suffer fools gladly" and hence was perhaps sometimes a little sharp to a well-meaning but loquacious counsel, but he won respect and esteem wherever he went, and did a great deal to simplify legal red tape tangles, and to forward the ends of justice. R.I.P.

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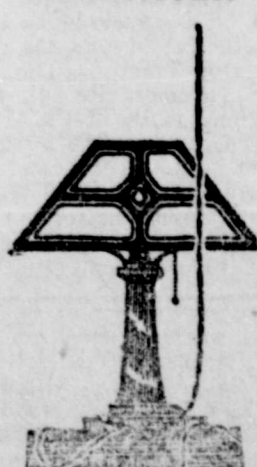
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Edited by St. Michael's College Boys College Column

Literature in itself is a most engaging subject. It contains a substance that speaks to men's minds and hearts. It records the golden thoughts of noble minds. There is in it something that stirs the soaring ambition of every youth and lures him on to watch with interest the gorgeous pageant of lordly personages and to desire to become equipped to fairly enter their ranks.

In the primary stages the child delights in the stories to be found in his text books, set forth, for example, in the Third or Fourth Reader. Unfortunately, at this juncture many a young hopeful turns to the wild-west or smart-set novel. Then—"Abeunt studia in mores"—the natural sequence is carelessness in action, inattention to duty, inaccuracy in observing things, in working out his thought, and expressing himself. Desultory habits generally find to a wreck, if some kind friend does not step in to set right the erring youth.

Fortunately our Separate schools can and do keep numbers of boys from such a maelstrom, and send them rejoicing in their might on glorious voyages in the high, open sea of Catholic endeavor.

Next comes his high school course. And now he may be found perusing at home the works of such authors as Dickens, Scott, Thackeray, Gerald Griffin and Marion Crawford; so much do his studies permeate his life and character. By the time of his matriculation his tastes have become well-defined. He has worked through many non-Catholic authors, and now, if under Catholic tuition, he learns some of the truth about English literature; even though their credit may be discounted in the press, and in the public opinion of a mixed country.

Well for him if he has early finished works such as those of Father Finn, and of our old alumnus, Father John Talbot Smith. Well for him if later he has been initiated into the depths of that wonderful Christian Trilogy that describes so well the life and spirit of the primeval church. There is Cardinal Wiseman's "Fabiola," which must spurn him on to the hope that some day he may, crossing the seas to the eternal city, and with candle in hand and glowing face, penetrate the physical darkness, but supernatural light of the Roman Catacombs. There is Keen's "Dion and Sybilis," and that wonderful tale of the persecuted Church in Carthage "Callista," by Cardinal Newman.

In his first University year he has been delving into Wordsworth's sublime worship of nature's glories and making music in his soul to the merry rhythms and gentle, refined technique of Tennyson. He rounds out his knowledge with the works of such Catholic authors as Pope, Dryden, Aubrey De Vere, Adelaide Ann Proctor, and Florence McCarthy. In his second year "Varsity," with six or seven plays to con, Shakespeare breaks gently from the world of the unknown and mysterious to weave a life-long spell about the heart of his youthful devotee.

By this time he is ready to pick up with zest and joy, masterpieces such as may find a type in that unparalleled stylist and scholar of Oxford, Cardinal Newman. His "Idea of a University" has a meaning, his "Definition of a Gentleman" goes home; and his Essays on Catholic Literature, Influence and Persuasion, the "Second Spring" sermon, his novel "Loss and Gain," and "Apologia," the history of his religious opinions. These and a hundred others enter into the student's being as new-found elements of culture and inspiration.

Did you ever fall in with Brother Azarias' Books and Reading? Or Bacon's Essays on Studies? Helpful likewise are Lubbock's two chapters on books in his "Pleasures of Life," and Ruskin's Kings' Treasures, the first lecture in his Sesame and Lilies. Everything is gist to the mill, but I wonder do we sufficiently exploit Catholic Literature, Catholic Books and Reading. There is a mine there for some congenial spirit to work; and it will pay from every viewpoint in fabulous returns for any outlay of energy, time or money. F. J. S.

Rev. Father Burke, C.S.D., of Owen Sound, paid us a short visit on his return from the Missionary Congress at Chicago.

Bishop Lillis of Leavenworth, Kansas, visited the college last Thursday. After attending the Church Extension meeting in Chicago, he came west in search of students to be adopted into his diocese. A month or so before his consecration, a few years ago, Father Roche and Father Hurley had the pleasure of meeting him at his parish church in Kansas City, Missouri. He felt quite at home, therefore, and was so struck with things generally in Toronto that he promised to come again next summer. While here he secured two students, who will soon be ordained. Mr. John Murphy of Scranton, Pa., and Mr. David Hall of Syracuse, N. Y. He was taken over to see His Grace, Archbishop McEvay, and during the visit the spirit of wit and wisdom prevailed over all. Bishop Lillis stands six feet two, and he is as witty, youthful, genial and kindly as he is lofty in stature and large of frame.

Mr. D. Meader, B.A., C.S.B., has the profound sympathy of the whole house in the sad loss he lately sustained in the death of his sister, a talented Varsity student. Miss Meader's illness was very brief, and the end came before her many friends could realize the possibility. The funeral Mass was celebrated in St. Basil's church by Rev. A. E. Hurley, assisted by Rev. H. J. Carr, as pastor, and Rev. V. J. McEveden as sub-deacon. All the students and members of the staff were present. The students' choir sang the requiem. Fergus O'Brien, '04, who has been confined to the hospital in Montreal for some time past, has so far recovered as to be able to resume his theological studies at the Grand Seminary.

George McKinnon, second year Arts, has been obliged to return home, owing to ill-health. We trust that a month's rest will sufficiently recuperate him, so as to ensure his returning after Christmas.

Leighton Hanrahan last week officiated as best man at the wedding of a relative in Hamilton.

On Sunday last the students began their annual novena in honor of the Immaculate Conception by receiving Holy Communion in a body. In honor of the novena, a beautiful shrine has been erected in the chapel, where amid a profusion of flowers and softly shaded lights, an image of the Mother of God breathes forth benediction and love.

The Dramatic Society and Glee Club conducted an entertainment in the college hall, on Monday evening, Nov. 31st. Mr. Paul Costello presided as chairman. The programme of eighteen numbers was ably rendered by the different aspirants, among whom Messrs. Sheridan, Kelly, Murray, Power, Stone and Griswald deserve especial mention. Mr. Stone, for an encore, sang "The Rosary," a song admirably suited to his well-trained baritone voice, and much appreciated by his audience. Master Riel delighted all with "Ave Maria," while "The Minute Gun at Sea," a duet by Messrs. Casey and Gillogly, evoked warm applause. The music furnished by the orchestra was a feature of the entertainment. Mr. E. Jules Brazil was the accompanist of the evening, and performed in his usual masterly style.

St. Clair McEvenue has just returned from the north, where he has for the past summer been connected with mining interests. St. Clair is a frequent visitor at the college, where everyone is glad to welcome him.

Rev. Father McRae of Brechin was among the visitors of the past week. Rev. Thos. J. Haydon, C.S.B., stationed at Drayton, dropped in Thursday for a short stay. T. J. M.

Right Reverend T. J. Dowling, D.D., Bishop of Hamilton, was born in that city and was one of our first students. His Lordship recalls many incidents in the early days of St. Michael's, which he tells in a very entertaining way. After leaving here he studied theology at the Grand Seminary, and was finally ordained for his native diocese. Ever a eloquent and fluent speaker, the young priest soon established a reputation for oratory which made him known all over Ontario. Added to this, were good, practical capabilities which made Paris and other places where he labored, prosperous and thriving parishes. He was consecrated Bishop of Peterboro in 1889 and two years later was transferred to Hamilton, where he has since presided. His episcopacy has been marked by stirring, effective work. His Lordship's policy of church building, a pioneer of the church extension of today, has been very successful. A large number of new churches are to his credit and many new parishes have been formed. He is now the senior member of the Ontario Hierarchy.

The Very Rev. J. J. Egan, Dean of Barrie, was born in Ireland. He studied in the Diocesan College of Ennis, in the County of Clare. In 1869 he came to Canada and entered St. Michael's College. After completing Philosophy he attended the Grand Seminary, Montreal, for theology. On June 29, 1873, he was ordained by Archbishop Lynch in St. Michael's Cathedral, Toronto. His first appointment was as an assistant at Thorold, and the first pastoral charge assigned to him was Caledon. While there he erected the church at Orangeville. Later Father Egan was sent to Barrie, where in recognition of his effective work, he was created Dean of the diocese. Very recently he has suffered from a severe illness which caused his friends considerable anxiety, but he has fully recovered, and is at work again. The Dean has hosts of friends who rejoice with his parishioners in his renewed health. J. P. C.

Last Wednesday what promised to be a fine Rugby game between Dental College and our First team was on the card, but we were doomed to disappointment, for Dentals did not appear. However, two teams were chosen from the house, with Jack Sheridan and Cecil McNeil as captains. A well-contested game resulted and after one hour's strenuous play, the Sheridans won out by a score of seven to one. Every man played his best, but undoubtedly Parly Quinn's bucking was as good as has been seen in the yard for some time. Stanley Reaume, at outside wing, also starred in his tackling. Time and again he "got" the man who intended to "startle the natives" with a zig-zag run a la Art Moore. Murray Mulligan contributed a forty-yard run, and Walter Gouter punted high and far, netting most of the points.

After the game the teams, together with the other Rugby teams of the house, were photographed. In all about sixty players were in uniform. These represent four distinct teams, who in their various leagues have played upwards of forty games this season. The four teams have an unusual record for the season.

Table with 3 columns: S.M.C. I, S.M.C. II, S.M.C. III, S.M.C. IV. Rows: Won, Lost, Post.

Rain and lack of grounds prevented a few games, one was defaulted and one taken by protest. The unusually large number of postponed games is accounted for by the fact that frequently second team players were called upon to do duty on the first team. It was difficult also to arrange grounds for four teams, especially as most of the games were played on Saturday afternoons, in a very short season, less than eight weeks.

The younger boys—our V. team—not to be outdone, also had their picture taken. The minors are enthusiastic and are still playing games. Last Saturday they defeated Parkdale IV. by a score of 15 to 0. As the Rugby season fades away, Association football gains prominence. Yearly, teams representing the various classes of the house, engage to decide superiority. Every night sees a full squad out practising. In this

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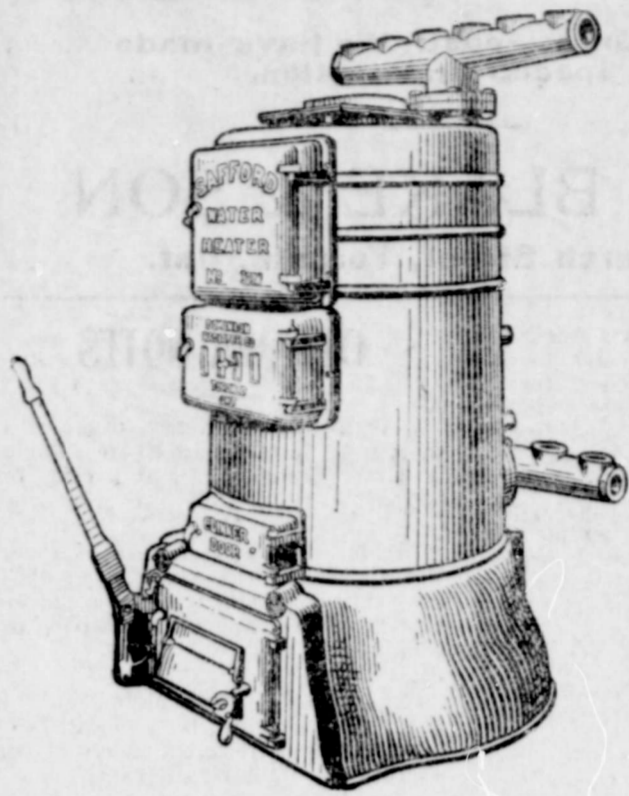
The congregation which had assembled at Irishtown church was both large and respectable, one that had evidently suffered no perceptible diminution because a distinct parish with a resident clergyman was formed within its northern boundaries, and another similarly circumstanced within what was once its southern limits. The officiating clergyman was the Rev. Albert McKean, and of him I desire to take more than a passing notice. I have heard the charge very frequently brought against the Catholic press, as well as against Catholic correspondents of Catholic newspapers, that dignity on both sides is lowered by besmearing the priest with fulsome adulation. I may be wrong, but I must candidly confess that I shared this feeling, and that sharing it, I have always thought that the highest compliment which we could pay to anyone of them was to say that he was a priest of priestly character, who well and faithfully discharged the sacred duties which his ordination imposed upon him. Neither the puffs of an editor, nor the panegyrics of a correspondent, which in most instances aim at enlarging the circulation of the newspaper, can be appreciated by the priesthood, which is made up of a body of clever men who have had to rub up against the world pretty well, and hence must thoroughly know its wiles and its stratagems. There are, however, occasions when this wholesome rule, which I have chosen for my guidance, can without any infringement of the laws of propriety, be transgressed, and I confess that at this moment I feel myself face to face with one of them.

Father KcKeen has sprung from a well-known family in the County of Kent, who have imported to their adopted country that sterling Catholicity for the maintenance of which they kept up a struggle on their native hills of Ulster, which often reached a point that try men's souls. He has been stationed in Irishtown for several years, following a long line of able men, having been transferred thereto from Bothwell, where I first met him as a priest. He is a man who by his priestly demeanor and priestly zeal, has stamped the parish with his impress. With his eloquent voice he never fails to charm his hearers, whilst with his pen, which in his hands is mightier than the sword, he has made himself known and respected far beyond the confines of the "Huron Tract." The duties of early missionaries throughout those regions as the dawn of settlement had penetrated the forest, were of a most arduous character. They did not ride on cushioned seats nor in drawing-room chairs, but they followed the Indian track and the surveyor's "blaze," carrying about

game also we have some good players. Mr. Meader, Cecil McNeil, Tom Higgins, Mike O'Mara, Alfred Gignac and Jack McCreavy stand alone. Keen rivalry always exists between the classes, and there is nothing to prevent some fine games being seen this year for the "Father Plummer Cup." Basketball is progressing rapidly and each night witnesses a close game. Nelson, Walsh, Caulfield and N. Reaume are still the leaders in shooting baskets, while Kirby, Kelly and Quarry are most effective in checking. O'Reilly and Ullrick find many who contest their title to superiority now. With the interest thus far shown, this game must necessarily become a permanent fixture especially as prospects for outside games improve. B. C.

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KIPLING'S GOOD-BYE.
 "When earth's last picture is painted and the tubes are twisted and dried,
 When the oldest colors have faded, and the youngest critic has died,
 We shall rest, and, faith, we shall need it—lie down for an aeon or two,
 Till the Master of all Good Workmen shall put us to work anew."

And those that were good shall be happy—they shall sit in a golden chair,
 They shall splash at a ten-league canvas with brushes of comet's hair;
 They shall find real saints to draw from—Magdalene, Peter and Paul;
 They shall work for an age at a sitting and never be tired at all!

And only the Master shall praise us, and only the Master shall blame;
 And no one shall work for money, and no one shall work for fame.
 But each for the joy of the working, and each in his separate star,
 Shall draw the thing as he sees it for the God of things as they are?

WHAT IS ADVENT?
 The following 'apropos notes and sermon on Advent are from the Central Catholic of Winnipeg:
 What does Advent mean?
 Advent means the coming, and is used by the Church to represent the four thousand years of preparation for the coming of the Redeemer, and at the same points to His second coming as our judge.

When is the season of Advent?
 The season of Advent comprises the four weeks preceding Christmas.
 When was the first coming of our Redeemer?
 When the Son of God was conceived by the Holy Ghost in the womb of the Blessed Virgin Mary, and was made flesh, to sanctify the world by His coming.

Was a redeemer necessary?
 Yes, for all men sinned in Adam, and needed to be reconciled to God.
 Could not the judge under the Old Law be saved before the coming of Christ?

Yes; through the expectation of Him and through His future merits all might be saved under the Old Law who made themselves worthy of the grave of Christ by innocence and penance, though they could not be admitted to heaven until Our Lord's ascension.

When will be the second coming of Christ?
 At the end of the world, when Christ will come with great power and majesty to judge the living and the dead.

Why has the Church appointed the holy season of Advent?
 1. That we may consider the wretched state of mankind before the coming of Christ, and bring before our minds the mercy of God, Who sent His only-begotten Son down from heaven for our redemption.

2. That we may prepare ourselves worthily for Christmas, that Christ may then enter our hearts in the fulness of His grace, to renew them and to dwell in them.
 3. That we may prepare ourselves for the second advent that He may be to us a merciful judge. "Watch ye, therefore, because you know not what hour your Lord will come." (St. Matt. xxiv. 42.)
 This is the last day of the ecclesiastical year; on it the Church begins to contemplate the coming of our Saviour, and, with the prophets, to long for Him; she exhorts the faithful to true penance for their sins, which oppose Christ's entrance into their hearts; she sings, therefore, at the Introit of the Mass, in the words of the psalmist: "To Thee, O Lord, have I lifted up my soul."

SUNDAY'S GOSPEL.
 At that time Jesus said to His disciples, There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, by reason of the confusion of the sea and of the waves; men withering away for fear and expectation of what shall come upon the whole world, for the powers of heaven shall be moved; and then they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand. And He spoke to them a similitude: See the fig-tree, and all the trees; when they now shoot forth their fruit, you know that summer is nigh. So you also when you shall see these things come to pass, know

that the kingdom of God is at hand. Amen I say to you, this generation shall not pass away till all things must be fulfilled. Heaven and earth shall pass away; but My words shall not pass away.
 Why does the Church cause this Gospel concerning the Last Judgment to be read to-day?
 To prepare our hearts by penance for the coming of Jesus as our judge.
 What signs shall precede the Last Judgment?
 The sun shall be darkened, the moon shall not give light, the stars shall fall from heaven; the heavens themselves shall pass away with a great noise, the elements shall melt with heat, and the earth with all that is in it shall be burned up. At the command of God the world shall be shaken to its centre; fearful tempests shall arise; the sea and waves shall roar, and wild struggle and destruction take the place of quiet and order. Men shall wither away with fear, not knowing whither to fly. Then shall appear the holy cross, the sign of the Son of man—a terror to sinners who have hated it, a consolation to those who have loved it.
 How will the Last Judgment begin?
 At the command of God the angels, with the sound of the trumpet, shall summon all men to judgment (I. Thess. iv. 15). The bodies and souls of the dead shall be again united, and the wicked shall be separated from the righteous, the just on the right, the wicked on the left (St. Matt. xxv. 33). The angels and the devils will be present, and Christ Himself will appear in a bright cloud with such power and majesty that the wicked, for fear, will not be able to look at Him, but will say to the mountains, "Fall on us," and to the hills, "Cover us" (St. Luke xxiii. 30).
 Why will God hold a general and public judgment?
 1. That all may know how just He has been in the particular judgment of each one. 2. That justice may at last be rendered to the afflicted and persecuted, while the wicked who have oppressed the poor, the widow, the orphan, the religious, and yet have often passed for upright and devout persons, may be known in their real characters and be forever disgraced. 3. That Jesus Christ may complete His redemption, and openly triumph over His enemies, who shall see the glory of the Crucified, and tremble at His power.
 How will the Last Judgment proceed?
 The books will be opened, and from them all men will be judged; all their good and bad thoughts, words, and deeds, even the most secret, known only to God, will be revealed before the whole world, and according to their works men will be rewarded or be damned forever. The wicked "shall go into everlasting punishment, but the just into life everlasting" (St. Matt. xxv. 46).

A FEW STARTLING FIGURES.
 (Catholic News.)
 We wish we could publish the entire paper read at the Chicago Congress of our work. It contains so many good things, and so many striking facts about the neglect of Catholics for the poor missionaries and their work that we feel that all would be stimulated in their effort to make amends for the past. Some day we will publish it in booklet form, and in the meantime we present these figures which made many of the delegates sit up and take notice.
 The mission world may be made up as follows: On the American Continent, the mission countries comprise Lower California, parts of the West Indies, Peru, Chile, and the Argentine. There are 2,500,000 inhabitants and of these 650,000 are Catholics and 400 missionary priests. In Europe the missionary countries include Norway, Sweden, Denmark, part of Germany, the Balkan States, and Turkey, with a population of 40,000,000. There we have 1,000,000 Catholics and 1,500 priests. Asia has a population of 900,000,000. There are 3,500,000 Catholics and 7,450 missionary priests. In Africa we find the population figuring up to 150,000,000 with a Catholic population of 1,000,000 and 750 priests. Oceania has 7,500,000 inhabitants. Of this number 1,200,000 are Catholics, and there are 1,500 priests.
 A little calculation will bring this result: There is in the mission world one Catholic for every 15,000 non-Catholics and heathens; there is one priest for 93,000 non-Catholics and heathens. There is much to be done at home, but in the light of these

figures there are a few things to be done in other parts of the world.

FATHER VAUGHAN TO SOCIETY.
 In the course of a sermon at Farm street, London, recently, Father Bernard Vaughan passionately exhorted his congregation—a very large and fashionable one—to pay more frequent visits to Christ on the altar. Millions had come from all parts of the world to the Franco-British exhibition to see the things made by man; but they came not to see Christ in His Church. Society made calls generally to hear news, to hear the latest society scandal, the last big social lie against someone. Society made calls to congratulate their friends and to express thanks for favors bestowed. He asked them to call upon Christ and thank Him for what He has done. They would find Him always at home, ready to give them all the time they needed and grant the favors they asked.

TRAPPIST MONASTERY IN THE HEART OF CHINA.
 The Cistercian or Trappist Monastery of Our Lady of Consolation is situated at the distance of a few days' journey from Fekin, in the Province of Tche-li of southern Petchili. It was founded in 1883, through the efforts of Bishop Delaplace, then Vicar Apostolic, by means of resources received from a legacy.

In 1892 Rome raised the monastery to an abbey. Rev. Dom Bernard was named the first abbot. He died during the political outbreak of 1900, and the Rev. Dom Maur Veychard is now superior of the community, which comprises seventy monks, of whom twenty-nine are choir-religious and forty-one lay brothers. Although the Chinese element predominates among the brethren, the abbey is under the direction of the European monks, who are eight in number, six being from France, one from Holland, and one from Alsace.
 The site of the abbey is a narrow gorge between two mountains. The monastery lands consist of a barren and rocky hills, whereon grow a few stunted trees. "We have," writes one of the Fathers, "so far, been able to bring only a comparatively small portion of these lands under cultivation, and notwithstanding all our toil and effort, they do not even produce a sufficient quantity of vegetables, such as potatoes, beans, etc., to supply the community." The region is the poorest and most wretched of the Chinese empire.
 In order to obtain resources, the monks began the manufacture of cloth upon looms. This work must be abandoned because of the disastrous competition of European, American, and, until recently, Japanese, industries. They are now about to try to raise milk cows, in the hope of realizing a fair profit by the sale of butter.

Mass being over and greetings having been exchanged with old friends, as well as with some new ones, Mr. McLean and the excellent woman who adopted his name, together with myself, took our seats in our covered carriage and off we moved in a northerly direction through the Township of McKillop. Some malicious people may say that we did not raise any dust, and to them I retort by saying that we raised clouds of it, and to the man who says we did not, I have only to say that he proves himself just as capable of raising a disturbance as he would be in either raising the "wind" or the "dust."

On our way we pass through that well-organized city, in embryo-Beechwood—which is largely made up of a well-stocked store, owned and occupied by Mr. George Holland, an estimable citizen of great public and private worth. He is son to the late Mr. Michael Holland, one of the excellent men who, more than half a century ago, floated in this direction on one of the first waves of settlement. A little beyond Beechwood we reach a magnificent farm upon which a dense forest coating was attacked more than half a century ago by my lamented friend, the late Mr. Patrick Moylan, and having, before his death, brought it into a high state of cultivation, bequeathed it to his son Tom, unclogged by stone, or stump, and unencumbered by mortgage. Mr. Thomas Moylan, who is now the owner, and occupant, has become a cattle-dealer, as well as a tiller of the soil, and right worthily does he uphold the best traditions of a name that is much respected

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- \$30.00 Kitchen Cabinet, \$22.00
- Kitchen Cabinet, in solid oak, polished, flour bin with sifter, two large cupboards, sugar bin, four drawers in top, bread box, two meal bins, and cupboards, two bakeboards, and sliding top in base. Regular \$30.00, for \$22.00
- \$41.00 Kitchen Cabinet, \$29.00
- Maple Leaf Kitchen Cabinet, in solid oak, polished, flour bin with sifter, sugar bin, two cupboards in top, meal bins, bread box and spice box, bake board and large double cupboard, extension top. Regular \$41.00, for \$29.00

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Death of Heroic Priest

The Rev. Thomas Adams, formerly of the Church of St. Vincent de Paul, North street, Williamsburg, died on November 20. For several years Father Adams had been in poor health, and lived with his sister at 144 South Fourth street, Williamsburg. He was born in Dingle, County Kerry, in 1842, and at the age of 24

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around here. A short distance further on, and we come in full view of the home of another Moylan—William—and now we reached the intended point of our destination. Mr. Moylan, the elder, having eyed us from the door, and recognizing myself, broke out with a hearty welcome in the old Celtic tongue, which was the language of our ancestors, and which was spoken in courts and castles, and by educated men, long before the "Anglo-Saxon" jumble of words were ever dreamt of. Masha veel thu beo fos? Tha Ceud mille faihthe reid anso. Shuid bath go dhin thig anis, and I did enter the house at his command, and very soon felt myself at home, as did also Mr. McLean and his wife, who, by the way, is a sister to Mrs. William Moylan.
 Seated at the door, and looking outwardly, the eyes rests on a succession of broad fertile fields, which the senior Mr. Moylan, aided by his faithful sons, wrested from primitive nature, whilst a full view is open up of two splendid farms once owned and occupied by Messrs. Frank and Thomas O'Hara, two brothers, now, a regret to say, deceased, although the business is still successfully carried on by industrious families left behind. A daughter to Thomas O'Hara joined one of the Sisterhoods, which are such powerful auxiliaries in promoting God's kingdom, and this fine religious I had the pleasure of meeting a short time ago at the Ursuline Convent, Chatham. Dinner having been announced, and grace said by Mr. Lynch, a neighboring farmer, we set to work with deliberate aim, each resolved to do justice to himself, as well as to the bountiful "farmer's inner" placed before us, and having disposed of it, we turn to the feast of reason, in the course of which we discuss everything from Home Rule and Irish Landlordism until we get down to Canadian politics.
 The shades of evening having commenced to fall over us, I felt that a critical moment in my chequered history was casting its shadow before it. I had visited the hospitable home of Mr. Wm. Moylan accompanied by Mr. and Mrs. McLean upon the distinct understanding that I was to return with them to their home in Hibbert, a trifling distance of only ten miles from where I was. Mrs. Moylan, who appeared to think that the comfort of the chief "Rambler" of the Dominion was worthy of consideration, stated that she had prepared a room suitable for such a man. What was I to do, and what did I do? Well it is with bowed head and crimsoned cheek that, in order to invent a good excuse for stopping where I was, I passed for good current coin an all-round lie, and the remorse which I now feel is actuated by the reflection that I am the only newspaper man who has ever told a lie. Thus humiliated and pained did my sleeping beauty find a glorious resting place under the hospitable roof of Mr. William Moylan. An early four on the following morning catches me on my way further north.

THE RAMBLER

(Continued from page 6.)

In and Around Toronto

RETREAT AT ST. PATRICK'S.

A retreat for the young women of St. Patrick's parish, in preparation for the Immaculate Conception, had its solemn closing on the evening of the Feast. The exercises were well attended. Rev. Father Stuhl preached the opening sermon, the others being preached by the Rev. Rector, Father Brick. A reception into the Sodality of the Children of Mary was held on Sunday afternoon, about thirty new members being added to the ranks.

WELL DESERVED RECOGNITION.

Miss Nellie M. Corbett, whose fine voice and musical activities are given so generously to St. Francis' choir, is receiving recognition in larger circles, having been chosen as one of the principals in Gilbert and Sullivan's opera "Iolanthe," to be given on the 19th, 11th and 12th inst., in Massey Music Hall. Miss Corbett takes the place of Phyllis, an Arcadian Shepherdess and Ward in Chancery, a most charming character. The dainty opera in which fairies figure so largely is under the musical direction of Mr. E. W. Schuch, assisted by Mr. Colie Ross.

RECEPTION AT PRECIOUS BLOOD CONVENT.

On Wednesday, the 2nd inst., the solemn ceremony of Reception took place at the Convent of the Precious Blood, St. Joseph street. His Grace, Archbishop McEvay, assisted by a number of the city clergy, said the Mass and received the candidates into the Community. Rev. Father McBrady, O.S.B., preached, his sermon impressing those present as one of the most eloquent and beautiful heard for some time. A large congregation filled the little chapel, the altars of which were most attractively adorned in honor of the occasion. The young ladies received were Miss M. Herzat, in religion Sister Mary of the Eucharist; Miss E. Murray, Sister Omelia of the Precious Blood, and Miss Lillian Landy, Sister Mary St. Anne.

DEATH OF MR. DANIEL FOLEY.

An old and highly respected resident of Toronto, in the person of Daniel Foley, passed away at the home of his daughter, Mrs. M. McDonald of 181 George St.

Deceased was born in Killarney, Ireland, about 1838, and came to Toronto about twenty years ago, where he had resided until his death on Nov. 30th. Two other daughters survive, Mrs. Anthony Belmore and Mrs. John Cartan, both of Toronto, their mother having died in Ireland.

The funeral took place at 8.30 Wednesday morning from the above address, to St. Michael's Cathedral, where High Mass of Requiem was sung by the Rev. Father Kernahan, who afterwards officiated at the grave in Mount Hope Cemetery. The pallbearers were Messrs. M. Daly, Hugh McGuire, M. O'Neill and Thomas Peacock.

ST. JOSEPH CLUB ANNUAL ELECTION.

The annual election of officers of the St. Joseph's Young Men's Club took place on Sunday afternoon, Nov. 29, at their club rooms, Curzon street. The following officers were elected: Hon. Pres., F. O. Parshall; Pres., N. H. Murray; Vice-Pres., F. J. Finucane, Secy.-Treas., E. P. Hurley. The club rooms, which have recently been renovated, are now in very fine shape and the members are looking forward to some very pleasant evenings during the winter months. The financial report for the year was very encouraging, showing a fine balance on the credit side. During the past year the Club entered a baseball team in the East Toronto Baseball League and were successful in carrying off the trophy, and with this as a start the boys from Leslieville intend to make things lively in the east for some time to come, not only in the athletic line, but also in the social and literary lines. Com.

HIS GRACE AT DIXIE.

On Sunday last, the 6th December, His Grace, Archbishop McEvay, solemnly blessed and erected the stations of the cross in St. Patrick's church, Dixie. His Grace was accompanied by Rev. Dr. Kidd, who chanted the High Mass assisted by the Pastor, Rev. Dr. T. eacy and Father Finucane. After the Mass His Grace delivered a most instructive and edifying address to the people on the nature of the stations of the cross. He described the holy places in Palestine, Jerusalem, Calvary, etc., which he had visited some years ago, and which in spite of the reality of so-called Christian Government, were under the rule of the Moslem. He exhorted the people to practice the devotion of the way of the cross. After praising the people for their zeal in the decoration of their church, he wished them also to remember how comparatively small was the number of priests in the Diocese. It was the duty of our Catholic people to pray for vocations and to foster and encourage priestly aspirations in the children of the archdiocese. Com.

ST. ELIZABETH ORDER OF NURSES.

A large meeting of the St. Elizabeth Order of Nurses was held in St.

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John's chapel on Friday afternoon. His Grace, Archbishop McEvay, attended by Rev. Fathers Kidd and Morrow, presided. The secretary's report showed that since the inauguration of the Society 14 cases had been attended and 50 visits made. Members already enrolled 375. Miss Long and Miss Corcoran have been permanently engaged as the initial nurses of the Association. The treasurer's report showed that the sum of \$833 had been collected towards the funds. The resignation of Mrs. W. A. Kavanagh as President was read and a new member, Mrs. McKenzie, elected to fill the vacancy on the board. The Archbishop congratulated the meeting on the work accomplished. The members were doing the very work that would lead to their salvation for to them our Lord would say, "I was hungry and you fed Me, I was sick and you visited Me, for as often as you did this to these, My little ones, you did it unto Me." His Grace also expressed his sincere regret at the resignation of the first President, Mrs. Kavanagh, and hoped that with renewed strength and vigor she might retake the work at a future time. The outlook for the Association is most promising.

FEAST ENTHUSIASTICALLY CELEBRATED.

The Feast of the Immaculate Conception was entered into most devoutly and enthusiastically by the Italian congregation at the Church of Our Lady of Mount Carmel. This was the first celebration of the festival since the parish was formed, and its observance was in every way highly creditable to both pastor and people. His Grace, the Archbishop, presided, and the Mass was sung by Rev. Father Doglio, assisted by Rev. Father Kidd, D.D., and Rev. Father O'Malley. Rev. Father Brick, C. S.S.R., attended High Mass. Five hundred approached Holy Communion, two hundred being members of the Altar Society and one hundred members of the Immaculate Conception organization. The pastor, Rev. Father Doglio, preached eloquently on the Immaculate Conception and at the close of Mass His Grace said a few words expressive of his pleasure at the good work of the parish.

COLLECTIONS FOR SACRED HEART ORPHANAGE.

The Rev. Superior and Sisters of the staff of the Sacred Heart Orphanage, Sunnyside, extend their most heartfelt thanks to the many benefactors who have contributed to the Orphanage collections, taken up in our city churches and in Thorold and Oshtawa, as below. The prayers of the children aided are offered every day for those who have thus come to their assistance. The collections are as follows:

Table with 2 columns: Church Name, Amount. Total \$2,635.80

Consecration of the Right Reverend E. A. Latulippe

At Pembroke, on Nov. 30th, the Feast of the Apostle St. Andrew, the Rt. Rev. E. A. Latulippe of Haileybury, recently elected Vicar-Apostolic of Temiskaming, and titular Bishop of Cotenna, received episcopal consecration at the hands of the Most Rev. J. T. Duhamel, Archbishop of Ottawa. In spite of the fact that the day, Monday, made it hard for many to leave home, the clergy were well represented. There were present in addition to the venerable consecrator, the Most Rev. L. N. Begin, Archbishop of Quebec, the Most Rev. P. P. McEvay, Archbishop of Toronto, the Most Rev. C. H. Gauthier, Archbishop of Kingston, the Most Rev. A. Langevin, Archbishop of St. Boniface, the Rt. Rev. Paul Larocque, Bishop of Sherbrooke, the Rt. Rev. F. X. Bernard, Bishop of St. Hyacinthe, the Rt. Rev. A. Archambault, Bishop of Joliette, the Rt. Rev. D. J. Scollard, Bishop of Sault Ste. Marie, the Rt. Rev. Z. Racicot, Auxiliary Bishop of Montreal, Mgr. Meunier, Administrator of the Diocese of London, Mgr. Alard, V.G., representing the Bishop of Valleyfield, Mgr. Donville, representing the Bishop of Nicolet, Mgr. Daril, V.G., representing the Bishop of Three Rivers, and about one hundred priests.

The Cathedral of Pembroke was beautifully decorated for the occasion. One of the most striking features of the decorative scheme was the presentation of the new Bishop's motto, "Da mihi animas" (give me souls), in electric lights over the high altar.

The evening previous to the consecration the Bishop-elect made his solemn profession of faith in the presence of the metropolitan of the ecclesiastical province of Ottawa, Archbishop Duhamel. The Archbishop of Ottawa preached beforehand on "Faith" and the Bishop of Sherbrooke, Mgr. Larocque, gave benediction of the Most Blessed Sacrament.

At 9.30 a.m. the ceremony of consecration commenced with a procession of the clergy from the palace to the cathedral. Mgr. Duhamel was assisted in the ceremony by the Rt. Rev. N. Z. Lorrain of Pembroke and the Rt. Rev. D. J. Scollard of North Bay. The Rev. J. A. Chevrier, O.M.I., of Ville Marie, P.Q., and the Rev. F. L. French, P.P., Brudenell, were deacons of honor. Rev. P. T.

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The pupils of the Convent of Mary Immaculate tendered Mgr. Latulippe and the visiting clergy a reception at 7.30. Instrumental and vocal music of a high order made a most enjoyable programme. Congratulatory addresses in English and French brought the entertainment to a close. Having thanked the children, Mgr. Latulippe read a cablegram from Rome conveying to the Vicar-Apostolic of Temiskaming the blessing and congratulations of the Holy Father. On Wednesday Mgr. Latulippe, accompanied by several priests, proceeded to Haileybury, which has been chosen as the see of the new vicariate.

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The Rt. Rev. E. A. Latulippe was born at St. Anicet, P.Q., County of Huntingdon, Aug. 3, 1859. He made all his studies with the Sulpician Fathers, at Montreal College and the Grand Seminary. He was ordained priest May 30, 1885. He was successively a professor at Montreal College, curate of St. Henri, chaplain of the Good Shepherd Convent, chaplain of the Sisters of St. Anne at Lachine. In 1895 he became rector of the cathedral of Pembroke. Since 1906 he has been organizing the missions of Cobalt, Haileybury, New Liskeard and the surrounding district in New Ontario.

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He was met at the station by a large number of the parishioners of Haileybury. Entering the church the new prelate was saluted by the "Vivat, pastor bonus" of the school children. After the singing of the "Veni Creator," addresses of welcome were read on behalf of the clergy by the Rev. J. O. Forge, P.P., of Cobalt, and on behalf of the English-speaking and French-speaking people of the diocese by Mr. Geo. Smith of Haileybury and Dr. Routhier of Cobalt. Bishop Latulippe made a touching reply. The "Te Deum" was then intoned. At 7.30 p.m. His Lordship gave solemn Benediction of the Most Blessed Sacrament. A large number was present at the Bishop's Mass next morning, many approaching the holy table. The ladies of the parish served a splendid banquet at noon in honor of the Bishop and visiting clergy. SKETCH OF THE LIFE OF THE NEW BISHOP. The Rt. Rev. E. A. Latulippe was born at St. Anicet, P.Q., County of Huntingdon, Aug. 3, 1859. He made all his studies with the Sulpician Fathers, at Montreal College and the Grand Seminary. He was ordained priest May 30, 1885. He was successively a professor at Montreal College, curate of St. Henri, chaplain of the Good Shepherd Convent, chaplain of the Sisters of St. Anne at Lachine. In 1895 he became rector of the cathedral of Pembroke. Since 1906 he has been organizing the missions of Cobalt, Haileybury, New Liskeard and the surrounding district in New Ontario.