

# The Catholic Register.

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

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TORONTO, THURSDAY, MARCH 28, 1901.

PRICE FIVE CENTS.

## CALENDAR FOR THE WEEK.

SUNDAY, March 31.—Violet—After "Asperges me" the Blessing and the distribution of the Palma. Antiphon, Hosanna Fili David. During the distribution—Pueri Hobraorum ramos olivarum; and Pueri Hobraorum Vestimta prosternebant in via. Here the Procession begins; Procession in pace. R. In nomine Christi. The Procession passes out into the porch, two or more cantors to enter the church, closing the door and facing the procession, singing antiphonally the hymn, Gloria, laus, et honor, tibi sit, Rex Christo Redemptor, etc. Then the Sub-deacon knocks at the door with the foot of the cross, which being opened, the Procession enters the church singing, Ingressus Dominus, etc. Then follows the Mass: Int., Domino ne longo Grad., Tenuisti manum, Tract., Deus, Deus meus, etc. Here follows the Passion of our Lord Jesus Christ, according to St. Matthew. Off., Improperium expectavit cor meum et miseriam. Comm., Pater, et non potest hinc calix transire. Vespers of the day—Hymn, Vexilla Regis.

Monday, April 1.—Violet—Of the Feria. Tuesday, April 2.—Violet of the Feria. At Mass, the Passion according to St. Mark.

Wednesday, April 3.—Violet—At Mass, the Passion according to St. Luke. Evening Office, Chanting of Tenebrae, etc.

Thursday, April 4.—"Maundy Thursday." At Office, Violet, At Mass (White) The Blessing of the Holy Oils, Washing Feet, etc. Evening Office, Chanting of Tenebrae, etc.

Friday, April 5.—Black—"Good Friday." Mass of the Pro Sanctificis, The Passion according to St. John, Adoration of the Cross. Evening Office, Chanting of Tenebrae, etc.

Saturday, April 6.—Violet—Holy Saturday. Blessing of the Paschal Candle, the New Fire, Holy Water, Font, etc.

## Current Topics.

**The British Government has at last decided to establish a naval station in Newfoundland, to serve the purpose in the North Atlantic which Equinox does in the Pacific. The project should have a direct interest for Canadians, especially of the Maritime Province, because it is based upon the idea of augmenting the Imperial naval reserve by training the young fishermen for the purpose, and those of the neighboring provinces would assuredly be included. The third-class cruiser Calypso, 2,770 tons, has been selected by the Admiralty for special service as a stationary drill ship so located in Placentia Bay, on our south coast, and is now being fitted out at Portsmouth. The first batch of fifty of our naval reserves are already undergoing training in the warship Charibdis, having embarked on her in November for a winter cruise in the West Indies. The location of the naval base will be Marquise, in Placentia Bay. The place is destined to become a rendezvous for a large British squadron, and the new scheme of Imperial defence provides a liberal estimate for its maintenance. A graving dock for the repair of warships will be built, a force of artificers will be stationed there, and while the machine shops in St. John's will probably suffice for present purposes, the erection of others at Marquise must follow before long, and the establishment of such a plant would necessitate the port being garrisoned. It will serve another important purpose in that it will be made a coaling station.**

**Count Von Walderssee, General Barrow and General Wogack have been in consultation, and General Wogack has agreed to withdraw the Russian troops from the disputed ground at Tientsin, provided the British also withdraw. He insisted also upon a guarantee that work on the railway siding should not proceed until the matter had been diplomatically settled. This proposition was satisfactory to General Barrow, and was accepted by him. Consequently the British and Russian troops have withdrawn, thereby avoiding all trouble at present. Orders have been issued, however, that no British officer shall leave or even "sneak out" at night or go to dinner without furnishing his address to the Adjutant. The marines will return to the ships. Admiral Seymour objects to any of the Australian naval brigade, who volunteered for service on the railway, remaining. The military authorities say he does not understand the situation, that his interference is uncalled for, and that the Australian marines are just the men needed. The Russians have ordered a regiment to proceed from Port Arthur to Tientsin. The arrangements made by General Bailloud, the French Commander, are regarded as completely satisfactory, and all danger of a collision between the British and the French is considered obviated.**

**The special committee of the Legislature appointed to consider the Premier's bill to provide for grants for road improvement met last week. Mr. Pattillo presided, and Mr. K. W. McKay, editor of the Municipal World, was appointed secretary. Evidence was given by Messrs. Alex. Griffiths, Niagara Falls, President Welland Good Roads Association; J. A. Ramden, Toronto, Secretary Municipal Good Roads Association; R. J. Jolly, Elizabethtown, Warden of Leeds and Grenville; Hugh Hughes, Haxton; M. T. Buchanan, Ingersoll, and A. F. Wood.**

**ex-M.P.P., Madoc. The general opinion of the witnesses was in favor of road improvement, and the sum of one million dollars, which the Government proposed to give in this direction, was thought to be satisfactory. The belief prevailed that the amount should be paid as soon as earned, and not distributed over a period of ten years. It was also thought that power should be given municipalities to expend money for this purpose without submitting a by-law to the people. The individual opinion of almost every witness was in favor of a county road system, but it was thought the question as to who should control the roads should be submitted to the people. Those who were interested in the toll roads favored expanding a portion of the grant towards buying them out, but the almost universal feeling was against using the money to buy road machinery. Opinion was divided as to the method of dividing the money, some wanting acreage, so to population, others equalized assessment, to be the basis, while others yet wanted all counties to share equally. The selection of the roads to be improved should be left with the bodies who expended the money.**

**In the Legislature on Thursday night Hon. Mr. University. Harcourt introduced one of the most important measures of the session, under the official title of "An Act to amend the Act respecting the University of Toronto and University College, Toronto." In brief, the bill is a measure for aid to the university. The most important clause of the bill is that relating to instruction in science, which provides that for the purpose of encouraging a study of the mineral, forest and other resources of the Province, and supplying the demand for expert knowledge in engineering and manufactures, the Province will pay from the consolidated revenues the salaries of instructors in the departments of chemistry, physics, mineralogy and geology, and the cost of the maintenance of these departments. These payments will be based upon the annual estimates of the university trustees, and the first payment under the new act will apply to the present financial year of the university, which closes June 30th. This expenditure from the funds of the Province will be over and above the annual grant of \$7,000 to the University. Of this annual grant the scientific department heretofore received \$1,800. Mr. Harcourt is of opinion that the additional grant under the clause referred to will for this year reach \$20,000, and will of course grow from year to year with the development of the university and the country. It is further stated that the Lieutenant-Governor in Council may set aside that portion of lands on the north side of College street (opposite the new Technical School) and known as lot 7, 8, 9 and 10, and now held in trust by the Crown, to be used for the erection of buildings for the mineralogy and geology departments of the university, and for the extension of the School of Practical Science. A prominent feature of the bill is that relating to money matters. The finances and property are kept quite distinct from academic or educational matters. A Board of Trustees will have full power over the property and income of the university. Heretofore the Senate has had this power, but deputed it to the Board of Trustees. The board had, therefore, no legalized existence under the old act. The present act legalizes it, and places in its hands the fullest responsibility as to the management of the property of the university. The board will consist of nine members, four of whom will be ex-officio members, namely, the Chancellor, the President of University, and the Principal of University College. There has never been a principal of the college before, and it is not yet decided who will be appointed or when. The remaining five trustees will be appointed by the Lieutenant-Governor in Council.**

**In accordance with the University Bill now before the Senate, the Senate of the University will hereafter be composed as follows:—The Minister of Education, the Chancellor, the President of the University, the Principal of the College, the President or other head of each federating university or college, and all Chancellors and Vice Chancellors of the University who held these offices on or before the date of the passing of the act, ex-officio members. Representatives appointed by the professors and associate professors of the University: Mathematics, physics, chemistry, biology, geology and physiology, two members; political economy, constitutional law, Roman law and history, two members; professors and associate professors in the College, one member; the Law Society of Upper Canada, the governing body of every federated or affiliated college or school in the Province, federated or affiliated April 23, 1897, each one member; graduates in arts of the University of Toronto, twelve members; graduates of Victoria University and the graduates of University of Toronto enrolled in Victoria College, five members; graduate in law, two members; graduates in medicine, four members; persons holding certificates as high school principals or assistants, who are actually engaged in teaching, two members; federating universities, one representative for every 100 graduates in arts. Appointments and elections to the Senate shall be for three years, and until their successors are appointed or elected.**

**The decadence of the English "Hotel Cecil," which means the British Government as administered by Lord Salisbury, has become a topic of everyday discussion, chiefly in the rank of its supporters. The reaction, which has long been foreseen by every acute observer, has begun even in advance of expected causes in the shape of the onerous burden of taxation which will soon be imposed. The fresh lease of power, which was snatched at a lucky moment in the autumn, would not be renewed if a general election were announced for three months hence. Even such a staunch and careful supporter of the Conservatives as the Spectator admits to-day that the Government is "crumbling," and declares it is a political assumption beyond argument that the Government cannot win another electoral victory. Curiously enough, the Spectator uses this as a basis of urging Lord Salisbury to adopt an independent policy, doing, if need be, public opinion, and at all events ignoring the electoral effects of its measures. It counsels the Government to carry out three particular measures despite the popular effect. These are for the reduction of over-representation from Ireland, the imposition of heavy rates for liquor licenses, and the establishment of a Roman Catholic university in Ireland. There is no room for doubt as to the realness, not to say the spirit of revolt, among the Unionist members of Parliament, who are already beyond the control of party discipline. The division lists have shown this several times in the past month, and the Right Hon.**

**Hon. Mr. Dryden, in moving an address in the Ontario Legislature respecting the establishment of a remount depot in Canada, said:—The industry of horse-breeding has not lately received that attention from the agricultural population generally that was accorded to it in former years. The trade in horses has for a long time been comparatively dull, the markets that were accessible in former years being practically closed. This is apparent from the statistics gathered by the Bureau of Industries. These show that in 1892 we had horses in Ontario to the value of \$65,812,200. From 1892 the value was greatly reduced, until in 1897 the low mark was reached at \$36,111,085. For 1897 the value has been steadily increasing, being given in 1899 at \$42,713,657. It is only within the past three years that increasing activity in this trade has been seen. Trade has now an upward tendency, requires only a slight encouragement to bring it back to the situation of years gone by. The trade and navigation returns show that Canada exported to the United States in 1893 10,000 horses, valued at \$1,123,889. During the following year the number was reduced materially, and in 1900 it is given as only 1,520, valued at \$225,025. Since then the attention of the breeders and dealers has turned to the British market, and a considerable number of horses are exported annually to that country. This number has correspondingly increased as the number sent to the United States decreased. In 1893 1,940 horses were exported to Great Britain, valued at \$247,310. In 1896 this number had increased to 17,182, valued at \$1,729,608, these being the highest figures yet reached in any one year. In Great Britain our horses have been favorably received and are highly valued. The entire export comprises two classes: first, horses that can be utilized as heavy drays, and second, those that can be used for driving or coach horses, the supply of the latter being much less than of the former, the trade is almost entirely confined to the heavier grade. Mr. Dryden concluded by moving the following address to his Excellency the Governor-General of Canada:—**

**The memorial of the Legislative Assembly of the Province of Ontario humbly sheweth:—**  
"(1) That for many years prizes have been awarded for horses of different grades and classes at Exhibitions held in the principal centres of the Province, resulting in a great improvement in the horses now placed on the market, and that for several years army remounts and artillery horses have received the special attention of the Canadian Horse Breeders' Association.  
"(2) That the experience of the officials of the British Government in selecting horses in Ontario for army purposes, warrants the belief that the quality of our Canadian horses is of the highest order, and that for strength, endurance and sound constitution they are not excelled in any country. That by actual trial in the field during the conduct of the war in South Africa it was seen that these qualities were characteristic of Canadian horses.  
"(3) That the establishment of a remount station in Ontario would so encourage our horse breeders to produce the best horses for army purposes that large numbers of choice animals would always be easily obtained for use in the British army in case of emergency.  
"Your memorialists therefore pray that you will be pleased to cause this their petition to be laid before the proper authorities of the United Kingdom, and that in any other way that may be considered expedient to your Excellency the attention of the Imperial Government be called to the advantages to the British service as well as to Canada that would be likely to accrue through the establishment of a station in the Province of Ontario for the purposes herein set forth. And your memorialists, as in duty bound, will ever pray."

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**A. J. Balfour, the Government leader, has received several sharp reminders from his own followers that his high-handed defiance of the traditions and privileges of the House of Commons was resented by the members without regard to party. A significant feature of the situation is, however, that Mr. Balfour and others of the Cecil family are quite indifferent to those warnings and their threatened culmination. It is no secret that Prime Minister Salisbury is longing for an opportunity to retire, while it is well known that Mr. Balfour was never deeply enamoured of public life. Least of all would the members of the Cecil family regret the eclipse of Colonial Secretary Chamberlain, which would be one of the most important effects of the defeat of the present Government. It would be going too far to say that the Cabinet is riding for a fall. The times are too critical and the Opposition too disorganized for such a policy to be thought of. Moreover, it is by no means impossible that some development of such a crisis might divert control to Joseph Chamberlain, which would be more distasteful personally to the "Hotel Cecil" than the Liberals return to power under a man like Lord Rosebery. It may be expected, therefore, that the present session will continue with Balfour riding roughshod over the obstacles of the House, and carrying out the policy of boldness recommended by the Spectator without regard to the electoral effect upon the Conservative party, whose lease of power will certainly expire at the next general election.**

## WINDHORST'S GREAT WORK

### What His Popular Union for the Defence of Catholic Rights Has Accomplished.

**A very instructive little article on one branch of Catholic organization in Germany appears in the February issue of the "Union," a monthly review published in Paris; the interests of the Catholic Associations of Workingmen. It is especially timely in view of the recent Encyclical on Christian Democracy, and contains important hints for those who take an interest in the proposed federation of Catholic societies in the United States. Besides, it goes a long way to explain the magnificent unity and force of the Catholic body in Germany. The article is from the pen of the Rev. Dr. Julius Schah, Procurator General of the Little Brothers of St. Vincent de Paul—a society which is doing an immense amount of good among the working classes of France, Germany and even Canada. It is entitled "The Popular Union for Catholic Germany," and is as follows:—**

**This Union is Windhorst's last creation—coming after the other social organizations it serves to bind them together, and may be considered their crown. Thanks to the Popular Union, each of these organizations is enabled to co-operate with the others for the general good of society and religion without being hampered in its own work. In April, 1890, Leo XIII. addressed a letter to the Archbishop of Cologne in which he urged all German Catholics to unite their efforts with those of the government and the Centre for the amelioration of the condition of the working classes. This pontifical document stimulated the bishops in their meeting at Fuda on Aug. 23, 1890, to issue a collective letter on the social question. In this they did justice to the activity of the Centre and of Catholic economists to secure legislation suited to the needs of the working classes, and warmly recommended perseverance in the effort to bring about legislative reform and the development of social organizations. The number of Workingmen's Associations had been increasing constantly since 1820—societies of peasants, artisans, shopkeepers were everywhere developing and occupying themselves with their social and political obligations. But all these societies collectively did not reach the nation at large. They had no influence on the Catholic body of the country to raise the standard of social reform in town and country in one united movement. Windhorst saw the need for combining action, and at once set about realizing it. He had long foreseen the labors and combats which the social question would inevitably impose upon the Catholics of the country. During the autumn of 1890 when he (was already bowed down by age and infirmity, and in spite of the prohibitions of his medical advisers, he made**

**several journeys to the Province of the Rhine to prepare the foundation of the popular union and draw up the rules which should guide it. First of all, it was necessary to combat the subversive theories of the Social Democracy, which menaced the Church, the school and the family and were undermining the foundations of social Christian order. Bismarck and the Liberals had tried to conjure away the danger by rigorous laws against the Socialists. The Catholic leader saw that the only means of securing the victory was by adopting the spiritual weapon of truth. In their congress at Halle, October, 1890, the Socialists had openly declared war upon the Catholic Church, which they recognized to be their most redoubtable enemy. To this Windhorst replied on November 20th by a manifesto to the Catholics of Germany, in which he asked them to join the Popular Union. The motto of the new organization was: "For the fight against error and subversive theories in the social domain, and for the defense and re-establishment of social Christian order. The call of the heroic old chieftain was answered. Before his death, in the spring of 1891, Windhorst had the consolation to know that more than 100,000 Catholics were marshalled under the standard of the Popular Union. His heart's desire was thus realized. He had led the Centre to brilliant victories in the legislative order, in favor of the working classes, of the rural population and of commerce, he had now succeeded in banding the Catholic people together to work for social reform and to combat the aims of the Socialists.**

**After ten years of existence the Popular Union now numbers 186,000 members, and the Social Democracy finds itself face to face with a compact and energetic foe. Socialism has at its service thousands of indefatigable adherents who, by means of meetings, newspapers, in their conversations, at the workshop, in the beer-houses, and among the families of their friends leave no stone unturned to win new converts. At the last elections they were able to roll up 1,800,000 votes—it was the harvest for which their agitators had been working so long and so hard. This well-organized activity on the part of the Socialists is met by the association of the Popular Union. Its members are the lay apostles of the Catholic people in the social domain. In every locality, in every street of the large towns, they have at their head "men of confidence," in every club or district "managers," in the different provinces or dioceses, "provincial or diocesan representatives," all of whom receive their instructions from the Presidency and from the Central Committee at Munchen-Gladbach, in the Province of the Rhine. To strengthen and develop this organization and stimulate the zeal of the workers, frequent meetings of the officers are held. The number of these now runs into the thousands, and they serve as intermediaries between the members of the Union throughout Germany. They distribute the bulletins, fly-leafs and notices, arrange public meetings, and meet together to discuss social questions. In this way the social movement is continually gaining fresh adherents for the foundation of "popular bureaus, workingmen's clubs, peasant associations, Raffenbanks, philanthropic institutions of all kinds, the development of the Catholic press, foundation of libraries, etc."**

**The primary scope of the Popular Union is the diffusion of social instruction so as to excite interest among the masses in the important problems which affect them. With this object more than 4,000 popular meetings have been assembled. These assemblies are open to the general public, and in them the workingman finds himself surrounded by thousands of Christians who share his convictions. Eminent speakers explain and refute the errors and utopias of socialism, and the hearts are made to feel an enthusiastic love for religion, the family and the Christian organization of society. At the close of the gathering time-honored hymns are sung, in which the audience renew their promise to be true to the faith of their fathers until death. Here, too, the farmer, artisan, laborer, learn what the Centre has done and proposes to do to better their condition. They are made acquainted with the means at their disposal for helping themselves. They are taught how to think and act in such a way as not to become a victim of the agitator of the moment, whereas the people**

**tation and wiles of the Socialists. But the spoken word is heard but stand in perpetual need of instruction and advice—and here begins the role of the press. The Social Democracy to-day possesses 132 newspapers, and hundreds of popular pamphlets which it spreads broadcast all over the country. Its tracts run into the millions. The press of the Centre makes a gallant fight against this propaganda. The Popular Union supports it by a social correspondence which puts two articles on social economy every week at the disposition of 240 Catholic newspapers free of charge. Every member of the Union pays a tax of one mark a year, and in return receives the eight numbers of the Review of the Association. Tracts are every where circulated refuting the errors and accusations of socialism, and explaining the action of the Church and of the Centre on behalf of the laborer, the artisan, the tradesman and the peasant. The Catholic population eagerly reads these writings, millions of which are printed, and then passes them on to friend and foe in the street and in the workshop.**

**It were impossible to exaggerate the amount of good effected by these popular gatherings, and this propaganda of the press. The results are already making themselves felt. At the last elections the number of votes polled the Socialists remained stationary, nay, actually diminished in the Catholic districts in Hanover, the Rhenish province, Franconia and Sussia. The people are now better instructed as to the principles of social reform and the best means for attaining it. Zeal is continually on the increase, and Catholics are becoming more and more loyal to their representatives of the Centre.**

**This synopsis of the activity of the Popular Union would not be complete without some information about the Popular Bureaus which it has organized. There are already twenty-five of these established in the industrial districts to supply the information to workmen about the protective laws, the school code, the regulations for military service, rents, rates, taxes, etc., and instructs him how to draw up necessary documents when occasion requires. These bureaus have secured for their clients indemnities or refunds of sums varying from thirty marks to fifty thousand. Moreover, they exercise a conciliating influence and forestall much grumbling by keeping the workmen informed as to their rights and duties. Finally, the Popular Union has assembled several important meetings for the purpose of giving practical instruction on the social question—in 1892 at Munchen-Gladbach; in 1893, at Bamberg and Neisse, in 1894 at Erfurt, in 1895 at Dortmund, in 1896 at Schwabach Gmund. Between 600 and 800 ecclesiastics and laymen of all conditions have taken part in these gatherings, which have always lasted a week or more. The Popular Union met all the expenses.**

**On December 23, 1890, Leo XIII. wrote as follows to the President of the Popular Union: "All who have at heart the interests of the faith and of religion, of morality and public order, of the stability of the family, and the security of public institutions, must approve of your undertaking. We are therefore convinced that your noble initiative from all classes of people—thinking men, and will produce abundant fruit."**

## C.M.B.A. DAY

**Members of This Order will Gather at Buffalo**  
The flourishing Catholic Mutual Benefit Association is now in its 25th year. Some time ago it was decided to celebrate the Silver Jubilee of the order at Buffalo during the Pan-American Exposition and negotiations with the Exposition Management which followed, have resulted in the naming of Tuesday, July 23rd, next, as C.M.B.A. Day at the Pan-American. It is believed that this will be the largest reunion the Association has ever held. From all sections the local committees are promising large attendance. From Pittsburg word comes that one thousand persons from that city alone will be present. The association officials are negotiating with the different railroads leading to Buffalo, for special excursion rates. Every effort is being made to make this the most memorable event in the history of the association.



Our Weekly Sermon

MONKS OF THE MIDDLE AGES.

The Very Rev. P. J. Garrigan, D.D., the vice-rector of the Catholic University at Washington, D.C., was the lecturer at the Montauk Theatre, Brooklyn, before members of the Knights of Columbus. It was the fourth lecture of the fourth series of the lecture course. The subject of the lecture was "The Monks of the Middle Ages." Dr. Garrigan spoke in part as follows:

THE MIDDLE AGES

The study of the middle ages, like the rest, has become more and more general, serious, scientific and popular. Illustrious adversaries of Catholicism, like Guizot, Vulemin, in our day, Sabatier, Clarke, of Edinburgh, and Eckenstein, have popularized periods, races and persons which the last century had condemned to scorn and oblivion.

The term middle ages is used to define the intermediate period between ancient and modern civilization, the period beginning with the close of the fifth century of the Christian era and ending with the fifteenth, or, as some say, the thirteenth century, during which a profound darkness followed the brilliant light that had previously radiated over the world from Rome and Athens.

IMPERIALISM DESTROYED ROME

Toward the end of the fifth century Rome met her doom—her light and her life were simultaneously extinguished. Rome, the mistress of the world! Roma Immortalis! Eternal Rome, having conquered Assyria, Persia, Greece, Macedonia, became drunk with her victories, weakened by jealousies and enfeebled through luxury and excessive wealth, was herself, like infatuated Babylon and Jerusalem, brought before the remembrance of God, conquered and beaten flat to the ground by those who were her vassals and her servants. The barbarians who conquered Rome had brought to it the germs of a newer and nobler world. They had a moral force and energy, a rude hardness and power of endurance, which the Romans had wholly lost through self-indulgence and wealth. But they had not knowledge and true civilization. They came for plunder and to destroy, and they so plundered and despoiled that the cities became a waste and the land a desert.

The interval between the fall of the Roman Empire, and its re-establishment in Charlemagne, the beginning of the ninth century, was emphatically one of revolution and rapine, of lawless passion and of brute force. Europe was given over to rapacious and bloodthirsty hordes who recognized no law, no authority, and revealed in just and violence amid the ruins and putrefaction of pagan civilization. It was one great barbaric field. No schools, no laws, no government but what came from the solitary imperishable Christian Church and the monastery. CHRISTIANITY CIVILIZED EUROPE

There were three elements struggling for the mastery in the general confusion and darkness which reigns throughout Europe from the fifth to the ninth century, the reign of Charlemagne, the seed time of new Europe, paganism, barbarism and Christianity. Pagan and barbarian influences could not of themselves save nor reconstruct society on a secure and permanent basis. The remains of Roman civilization, its laws, its literature, its art, were a help, as they are to-day, in education and in reorganization, but the barbarians did not know their use or appreciate their value, and the Roman had already failed to preserve the great social organization which he created. It was the Gospel of Christ, the message of God to man, the doctrine of the Man-God, Christianity alone that had, and still has, in itself at perfect measure, the power to enlighten and sanctify man, to recreate and save society. Guizot says on this point, "I think, then, humbly speaking, that it is not too much to aver that in the fourth and fifth centuries it was the Christian Church, with its institutions, its magistrates, its authority, which struggled so vigorously to prevent the interior dissolution of the Empire, which struggled against the barbarism, that was the great connecting link, the principle of civilization, between the Roman and the barbarian world."

THE MONASTIC ORDER

The teaching church, in those early days consisted of the Pope and in good part the monastic orders. The Pope and the monks were sowers of the seeds of the divine message, the bearers of the divine message to man, who fearlessly preached the Gospel to every creature. There was no other form of religion in the Western world than that of the Apostolic Church.

THE KING'S OATH

The teaching church, in those early days consisted of the Pope and in good part the monastic orders. The Pope and the monks were sowers of the seeds of the divine message, the bearers of the divine message to man, who fearlessly preached the Gospel to every creature. There was no other form of religion in the Western world than that of the Apostolic Church.

FIRST LESSONS OF CIVILIZATION

Modern society is indebted to the monks for the first lessons in Christian civilization—industry, arts and agriculture, and also for the preservation

of the classic texts, which are pecked up here and there and saved from burning schools, libraries, and devastated cities. The classics which have exercised the greatest influence on modern education, as models and masterpieces of literature, have been preserved, transmitted and transmitted to posterity by the monks of the Middle Ages. This, I think, will not be disputed by the most austere savant or classical critic, because the manuscripts themselves are found in the libraries of the monasteries even to this day, and dated from the eighth to the tenth centuries. They are, moreover, in the handwriting of the monks. The preservation of the Latin language in a new form as the language of the Church, for centuries the language of courts and of laws, must be traced to a monk of the fourth and fifth centuries, St. Jerome. This is one of the greatest achievements of the human mind, ranking in merit and importance with St. Augustine's "City of God," and greater than Dante's "Inferno," both immortal products of the Middle Ages.

THE CENTER OF ENLIGHTENMENT

The principles of Roman law and procedure were compiled in the sixth century, after the triumph of Christianity, and in the reign of Justinian, the Justinian Code, the Pandect, the Institutes of the Novellae, are the classics of the law schools of Europe and America to this day. What the monks did for Roman law and language, they did for pagan art and architecture. When the Church came out of the Catacombs and was granted legal tolerance, the genius of Christianity showed itself in the basilicas of Constantinian and Theodosian. Through the monks of the Middle Ages the seed of right education was sown, the old molds were recast and the ideas and principles began to germinate which afterward found their full expression in the splendid architectural piles that covered the face of Christ in Europe.

Such were the monks in the Middle Ages. They were ages of revolution and of evolution, ages during which a doge of barbarism swept over Europe and engulfed paganism, although developed and polished for centuries by the genius and refinement of ancient Rome and Greece. In that deluge all was lost, except it was saved in the ark of the Church. The Church had survived, and was like the beacon light shining over the lurid troubled waters and beckoning all to a haven of safety. She thus fulfilled her divine mission in the world of enlightening and sanctifying men, and teaching them and governing them to the attainment of their eternal destiny. This she did by virtue of her divine commission and divine power intrusted to her by the Incarnate Son of God, and the monks of the middle ages were her ministers in the preservation and perfection of human society throughout the world to-day.

COMTE DE MUN

The French Orator scores the Association Bill.

Comte De Mun, Conservative, made a notable speech in the Chamber of Deputies during the discussion of article XIV of the Law of Associations, the purpose of which is to suppress teaching by religious orders. This provision is one of the most important of the bill, and its fate is deeply interesting to the middle class and to the aristocracy, who largely entrust the education of their children to religious establishments. The public galleries, the floor of the Chamber, and the Ministerial benches were filled with attentive listeners to a fine arraignment of the article.

Comte De Mun declared that the proposition of the article simply implied a tyrannical state monopoly of education.

"The delicate question of what doctrine should be taught to children," he said, "ought not to depend upon chance, but upon Parliamentary majorities. Otherwise we may have the God of Jules Simon during one Legislature, no God at all during the next, and the true God for the following four years by a majority vote."

"Proceeding to sketch the history of the conquest of liberty in teaching, Comte De Mun exclaimed:—M. Waldeck-Rousseau and Miller are Jacobins, and are seeking to enforce the ideas of Danton, but were the convention and even Napoleon failed, M. Waldeck-Rousseau will not succeed, even though he secures a Parliamentary majority.

"The conscience of the people will revolt against the suppression of liberty in teaching. The proposition of article XIV can never be carried out, even though it should be voted by the Chamber. We demand that parents shall not be deprived of the right to bring up their children as they wish; and the congregations are alone able to give moral education."

The speech was received by the Rightists with prolonged applause, and the debate was adjourned.

THE KING'S OATH

Committee to Revise it Appointed by the House of Lords.

In the House of Lords, Lord Salisbury has moved the appointment of a joint committee of the House of Lords and House of Commons to consider the question of what declaration on the question of religion should be required from the King on the occasion of his accession, and whether the language could be modified without diminishing its efficiency as security for the maintenance of Protestant succession.

INFLAMMATORY RHEUMATISM

—Mr. S. Ackerman, commercial traveler, Belleville, writes:—"Some years ago I used Dr. Thomas' Electric Oil for inflammatory rheumatism, and three bottles effected a complete cure. I was the whole of one summer unable to move without crutches, and every movement caused excruciating pains. I am now out on the road and am used to all kinds of weather, but have never been troubled with rheumatism since. I, however, keep a bottle of Dr. Thomas' Oil on hand, and I always recommend it to others, as it did so much for me."

FATHER BAKER'S JUBILEE

The Venerated Buffalo Priest Celebrates—Well known in Ontario.

Father Baker's silver jubilee celebration which took place Tuesday, 19th inst.—feast of St. Joseph, patron of the diocese—was a remarkable tribute to a remarkable man.

In 1876 St. John's Rectory was established at West Seneca on what was then farm lands, by the late Bishop Pison, to take care of destitute boys between the ages of six and fourteen years. The institution, begun in a humble way under Rev. Thomas Hines, who succeeded in 1882 by Rev. Nelson H. Baker, has grown to magnificent proportions. The old buildings have been replaced by massive new structures covering 300 acres, the entire property in charge of the present superintendent being worth in the neighborhood of \$2,000,000, while much more than that sum has been raised and expended by Father Baker during his nineteen years' incumbency. The latest addition in the shape of buildings cost \$100,000. The cost of maintenance is about \$80,000.

St. John's Rectory, now known as Our Lady of Victory Home, is a five-story structure of pressed brick, surmounted by a tower fourteen feet high, at the apex of which is a bronze statue of Our Lady of Victory. This building has accommodations for 1,000 and a present population of 450 boys. They are of diverse races and creeds; most of them having been street waifs.

Following is a list of contributory states and countries, showing the cosmopolitan character of the little people under Father Baker's care; Maine, North Carolina, Florida, Missouri, Colorado, Ireland, England, Scotland, France and Arabia Indians from Canada, Spaniards from Cuba, and one or two blacks are in this collection of what were formerly grouped under the common name of "city arabs."

Father Baker's task is to make a good citizen of every boy who comes to his institution, regardless of his Protestant or Catholic origin. The home is in charge of Mother Mary Agatha and Sisters of St. Joseph.

ONE OF THE GROUP

St. Joseph's Orphan Asylum, another of the West Seneca group, is a four-story brick structure containing about 100 boys between the ages of five and fourteen, and with accommodations for 500. The asylum, to which a splendid addition has just been made, is in charge of Mother Mary Marceline and twenty sisters of St. Joseph. Industrial training is conducted by the Brothers of the Holy Infancy, an order established by Bishop Limon for this special work. The Victorian, a monthly magazine containing many written articles by the inmates, is a sample of the work turned out by the boys. The printing is done on a two-cylinder press, and the fact that the Victorian has a paid-up subscription list of 5,000 reflects credit on all concerned. The industries carried on include printing, plumbing, gas-fitting, shoemaking, and carpentry.

THE JUBILEE CELEBRATION MASS

The jubilee celebration took place in Our Lady of Victory Chapel, which, like all of the other buildings, was becomingly decorated. Besides Rt. Rev. Bishop Quigley, of Buffalo, and Rt. Rev. Bishop McQuaid, of Rochester, there were present Rt. Mgr. Lynch, of Utica, Rt. Rev. Mgr. Loughlin, of Philadelphia, Rt. Rev. Mgr. Cannon, of Lockport, Very Rev. Thomas Hickey, of Rochester, and priests from every corner of Western New York. Father Baker was the celebrant of the solemn pontifical mass, Father D. Walsh, deacon, Father Eden, subdeacon, and Father McGloin, master of ceremonies. The sermon was delivered by Bishop Quigley, who eulogized Father Baker and the great work accomplished during the past twenty-five years.

VALUABLE GIFTS

The special music for the jubilee mass, by Miss Cecelia Langman and members of the choir of St. Bridget's Church, under F. W. Hicks, was a feature of the occasion. After the exercises in the chapel, Bishop McQuaid, who visited the home for the first time, was conducted through the institution, of which he spoke in terms of highest praise.

Among Father Baker's valuable presents, was a monstrance of solid silver, heavily plated with gold and set with diamonds, emeralds and other precious stones. It was presented by Our Lady of Victory Altar Society of St. Bridget's Church. This gift, valued at \$1,000, is pronounced by its makers, the W. J. Feely Company of Providence, without a peer in the United States. The following is a list of some of the gifts:—

Solid gold eulogies, \$700, also by Our Lady of Victory Altar Society of St. Bridget's Church, a taboor, \$40, by the same society, set of vestments, \$400, by St. Joseph's Confraternity, music box, \$80, by the boys of St. Joseph's Asylum, sideboard, \$70, set of dishes, \$30, and benediction veil, \$50, by the Working Boys' Home; eulogium \$300 by the Ladies' Aid Society; set of furniture, \$150.00, by the Children of Mary of St. Patrick's Church; china closet, \$50, by St. John's Rectory boys, cassock and cloak, \$60, by St. Joseph's Asylum; oil painting of Father Baker, \$100, by a friend, solid silver tea set, \$150, by a friend; leather rocker, \$35, by Stephen Galvin; handsome picture, "A Little Child Shall Lead Them," by William Galvin. After mass a banquet was served in the gymnasium. Rev. Father W. J. McNab of Medina acted as toastmaster. Those who responded to toasts were Bishop Quigley, "Pope Leo XIII," Bishop McQuaid, "My Trip to Rome," Mgr. Lynch and Rev. Dr. Dorney, of

Chicago. "The Jubilation," Mrs. Loughlin. "The Care of Homeless Children" Impromptu addresses were made by several others of the clergy present. Music was furnished by Kuhn's orchestra. Father Baker's reception of all these honors was characteristically modest. The keynote of his response to the eulogiums showered upon him at the banquet was a disclaimer of personal credit, all of which was given to God and Our Lady of Victory. That Father Baker will live many years to continue his apostolic work is the wish and the prayer of thousands.—Union and Times.

THE LAETARE MEDAL

Mon. W. Bourke Cockran chosen this Year.

Mon. W. Bourke Cockran, orator and lawyer, has been chosen by the Faculty of the University of Notre Dame this year to receive the Laetare Medal—the highest honor that the institution can confer.

Mr. Cockran has been a devoted Catholic, giving his influence, voice and means to aid in upbuilding the Church in America. He delivered a powerful oration at Cooper's Institute, New York, in 1891, directed against the spoliation of the Propaganda. At nearly every Catholic celebration in the vicinity of New York in which laymen participate, Mr. Cockran has a prominent position. Of every grave question he is invariably found on the side that has the moral arguments in its favor. On the celebration of Archbishop Corrigan's Jubilee, in 1898, he gave a large donation to the Seminary. He is a frequent contributor to the extensive charities of the Church of St. Francis Xavier.

Mr. Cockran is the youngest of those who have received the Laetare Medal. The formal presentation will be made next month in New York by Archbishop Corrigan. The bar from which the disk is suspended is lettered "Laetare Medal," and the face of the disk bears the inscription: "Magna est veritas et praevalent." "Truth is mighty and shall prevail." The reverse has the name of the University and the recipient. The address presented with the medal is printed and on silk, and sets forth in each instance the special reasons influencing its bestowal.

Dr. John G. Shea, historian, was the first on whom the medal was conferred. The list of subsequent names' numbers some of the most prominent Catholic laics of the United States—both men and women. Since 1883, the year in which Dr. Shea was the recipient, the following men and women have received the honor in the order named, Patrick J. Keely, architect; Eliza Allen Starr, art critic; Gen. Jno. Newton, civil engineer; Patrick V. Hickey, editor; Anna Hanson Dorsey, novelist; Wm. J. O'Shaughnessy, Daniel Dougherty, orator, Major Henry T. Brownson, soldier and scholar; Patrick Donahue, editor, Augustin Daly, theatrical manager; Gen. Wm. S. Rosecrans, soldier; Anna Sadler, author; Dr. Thomas A. Emmet, physician; Hon. Timothy Howard, jurist; Mary Gwendolen Caldwell, philanthropist; John A. Creighton, philanthropist.

W. Bourke Cockran was born in Ireland, Feb. 28, 1834. He received a good classical education in his native land, and then spent several years in academic work in France. In 1871 he came to America with a view to studying law. He secured a position as instructor in a preparatory school, and a few years later was appointed principal in a public school in Westchester County, N.Y. During his years of teaching he read law, and was admitted to the bar in 1878. Wishing to devote his entire time to legal practice, he resigned his position as principal of the school, and settled in New York in 1879.

From the time he was admitted to the bar, Mr. Cockran has taken an active part in politics. His magnificent physique and recognized oratorical ability won for him immediate recognition. In 1888 he was elected to Congress from the Twelfth New York District, and he was re-elected in 1890, carrying his district each time by a big majority. He was given a prominent position in the work and deliberations of the House, and was a member of the Ways and Means Committee in the Fifty-third Congress. He was acknowledged to be one of the most polished orators in the legislative body, and the galleries were filled whenever it was known that he would speak. One of his most famous efforts was his speech at the Democratic Convention held in Chicago in 1892, when he voted the opposition to Mr. Cleveland. In 1896 he supported Mr. McKinley's candidacy against Mr. Bryan, but he early took a pronounced stand against President McKinley's Philippine policy, and strenuously opposed his re-election.

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RICHMOND HILL.

Death of Bernard Hoeffy.

The death of Mr. Bernard Hoeffy occurred at Richmond Hill on March 25th. A patient sufferer for almost two years, he met his death with calm and peaceful resignation...

Patrick Donahoe Dead.

The Famous Catholic Journalist is no More.

Patrick Donahoe, the venerable founder of the Pilot and the most widely-known Irish-American of his day, passed away at his residence on Shawmut Ave., Boston, at one o'clock of the morning of Monday, March 18, one hour after completing the nineteenth year of his blameless and beneficent life.

At his death he was his devoted wife, his sons, Patrick M., Joseph V., and J. Frank Donahoe, his daughter, Genevieve, (Mrs. N. D. Drummer), Dr. Drummer, Mrs. J. F. Donahoe, his confessor, the Rev. John T. Mullen, D.C.L., of the Cathedral, and his physician, Dr. James W. Ryder.

With his scientific classes in his waxy old hands, and the Apostolic Benediction of His Holiness Pope Leo XIII, upon him, the soul of the good old man quietly passed away.

Mr. Donahoe's last illness came upon him with the New Year and the new century. But such was his vitality that in the beginning his recovery seemed not improbable. About a month ago, however, it became evident that he could not recover; and, notwithstanding some surprising rallies, his nearest and dearest realized that he would never again set foot on the familiar streets of the city he loved so much.

Patrick Donahoe was born in Munner, the parish of Kilmore, County Cavan, Ireland, March 17, 1811. He came to Boston, with his parents at the age of ten. He went to school for a few years, and while still a lad in his teens, got employment in the office of the Columbian Centinel, and later on the Boston Transcript. Here he became an expert typesetter, and acquired his knowledge of the power of journalism for good or evil.

These were the days of dominant Protestantism, of the Puritan type. Mr. Donahoe loved to tell of his boyish experiences, and of the time he nearly lost his place for coming to work on Christmas Day.

Even in his early days, Mr. Donahoe was a man of foresight as well as of faith, and impracticable as it might appear, he knew he could build up in the stronghold of Puritanism, a journal for the Catholics of the United States.

He was not deterred by the failure of Bishop Kenwick's venture of daring name, "The Jesuit."

This little paper, founded in 1832, struggled on for a brief space, and was about to be discontinued, when Mr. Donahoe and Mr. Devereux came forward and bought it. They changed the name to the Literary and Catholic Sentinel, but it fared no better than its predecessor, and had to be abandoned.

Finally, in 1836, Messrs. Donahoe and Devereux began the publication of the Pilot. The latter gentleman did not remain long connected with the enterprise. Mr. Donahoe bent all his energies toward making the Pilot a success. He made a personal canvass, not only of the New England and Middle States, but of the far West and South, never resting till he had built up for his paper a thoroughly national circulation, and expanded it from a small four-page to a large and handsomely printed eight-page weekly.

Meanwhile the founder of the Pilot was rapidly amassing a fortune, and had become the foremost man of his race in New England. In addition to his newspaper, he established a large publishing house, whence the works of many notable Irish and Irish-American authors were issued. A book store and a great emporium of church furniture, organs, etc., were subsequently added.

An earnest Catholic, he was most generous to Catholic charities. He aided very largely in the building of the splendid Home for Destitute Catholic Children, on Harrison avenue, Boston; was a generous advocate of Catholic popular education; a steady benefactor to orphanages, asylums, etc. Indeed, scarcely a church in New England was built in his time without some gift from him; nor was any good cause in America or Ireland ever refused his assistance.

In 1872, Patrick Donahoe was, without doubt, the richest and most influential Catholic in New England, and in the front rank, both in means and influence, among the Catholics of America.

The memorable fire of 1872 came, destroying his splendid buildings, stereotypic plates, book-stock, and other property to the amount of \$350,000. He at once resumed business on Washington Street, but was burned out again in May, 1873. Still full of courage, he built again, this time on Boylston St., moved into the new structure, and was burned out a third time. The insurance companies had nearly all collapsed in the great fire, so the usual help in rising from such losses as his was not to be had. He had endeavored heavily for friends. Through this dangerous form of generosity he lost a sum total of \$250,000.

when his bank, previously alluded to, was obliged to suspend payment. At the time of its suspension, Mr. Donahoe was indebted to depositors \$73,000. He put everything he possessed at the disposal of his creditors, but property had sunk in value, and he had been heavily mortgaged in the interests of his business.

Here Archbishop Williams came to his relief, purchasing three-fourths of the interest in the Pilot. John Boyle O'Reilly purchased the remaining fourth. The Archbishop added to the editorial charge which Mr. O'Reilly had from Mr. Donahoe for some years previous the entire business management of the paper.

Meanwhile, the venerable Patrick Donahoe at sixty-five years of age, and amid constant reminders of his old-time affluence, was beginning his business life anew. He resumed his foreign exchange and passenger agency on Boylston St., and in 1878 he established a monthly magazine, which, under the name of Donahoe's Magazine, attained wide circulation and popularity.

Success had to come to such a man. Gradually his business developed, and he found himself again in the enjoyment of a competence; and, better still, in the enjoyment of the increased esteem and affection of his fellow-citizens.

Some months after the death of John Boyle O'Reilly, in August, 1890, the Most Rev. Archbishop of Boston, who, by purchase from Mrs. O'Reilly, was now sole owner of the Pilot, sold it back to Mr. Donahoe, who was then nearly eighty years of age.

In 1891 he sold Donahoe's Magazine to its present proprietors.

On Mr. Donahoe's eighty-second birthday, March 17, 1893, he received the Lactare medal, which Notre-Dame University annually awards on Lactare Sunday to some Catholic, especially distinguished for his services to religion and his fellow-man.—The Pilot.

Mr. Timothy Austin Kavanagh, son of the late Mr. Timothy Kavanagh, of Ottawa, died on Sunday in the Water Street Hospital, after an illness of a few months. He was 46 years of age. He was well known here, having lived in this city almost all his life. He spent two years in Montreal in the employ of the Canadian Pacific Railway. Messrs. Joseph and Michael Kavanagh, of this city, are brothers of the late Mr. Kavanagh.

THOMAS KINGSLEY.

Again death has been busy amongst us. This time it has carried off one of our oldest and most respected parishioners, in the person of Mr. Thos. Kingsley. Coming from Wexford, Ireland, when a young man, Mr. Kingsley married Miss Ellen Maloney and settled in Toronto Junction, where he resided until the time of his death. Here by perseverance and industry he acquired sufficient to bring up a large family in comfort, and to leave them no at the time of his death.

Mr. Kingsley was honored by all who knew him for his honest and upright character, and for the genial and generous disposition which made his home always an open and hospitable one. Some years ago, before St. Cecilia's became a parish with a resident head, the priests who went from the city to say mass were ever welcomed and warmly entertained at the home of Mr. Kingsley, who, with his estimable wife, did all possible for the comfort of his guests. Mr. Kingsley was seventy-eight years of age, and was ill about a month when the dread ailment came. During his illness he was fortified by the rites of the Church, of which he was always a loyal and consistent member. The funeral took place from St. Cecilia's Church to St. Michael's cemetery on Thursday of last week. At the church were the pastor, Rev. Father Bergin, and Rev. Father Minnebau of St. Peter's parish. The Mass of Requiem was said by Rev. Father Sberidan. The pallbearers were Messrs. Burke, Forbes, and McMahon. Amongst others present in the long procession gathered to pay a last tribute of respect were: Dr. Clendenning, Mr. W. A. Baird, Dr. Johnson, Mr. Royce, Mr. Jas. Giffert and Mr. William Rowntree. The chief mourners were: the widow and son of deceased; Mr. Ed. Kingsley, despatcher G.T.R., Lindsay; Mr. Oakley Brinsley, son-in-law; Smith's Walls; and the Misses Kate, Ellen and Annie, daughters. To these and to Mrs. Brinsley, who was unavoidably absent, a large measure of sympathy is offered from a wide circle of friends. May he rest in peace.—Irish Canadian.

ISABEL HARTFORD.

Isabel, wife of Thomas Hartford, of Norfolk, departed this life last Sunday at two o'clock. She was born in Cornwall, Ont., in 1824, and was 77 years of age. She was married in 1843 and had ten children, four of whom survive her; James, of Norfolk; Richard, of Massena Centre; John and Dennis, Colorado; her husband also survives her, being in his 76th year. The funeral was held Wednesday from the Church of the Sacred Heart. The High Mass of Requiem was sung by Rev. Father Nolan. A large concourse of friends followed the remains to the grave.—Massena Forum.

MICHAEL DELORME.

Mr. Michael Delorme, who formerly conducted a hotel on Queen street west, Ottawa, died Tuesday morning in the Water Street Hospital there. He had been suffering for some time from cancer of the throat, and this caused his death. The late Mr. Delorme was about forty years of age. He was well-known in Ottawa. He belonged to the Catholic Order of Foresters. Messrs. Louis, August and Jos. Delorme are brothers of deceased. A wife and several children are left to mourn his loss.

JOHN BERIGAN.

The funeral of the late John Berigan of Ottawa took place on Friday morning from his late residence, Rideau street, to St. Joseph's Church, where high mass was chanted by Rev. Father James Fallon, of Kingston, and from there the funeral proceeded to

Notre Dame cemetery. St. Joseph's Church, Catholic Order of Foresters, attended in a body, the following members of which acted as pallbearers, — Messrs. H. Seylour, J. Dufour, S. Deslauriers, T. O'Connor, L. Lauthier, and Geo. P. Ward. The funeral was largely attended by many friends and relatives of the deceased.

THOMAS McCLURE

The funeral of the late Thomas McClure, formerly a conductor on the Ottawa Electric Railway, took place Thursday morning from his late residence, 551, Albert street, to the Roman Catholic church at Old Chelsea. A requiem mass was chanted by Rev. Father Poulin. The pallbearers were Messrs. W. O'Meara, M. Powers, O. Graham and Dr. McClosky. The employes of the railway sent a broken vessel of flowers, Mrs. G. Burton sent a crown, and Mr. and Mrs. M. H. McVeity a spray.

JAMES O'DONNELL.

Again are we called upon to record the death of a former well-known settler, in fact a native of the township of Arthur, in the person of James O'Donnell, who was born on the O.S.R., on the 12th of October, 1813, where he resided until about 20 years ago. He then removed to Walpole Tp., near Jarvis, Ont., remaining there for a few years, removing to South Dakota, where he resided for the past 16 years. His wife, who was a native of Walpole township, predeceased him about 18 years. Three sons survive—two in South Dakota and one in sister John, grain merchant, and one in sister Mrs. P. Shaughnessy, on the homestead in Arthur township. The deceased had been in failing health for the past two years, the result of a fall from a horse which he was riding, and from the effects of which he never fully recovered. A little over a year ago he came to reside with his brother, John, where he got the best of care, finally passing away on Monday. The funeral takes place on Friday morning at ten o'clock, to St. John's church, thence to the R. C. cemetery at Kenilworth.—Enterprise.

PATRICK HINCHEY.

Patrick Hinchey, one of the oldest residents of Arthur village, was laid to rest on Sunday last, being 76 years of age. The deceased was a well-known and highly-respected resident, having been in the employ of the railway company at this point for upwards of 30 years, first with the T. G. & B., and afterward with the C. P. R., when the latter company absorbed the former. Deceased was a native of Ennis, County Clare, Ireland, coming to America in 1817 with his young wife, first settling in Hartford, Conn., but afterwards coming to Canada, first settling at Grafton, Northumberland county, where he resided for about 15 years, and where the children were all born. He removed with his family to Arthur just 29 years ago this month, where he resided continuously, and his family had grown up. Besides his aged wife he leaves three sons and three daughters: Y. Mary (Mrs. Paradine), Pomonah, Cal.; Maggie (Mrs. McKinney), Mt. Forest; Michael, Farnham, Que.; Jas. printer, Buffalo; Rev. John J., Hamilton. The funeral was a very large one, showing the high esteem in which the family is held. Services were held in St. John's Church, Rev. Father Doherty conducting the service, assisted by the deceased's son, Rev. J. J. Hinchey. Rev. Father Doherty, in his remarks, pointed out how the deceased had made the best of his opportunities, who, although coming here as a poor man, had managed not only to educate his family, but lay up a competence, and preserve the esteem of his fellow citizens. Interment afterward took place in the R. C. cemetery. The pallbearers were all old friends of the deceased, being P. M. Kirby, B. J. Callaghan, T. Riordan, C. Mack Huley, F. McGarroll and M. Oatpoll.—Enterprise.

PATRICK J. WALSH.

The remains of the late Patrick J. Walsh, son of Mr. Ed. Walsh, 33 Elm street, who died at Ashland, Wis., on Friday last, arrived here yesterday, accompanied by his brother, mother and sister. The interment took place on Monday morning at nine o'clock from the family residence. Referring to the death of the late Mr. Walsh, who was much respected in Peterborough, the Ashland Daily Free Press makes this reference to him—

"P. J. Walsh died this morning at nine o'clock at St. Joseph's hospital after a three weeks' illness with typhoid fever. For the past week but very small hopes have been entertained for his recovery, and his death was not wholly unexpected. He was unconscious for the three days preceding his death, and at times was delirious. His mother and sister arrived in the city yesterday from Peterborough, Ont., and were at his bedside when he passed away."

Mr. Walsh was born in Peterborough, Canada, about thirty-nine years ago. He went to East Saginaw thirteen years ago, where he worked at the tannery trade for a year, and then went into business for himself. He was in business for two years in Saginaw, when he sold out and came to Ashland. Mr. Walsh leaves a father and mother, three sisters and one brother in Peterborough, a brother in Detroit and a brother in Ashland to mourn his loss. His remains will be taken to his old home in Peterborough, Ont., tomorrow, for interment. His mother, Mrs. Edward Walsh, and his sister, Miss Minnie Walsh, and his brother, William Walsh, will accompany the remains. Mr. Walsh was a member of the Ancient Order of Hibernians, Catholic Order of Foresters, Red Men and Elks.

"During the ten years that Mr. Walsh has resided in Ashland he has made many warm friends. He was one of the leading business men in the city, and was noted for his business ability and honesty. His many acquaintances and the Daily Free Press unite in extending heartfelt sympathy to the grief-stricken parents and the sorrowing sisters and brothers, for in his death Ashland has lost one whom all will miss."

THE COMING CONSISTORIES

Some of those who will be raised to the Cardinalate.

Wm. J. D. Croke, L.L.D., in a letter to the Catholic Universe, speaks of the coming consistories in Rome as follows:—

It is now settled that the consistories will be held this spring. They will not, however, be held in March, as has been believed hitherto, but, I am informed, after Easter. The first of the names of the future Cardinals which became known was that of Mgr. Martinelli, Delegate Apostolic at Washington, and all the names are not even yet known. I can attest on the highest assurance:—

The other Cardinals will be:— Mgr. Cavagnari, Secretary of the Congregation of Extraordinary Ecclesiastical Affairs. Mgr. Della Volpe, Major-domo of the Vatican. Mgr. Sanninatelli-Zabarelli, Titular Patriarch of Constantinople. Mgr. Trappi, Under Secretary of State and Secretary of the Cypher. Mgr. Gennari, Archbishop of Lepanto and Assessor of the Holy Office. And a sixth, whose name is not at present known, but who is also a member of the Roman Curia. Only the third and fifth are Bishops, the remainder are priests.

The foreign Cardinals will be:— Mgr. Martinelli, Delegate Apostolic at Washington and Archbishop of Ephesus. Mgr. Kniaz de Kozielsko Puzyna, Archbishop of Cracow. Mgr. de Skrbensky, Archbishop of Prague.

The Italian Cardinals will be:— Mgr. del' Oho, Archbishop of Benevento.

Mgr. Boschi, Archbishop of Ferrara. Mgr. Baehner, Bishop of Verona. I can confirm the report that Mgr. Martinelli will remain at Washington for a considerable time after his reception of the biretta. There is no truth in the report that his successor will be Mgr. Merry del Val, Archbishop of Noyon and President of the Noble Academy.

The consistory in which the foreign Cardinals will receive the red hat may be deferred until the year 1902. Mgr. Martinelli will not come to Rome until the consistory is at hand.

A number of vacancies and changes will be made in the Curia during the months following upon the spring consistories of the present year, but Roman rumors about these cannot have great interest for a foreign public.

THE DAY IN PARIS

Celebration of the Seventeenth in the West.

The I.C.S.U. has a reputation for carrying out everything it undertakes in the very best manner possible, and Monday evening's concert was no exception to the rule. The large audience, which almost completely filled the house, was very pleasantly entertained for two and a half hours, and at the close there were many complimentary remarks directed towards those who had charge of the affair. The lecture by Rev. Father Crinion, of Dunnville, dealing with a part of his recent European tour, was without any question one of the best ever delivered in Paris. The speaker possesses a fluent, graceful and happy style, with enough of the true Irish wit to relieve any danger of monotony and just a touch of the musical brogue. His description of the Paris Exposition placed that great event in an altogether new and more interesting light to Parisians. Father Crinion will be eagerly welcomed when he returns to complete the story of his trip.

The musical part of the program, while produced entirely by local artists, would be a credit to many affairs with professional entertainers. Miss Eva Ealand made her debut as a singer, and her numbers caused a surprise that was pleasant indeed. Her appearance is graceful and pleasing while her voice has a range and sweetness to an unusual degree.

Miss Annie Benning was well received, and encored each time she appeared, her pieces being exceedingly well rendered.

Messrs. Thos. J. McCabe and Melvin Tufford never sang better than on Monday, and the audience was not satisfied without double numbers from each. Miss Kate O'Brien opened the program with a well-played instrumental, while Mr. Will Buckley acted as accompanist to the singers.

The proceeds, which were considerable, will be devoted towards the expense incident to the introduction of electric light into the Church of the Sacred Heart.—Paris Star-Transcript.

KINGSTON CATHOLICS

Quiet and Religious Observance of the Seventeenth.

In St. Mary's cathedral the festival of the patron saint of Ireland was observed as only warm-hearted sons of Erin can celebrate. At an early hour the members of various Irish and religious societies partook of holy communion. High mass was celebrated by Rev. Fr. McGehe. The eulogy of Ireland's saint was delivered by Rev. Fr. Salmon. He said, to those wandering in foreign lands as exiles, the day awakened memories and associations of their native land. The song that recalled those memories was no other than the old familiar air of "Home, Sweet Home." It was his message to them. In that air men read of love and sorrow, gladness and relief all expressed. When they heard that strain their hearts were unconsciously touched. This strain comes to them from afar, from the beginning of their existence, and bringing them ever nearer to the source of light and truth. The sound of music brings to all the strains of the angelic choir, but how much more was they glory and gladness as they were gathered together as they were today. Music and poetry were the means whereby they endeavored to realize that higher light that they gathered in their pilgrimages here below. It comes from God Himself and is repeated in every Irish heart on St. Pat-

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THE DAY IN MONTREAL. The Annual Parade of the Irish Societies. As on every recurrence of the feast of Ireland's patron saint, the Irishmen and women of Montreal and the descendants of the Irish race, were out in large numbers on Sunday, to do honor to the great saint of the Green Isle. As if fitting in a race whose attachment to country is surpassed only by that to the faith implanted in their hearts by St. Patrick, the religious ceremony was the first feature of the celebration of the day.

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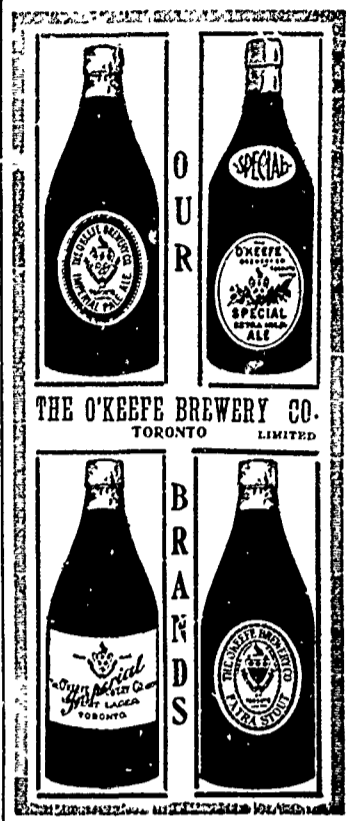
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THURSDAY, MARCH 28, 1901.

OUR EDUCATIONAL SYSTEM.

What with the new University Bill and other measures bearing upon the subject our educational aims and methods are receiving at present considerable attention. One of the most interesting expressions was the criticism given last Saturday evening by Prof. Watson of Queen's University. Being in Toronto for the purpose of lecturing Prof. Watson was tendered a dinner by some of his friends. In reply to his toast he availed himself of the opportunity to speak freely upon education—scientific and academic, university and otherwise as practically carried out in the Province of Ontario. Education in his opinion suffers from three evils. It is too much the servant of the public. Second, the trend is too materialistic. And thirdly it permits specialization at too early a stage. Undoubtedly these are three weak points in our system. They are all—especially the second and third—drying up the streams of higher culture and true learning. The ideal of university work is called into question. Lord Rosebery put it lately that the object was to enable England to beat Germany and the United States in trade. "That" said Prof. Watson, "I beg to deny." The object was not to beat anyone—the object of a university will not be properly considered unless knowledge be looked at as a whole, of which the various sciences and languages are the integral parts. One great reason for the depreciatory view of University work is that theology is not a part of the scheme of higher studies. It could not be otherwise in a united community. But learning suffers from the divisions of christianity. First, theology is left out, then philosophy is contorted, falsified, and at last materialized. Men look upon psychology as a branch—and an unimportant branch of psychology. Thus without the principles of theology, metaphysics and psychology they venture out into the untried waters of material science, theorizing when they cannot demonstrate, and dogmatizing when they cannot convince. If the highest culture is to consist of practical science, then Ontario will soon prove what Catholic teachers have always maintained, that a state or civil government cannot educate. They start upon a wrong principle or no principle at all. Something more than experimental science is needed in the halls of learning. As those who solve a plan of education for a country ought to admit it, there are two ways of regarding a university, either as to its students or as to the studies. Our universities are taking the former view. To have full lecture rooms, to obtain larger revenues by fees from increasing numbers, to cultivate baseball, football and have incomes from these sources, in a word, to get money—this is the aim of universities. Let the heads be men of business. Let scholarship, learning, study take care of themselves. Examinations, the only test of learning will make up for all deficiencies. Specialization at any early stage of school life is another great fault according to Prof. Watson. Right indeed. What is the consequence? Boys of thirteen decide that they will not take this or that subject. Greek is almost gone in our schools. Protestant divines ought to bear in mind how they always charged the Church

with neglecting Greek in the Middle Ages. But it was never so much neglected as it is to day in Protestant Ontario. Latin will be the next to go—to the still greater loss of scholarship. There is no use claiming an equal educational value for modern languages. The languages themselves do not possess it. And living languages will always be treated from a utilitarian point of view. Furthermore, as Dr. Watson put it: classes of students who devote themselves to the classics always beat modern language men on their own ground. For young students to have a free choice is a serious injury to the students themselves as well as to learning. They are sure to work along the line of least resistance. Why pursue the subject further? Learning disappears as coarse materialism walks through the hallowed courts of learning, knowledge and wisdom. Materialism can never sway the sceptre of the intellectual and spiritual kingdom.

CATHOLICS AND RANTERS.

There is a homely adage which is, however, none the worse for its lowly origin, that runs thus: "The man that minds his own business is sure of a steady job." There is a world of truth in it. We should esteem ourselves happy if we could bring this saying home to some of our Protestant friends. From time to time, we find that Protestant preachers and laymen take it upon their own shoulders to expose the "faults" of Rome, and to agitate for the correction of these supposed imperfections. The Church is submitted to libel and abuse; her doctrines are characterized as "barbarous," "idolatrous," and a host of other things of like strength and similar truth. There is scarcely a gathering made up exclusively of Protestants with the avowed purpose of treating of Protestant affairs that does not express itself pretty strongly against the "errors of Rome," and suggest changes in her doctrines that it would have made. There is scarcely a meeting of this kind that does not manage to vent its spleen against the Catholic Church, no matter how foreign the subjects for discussion may be to her and her teachings. A few years ago it was the "ex-priest" and the "ex-nun" that held the platforms and ears of our Protestant meetings. Now, however, things have changed, and ranters have come to the front among the ministers themselves, who have been found quite as able to misrepresent and vilify the Church as the notorious Margaret Shepherd or "Jumbo" Campbell, of local fame, ever dared hope to do. What strikes us very forcibly is that the Protestant denominations have quite enough to do to mind their own business.

We Catholics are getting along nicely without the assistance of the and giant minds that predominate rule Protestant societies of one kind or other. When we require any assistance from them in the line of reforming our doctrines we will be pleased to ask for it, but, in the meantime we would suggest that they confine their deliberations to matters that concern themselves. The Catholic Church has been in existence for twenty centuries, and she knows precisely what she must teach and what she ought to do in this or that given case. It is a notorious fact that the Church is infinitely better governed than any of the Protestant sects; it is acknowledged on all hands that the Catholic hierarchy in America to-day is incomparably superior to the minds that rule in the sects. These things being so, it seems to us that it might be as well for our Protestant neighbors to apply themselves with more energy and concentration to the business that concerns them most—the taking care of their own affairs. It seems a pity that the delegates to assemblies should fly off at a tangent and busy themselves with the state and condition of the Catholic Church, to the utter neglect or gross mismanagement of the business that should be in hand. The beauty of the whole thing is that, in ninety-nine cases out of a hundred—and we may add the hundredth too—these people are handling questions and raising discussions about things of which they are worse than totally ignorant, in that they have prejudiced and badly informed minds in anything that savors of Catholicism. And these men speak with the authority of oracles and utter amazing statements as glibly and as unconcernedly as though they were speaking with a

perfect knowledge of the tenets of the Church. Our missionary preachers and our priests find that it takes all their time and energy to look after the business over which they are placed as stewards, and for the accomplishment of which they are to be held accountable before God, without going out of their way to misrepresent and vilify Protestants. If the ministers, and agitators generally, of the Protestant churches cannot find enough to do in looking after their own affairs we would suggest that they study the teachings of our Church before they attempt to give us advice. We insist, too, that this study be given, not to Protestant authorities on Catholicism, who are quite as ignorant as, and ten times more unscrupulous, than the ordinary bigot, but that they go to the fountain head and learn from those who have authority to teach in the Catholic Church. The difficulty is that such people have no desire to learn—they prefer to misrepresent.

HOLY WEEK.

With Sunday we enter upon Holy Week—so called, not because the other weeks of the year are not intended for our sanctification, but because of the special mysteries which through its seven days, and to which our salvation is particularly attributed. It is called the Greater Week as standing out in contrast to the rest of the year, and containing events of more potency to the world than all other weeks. Like returning flowers these events and mysteries bring new freshness. The cross still stands on Calvary, the central point of all history. Its attraction has not lost its power. Men turn to it in hope and faith, and find there height of virtue, perfection of sanctity, strength of soul. The young gaze upon it, and learn from their mothers the story which teaches them courage and obedience. The aged turn to it and learn how to die. Sinners look upon that cross, the only hope in the storm. Saints find in the mangled, crucified Form hanging upon its purpled wood, the spouse and model of their heart's affection. Through it apostles preach, and martyrs die, and holy souls live. To the faithful the Cross is the power and the wisdom of God for the salvation of mankind; to the unbelieving and worldly-wise it is folly and stumbling block. All the events of Holy Week led up to the Crucifixion and death of our Lord on Good Friday, as it led up to His glorious resurrection on Easter morning.

The week opened with Palm Sunday, and the triumphant entry of Jesus Christ into Jerusalem. The raising of Lazarus from the dead had quickly become noised abroad. It was the last term in that striking progression of miracles. Something had to be done. The Pharisees were in a desperate state of anger and hatred. The word was sent forth—"He must die." Under the shadow of that dreadful threat the Master, who must have been informed of the doings of the Sanhedrin, passed by a circuitous route to Jerusalem, and made the only triumphal entry of his life into the Holy City. As He advanced on his journey the multitude flocked in greater numbers about Him. It was the day after the Sabbath, that is, the first day of this great week that He departed from Bethany with His disciples, and set out for Jerusalem. The crowds who were gathering from all quarters to attend the Feast of the Passover were eager to see their great Prophet and Wonder-worker. As soon as it was told the people that he was going to Jerusalem they ran out to meet Him. Enthusiasm seized disciples and strangers. They spread their cloaks along the way; they strewed the ground with the branches which they tore and out from the palm trees; and hills around and the streets of the city rang with their cries: "Hosanna in the highest." The popular mind was kindled into a flame. Jesus accepted the triumph and the shout. They were the fulfilment of a prophecy. Only the Pharisees kept aloof, or drawing near, asked the Master to quiet His disciples. In their shallow wisdom and cowardly jealousy they wondered what the Romans would say when they heard the people proclaim Him King. Jesus answered them: "I tell you that if those should hold their peace the stones would immediately cry out." The procession passed on. The irritation of His enemies increased: "Ye behold that our threats are of no avail; all the world follows Him." But Jesus

coming to a turn in the road which commanded a good view of the city, felt sad, as He thought of the fate of Jerusalem, the head and heart of the nation, the seat of His Father's law and religion. He saw that sacred city besieged, laid waste with fire and sword, her children slaughtered, her homes, her palaces, her very Temple levelled to their ground. The melancholy sight filled him with anguish. Jesus wept. He entered the Temple. In the evening He went out with the Twelve and returned to Bethany. Of the hours of those nights we know nothing. Their details have disappeared before the events which prepared and hastened the catastrophe. Monday and Tuesday wore away with Jesus teaching His most impressive lessons in the Temple. But all had been in vain: indefatigable teaching, countless miracles, solemn warnings—humanly speaking, the Master had failed. The sympathy which the people had shown was wavering and shallow. In receiving Him with acclamation on Palm Sunday they consulted their own interests or were moved by curiosity. And these very people, so far from rising to take His part, abandoned Him and clamored for His death. How strange and unaccountable is the judgment of man! The Saviour had come to do a work, and neither the praise or blame of men was to foil him in that divine mission. Thursday, the first day of unblest bread was at hand, and Jesus ate the Passover with His disciples. There and then He established the great mystic sacrifice of the new law, and gave that law its essential form by ordaining His apostles priests of His dispensation. But while His love was reaching down to its own unfathomable depths one of His chosen followers was showing forth the dread limits of man's malice and treachery. Judas, that very night, betrayed Him. A band came and took Him prisoner as He was a malefactor. The followed the terrible trial or series of trials, terminating in that unjustifiable condemnation which was really decisive. What subjects of meditation are all these for the thoughtful Christian soul! What sources of gratitude, compassion, and hatred of sin! These are the very fountains of our Saviour's love. O the gift of God in the days of this Holy Week.

CATHOLICS DISGRACED.

Lent is the season set aside by the Church for works of penance. It is a time when all Catholics worthy of the name enter into themselves and prepare for the glad time of Easter. Prayer and fasting are especially enjoined upon all Catholics, and we are exhorted to do what we can in the way of penance and mortification. As an evidence of this season of mourning, all the great society events are arranged to take place before Ash-Wednesday, and it is anything but fashionable to hold social affairs during this season. Society withdraws from the world and is supposed to be doing penance. It is one of the relics, one of the traditional Catholic customs, that even Protestants have received and adopted. There are, then, no social events worthy of the name, held during Lent, either among Protestants or Catholics. No Catholic, who has any respect for himself, would of course, be found taking part in anything savoring of dancing or amusements of the like nature during Lent; no Catholic would be found taking part in a banquet during this holy season. The Church has softened her Lenten laws and regulations to such a degree that but very few are obliged to fast in this country. But those who do not fast, those who are exempt for one reason or another, are supposed to make up for this leniency in some other way. No Catholic is exempt from every species of penance or mortification. If he does not fast he is supposed to deny himself in other ways. No Catholic takes part in dancing or other such public amusement. Do our Catholics refrain from such forms of entertainment during Lent? Our attention was called some time ago to invitations that were gotten out for a dance which was to be held in the north end of the city. The invitations were issued by the members of a society whose first and necessary characteristic is Catholicism. That a society supposedly Catholic, whose members must be Catholics, should dance in Lent, is a disgrace to that society. The issuers of the invitations did have enough

doonoy left in them to take a name that indicated nothing. The day chosen was a fitting one. That the members of a Catholic Society should hold an "At Home," with "dancing at 8.30" and "ladies provided," in Lent is a scandal and a shame. To make it as bad as they possibly could they issue invitations for a fast day, a Friday, doubtless to put them in mind of our Lord's long fast of forty days in the desert. This day was chosen, without a doubt, as the one most suitable for revelry and enjoyment—it was the day on which Christ died, and as such to be, fittingly celebrated by feasting and dancing. The young men and young women who took part in that scandalous dance are a disgrace to the Catholic Church; they do not deserve to be noticed. We call the attention of our Catholic friends to those people, not that we expect that the blush of shame can be made to arise to their cheeks, for, it is quite evident that they have gone far beyond that stage, but simply to show all good Catholics how the Church has been subjected to insult and contempt in the past. It is just such actions as this that make us ridiculous in the eyes of our Protestant friends. It is needless to say that those who took part in this dance are Catholics of a type that is, thank God, very rare in the Catholic Church. That there are some such in Toronto is matter for sorrow and shame. Language fails us in trying to gather a sufficiently strong list of conventional epithets to hurl at these disgraces to the Church. The young men who took part in the affair are of the stamp aptly described by the late Archbishop as "Fighting Catholics," whose only tilt at Catholicism seems to be that they were born in the Faith. As to the "ladies" who were "provided," we can say nothing; for, thank God, we are not acquainted with them. The less said of them the better. What kind of home training, thank you, did these young men and young women receive? Something is radically wrong with the Catholic home that brings up such children.

During the first week in Lent, we were surprised to see in the daily papers, an account of a banquet tendered by a local Catholic society to a visiting officer in the Temple Building. We need say no more than that that society gave scandal.

EDITORIAL NOTES.

The chief worry among Anglicans just now is to determine whether this, that or the other practice is "Romish" or not. If it is, there is a storm raised against its adoption straight-way. The Anglicans propose to place a statue of the late Bishop Creighton in St. Paul's Cathedral, London. We do not know why, but we do know that the custom is "Romish." The first thing the Anglicans know the Presbyterians et al. will be charging them with "image worship."

The Orangemen throughout Ontario are "emphatically condemning" the proposed change in the Coronation Oath. Lord Salisbury and the King himself seem to favor the modification. If our Orange brethren are not careful they will be laying themselves open to the charge of disloyalty.

The London Daily Telegraph complains that Canada is not paying a share toward the maintenance of British fleet. Apart from a very few enthusiastic Englishmen, Canada's population is decidedly opposed to being taxed in the interests of England. The fact that we sent a couple of thousand men to England's assistance in South Africa is by no means an indication of our great and unbounded love of an Imperial unity that will involve us in wars and preparation for war ad infinitum. It seems to take Englishmen a long time to learn. They lost the United States through just such work. Canada has quite enough to do just now to keep her head above water without adding a portion of England's debts in the making of which she has not a word to say.

Some time ago there was a rumor to the effect that English titles—Lordships and the like—would be conferred on Canadians during Edward's reign. Canada has troubles enough with "Sirs" and "Senatorships" without importing any more evidences of

class distinction. We are getting along peacefully enough as we are, without any further introduction of snobkryism. The tendency in Canada is democratic, and we cannot get enough of that tendency. Canada has no need of Lords and Barons. She is working out her destiny nicely without them.

The land that the Ontario Government is giving to the veterans of the South African war and those of the Fenian raid, is stirring up quite a good deal of criticism in the House. Some of the members insisted upon giving them everything—land, timber, minerals, and anything and everything connected with the land. We would suggest that the Fenian raid veterans be examined as to the services they rendered at the front. We are of opinion, and history bears us out in it, that most of the volunteers in that fiasco should be ashamed to acknowledge that they were near the front at all on that occasion. If the Government would grant land on the plan of giving each veteran as much as he could cover in a given time, we think that the heroes of the Fenian raid would acquire much larger grants than their South African brethren—many of them, certainly, showed a strength in getting over the country during their term under arms.

The speech recently made in the Ontario House by the Hon. Mr. Dryden, calling attention to the likelihood of a remount station being established in Canada for the purpose of furnishing horses for the British Army, is well worthy of the attention of our Canadian farmers. The horses sent to South Africa were just what were required. The horses asked for then were on an average of 15 hands 2. From present indications the English market is also open for heavy draught and carriage horses, but the cavalry horse is always received with open arms. A word to the wise is sufficient. The farmer knows what is wanted. It is for him to supply that want.

The following were the demands asked of the British by the Boers and the terms offered them:—

If the British would guarantee—

"First—Joint education in Dutch and English.

"Second—Liberty to retain sporting rifles on pass.

"Third—An indemnity of £3,000,000 for burned farms.

"Fourth—No franchise for natives.

"They would be prepared to accept annihilation with, of course, amnesty for all the belligerents still in the field. The man who brought these terms in had certainly been among the Boers, and could hardly invent such a story, but it is extremely difficult to get the truth, as various channels bring diametrically opposite information."

The Chronicle's account, obtained in London, says that Gen. Botha was quite willing to assent to many of the conditions. The Chronicle says: "The chief obstacle to a settlement was Lord Kitchener's refusal to grant complete amnesty to the leaders of the rebels in Cape Colony. He offered self-government on the lines of Jamaica immediately on the cessation of hostilities, with legislative bodies partly elected by the burghers."

"The Government agreed to provide £1,000,000 to compensate the Boers for property destroyed and articles commandeered by the Boers on commando, provided the signature of the officers who commanded the goods were forthcoming. He also offered to grant loans on easy terms for rebuilding and restocking farms."

"Moreover, he agreed that children should be instructed in English or Dutch at the discretion of their parents. The Government undertook to make no claim on church property or funds, or upon hospitals or hospital funds, or upon private investments."

"No burgher of either State will be allowed to possess a rifle, except by special license."

"Gen. Botha was generally in favor of these conditions, but he dissented strongly from a proposal to give the full privilege of citizenship to properly domiciled and registered blacks. He was also greatly concerned about the position Jewish capitalists would occupy in the country, and was told that Jews and Christians would enjoy equal rights, no distinction being made in the matter of concessions."

There was no surrender.

The license department has taken a step in the right direction in forbidding restaurant keepers to furnish liquor to banqueters in their places. It has been the custom of these restaurateurs to provide liquor in large quantities as required for banquets. These men had no license.

It was wholly unfair to men who pay licenses in this city. Moreover the step is taken in the right direction, in so far as it will have a tendency to make these banquet social affairs rather than drunken orgies which have been only too often in the past.

We call the attention of our readers to a change in our Catholic law firms in this city as set out in our advertising columns. The firm of Hoarn and Lamont has been dissolved and Mr. E. J. Hearn has entered into partnership with Mr. T. Frank Slattery. The firm shall be known under the name of Hoarn and Slattery. There cannot be the least doubt but that the gentlemen interested in the new partnership will find it to be a step in the right direction. Both are bright, energetic young lawyers and are alive to the interests of their clients. Each will find the other to be a strength and both will pull along together so evenly that there will be no stopping them. We wish the new partnership every success and congratulate them beforehand on its attainment.

The Newfoundland French Shore question is said to be about settled. The terms are not yet known but both France and England are reported to have made concessions so as to smooth the thing over. France wants a proper recognition of her claims over the fishing banks which England seems ready to grant. England looks upon the question as being largely sentimental. It is quite possible that the Newfoundland fishermen will be paid a bounty so as to enable them to compete against the Frenchmen. The question may be looked upon in England as a sentimental one but it is anything but sentimental to the poor people who are depending upon the fishing banks for a living. If Newfoundland ever comes into her national place as a province in the Canadian Confederation that French Shore question would prove something more than sentimental.

It is pretty hard to please everybody. Last week the Moulders' Union of Montreal raised objections to the receiving of donations by McGill University because the money had been "derived from the sale of soul destroyers, namely, tobacco and liquor." The resolution passed by the Union, goes on to say that the money "should have been placed at the disposal of Prof. Penhallow, professor of Botany, to deliver a course of lectures on how to grow 'Garric Nations.'" The sarcasm is very rich, but it strikes us that the Montreal Moulders' Union must be a little short of matter for discussion with regard to their own affairs. From general impressions the union should be glad to see the money of which they themselves furnished a goodly share, go to such a good cause.

We call attention this week to a new advertisement that appears in our columns this week, that of E. McCormack, Merchant Tailor, 31 Jordan St. Mr. McCormack is well known in Catholic circles, and deserves the patronage of his co-religionists in Toronto. He is an experienced tailor, and knows exactly what the well-dressed public wants, and he has every facility at hand to supply those wants. We can recommend Mr. McCormack to our subscribers as a first class man in every particular, and one who is bound to give satisfaction. Give him a trial.

ST. JEROME'S COLLEGE

St. Patrick's Day Entertainment.

St. Jerome's Literary and Dramatic Society has held an enviable reputation for a decade of years for the success of their dramatic entertainments. Every year they add fresh laurels to their wreath of honors, and this year, by their masterly work in that interesting classical drama, "Damon and Pythias," they may be regarded as having reached the top of the ladder of dramatic perfection. The manner in which the artists acquitted themselves, the interpretation of their lines, their portrayal of the various shades of character prove that they had a true insight into the nature of the characters they impersonated, a matter that reflects very favorably upon the institution where they study their dramatic literature. "Damon and Pythias" is a strictly classical play. It was written by John Banim. The scene is laid in Syracuse, Sicily. The story deals with a sublime friendship that existed between Damon and Pythias. The tyrant Dionysius, by fraudulent means, first elected general of the army; and being of Syracuse. Damon grows and is doomed to death. Pythias offers himself as a hostage that you may gain a six hours' respite for his wife and child. Lucullus, a Roman, slays Damon's horse to prevent his return. During Damon's absence, Calantha, the betrothed of Damon, employs the agencies of her

tears and the charms of her smiles, to seduce Pythias to escape death by the proffered opportunity, but he, true to the natural virtues which he possessed in a sublime degree, prefers death to dishonor. The scaffold is prepared for his execution, when Damon returns from a pathetic leave-taking from his wife and child, in despair, and at the last moment, and Dionysius, though apparently relentlessly cruel, is so filled with admiration at the conduct of Damon and Pythias, that he revokes his order and pardons Damon.

The part of Damon was filled by Mr. Hugh Hennessey, whose work was much superior to what we usually find in amateur companies, and which would have done credit to any professional in the most difficult role played in the Twin City this season. His precision in tone and action and his attractive stage appearance, and the general propriety of his performance are the qualities that won for him universal admiration.

Mr. Michael Weidner, as Pythias, the second character in order of importance, brought out very ingeniously the respective influences that the love of the joys of life and the principles of true honor had upon him. His performance required uncommon talent and Mr. Weidner acquitted himself nobly.

The imprisonment of Dionysius by Mr. Frank Youso could scarcely have been improved upon. His stage movements were good, and the expression of his countenance always corresponding with the drift of the play, give evidence that he had a clear conception of his difficult part.

Mr. Thomas Mahony and Mr. O. Werner, as Philistius and Damocles; Jefferies of the Senate, and courtiers of Dionysius, manifested very naturally that comportment compatible with the duty assigned them by the dramatist.

Mr. Ant. Cyran, as Procles, skillfully portrayed that haughtiness and cool indifference that so characteristically characterized the ancient Greek military officer. Mr. Jos. Schmidt, as Lucullus, was faithful to the character of a grateful freedman. Calantha, the bride of Pythias, was cleverly impersonated by Mr. Frank O'Drowski. His graceful carriage, his delicate gestures and the modulations of his speech were extraordinarily well adapted to the various passions of Calantha's experience. Mr. Charles Trohmann, as Hermon, had a queenly appearance, and was a fair companion for Damon. The minor characters played their parts quite consistently. The college orchestra furnished very appropriate music and added greatly to the interest of the entertainment. - Berlin News-Record.

ST. PATRICK'S AT ORILLIA

Sermon of the Rev. Father Moyna on Ireland's Apostle.

The feast of St. Patrick was loyally celebrated in the church of Angels Guardian, Orillia, which was filled to overflowing by the sons of old Erin, the members of the C.O.F. and C.M.B.A. marching in a body to the church from their meeting hall on Mississauga street. Musical vespers were sung by the choir, the children's choir taking alternate verses. Mr. A. E. Wakefield rendered, in his usual splendid style, the hymn "New Jerusalem."

Then followed the lecture by Rev. Father Moyna, in which he gave an account of the saint's life dwelling on his virtues, and the brilliant result of his apostleship. He said that St. Patrick was born in 372 at or near the modern Bolougne-dur-le-Mayne, and at the age of 16 was carried a prisoner to the north of Ireland, where for six years he remained in slavery and tended the flocks of his master, Milina, in the valley of the Broid, near Slomish, in Ulster. From his bondage he was miraculously delivered by God and returned to France, where he studied for the priesthood under his relative, St. Martin of Tours. After his ordination he travelled on foot through Europe and during the course of these he received a staff, which he was told was for the apostle of Ireland. This he afterward had encased in gold and used as a crozier during his life. This same staff, preserved in the Cathedral at Dublin under the name of the "Staff of Christ," was publicly burned in 1572 by George Brown, of the Established Church.

During his journeyings and even previous he had had visions in which he saw Ireland calling him to evangelize it, and he also had commands from God to go, there but before so doing he must receive permission for Christ's Vicar on earth, which was granted in 432. Then he was consecrated Bishop of St. Germainus of Auxerre, and at once proceeded on his mission to Ireland. He sought permission from the chief king of Ireland then occurred a great test which settled for all time the question of Ireland's Faith. Two pyres, one of dry, the other of green wood, were built and in the latter was placed a Druidical priest with the cloak of St. Patrick on his shoulders, and in the former a disciple of St. Patrick with a pagan cloak. Fire was applied

ed, and God, at the intercession of St. Patrick, performed a miracle. The Christian escaped unhurt, while the cloak was burned to a cinder and the pagan priest was destroyed, while the cloak of St. Patrick was unharmed. After this it was comparatively easy to spread the truth, but St. Patrick gave himself no rest from his labors, passing to every part of the island to organize and place on a firm basis his church. So firm was this basis that in spite of all persecution the faith of St. Patrick has never been uprooted, but blooms as fresh and green as the flower, so dear to all Irishmen, the emblem of a true God and an Irishman's faith. And so fruitful were his labors that the civil authorities, with his assistance, threw the Breton code of laws, whereby religion entered into the everyday life of the people, as it ought to. To him also is due the fact that for the next three centuries Ireland and Irishmen became the leaders, not only in the religious and moral but also in the intellectual life of Europe. This is our great measure due to the virtues of St. Patrick, which were inculcated into his disciples. We see him during the six years of his captivity not only keeping alive the light of faith planted in his boyhood, but increasing in grace and purity before God by the simplicity of his life on the hills of Ireland. At the same time God taught him humility, that he might afterwards enter more fully into his glory. We see him having constant recourse to prayer, as when the sailors refused him passage on the ship to France at the time of his escape from Ireland, and again he passed the whole night previous to the test mentioned above, beseeching God to bring the test to his favor. Even before his death, which occurred in 492, Ireland was known as the "Island of Saints."

After these three centuries had passed there came days of darkness and trouble for old Erin. The Danes swept down from stern Caledonia, and Irish history from that day to this has been one of constant war and ceaseless turmoil. But through all this darkness and persecution shines one star of hope, the faith of the Irish, faithful at home and steadfast abroad. However, the faithful, obedient sons of Ireland have one blot on their fair escutcheon, which the reverend lecturer in closing exhorted his hearers as loyal sons of Erin to blot out forever.

Then followed the hymn to St. Patrick by the children's choir, who rendered it exceedingly well and showed very careful training. Benediction of the Blessed Sacrament closed the devotions.

PATRONAL FESTIVAL IN NORTH BAY

St. Patrick's festival was duly celebrated by the Irish Catholics of North Bay. On Sunday evening the Rev. Father Scollard delivered an appropriate lecture in the Church. On Monday evening a large crowd thronged the Opera House, where the annual program was held. The program, which was furnished entirely by local talent, consisted of music, song and comedy. The various numbers pleased and amused the audience. The proceeds thereof netted the sum of \$92.00.

Brantford's Festival

Concert and Lecture Proved Great Successes.

To St. Patrick of ancient and well-remembered memory was due one of the finest and best attended concerts given in this city for some time. The occasion was a concert and lecture held in the opera house last evening under the auspices of the Young Men's Literary Society of St. Basil's church. Not an empty seat was to be seen, and the large audience enjoyed the program immensely. The central feature of the evening's entertainment was a lecture by Rev. Father O'Reilly, of Oakville, formerly of this city, on Thomas D'Arcy McGee, the Canadian and Irish patriot. The musical part of the program was unusually good and was supplied by Miss Nolan, Mr. F. H. Burt and St. Basil's Glee Club in vocal work, and by Prof. McQuinn, Walter Johnson, and the Johnson orchestra in instrumental.

The program was as follows: - Piano Solo—Irish Airs. Prof. James McQuinn. Solo and chorus—St. Patrick's Day. Miss Nolan and Glee Club. Violin solo—Swiss Airs. Master Walter Johnson. Solo—(a) The Little Red Lark. (b) The Minstrel Boy. F. H. Burt. Lecture—"Thomas D'Arcy McGee." Solo—Mona MacIntyre. Miss Nolan. Solo—Off to Philadelphia. F. H. Burt. Part Songs—(a) Kathleen Aroon. (b) The Harp That Once. Miss Nolan met with a very warm reception and sang two numbers in splendid voice. Her "Mona MacIntyre" was especially delightful. Mr. Burt also sang well, his rich deep voice showing up to splendid advantage in

his first number. He was warmly applauded for his efforts. Mr. Walter Johnson's violin solo was a very clever one, and showed a marked advance in phrasing over previous performances. The orchestra acquitted itself very favorably.

Father O'Reilly's lecture was a literary treat. His matter was thoughtful and concise, his diction forceful and elegant, his eloquence pleasing and graceful. He spoke not more than 45 minutes and in that time he expressed more than the average lecturer does in twice that time. His summary of the chief events of McGee's life and work was comprehensive though brief. The aim and ideal of the great Irish Canadian was described in sympathetic terms, and the tragedy of his early death depicted in earnest colors. From exordium to conclusion the lecture was a scholarly one and was listened to with the keenest interest.

Mr. D. B. Wood occupied the chair and in a few well-chosen words introduced the speaker of the evening.

Father O'Reilly prefaced his lecture by expressing his pleasure at being in the city once more and from that passed to the subject of patriotism, which, he said, was found in its purest state when mellowed and sanctified by Christianity. The Irish were a permanently loyal race and the subject of his lecture was one who had done much to shed lustre on his native land. In him was a strong and binding link between Canada and Ireland—he loved both with a sincere and genuine love. McGee's great aim was to help the cause of Canadian nationality. That was perhaps his best claim to glory. He recognized no differences in creeds or sects, but believed that all should work together in the upbuilding of a great Canadian nation. The speaker outlined the part that McGee played in the bringing about of Confederation, and said that his dream was to see Canada an entity. His speech in 1858 in favor of Confederation was perhaps the finest oration ever delivered in the Canadian Parliament. McGee was the beau ideal of a statesman, brilliant, clever, eloquent and original. Even in his short life he left behind him an enduring monument in the hearts of the people and might well serve as an ideal for all young men to imitate.

At the close of the lecture Mr. T. H. Preston moved a vote of thanks in graceful terms in the course of which he referred to the subject of the lecture as a nation-builder, who inculcated the lesson of tolerance and moderation, which was bearing fruit to-day.

Mr. R. Henry seconded the motion in eloquent terms and paid a warm tribute to Father O'Reilly as a lecturer.

Mr. W. G. Raymond and Rev. Father Lennon also spoke briefly, and the motion was enthusiastically carried.

At St. Basil's on Sunday all the services were attended by larger congregations than usual. At eight o'clock mass there were many who received holy communion as a worthy means of beginning the celebration of the festival of Ireland's apostle and patron saint.

At high mass Rev. Father Lennon delivered a short, earnest discourse, outlining the life and work of St. Patrick. The youth who was taken as a slave and treated harshly, who escaped and was retaken, and escaped again, was still impelled by his love of the people he saw there to return with the gospel of Jesus Christ for his mission. And the result of his work was the conversion of the whole nation from paganism to Christianity. At the time of his coming the people were far advanced in civilization, and embraced Christianity in a very short time. In no other country were the people brought to the light of God without the blood of the apostle who converted them being shed in the work. In no other country had the faith been kept in its original purity as in Ireland. For long years it was called the island of scholars, and again it gained the name of the island of saints. It might well have been called the island of martyrs. The number of her children in distant countries is more than double that of those who live within her bounds. The achievements of her sons in learning and enterprise was subject for useful study. St. Patrick's life was one of severe labor and devout prayer in the work of God, and his example should be a lesson to his children in the work of gaining their eternal salvation.

In the evening at vespers Rev. Father Gehl, of Galt, preached a very thoughtful sermon from the words of St. Matthew XXII, 37; "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind." Before entering into his subject he referred to the brilliant gifts and virtues of St. Patrick. The reasons for loving God were shown to be many. Everything created brought us to love God. As the Eternal and Supreme Lord of earth and heaven we should love him. To Him we owe our existence, our means of life and happiness. His supreme dominion over us and His care

THE CANADIAN DRESSED POULTRY COMPANY, LIMITED.

(To be Incorporated.)

HEAD OFFICE

HAMILTON, ONTARIO.

OFFICIAL NOTICE.—This company is now prepared to receive from the municipal corporations of the different cities, towns and incorporated villages in the Provinces of Ontario, Quebec, New Brunswick, Nova Scotia, Prince Edward Island and Manitoba, any representations they may care to make in writing as to the advantages of their respective places for establishing Receiving and Shipping Stations in. The Company proposes to establish not less than twelve such Stations in Canada at once; the number of Stations to be established in each of the above named Provinces to be as nearly equal as possible, having regard for the size of the Province and the number of shareholders in each, in each place the company will erect equip and maintain one of the latest approved establishments for the collection, killing and plucking, dressing and shipping of all kinds of dressed poultry, turkeys, ducks and geese, partridges, pigeons, etc. etc.—Home and foreign consumption.

EMPLOYEES WANTED.—The president is now prepared to receive written applications enclosing references, for the following positions at salaries stated: 1. Twelve local managers, (one for each station). Salary \$2000.00 a year. 2. Twenty-four inspectors (two for each station). Salary \$500.00 a year. Applications will only be entertained from those who have applied for shares in the company as described in the published prospectus of the company. Notice will be published later stating what other employees the Company will require.

All communications are to be addressed to Mr. Gibson Arnold, President of the company, 9 Toronto street, Toronto. Dated at Toronto, this 15th day of March, 1901.

William S. Gilmore,

Manager.

for us should be a strong motive (to our love. But His great love in giving His only begotten Son to redeem us from sin and its consequences should inspire in us a deep love for Him.—Brantford Expositor.

PETERBOROUGH'S QUOTA

Ven. Archdeacon Casey Preaches the Paraglyric.

St. Patrick's Day, March 17, which, of all others, is most dear to the heart of the Irishman, was marked by special and appropriate services on Sunday at St. Peter's. A vast congregation—one that filled every available seat—was present in the evening, when Ven. Archdeacon Casey's eloquent discourse had very interesting and instructive reference to the life and work of him whose memory all Irishmen delight to honor—St. Patrick.

Ven. Archdeacon Casey spoke from the text in Romans I, 8, "First, I thank my God through Jesus Christ for you all, that your faith is spoken of all through the world." The preamble of the speaker's address had reference to the early life of the Christian church, from the time the apostles were sent forth to preach the Gospel, through years that were marked by persecution and martyrdom, and the utmost and cruellest oppression of those who espoused and sought to retain the true religion. In spite of all antagonistic influences, the Church and faith rallied the centuries of oppression, and to-day shine forth throughout the whole world, and nation after nation is received within the fold. And Ireland, the land over which no Roman power ever held sway, the land of freedom, was to cherish that faith in Jesus Christ, and no power could destroy or disunite the Irish people in that faith, which is spoken of throughout the whole world. The speaker proudly asserted that wherever the Irishman is found there he is ever found loyal to his faith, praising Almighty God and proud of and most reverent of the memory of Saint Patrick.

HAMILTON.

At the last meeting of the Parks Board of the Hamilton City Council, the following letter was received from the Rev. Father Cote, of St. Patrick's Church:—

"We have a large piece of land in connection with St. Patrick's Church for which we do not expect to have any use for church purposes for some time, and we would be glad to lease it to the city for park purposes at a nominal annual rental for five years, if your Board would take a large offset and keep it in order; . . . As the congregation is poor we cannot afford to lay it out or keep it up as it should be, but we recognize however that it would greatly improve the appearance and surroundings of the church if it were laid out with flower beds, etc. I do not think the park accommodation of that part of the city is adequate, and I am not aware of any more appropriate or convenient a place than this."

Rev. Father Cote and Messrs. Galbreath and Turner were present to urge that the offer be accepted. The matter was referred to a committee, which will consult the Finance Committee of the City Council. The Rev. Father Hinchey has the sympathy of the community in the loss he sustained last week in the death of his father at Arthur. The Rev. Father Slaven is seriously ill in St. Joseph's Hospital, Guelph. An operation was performed last week but it was with a view to giving relief rather than in the hope of working a cure.

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bockle's Anti-Consumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the list as exerting a wonderful influence in curing consumption and all lung diseases.

EDUCATIONAL.

Mrs. Elsa MacPherson

CONCERT PIANIST AND TEACHER.

Diploma Royal Conservatory of Music, Leipzig. Conductor St. Mary's Choir and Irish Musical Art Society.

STUDIO-5 SUSSEX AVE. TORONTO.



BINDER TWINE

UNTIL further notice, Binder Twine will be sold at the Kingston Penitentiary to farmers, in such quantities as may be desired, for cash on delivery, at the following prices:— Binder Twine, 100 lbs. per pound, 85 cents per pound. New Zealand, 100 lbs. per pound, 85 cents per pound. Pure Manila, 100 lbs. per pound, 85 cents per pound. Address all communications, with remittances, to J. M. PLATT, Warden Penitentiary, Kingston, Ont. Papers inserting this notice without authority from the King's Printer will not be paid therefor. Kingston, March 20, 1901.

SUBSCRIBE FOR THE CATHOLIC REGISTER.

REVIEWS.

Mr. W. A. Fraser, author of Moosa and Others, has just written for early publication in The Saturday Evening Post, a short, stirring serial, entitled The Outcasts.

The Outcasts are an old buffalo and a wolf-dog, and the greater part of the story is about the strange comradeship and striking adventures of these companions, and their pilgrimage, in company, to the distant plains of deep grass, of which the wolf-dog knew.

"In The Palace of The King," a new novel from the pen of the great Catholic writer, F. Marion Crawford, has just appeared. The work is of historical variety, and is handled with all the grace and skill of which Mr. Crawford is so perfect a master. The story as cast in Spain. Dolores Mendoza as the heroine. The plot hinges on the mutual love of Dolores and Don John of Austria, younger brother of King Philip of Spain. Mendoza—Dolores' father—is the obstacle necessary to make the story. He is opposed to the match on the ground that a more illustrious marriage would be planned for Don John. Philip is the villain and Don John the hero. There are several scenes worthy of F. Marion Crawford in this new book, and his reputation will suffer nothing from his latest effort. The book is published by the Copp, Clark, Company, 64 Front St. W., Toronto.

"Milly Aveling," by Sara Tramer Smith has reached us from Benziger Brothers, 36 Barclay Street, New York. The story langes upon the life of a young Catholic girl who was stricken with paralysis, and was unable to walk, and who was finally cured in a second as a result of prayer and excitement. The story is a pretty one and nicely told. It is just the thing for our young girls. The price is 85 cents.

"Dimpling's Success," by Clara Mulholland, and "Nan Nobody," by Mary T. Waggaman, are two of the latest additions to Benziger Brothers' children's series of books. They are both quite up to the standard set by this excellent Catholic firm in its effort to furnish good wholesome reading for Catholic children. The price is 40 cents each.

S. Fuller has taken an action for \$5,000 against Rev. Father Strubbe, who is in charge of St. Anne's parish, Montreal, for libel. Plaintiff alleges that when he was arrested for assault Father Strubbe wrote to the magistrate that his record was terribly bad. Fuller denies certain allegations made in that letter by the priest.

SUBSCRIBE FOR THE CATHOLIC REGISTER.



The Home Circle

LIFE

A straining for the highest place. A struggling, pining, selfish race. The weaker striving to keep pace; Unrest, Unrest.

A grasping for the higher toys; Ignoring all the lesser joys. The mirage wears, eludes, deceys, Unrest, Unrest.

A bow; a strut across the stage— And Man has passed from out the age.

A name, or blot, upon the page— Of Heaven's scroll!

—Mary M. Redmond, in Dunahoe's

WHEN THE SOCIAL BEB BUZZES

Perhaps the fetish to which we woman attach the most undue importance as social position, writes a Canadian mother. We set out with the creed that we are all equal, and then spend much of our lives in struggling to force our way into some petty circle which is barred against us, or to bar our own against some of our neighbors. Nothing could be more ridiculous than the many foundations on which we Canadians base our claims to aristocracy. The chief is almost universal that the possession of a certain enormous number of millions constitutes a caste which stands on the level of royalty. But short of those stupendous heaps of gold, money does not always command precedence here, especially in our small towns and villages. We are all of us ready with our gibe at the new rich, as if our own blood had been pure as that of Damoc for a thousand years. Our claims to high caste are often based upon some mythical judge or baronet far in the dim past, or that we live in the most pretentious house in the village. I have known the possession of a Grecian portico to give social ascendancy to one family over a town full of neighbors, plebeian only in that they had no porches at all. So vague yet so strenuous are our ideas of caste.

HANG BRIGHT PICTURES IN THE GALLERY OF YOUR MIND

Every physician knows that we may increase bodily suffering, and even engender the very diseases we dread, by continually dwelling upon our bodily condition. On the other hand, we may augment our health-power by expelling discordant thought, or any other enemy to health and happiness from the mind, as one would eject a thief from his house.

The mental conditions that govern success are precisely the same as those that govern health and happiness. Success is largely a creation of the mind; and, if we would succeed, we must think success thoughts. A stream cannot rise higher than its source, and even a Raphael could not paint the face of Christ with Satan in his mind for a model.

One should never admit, for an instant, even the suggestion that he may fail, for this lessens his confidence just so much, and without conscience he can do nothing. Perseverance he can do nothing. Perseverance he can do nothing. Perseverance he can do nothing.

TO LIVE A HUNDRED YEARS.

According to Sir James Sawyer, by observing the following 19 rules, one stands a good chance of being a worthy member of the Hundred Year Club:

- Eight hours' sleep. Sleep on your right side. Keep your bedroom window open all night. Have a mat at your bedroom door. Do not have your bedstead against the wall. No cold water in the morning, but a bath at the temperature of the body. Exercise before taking breakfast. Eat little meat and see that it is well cooked. Drink no milk—for adults. Eat plenty of fat to feed the cells which destroy disease germs. Avoid intoxicants, which destroy those cells. Daily exercise in the open air. Allow no pet animals in your living rooms. They are likely to carry about disease germs. Live in the country if you can. Watch the three D's—drinking water, damp, and drains. Have change of occupation. Take frequent and short holidays. Limit your ambition. Keep your temper.

MARRIAGE AND LIFE

Many theories have been propounded regarding the secret of longevity. To them the German, Dr. Prauzing, adds marriage as at any rate distinctly conducive to long life.

Among many proofs he quotes the fact that the percentage of deaths among priests is greater than among their lay brethren. The deaths of Catholics who take vows of celibacy are chiefly due, he says, to diseases of the organs of circulation, including cerebral paralysis.

Commenting on this theory the Boerzon Zeitung quotes statistics to prove that there is greater mortality among husbands and wives who have had their consents than among those still married. Suicide is frequent among the unmarried, less so with widowers, and very much less so among the married, while among women suicide is very seldom among the married and more frequently among widows of almost all ages than among the married women.

HAVE A GLUE-POT.

There are a great many times when a glue-pot in the house is of well-spring of pleasure, and is an economical investment, especially when of the kind here described: Buy a tin can at a tin shop, costing five cents, and a large one costing about ten cents, in which the smaller can be set;

five or six cents' worth of glue will mend a great many broken articles or will fasten things that have become unglued. Put the glue in the small cup with a little water; put the boiling water in the larger and set the glue-cup in it, in a few minutes the glue will melt and be ready for use.

THE MODERN BABY-CARRIAGE.

"We get nowadays," said a connoisseur, "baby carriage effects that once were never dreamed of. Take, for example, one outfit that I saw this afternoon:—

An English baby carriage, body and running part all white, and top of white leather. The baby in white, and covered with a great, soft, fluffy robe of white fur; the whole outfit white as the winter's snow, and the very type and embodiment of luxury.

"But there is nothing that reflects more strikingly the general modern advance of things than the contemporary baby carriage, whether costly or inexpensive."

SOME HANDKERCHIEFS.

The obvious conclusion in regard to handkerchiefs is, in general, that the more elaborate they are, the greater is their cost, and right here is a mistake. The work expended upon a handkerchief does not influence its worth materially, but the linen, too, must be taken into consideration. Refined taste asks for good material. First of all and some of the best handkerchiefs are those that are finished with only a narrow hemstitched hem. Of very sheer linen these cost \$3 each and are a well-learned rebuke to the desire for a mere show. But it isn't everyone who feels inclined to pay quite that sum for a square of linen to lose, for handkerchiefs, it is a well known fact, rival umbrellas in their mythical disappearance. These handkerchiefs that are trimmed with insertions and edgings of Valenciennes lace shown some pretty departures from regulation styles. In some cases the linen of the border is cut into points, then edged with lace. When wide lace is employed, then a certain ruffling fullness results from this irregular outline. Again it may be the insertion that adopts the irregularity while the linen is finished with a narrow edging of lace. Such handkerchiefs as these, of linen, and trimmed with imitation Valenciennes lace, range in price from 25 cents to 50 cents each, and are among the most inexpensive of all the showings in handkerchiefs. Exactly the same price may be demanded for those that reveal in simple machine embroidery, while some very pretty little hand-embroidered handkerchiefs are as surprisingly cheap.

In the hand embroidery it is, of course, the amount of work that counts and consequently the range in price is wide, beginning with the 25 cent handkerchiefs that are embroidered in one corner, or sparingly in all four corners, and going on up to those that are worth hundreds of dollars, and are all but covered in a maze of fine stitches. Almost without exception they are imported, the very best work being done by the French or Swiss women. In the very high priced embroideries the patterns are more or less standard, but in those that are moderate there are new designs, and an eternal striving after something novel and pleasing. This season the tendency is toward butterflies and fans, even though the fleur de lis continues to appear in unabated splendor. A border of birds in full flight is an oddity. A peculiarly interesting sort of handwork is that which consists of a number of small squares of cloth inserted. The border of such a handkerchief consists of a number of small squares, while the next one is checked out in still tinier squares, and so they alternate throughout the border. One of the novelties of the season has been the Armenian handkerchief, which is trimmed with an Armenian lace. Honiton lace is long devoted to doilies and centre-pieces, is used on some of the new handkerchiefs very acceptably. The finest of these are worth \$2 or \$3 each.

CHILDREN'S CORNER

THE MOTIVE POWER.

Not he who hews the tree with well-aimed ax; Not he who tunnels through the stubborn stone; Not he who boasts the mettle of Ajax, Nor, Zeus-like, hurls thunder from a throne.

But he who stoops to watch the daisy grow; Who seeks the sap within the sapling's breath; And he who learns by force of mind to know The marvels of the universe, beneath.

Not he who rests upon the glory won, Not he who sighs to have his life-work through; But he who, in the midst of what is done, Impatient stands for what is still to do.

—Montrose J. Moses

COVERING OF ANIMALS.

The covering of animals is as much to be admired as any part of their structure, both for its variety, and for its suitability to their several natures.

We have bristles, hair, wool, furs, feathers, quills, pickles, scales; yet in this diversity, both of material and form, we cannot change one animal's coat for another, without evidently changing it for the worse. We must remark, too, that these coverings are, in many cases, armor as well as clothing—intended, that is, for protection as well as for warmth.

The human animal is the only one which is naked, and the only one, which can clothe itself. This is one of the properties which

renders man an animal of all climates, and of all seasons. He can adapt the warmth or lightness of his covering, to the temperature of his habitation. Had he been born with a fleece upon his back, like the sheep, although he might have been comforted by its warmth in cold climates, it would have oppressed him by its weight and heat in warmer regions.

What armor does for men, nature has in many instances done for those animals which are incapable of using art. Their clothing, of its own accord, changes with their necessities. This is particularly the case with that large tribe of quadrupeds which are covered with fur.

Every dealer in hare-skins and rabbit skins knows how much the furs are thickened by the approach of winter. It seems to be a part of the same design for the animal's case, that wool in hot countries passes into hair, whilst, on the contrary, hair, in the dog of the Polar regions, is turned into wool, or something very like it.

The covering of birds is also worthy of admiration. Its lightness, its smoothness, its warmth, the feathers are inclined backwards, the down about their stem, the overlapping of their edges, together with the variety of color, forms altogether a dress for their bodies so beautiful, so well suited for the life which the animal is to lead, as I think no one could have conceived if he had not seen it.

CASES OF GOOD GRIT.

Columbus was dismissed as a fool from court after court, but he pushed his suit against an incredulous and ridiculing world. He was rebuffed by kings and scorned by queens, but he never swerved, and abuse and poverty, threats, ridicule, storms, leaky vessels, mutiny of sailors, could not shake his mighty purpose.

P. F. Barnum began in business as a barefoot boy. At the age of 16 he was obliged to buy on credit, the shoes he wore to his father's funeral. His museum was burned several times, and he met with other disastrous reverses, but he was not daunted. He did the earth's greatest showman.

Robert Collier brought his bride to America in the steerage. He worked the night in Pennsylvania for nine years, studying meanwhile. By dint of hard work and great determination he became one of our greatest preachers.

Thomas Carlyle and Hugh Miller were masons. Jeremy Taylor was a barber. Andrew Johnson was a tailor. Cardinal Wolsey, Defoe and Henry Kake White were butchers' sons. Faraday was the son of a blacksmith, and his teacher, Humphrey Davy, was an apprentice to an apothecary.

Benjamin Disraeli sprang from a persecuted race, and pushed his way from humble life to the topmost round of political and social power. Scuffed, ridiculed, rebuffed, hissed from the House of Commons, he simply said:—"The time will come when you shall hear me." The time did come, and the boy "with no chance" swayed the sceptre of England as prime minister for a quarter of a century.

THE BIGGEST BIRD THAT FLIES

After a year of discussion, the ornithologists of Great Britain and America have just agreed that an American bird, the Great Condor of the Andes, is the largest bird that flies. The fierce hairy eagle of the Philippines, which may also be called an American bird, was given second place. Our own turkey comes third, and if England could once more induce the great bustard to stay on that famous island, it will have a bird that ranks next to the turkey for weight and spread of wing.

In the United States they have four other birds which are ranked high in the list of the largest flying birds. They are the beautiful golden eagle, the national bald-headed eagle, the great wild swan, known specifically as the whooper, and the California condor, the almost as large as his South American brother.

In many respects, the South American condor is the most remarkable of all living creatures. No other bird can fly so high. Humboldt saw one flying over Chumborazo at a height of over 23,000 feet. No other creature being known to do this, as no other living creature can lift itself so far above the earth. When flying, it sails in majestic circles, or hangs poised in the air as if suspended thereby by an invisible cord. Darwin once watched a condor for half an hour as it hung over an Andean valley, and never once did he detect the slightest movement in the great bird or its widespread pinions.

It wanders sometimes to where the cliffs of Patagonia frown over the troubled seas, but prefers to seek its food in the mountain valleys. It is a bird blessed with an appetite as remarkable as itself, and one condor has been known to devour a calf, a dog and a sheep in a week. One the other hand, it can go without food for more than forty days.

Probably no other created animal has such keen sight as the condor. From tremendous heights and from great distances it can spy a carcass, and will swoop down on it with the rush and speed of the wind sweeping through mountain gorges.

Though a good-sized condor measures fifteen feet in its expanse of wing—condors have been shot with that spread—there seems to be no authentic record of the weight of a condor of that size. It would probably weigh about forty pounds.

In putting forward the claims of the turkey to be the third largest bird that flies, it is not the second, the time as well as the wild bird must be taken into consideration. For the domestic turkey certainly can fly, and sometimes ascends to the "tipmost top of the tallest tree," though it is not so lively on the wing as its wild brother. The turkey, however, which he has the weight lacks the immense spread of wing which birds of the eagle tribe have, and this gives the happy eagle an advantage in the competition.

No measurements which can be accepted as exact scientific records have been taken by ornithologists of the length of body and spread of wings of the great and fierce bird, but it is established that the bird has a spread of at least ten to twelve feet.

GLADSTONE FOUND TIME TO BE KING.

The business man, however, as do many of us, the truth expressed by Ruskin, that "a little thought and a little kindness are often worth more than a great deal of money," says Success. The great demand is on their hearts, not on their purses. In the matter of kindness we may all be great, and if the prime minister of the greatest nation in the world, a man whose pen and tongue and brain were constantly exercised in behalf of the poor and oppressed, wherever he found them; if the grand old man of England, William E. Gladstone, could find time to leave his pressing parliamentary duties, to carry a bunch of flowers to a little sick clothing-sweeper, shall we not be ashamed to make for ourselves the excuse, "I have not time to be kind?"

ALIEN LANDLORDS IN IRELAND

The Plague of the Nation and Blight of the Peasantry.

Ever since the time of the conquest, or rather the invasion of Ireland, by the alien armies of England, the land war has been the disturbing element in that ill-governed nation. True enough the badly organized peasantry and Irish armies, although led by commanders like Sarsfield, O'Neill, and O'Donnell, had to yield to overwhelming forces. They never acknowledged final defeat, on the contrary, they arose after every fresh disaster to defy and dispute the arrogant claims of the inhuman usurper. That same spirit exists to-day in Ireland among the small tenant farmers and Celtic peasantry, whose lands have been bright and spirits crushed by the constant struggle to defend themselves against the rapacious landlordism and alien squires and aristocrats. It is true that the foreign owners of the soil may have been in possession through their ancestors for hundreds of years, and possibly may be sincere in their convictions that their titles are valid, while in reality their forefathers had no legitimate rights in the land save and except what they derived from military conquest and the power of strong and armed forces over weaker and ill-equipped defenders. In such circumstances the Irish deeds could not come fairly nor honestly, therefore the rightful owners of the land of Ireland disputed step by step the unlawful means by which the invaders originally took forcible possession of all the rich lands of Erin. From the time of Strongbow and Irenon downwards every fresh invasion of the Green Isle witnessed fresh scenes of slaughter, cruelty and partition of the soil, nor was the division equitable as between the rapacious intruders and the beaten native peasantry. Cromwell, for instance, made short work of it in dividing the conquered territories between his soldiers and the real owners. For the latter, however, it made the choice simple and easy, for he gave them no alternative but to take the poor tracts beyond the Shannon, the wild mountain lands of Connaught, or projecting that to go to—The dispossessed peasants had to accept the former, there being nothing for them but to bow to the inevitable. And to this day broken remnants of their descendants are striving to eke out a bare existence on those bleak hill sides, while the favored heirs of the English soldiery occupy the choice lands and extort ruinous rents from impoverished tenants, who live in a condition of hardships not much above the lot of common slaves. Down in Ulster, Province, the position is much the same, especially in the wilds of Donegal, where the old Celtic stock have been driven back upon the desolate hillsides facing the bleak Atlantic, and cooped up in small farms of ten or twelve acres composed largely of rocks and unarable soil hardly fit to raise as much crop as would feed the poor families who strain themselves to bring the wild soil under cultivation. And yet the landlord looks for his rent, and takes coercive means to extort it, or failing in that, eviction proceedings follow, and the hapless family are landed on the roadside and cast adrift to the four corners of the world. As regards the past, at least, this sad picture is not overdrawn, nor are its saddest features known in their reality until one has been an eye witness to an eviction scene, pure and simple, and looked upon the inhuman work of the evicting "Crowbar Brigade."

THE CORONATION OATH

Imperial Protestant Federation Oppose Any Change.

The Imperial Protestant Federation, which is composed of 27 churches and societies of the United Kingdom, has passed resolutions declaring that it is essential for the preservation of civil and religious liberties, and for the freedom of the Empire from the influence of the Vatican, that the Sovereign's coronation oath be maintained unimpaired, and regretting the decision of the Government to appoint a Parliamentary Committee to consider the revision of the declaration against Roman doctrines. The resolution adds that the Protestants are convinced the oath should not be altered merely to please the sentimentality of a section of his Majesty's subjects.

DEFENDER OF THE FAITH.

In the House of Commons Mr. Wm. Redmond, Irish Nationalist, gave notice that he would take an early opportunity of informing King Edward that he had no right to use the title of Defender of the Faith.

The argument came up on Mr. Redmond's question as to whether the title would appear on the new coins, and if so what particular title was meant. The Chancellor of the Exchequer, Sir Michael Hicks-Beach, replied that so long as the King's titles remained unaltered, they would appear on the coins.

Then Mr. Redmond protested, and was called to order.

The Treatment of Inebriates

A Plan for the Care of the Habitual Drunkards.

Sir:—Please allow me spare to call the attention of your readers to a bill now under the consideration of the Ontario Government for the economic treatment of inebriates, more especially of the pauper class. This bill has been drafted with the strictest regard to economy as the Government has from time to time declined to incur the large expense that would be involved in establishing and maintaining a provincial institution for the seclusion and treatment of dipsomaniacs. The bill aims at combining efficiency with economy, and with a view to making the burden on the provincial funds as light as possible, this financial burden is to be borne jointly by the Government, by the municipalities, by the benevolent public and by the unfortunate inebriate. Instead of sending the inebriate to jail, which only confirms him in his inebriety, and where he is maintained in idleness at the expense of the municipality, the bill provides as follows: He may be placed on probation or parole on suspended sentence and under the supervision of a probation officer appointed by the Police Commissioners; he may be committed to a local cottage inebriate hospital, to a special ward in a public hospital, or he may be given home medical treatment and be allowed to resume his usual avocation, under the supervision of the probation officer. After obtaining employment he will be expected to pay in instalments, to the probation officer, at least one-half the cost of treatment.

This bill was drafted, at the request of the Premier and Provincial Secretary, at the early part of last session, and it was fully expected that the bill would have been brought down last year, failing this, the promoters of the bill supposed that there would be no question as to its introduction this session. They now learn to their surprise and disappointment that the prospects of this are not as reassuring as they should be. The Provincial Secretary, in whose department this belongs, has stated publicly that the provisions of the bill are approved by members of the Government, by the inspectors of prisons, and by the warden of the Central Prison, and he had no doubt that were its provisions properly carried out much good would be effected, and with comparatively small expense, at the same time he could not promise when the bill would be introduced.

The bill is being promoted by the Ontario Medical Association, the Ontario W.C.T.U., and by the Prisoners' Aid Association and the principle of the bill is endorsed by the Canadian Medical Association, the Toronto Medical Society, the Canadian Conference of Charities, the Board of the Toronto House of Industry, and by a number of County Councils.

The promoters of this bill, believing, as they do, that the adoption and carrying out of its provisions will mark a new era in the restoration to useful citizenship of hundreds throughout the Province of the class for whom it is designed, and lessen the cost of the administration of justice in Ontario, trust and pray that the present session of the Ontario Legislature will not be allowed to close without the passing of this bill for the economic treatment of pauper inebriates.

Copies of the proposed bill will gladly be furnished on application. Yours,

A. M. ROSEBURGH, M. D., Confederation Life Bldg., Toronto, March 25th, 1901.

A SHORT ROAD to health was opened to those suffering from chronic coughs, asthma, bronchitis, catarrh, lumbago, tumors, rheumatism, excoriated nipples or inflamed breast, and kidney complaints, by the introduction of the inexpensive and effective remedy, Dr. Thomas's Electric Oil.

judges in their decisions when occasion demands it, so that much of the beneficial enactments in favor of the tenants are nullified or completely lost. In the free land of Canada no right conception can be had of the injustice heaped upon defenceless tenants at will by cruel landlords. In Ireland the case is quite different, for the absentee holders of the soil did not come by it fairly, nor did the common people ever acknowledge their pretensions and claims, so that the feud has been of long standing and later withal.

WILLIAM ELLISON.

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The Doctor's Compromise

Dr. Felton, famous, rich and... he should be himself if he could not...

retrospective mood, in which mem-... of the past welled up in his...

would not be more than 28, but... might read experience in that...

He came his father's sudden death... from the unending labors that...

As Aunt had taken him to New... to live, and there he had met...

the nature of Dr. Felton's... and he might have continued...

waiting he occupied himself by admir-... the exquisitely carved ivory cru-

The doctor was still full of mem-... of these he appeared desirous of...

"Doctor, pardon me, but it strikes... after hearing you dwell so on your...

"Well, I know your mind too thor-... oughly to argue with you on that...

A knock at the door interrupted... their conversation. Opening it, Fa-

Obviously Father Ryan thought the... doctor might like to hear what the...

"If you will do this favor for me... you will secure my lasting grati-

"Then, doctor, it's settled, and I'll... telegraph to Father Berkeley to meet...

the doctor's face as he left the... house, and hastened towards his...

should now be on his way to the vi-... sion in which that home was flow-

If tonight his ticket and passport... through the guards. Seating him-

It was the prettiest place in the... town, this charming home of Mrs.

People passing by on this April eve-... ning, however, missed the sense of...

A fortnight ago and Mary had been... full of life and happiness. Her cha-

The kind old family doctor moved... around administering soothing medi-

The delirium seemed to increase, and... some of Mary's friends in the ad-

When the old family physician was... told by the priest that his young-

gradually the older man found him-... self admiring the manner, in which he in-

quired the circumstances, and the... firmness and decision with which he

The girl was still in a delirium... which, instead of abating, had grown...

What she said would hardly offer... food for scientific consideration, but

Thus she wandered on in a happy... state of mind, saying things that made

When he had asked his friend to un-... dertake the case of the young lady

The spring passed away, and as the... early summer came on the doctor be-

The doctor's decision surprised him-... self, and he laughed like a boy at it.

It was a very dark night when Doc-... tor Felton came home to his berth-

He awoke early and eagerly dressed... Then he went out to see the place be-

Returning to his hotel he met a... gruff-looking person who casually asked

ask name that the Injuns give the place... it's runnin' too far. That's what...

"What do you say, sir? I did they... really changed the name of the place

It was no wonder the doctor was so... deeply people-pleaser for Dr. Felton

Presently bells began to ring and... people were passing by on their way

The little church had not changed... much, but the faces were strange ones.

He left the church and watched her... as she came up to some friends and

The churchyard was but a short... walk away, and he bent his steps in

"I know you'll be a good man, and... have the priest say of you, as Father

Father Ryan's rationalistic young... friend was converted. As he left the

It was with mixed feelings of joy... and regret he opened a gate that

The wedding breakfast after-... wards Father Ryan, who had, of-

an church this morning," he uncon-... sciously exclaimed, "Coming to see

"The doctor?" she cried in astonish-... ment.

He was quite as much disturbed at... sight of her, but collected himself to

"Doctor, you saved my life, and I can... never feel sufficiently grateful," she

Weeks slipped quickly away, and the... doctor was enjoying himself gloriously.

This was the state of affairs that... troubled him as he came down the

"But what would you say if I give up... living in the city? There are many

"Oh, I see, you haven't got over that... bad habit you had, when a boy, of do-

"And you said it again that night I... attended you."

"Oh, it is hardly fair for you to re-... member what I said while out of my

"You were speaking of me, and you... said—well, yes—and, overcoming my

It was the prettiest wedding that... the little church had long witnessed.

At the wedding breakfast after-... wards Father Ryan, who had, of-

"Ah, Father, you can't get me back... to New York," Mr. Felton laughingly

Vertical text on the left margin: OS, ANDS, ES, S..., MITED, HEARING, PRAYER, CATHOLIC, Telephone, Mann, R, KER, Co., almers, ONTO, G, balmer, NTS, Co., INER, Rugs, WORKS, EAST



General News.

ARCHDIOCESE OF TORONTO

ST. MICHAEL'S.

An old and very highly respected member of St. Michael's parish passed peacefully away last week in Mrs. Hurst's home...

His Grace the Archbishop opened the extension of the jubilee with solemn Pontifical vespers on Sunday evening...

ST. PATRICK'S.

Father Grogan is out of the city giving missions. He is expected back on Saturday.

The Forty Hours' Devotion was opened in St. Patrick's by His Grace the Archbishop on Friday last...

ST. BASIL'S.

On Saturday morning a month's mind requiem high mass will be sung for the repose of the soul of the late Father Mungovan.

An anniversary high mass of requiem was sung on Wednesday morning for the late Patrick Hughes.

The annual retreat for the young men of St. Basil's parish began last evening. It will continue for three days and will be closed by His Grace the Archbishop on Sunday afternoon...

ST. MARY'S.

An anniversary low mass was said on Tuesday for the repose of the soul of the late Johanna McKnight.

On Wednesday morning a requiem mass was said for the late Elizabeth Griffin.

The extension of the jubilee was formally announced on Sunday morning, and opened in the evening.

LITERARY AND ATHLETIC.

The members of St. Mary's Literary and Athletic Association spent Sunday afternoon in their rooms, debating a very important question on the commercial centre of Canada.

The question was as follows:—Resolved, that, from a commercial standpoint, Montreal is more favorably situated than Toronto.

The debate was for the affirmative, Messrs. W. Markle and Johnston; for the negative, Messrs. Sheridan and James Dee.

The speaker of the afternoon was Mr. William Ray, whose subject was in keeping with the debate.

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NEW CHAPEL FOR OTTAWA.

A new chapel for the Catholic residents of Ottawa East was opened on Sunday. It is situated at the Oblates' schoolhouse.

Catholics at the Central

Easter Communion and Confirmation Last Sunday.

There were one hundred and fifteen Catholics present in the Central Prison on Sunday last. Five have been since added, making a total of one hundred and nineteen.

Too much credit cannot be given to the chaplain, Father Walsh, C.S.B., for the pains he has taken to bring the prisoners at the Central Prison to a sense of their religious duty.

THE JUBILEE EXTENSION.

On Sunday morning last the Archbishop's Pastoral letter promulgating the extension of the jubilee was read in all the city churches.

FORTY HOURS.

The Forty Hours' Devotion opened at St. Patrick's on Friday last, with a solemn High Mass in the presence of His Grace, the Archbishop.

Bishop of St. John Dead

Had Held the High Office for Forty-one Years.

Right Rev. Bishop Sweeney, first bishop of St. John, N.B., died on Monday morning in the forty-first year of his episcopate.

Right Rev. John Sweeney was born in Clones, Ireland, in 1821, and emigrated to St. John, N.B., while a child.

AVTON PRESENTATION

Mrs Maggie Meagher Receives a Purse and an Address.

When it became known that Miss Maggie Meagher, who for the past six years has given a painstaking and gratuitous service as organist and chorister of St. Peter's church in the village, had resigned her position and intended leaving the congregation of that church...

with whom the work was entrusted also with some friends, met Miss Meagher at her mother's residence...

Having learned with very much regret of your leaving from among us at so early a date, we, the members of St. Peter's congregation, wish to take the opportunity of expressing to you our sentiments of gratitude and indebtedness for your kind and able services...

In accepting the gift, Miss Meagher expressed her thanks to the congregation for the well-wishes contained in the address and the friendly spirit which had prompted the gift.

The green was quite in evidence in our village on the 17th, many doing honor to the patron saint of Ireland by wearing a sprig of shamrock.

MOTHER EMERENTIA ILL.

Mother Emerentia, who is at the head of St. Joseph's Hospital, Guelph, is seriously ill. She contracted congestion of the lungs about a week ago, and being now too strong at any time it is liable to go hard with her.

Catholicity in Norway.

A Strong Movement for the Return to the Ancient Faith.

What is the religious standing of the Norwegians? Unfortunately I cannot give you the pleasing information that you and I would wish. But there is something that will please you in the very beginning.

NORWAY'S EARLY CHURCH.

In Trondheim an archbishopric was established, under whose jurisdiction no less than ten bishoprics exist. And there existed everywhere a real Catholic spirit.

ly with Denmark, Norway should also become Lutheran. The bishops and priests were banished and replaced by laymen who had never received holy orders, much less consecrated as bishops.

DEATH AND BANISHMENT.

When the Danish kings noticed that so few of the Norwegians had the desire to become Protestants, they imposed the penalty of death upon every Catholic priest who would set foot on the soil of Norway, and also decreed the banishment of all Catholics.

EFFECT OF THE REFORMATION.

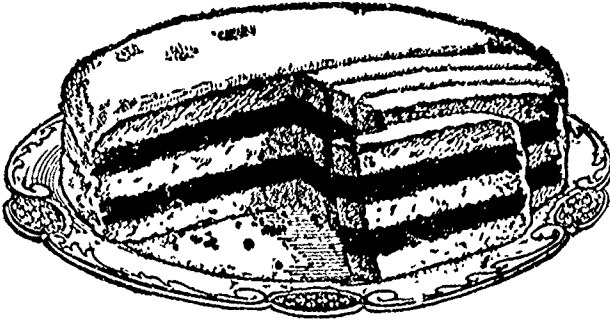
Though it is true that many Norwegians say with Luther that faith alone is necessary for salvation there are still many hundred thousand, Christian souls who hold good works in high esteem and practice them zealously.

NORWEGIANS A RELIGIOUS PEOPLE.

I have said that the great majority of the Norwegians are religiously inclined. But there is also a minority, namely, the so-called refined element, who, although not firmly bound to Protestantism, have drifted into Liberalism and have become Free Thinkers.

CATHOLICITY IN THE AIR.

Not a few of these are beginning to admit that many of the charges against the Church and her doctrine were malicious calumnies, that the so-called Reformation was a great evil, and that a reunion with Mother Church would be a great blessing.



At this season the housekeeper must look specially after the baking powder. As she cannot make good cake with bad eggs, no more can she make cake that is light, delicious and dainty with inferior baking powder.

The "Royal Baker and Pastry Cook"—containing over 800 most practical and valuable cooking receipts—free to every patron. Send postal card with your full address.

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Although his drift is for the greater part to be ascribed to the influence of Catholic missions, yet the prophesied reunion of Norway with the Mother Church depends for the greater part on the renewed energies and labors of the missionaries to further the movement towards Rome and to reap the fruits thereof.

Rev. Ferdinand Hartmann Elvelbakken, Lapland.

Margaret Sheppard

The Infamous Lecturer Balked in Trenton N. J.

Margaret L. Shepherd was not allowed to give her lecture in the Masonic Temple at Trenton, N.J., as she had planned to do last week. The woman had made arrangements for occupying the hall, and had even gone so far as to pay in advance for its rental.

CATHOLIC PROGRESS IN SCOTLAND.

"Christian Work," commenting on an article which lately appeared in an Edinburgh newspaper, showing the progress made in Scotland during the past century by the Catholic Church, says that assuredly the advance of Catholicity in the land which was wont to be known as "Bible-loving Scotland," calls for serious consideration.

E. McCORMACK

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THEY ARE CAREFULLY PREPARED—Bills which dissipate themselves in the stomach cannot be expected to have much effect upon the intestines, and to overcome costiveness the medicine administered must influence the action of these canals.

LATEST MARKETS.

Table with market prices for various goods like wheat, flour, butter, etc.

William Levjek was one of the heaviest purchasers of cattle, having bought 150 cattle, principally butchers, for the local trade. Mr. Levjek paid the following prices for the different grades mentioned:

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