

Mr. John Redmond's Speech

The Government of Ireland Indicted—The Denial of Education

London, Feb. 4.—In the House of Commons to-night Mr. John Redmond, on rising to resume the adjourned debate on the address, was received with loud Irish cheering. He said—I make no apology, Mr. Speaker, for intervening at the earliest possible moment in this session to call the attention of Parliament to

THE IRISH QUESTION. and to the well-known universal demand of the Irish people for a radical change in the system of government under which their country has been pauperized and depopulated in the past. I know that there are a great many people in this country who are quite naturally anxious, if they could, to get rid of the Irish question, even for a day, and I noticed with interest that in all the speeches made on the address to the Throne yesterday not one solitary reference was made by any speaker to Ireland. That may be a perfectly natural feeling, but what really does surprise me is that there seems to be serious statements on both sides of the House who appear to think it is possible to get rid of the Irish Question. A greater delusion than that was never entertained (Irish cheers).

YOU CANNOT GET RID OF THE IRISHMAN.

(renewed Irish cheers). Nothing that you can do, either by way of force on the one side, or of concession on the other, can relieve you of the necessary consequences of maintaining in Ireland a system of government opposed to the will of the governed (Irish cheers). These consequences are chronic unrest and discontent in Ireland, chronic disturbance in the Imperial Parliament. This problem is too vast, too far reaching, and too urgent for it to be possible to cease, even for a few short months, to trouble the public mind in England, to intrude itself into the consideration of great English questions, and to haunt and disturb the serenity of the Imperial Parliament (cheers). At the present moment all England is stirred by the Fiscal Question, and the British people are appealed to with passionate earnestness to save the Empire by reconciling the Colonies. But every honest man must know that the conciliation of the Colonies fades into insignificance compared with

THE IMPORTANCE OF THE CONCILIATION OF IRELAND.

(Irish and some Opposition cheers). We are told that there is no concession too great to be made for the purpose of buying the continued friendship of Canada and Australia. For that purpose you were asked actually to uproot these great principles of fiscal policy which for fifty years you have all regarded as the very foundation of your greatness and prosperity (Opposition cheers). You are told at the same time and from the same quarter to disregard the hostility of Ireland, and to make no real sacrifice to win her friendship, though every man knows that as long as your talk about a united Empire is mere clap-net, and that an Ireland contented, peaceful, and friendly would be more valuable to the empire than the possession of all your Colonies put together (Irish cheers). This question of discontent and of disloyalty to the Empire in Ireland is one which you cannot get rid of for a single day. I noticed with great interest that quite recently the Duke of Devonshire solemnly declared there was no room for two great questions like the Fiscal Question and the Irish Question at the same time, and yet, within one week of that declaration,

THE GATESHEAD ELECTION

took place (Irish and Opposition cheers), where, in spite of the efforts of both parties, the issue, in the end, turned, not on Protection or Free Trade, but on Home Rule for Ireland (Irish cheers), and was decided by the votes of the Irish Home Rulers in the constituency (renewed Irish cheers). Some men seem to think that because last year we obtained a valuable Act of Parliament, remedying some of the evils of your past misgovernment, that, therefore, no Irish question would be heard of no more, and that it was shelved. Such an idea argues an absolute ignorance of the very essence of this Irish question (Irish cheers). No conciliation can weaken the force of our demand for self-government. On the contrary, every concession strengthens that demand and strengthens our arms, and every concession we have obtained and every concession we may obtain will be used by us for the furtherance of the remainder of our contest for self-government (Irish cheers). I read the other day a letter written by the right hon. gentleman

THE MEMBER FOR LEEDS (MR. H. GLADSTONE).

one of the chief whips of the Liberal party, to his constituents, in which he said: "So far as I am concerned, I am a Home Ruler; but I have frequently said to my constituents that the Nationalist Party have accepted, at any rate for the present, the alternative policy of the Conservative party." I read that statement with amazement. It disclosed to me a strange and utterly unaccountable inability to understand the real meaning of this Irish question. It was, as a matter of fact, an unfair misrepresentation of our attitude.

WE HAVE ACCEPTED NO ALTERNATIVE POLICY FOR HOME RULE.

We accepted the Land Act of last year just as we accepted the local government act of 1898, and just as we accepted every act which removed or mitigated an Irish grievance, and we would be fools did we not do so (Irish cheers), but to say that we accepted any or all of those things as an alternative to Home Rule is absurd and untrue (Irish cheers). Such a statement coming from the right hon. gentleman the member for Leeds makes it necessary, in my opinion, for us to define our position once more, if not for the benefit of those who are the Government to-day, for the benefit of those who hope to be the Government to-mor-

row (laughter and cheers), and who, for all I know, may be hugging the comfortable delusion at this moment that they can obtain Irish support on any alternative policy to Home Rule. If your government in Ireland were as good as it is universally and admittedly being, we would still be Home Rulers (loud Irish cheers). Our position is that we hold

WE HAVE A RIGHT TO RULE OURSELVES.

We have certainly the capacity, knowledge, and intimate sympathy which you have not, but, above all that, we say we have the right, and that right we shall never surrender (Irish cheers). We say without the slightest hesitation that Ireland would prefer to be governed even badly by her own Parliament than well by the Parliament of any other nation in the world (Irish cheers). But we are not governed well. Your government in Ireland not only springs from usurpation and wrong, but violence and corruption, as if admitted to-day by your greatest writers and historians, but it is a government which depends every year of its existence on a small minority in Ireland, which is in direct opposition to the will of the majority of the governed; but your government on its merits is

BAD GOVERNMENT—A WASTEFUL, EXTRAVAGANT, AND INEFFICIENT GOVERNMENT.

(Irish cheers). We have heard a great deal in recent years from some distinguished quarters about efficiency. The English government in Ireland is the most inefficient government in the whole world to-day (Irish cheers). It is wasteful in every department; it is corrupt in every department (Irish cheers, and Ministerial cries of oh, oh). Perhaps I ought to explain what I mean by "corrupt." I don't mean corrupt to do disgraceful things, though in Ireland these disgraceful things have happened. What I mean is that the only class that supports the Government is the class of placemen (hear, hear). For every happy child who is born a member of the loyal minority there is a place provided. I myself am a member of the Irish Bar, and it is not likely that I will make any unworthy accusations against it. But I venture to assert that there is not a member of the Irish Bar who is a supporter of the English Government and an opponent of Ireland who is not accommodated with a place if he has any brains at all. Now, I say that is corruption. It is true to say to-day as Lecky said, that the whole unbridled intellect of Ireland is arrayed against the Government (Irish cheers). In addition to being corrupt the government of Ireland is also inefficient. Let me give an illustration. To-day admittedly Ireland lags behind every nation in Western Europe in trade, commerce, agriculture, technical skill, science, and arts. Why? Is it because the Irish race are less talented than the people of other races? No one who knows anything of the history of the world, and of the British Empire especially, will make any such assertion. No, Ireland lags behind in the race of nations because there is no nation in the world in which education has been so denied, so neglected, and so starved (Irish cheers). For my part, I know no better test of a Government than

THE QUESTION OF EDUCATION.

and I may say that the system of government which for a century has denied, neglected, and starved education in Ireland is one which cannot justify its existence before the public opinion of the world (hear, hear). That is what you have done in Ireland. First, you forbade education altogether, and made it a penal offence. Then you established a system of education grossly and ludicrously absurd, and which to-day has no parallel in the whole history of the world (Irish and Opposition cheers). This system you have maintained down to the present moment. Let me first take

THE CASE OF PRIMARY EDUCATION.

The present system came into existence in 1831. Lord Stanley, who was then Chief Secretary of the Lord Lieutenant, formed a Board of unpaid gentlemen, whom he called a National Education Board. The whole primary education of the country was put into the hands of that Board. It is a Board absolutely unrepresentative and irresponsible (Irish cheers). From an educational point of view, it is admittedly incompetent, and through its whole history it has been anti-National in its feelings and tendencies (hear, hear). There is no educational qualification for membership of this Board. It is made up of estimable country gentlemen, some of them landlords, and it includes five judges whose presence on it I cannot understand. I won't weary the House by reading the names. There are sixteen members unpaid and one paid Resident Commissioner. No one can controvert my assertion that

THERE IS NO QUALIFICATION REQUIRED.

and no one represents the Board in the House or has authority to speak for it. No one has authority over the Board in Ireland. Neither the Chief Secretary nor any department in Dublin Castle has any authority over the Board. We have frequently heard the Chief Secretary complain of the fact in answering questions about primary education in Ireland that, though he was the channel for conveying information to the House, he had no authority over the Board, that it held its meetings in secret, and that when he applied for information the Board could deny it if it chose. Let me ask

WAS SUCH AN ABSURD SYSTEM EVER HEARD OF?

This Board, in addition to being unrepresentative and irresponsible, is

anti-National, and has been so through all its history. There is not a single man amongst the Commissioners who is in sympathy with the wishes and aspirations and National feelings of the Irish people. It is a Board of this kind, calling itself a National Board and charged with the duty of educating the children of the Irish race, should not have even one solitary representative of the National feeling of the country? The natural tendency of the Board has been to denationalize the children of the Irish race. The history, poetry, and language of Ireland, have been banished from the schools under this Board. It was only the other day, after a bitter and vehement contest, that we were able to force this Board to allow the little children in these schools to be taught through the medium of the Irish language in the Irish speaking districts. I will quote a few words on this point

FROM THE REPORT OF MR. STARKIE,

the Resident Commissioner and paid servant of the Board:

"I fancy few practical educationalists will deny that the National Board were guilty of a disastrous blunder in thrusting upon a Gaelic speaking race a system of education produced after a foreign model and utterly alien to their sympathies and antecedents. Such an attempt was unsound, both philosophically and practically. Neglecting the principle of continuity which pervades all human things, it disregarded the human training and associations of the children, and thus rendering in twain the nascent intellect, rendered all real development impossible. True education is a refining and developing of the whole intellectual life and character; and I think there can be little doubt that the Board were guilty of narrow pedantry in neglecting as worthless the whole previous life of the pupil, and the multitude of associations, imaginations, and sentiments that formed the contents of his consciousness. To this unhappy blunder may be attributed the want of initiative and independence and distaste of knowledge which so hampers the industrial development of Ireland qualities so alien to the quick sympathies and alert intelligence which are the most salient characteristic of our race."

Thus the administration of this Board, as viewed from the Irish point of view—narrowed even on the authority of their own Resident Commissioner, and from the Irish point of view has been grossly anti-National. I do not care to go into religious questions in connection with this question, further than to point out that whatever may be the course to-day, when this Board is established, it is run from the religious point of view, on its boasted and most dishonest lines (Irish cheers). That can be proved by referring to the declaration made by Archbishop Whately when he was probably the most prominent and powerful member of the Board, and when he declared in so many words that

THE OBJECT OF THE BOARD WAS TO PROSELYTISE THE CATHOLIC CHILDREN

of Ireland. He said: "The education supplied by the National Board is gradually undermining the vast fabric of the Irish Roman Catholic Church (laughter). I believe, as I said the other day, that if we give up the mixed education, as carried out on the system of the National Education Board, we give up the only hope of weaning the Irish from the abuses of Popery. But I cannot venture openly to express this opinion."

That quotation is taken from the diary of the Archbishop, which, of course, did not see the light for many a long year after his death. Thus you have under the blessings of English rule in Ireland—yours have primary education in the hands of a Board established in 1831, a Board entirely unrepresentative, absolutely irresponsible, anti-Catholic in its conception, and down to this moment anti-National in its feelings—a Board so incompetent that it is denounced and condemned out of the mouth of its Resident Commissioner, and so incapable of reform that a couple of years ago

ARCHBISHOP WALSH RESIGNED HIS POSITION

upon the Board in absolute despair. No wonder that this system of education is to-day unanimously denounced by the people of Ireland, where only a few years ago the children attend schools at all, and when, as I am told, only less than 30 per cent of them go through more than the three first forms in the school. No wonder that Ireland lags behind the nations of the world in all the essentials of prosperity and advancement (cheers). And now, sir, what is the remedy? I say

THE ONLY POSSIBLE REMEDY IS HOME RULE

(loud cheers). This is an old, antiquated, irresponsible, and unrepresentative Board. It is a narrow-minded, bigoted, incompetent Board, which must be swept away into the dust-bin (cheers). It would not be tolerated in England for twenty-four hours. What we want is a Department of Education responsible to the public opinion of Ireland, and that is the only possible remedy; but that remedy is not possible so long as Ireland is deprived of the right of self-government. To abolish the Board, as I have heard some people suggest, and to put their absolute power in the hands of a new ring of irresponsible officials in Dublin Castle, would be to alienate still more the confidence of the Irish people. What we want is a Department of education responsible to the public opinion of Ireland, just as the Department of Education here in England is amenable to the public opinion of England. This we cannot have until we have self-government (cheers). And so the disgraceful tragedy goes on.

BUT WHAT ABOUT INTERMEDIATE EDUCATION?

The very same story is told there again. You have the same story of unrepresentative and irresponsible gentlemen, some of whom are eminent men, but none of whom can be picked out as educational authorities qualified for the work upon which they are engaged. Just let me give you one example. Twenty years ago this Board had full control of Intermediate Education, and they carried out a system of payment by results to such an extent that the

result was failure, and at last they appointed a Commission to inquire into the defects of their own work (laughter). Now, since then I admit there has been some improvement, but how bad the state of Intermediate Education in Ireland is at this moment may be gathered from these words of the Chief Secretary. On the 1st of April last year he said: "Money has been lavished"—I must not be taken as saying that, if we had a proper system under an authority responsible to the people that even larger sums could not be well spent—"on Intermediate Education, but how can such expenditure be turned to good account when Elementary Education is not levelled up to the necessary standard and when only 55 per cent of the children attend school at all, and when continuation schools do not exist? Money devoted to Intermediate Education in such circumstances is truly thrown away." Now, if that be the state of inefficiency of the government of Ireland and Intermediate Education, what may be the condition of neglect and starvation of the education of Irish children in Primary and Intermediate schools, what is to be said about the question of

IRISH UNIVERSITY EDUCATION?

The inefficiency of the Government in this vital matter, its dishonest evasion of an admitted duty, its unwillingness, or incapacity, or both, to remove an admitted grievance which poisons the whole life of Ireland, and which condemns Ireland to hopelessly failure in the struggle with the nations of the world for existence—I say the treatment of this question by the Government, taken alone, is sufficient to utterly and completely damn and condemn the whole system of the government of the country (cheers). For fifty years this grievance has been omitted, and every attempt made to deal with it has failed, for the same reason that has destroyed every effort of this House to deal with Irish grievances—namely, because it was an effort made by men who did not understand the requirements of Ireland and who would not listen to the advice of the Irish people (hear, hear). First of all you abolish the Queen's University and the Queen's College in Ireland. They were denounced by O'Connell in the name of the Catholic laity and by the Irish Bishops on behalf of the clergy. Their failure is admitted, and they are dead and gone. Then, in disregard of Irish advice, you establish an examining body, which you dignify by the name of a Royal University. After twenty years your Royal Commission has declared that this Royal University also is a failure and must go. You of the Conservative Party, representing a Conservative Government, pledged yourselves publicly and privately to deal with this question year after year, and session after session, until your pledges on the subject have become a by-word in Ireland (cheers). In 1885 the late Chancellor of the Exchequer, who was then Leader of the House, explicitly and solemnly pledged the Government that if they were in office next session they would introduce a practical measure to remedy this grievance. They were in office "next session," and, with the exception of three years, they have been in office ever since, and that pledge has never been redeemed. In 1889, in answer to Mr. Parnell in this House, the present Prime Minister, who was then Leader of the House, pledged himself, on behalf of the Government, to produce a Bill dealing with this question next session.

MR. WYNDHAM—In 1889?

MR. REDMOND—In August, 1889, Mr. Parnell questioned Mr. Balfour on this subject. He said: "We should be glad to know also whether any immediate steps are contemplated in that direction"—there had been a vague promise of legislation, but Mr. Parnell was not likely to be put off with vague promises—"and whether the Government proposed to make this important subject one of the earliest of what arrangements are in preparation?" What was the reply? Mr. Balfour said: "With regard to the question put to me by the right hon. member for Cork, I have to say that there is no possibility of dealing with this question of University Education except under a Bill. . . of course, cannot give a pledge at this moment as to the exact order in which the various questions will be dealt with by the Government next session."

AN HON. MEMBER—"As Chief Secretary?"

MR. REDMOND—Well, that gives more point to what I was going to say. He spoke then as Chief Secretary, and it might be said that he spoke for himself and not in the name of the Government; that really he was outstepping the limits of his authority, and that he had no right to make such a declaration; but the right hon. gentleman is now Prime Minister, and I want to know by what rule of morality he can now refuse to be held to his authority. He is leader of the House and Prime Minister of this country, how can he justify the refusal to carry out those pledges which he gave? From 1895 to this moment those pledges have remained unfulfilled. The truth is, Mr. Speaker, that

THE CONSERVATIVE PARTY ARE PLAYING WITH THE QUESTION

and fooling with it, and they have found it, I am afraid, somewhat useful to them in dealing with Irish Parties (hear, hear). Lord Dunraven the other day published a letter in the Irish newspapers in which he formulated a scheme for the settlement of this question. Now, that scheme was represented to us in Ireland as the Government's scheme. We were told in addition that that scheme would receive the support of the Ulster Presbyterians, because they are very closely interested in this matter. Part of the scheme was to make Queen's College, Belfast, one of the competent colleges of the University of Dublin, and, of course, to give large endowments to Queen's College, Belfast, so that to bring it into a proper position to meet the needs of that great city. We were told that the Ulster Presbyterians were told in addition that that what about the Catholics? I took it upon myself to speak to my constituents a few weeks ago, to say that in my judgment that scheme would have been accepted by both the Hierarchy and the Catholics. We were told any time for the last twenty years. Not one Bishop, priest, or layman has contradicted the state-

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ence (cheers). After all, education, vital as it is, is only one department or element in the National life of our country. In every other department the inefficiency is the same—the same ignorance, the same failure. Take for example the case of THE FINANCIAL RELATIONS between the two countries. You are niggardly to education, and you are prodigal of taxation. Ireland some years ago accused Great Britain of robbing her of several millions a year, and the accusations were so incessant that you were forced to investigate it, and a tribunal was appointed for the purpose. Now, let the House mark Great Britain appointed the tribunal herself; Great Britain packed the tribunal herself with all her own greatest financial authorities; yet that tribunal, so appointed and constituted, brought in a verdict in favor of Ireland—(Irish cheers)—a verdict which for a whole century has been overtaxed to the extent of three millions a year, and that that had gone on for half a century. That was in

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1893-4. Since then, so far from relief having been given, THREE MILLIONS ADDITIONAL HAS BEEN PUT UPON IRELAND, and in the most cruel way, because it has been added entirely to the taxation of the poor.

Equivalent grant. As the evil increases the remedy diminishes, and you gave only to force up taxation to a sufficient high point to extinguish the remedy altogether or to give it in what may be called homeopathic doses.

of these amendments which were declared to be absolutely necessary for the working of the Bill, were declared by the Government to be unnecessary, and we were induced to withdraw them by pledges from Ministers and Law Officers in this House, and were assured that the phraseology of the Bill as it stood carried out our intentions.

A BILL AMENDING THE LAND ACT. This session, and what I wish to say on this subject now is that so far as we are concerned no so-called amending Bill will be accepted by us unless it deals with all the defects which have been disclosed in the Act from the tenants' point of view, as well as from the point of view of the landlords (Irish cheers).

CHILDREN'S CORNER. The little doll from China and the little china doll sat looking at each other in surprise.

YOUNG ENGLISH GENTLEMEN WHO HAVE SERVED A COUPLE OF YEARS AS PRIVATE SECRETARIES. The right hon. gentleman or the Lord Lieutenant, are brought over and put in charge of a great working Department of Irish government to the absolute exclusion of Irishmen?

THE WORDS OF THE RIGHT HON. GENTLEMAN THE MEMBER FOR WEST BIRMINGHAM. Another group of whales have no teeth, but the mouth is provided with several hundred closely packed horny, flexible plates or slabs suspended from the roof like a curtain.

WHAT HAS HAPPENED ON THIS LAND QUESTION? This Parliament passed some forty or fifty Land Acts, but so ignorant was this Parliament of the real meaning of the problem that it had to grapple with, or so incompetent were those entrusted with the task of governing Ireland, or so obstinately or wilfully deaf were they to the voice of the Irish members in this House, that all these forty or fifty Land Acts were absolute failures, and last year you found yourself confronted with the Irish Land Question in an acute phase which compelled you to deal with it, and you are not done with the question (cheers).

THE EQUIVALENT GRANT. was given to England for education, the principle was laid down by Mr. Goschen that Scotland and Ireland were entitled to get from the General Exchequer a proportionate sum for their purposes, and the proportion was fixed by Mr. Goschen at 80 for England, 11 for Scotland, and 9 for Ireland.

IT IS OUR DUTY to oppose an active and vigorous opposition to the Government unless they show they have made some appreciable advance on the road to Home Rule (Irish cheers).

I AM PARTLY SANGUINE OF THE NEAR FUTURE. I think I see in this country a widening of the knowledge of Ireland (Irish cheers). I think I see in this country a growing appreciation of the real character of the Irish people and of the moderate nature of their demands, and, therefore, I decline to say one word or to give one sign which in my opinion would be calculated to make it more for any English party or Government to end this contest by some great measure of appeasement and justice, which, when it comes, believe me, will be as great a blessing to Great Britain as it will be to the long-suffering and faithful people of Ireland (cheers).

THE BLESSED OBLIVION OF THE PAST. By the continuation of injustice you perpetuate a history of hatred and ill-will between the two democracies which ought, in God's providence, to live side by side in amity and peace.

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John O'Connor, Esq., Toronto: DEAR SIR—After trying several doctors and spending forty-five days at the General Hospital, without any benefit, I was induced to try your Benedictine Salve, and sincerely believe that this is the greatest remedy in the world for rheumatism.

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MONTREAL REPRESENTATIVE

THURSDAY, FEB. 25, 1904.

FRENCH CARDINALS PROTEST TO THE PRESIDENT.

We have before us but will reserve for another issue, the full text of the protest made by Cardinals Laguenieux of Rheims and Richard of Paris, to President Loubet, calling attention to the wrongs committed by the government of France against Catholics. Some journalistic friends of Mr. Combes have been trying to lecture the Cardinals for sending the letter to the President. No better proof could be given that they fear its effect upon the nation. These critics say the Cardinals are only injuring their own cause and playing into the hands of their enemies. But Mr. Combes' friends are in reality inspired by the fear of popular unrest before their chief has time to complete his whole programme, and that programme without a shadow of doubt contemplates the suppression of all the Congregations or Orders which have gone to the great expense of obtaining authorization under the law.

MR. MONK'S POSITION.

The resignation of Mr. F. D. Monk as Conservative leader in Quebec, is naturally of particular interest to Catholics. Our readers will remember that after his speech upon the anti-Catholic declaration of the Sovereign, The Register spoke of Mr. Monk as the ablest man and the greatest debater on the Conservative side of the House of Commons. That the Conservative members of the House looked to him for light and leading is well known; but outside the political field as a member of the Bar, and as a representative English-speaking Catholic, he has long occupied an acknowledged place in the front rank. Mr. Monk may well claim to be a representative of all his English-speaking fellow-Catholics without regard to politics, when they consider him as a patriotic Canadian. He is a man who steadfastly believes in Canada, and in loyalty to the Crown. And he is not a man who could be induced or compelled to shout for a selfish protectionist agitation either in England or in Canada with cries of patriotism that do not ring true.

When Mr. Chamberlain's crusade was started in England and certain semi-responsible personages, like Mr. Foster, Mr. Tarte and Sir Charles Tupper presumed to make its endorsement in Canada a test of personal and party loyalty, those who knew of what stuff the real leaders of both parties were made, did not doubt that Mr. Monk would decline the proffered dose.

Sir Wilfrid Laurier, Mr. Sifton and other members of the Cabinet, promptly declared the freedom of the Liberal party in Canada from bonds of fear or ties of friendship as far as Mr. Chamberlain's British organization was concerned. Sir Wilfrid Laurier declared that he did not understand Mr. Chamberlain's idea of drawing the colonies closer to the mother country; but that if it meant the curtailment of any Canadian right or privilege constitutionally granted, he was unalterably opposed to it. Mr. Foster, Mr. Tarte and Sir Charles Tupper, for their part, professed to know Mr. Chamberlain's inmost thoughts, and they not only were prepared to support him up to the hilt, but to impeach the loyalty of any one who refused to believe that Chamberlain is the greatest, strongest and truest friend Canada ever had or can have.

It is an open secret that Mr. Monk refused to accept Mr. Tarte and the Montreal Star as the inspired prophets of Canada's future and of the blessings that would be showered down upon this country from Mr. Chamberlain's horn of plenty—which, by the way, they are still blowing for all they are worth.

Some time ago The Register, in re-buking an offensive cartoon on Mr. Monk that appeared in The Globe, said in effect that the time was short when Mr. Monk must choose between the principles of the Conservative and Liberal parties. The course he has taken is a compromise. He steps down to the position of a private member of the House, but we believe ourselves to be well within the mark in saying that if he were obliged to make a definite choice of ways he would declare himself a supporter of Sir Wilfrid Laurier.

With Mr. Monk's retirement from the Conservative party in Parliament, Mr. Borden loses the guidance of the only English-speaking Catholic

first-class rank on the Conservative side of the House of Commons. This is a fact to be regretted by all Catholics, because it amounts in effect to this, that in the Conservative party a Catholic who attains to the rank of leadership must sometimes sink his honest patriotic convictions at the risk of having his loyalty suspected by certain of his confreres. Mr. Monk deserves well of all Canadians as a man who has accepted humiliation for a principle that should be dear to every believer in Canada's future. This is the principle that Canada is growing her own statesmen and shaping her own destiny in loyalty to the Crown; we are not so poor that we have to accept in faith and meekness some undefined policy from Mr. Chamberlain and hitch our wagon to his star, though many of us feel convinced that it is only a third-class meteor anyway. If Mr. Chamberlain has a good policy for Canada let it be clearly defined, and then, whether we believe it author to be a statesman or a mountebank we can support his scheme on its merits.

IN THE OPERATING ROOM.

The Conservative press of Ontario appears to view with the greatest equanimity the virtual expulsion of Mr. F. D. Monk from his high position in the councils of the party. The letter written by Mr. Monk to his chief, Mr. Borden, and published last week, has failed to draw any unusual editorial notice, as if the Quebec leader's retirement to the independent back benches was a matter of little moment to the party or to the country.

Either apathy or unparalleled boss influence could be expected to hold the Conservative journals whilst a dangerous operation was being attempted upon the party by the same Montreal quacks who disemboweled French-Canadian Conservatism both in 1890 and 1900. Sir Charles Tupper trusted his political responsibility to the rich owner of the Montreal Star, and Mr. Borden has not enough force of character to try another doctor for his decreasing family. To be sure Prof. Tarte has been called into consultation; and between Mr. Graham and Mr. Tarte, Mr. Borden must now consider his care in competent and trustworthy hands.

The obvious meaning of Mr. Monk's letter is that he could not, even if he would, stand beside the same operating table with a pair of political surgeons whose fame rests not on the health of policies and parties they have saved or assisted, but in the number of political scalps that hang at their belts. Mr. Tarte reveals in the reputation of a political Jack-the-Giant-Killer. He has slain two Governments, and might have despatched a third—who knows—had Sir Wilfrid Laurier not turned him out of doors. Mr. Graham is known to cherish the ambition of becoming a sort of Canadian Mark Hanna. He is the man behind the scenes, with powerful instincts for organization and capacity of attracting to him strong, popular leaders—like Mr. Tarte for instance, and also our grand old pasture-fed war-horse of the C.M.B.A., M. F. Hackett.

Mr. Graham is the surgeon in charge of the case now in the operating-room; Mr. Tarte is the specialist and Mr. Hackett attendant. It is horrible to imagine what the patient may look like after escaping from the table—if escape be possible in any way other than that borne from which Mr. Tarte's former subjects have unfortunately not returned.

SCHOOL DISCIPLINE.

A short time ago we had cause to compliment the teachers and pupils of one of the Toronto Public Schools upon the success of the fire drill and the avoidance of confusion and terror on the discovery of fire in the school building. On that occasion the pupils marched out to the orders of their teachers and the building burned without loss of life. On Monday last the leading Catholic school of the city, De La Salle Institute, had its turn, when a harder test was put upon the discipline of the pupils and a different line of action was taken by the teachers. We have the particulars as they are reported in The Star of Monday:

"Fire broke out in the La Salle Institute this morning, while the classes were in session. No panic was caused by the discovery of the blaze, and the students remained in their seats while the building filled with smoke. Those in charge did not consider the situation alarming, and the fire brigade was not called out. Instead of waiting for the reels, some of the older boys, headed by Brothers Rogation and Denis, located the fire, which had wormed its way through the building between the walls and flooring, and succeeded in extinguishing it after three-quarters of an hour's work. The blaze is supposed to have started in the sawdust which had been placed around the water pipes to prevent them from freezing. The damage done to the building was inconsequential."

The Register cannot be sparing in its tribute to the Brothers and their pupils. Presence of mind was displayed by the former and discipline was admirably shown by the latter. The Brothers, being acquainted with the construction of the building, and having located the blaze, knew the

They have a fire drill in the school that works both ways, that is to say for the orderly desertion of the school or for the saving of it according to circumstances. The pupils would promptly have answered the signal to march out as they did the order to sit still whilst the volunteer brigade of senior boys went to work. The fire was still in the flames when discovered. The drafts were shut off and the blaze smothered before it could find vent. It seems to have taken three-quarters of an hour to finish the task, and all this time in a smoke-filled room the children sat without fear whilst their older companions and most of their teachers were in action. Had the children been marched out and the brigade summoned, the work of saving the building could not have been accomplished, as the firemen would have lacked accurate knowledge of the location of the flames which the Brothers and their volunteer brigade made such good account of. Their achievement, therefore, advances the record of Toronto schools for discipline, though we do not wish to draw any comparisons.

PRESIDENT LOUDON'S REMARKS.

In another column President Loudon, of Toronto University, makes plain the purpose and purport of his remarks on the occasion of Mr. W. B. Yeats' lecture. He was misreported and misunderstood; but his intention of making a point which every Irish-Canadian could endorse was at least evident. It is quite true, as Principal Loudon says, most of the representative Irish of Toronto were conspicuous by their absence from Mr. Yeats' lecture, and this was one reason why The Register appreciated the flavor of spice in the introductory speech of the head of the University. No one could have fair cause for offence if the hint of a needed regeneration had been more directly given.

THE WAR.

Within the past week there has been a let-up in the more than copious initial output of the Russ-Jap abattoir. The Mikado's ships are not attacking Port Arthur except under cover of darkness and fog, when they can employ Russian signals with comparative impunity. It is now admitted on every hand that in the first attack on Port Arthur the Japanese torpedo boats were able to get within striking distance by using Russian signals. In a later contact the enemy's signals were also employed. The moral code of a nation must necessarily be the guide in such matters. Paley's morality which is taught in English schools, nineness the employment of false signals, but when the Boers were accused of wearing the khaki that had fallen into their hands among the spoils of war, there was an outcry all over the empire. Japan has no religion or national morals, and may consider herself justified in every heathen scheme that pans out successfully.

Russia is protesting to the nations but it is difficult to see what she expects to gain in that way. There is an aggressively anti-Russian tone displayed by practically the whole press of Great Britain and America. The effect of this can only be felt upon the people, because the governments at London and Washington will not go into this war for glory. The animosity of the press may gradually play itself out. People get tired of too much of a good thing. A fortnight ago the public appetite for torpedoed Russians was keen, and special correspondents at the front, we suspect, were only able to make the supply equal the demand out of the depths of their unmatched imagination. When the Japanese torpedo craft ceased to attack, more bear meat had to be sent to market in some form or other, and in this dire emergency we had several tales of whole legions going through the ice of Lake Baikal in Siberia on their way to Manchuria.

But the bear meat market is like the stock market or the wheat pit. It is capricious. The public somehow did not take the same interest in drowned and frozen Russians from Lake Baikal as in torpedoed Russians from Port Arthur. There has been a consequent slump in the Siberian relations. Land fighting, too, is delayed in a rather tantalizing way. There is every reason to anticipate an enormous public capacity for the consumption of Russians killed on dry land by the "brave little brown fighters" as the newspapers call them. At all events if looks that way. But as we said a moment ago, the market is capricious. You never can tell its tendency from day to day.

PEACE AND WAR.

A few fairly reasonable conclusions may be drawn from the progress of events connected with the war up to the present stage.

In the first place, the campaign will be more prolonged than was at first thought. It will be decided not by ships or superiority of arms, but by horses. Russia will wait until she has concentrated her strength and will crush her way through Corea led by her mounted forces. In the meantime the neutrality of China may be violated as a result of the persistent resort of Japanese scouts and spies to Chinese disguise. In the meantime also Europe is in some danger of becoming involved in war on Turkey's account. The Balkans are in great unrest and a Turk-

ish army is being mobilized to quench the Christian life of those states while Russia is engaged in the Far East. The hope of the world seems to depend upon the United States. With Germany and France in sympathy with Russia and with an election ahead of the American Republic, the Government at Washington is not likely to risk the displeasure of the German vote. England will certainly not exert herself in Japan's behalf beyond the limits of diplomacy as long as neutrality is preserved by the United States. King Edward is for peace now as always. He is even willing to offer his services towards that end. So that upon the whole, the danger of a world war may be avoided by the circumstances of the hour in America and the noble character of the King of England.

EDITORIAL NOTES.

Hon John Gostigan was driven out of the Conservative party by Mr. Foster. Mr. Monk has been forced down by Mr. Tarte, with whom Mr. Foster is in complete accord. Are there any others they would like to be rid of?

Brother McCaffrey of the A.O.H. publishes in another column a short obituary notice of a deceased Hibernian, which The Register would recommend to the corresponding secretaries as a model in like cases. The record of a resolution of condolence fulfils its purpose best when it reflects the particular virtues of the deceased.

The mighty hosts of the British protectionists—chiefly landlords organized by South African capitalists—are in retreat. Mr. Chamberlain's whereabouts are not known. Mr. Balfour, worried into illness, is unable to take his place in the House of Commons, and the Irish vote may defeat the Government any afternoon. John Redmond's speech, published in full in this issue, is a warning.

The MacDermott is dead. He was an ornament and honor to the Irish Bar. At a meeting of the members of the Inner Bar in Dublin many tributes have been paid to his memory. D. B. Sullivan said of him that never in the course of his long and stainless career had The MacDermott ever given expression to one word that his associates would wish effaced from their memories. A noble thing indeed to tell of a man who was reputed to be the keeneest judge of human character among all the lawyers of his country. No truer description of a gentleman could be given.

Apropos of the loyalty of Irish Catholics to the lands in which they have found new homes, the following declarations of Cardinal Moran are worth preserving: "Not all the gold in Cathay," he said to an interviewer on his return to Australia, "would tempt me away again for pleasure, and I hope duty will not call me. I have come back to die in Australia. No, no, do not misunderstand me. I do not feel like dying just yet, but I am 74 years of age, you know, and must accustom myself to the thought that I must go. Yes," he added, "I have come to stay. I have made the journey to Rome eleven times since coming to Australia, and I love Australia, and will not willingly leave it again. It was stated somewhere that I intended remaining in Rome. That was wrong. It was neither my desire nor my intention. As a Cardinal, of course, I could stay in Rome if I chose. Every Cardinal has his titular Church in Rome, and I have mine. But I like Australia, and the scope for work it gives me, so I come back to it, and am more than content—I am happy. While in Rome, I was useful to the English-speaking pilgrims and potentates in arranging audiences with the Holy Father. Perhaps it was this fact that gave rise to the rumor that I was to remain there."

The Sovereign Pontiff has issued a Motu Proprio, dated January 28th, which appears in the Osservatore Romano. By this the Sacred Congregation of Indulgences and Sacred Relics is incorporated with the Congregation of Sacred Rites. A brief and trustworthy account of this Congregation of Indulgences, written a few years ago, relates that Pope Clement VIII. (1592-1605) greatly concerned in completing the work of the Council of Trent, and in preventing abuses in the concession of Indulgences, instituted a Cardinalial Commission charged with establishing fixed rules for these concessions. Paul V., who succeeded Clement, and who had been one of the members of the Commission, continued the work of his predecessor. A permanent Congregation was established in 1667 by Clement IX., and considerable powers were granted to it. The work of this Congregation was to resolve "difficulties and doubts concerning indulgences or the relics of Saints," and to repress abuses, to pronounce on the authenticity of relics, and to see that the concessions should not pass beyond the rules prescribed. The Congregation is at present composed of 40 Cardinals, the Prefect being His Eminence Luigi Tripepi. The new Congregation will bear the name of the Congregation of Sacred Rites, Indulgences, and Sacred Relics, and its Prefect will be Cardinal Tripepi.

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HAMILTON NOTES.

A Gifted Young Musician.

The 51st annual orphans' festival was held in the Grand Opera House Monday last, and, as usual, it was a great success. In the afternoon the children of the Separate Schools attended in large numbers, and the programme was given chiefly by young people, including the little orphans. Joseph Cherrier and Nelligan's orchestra were the accompanists. The programme at night was high-class, and was enjoyed by an appreciative audience. These were the contributors: Miss Carmela Carbone (soprano), Miss Grazia Carbone (contralto soloist), Boston Symphony Orchestra, Mr. C. F. Odell (tenor), Mr. Arthur K. Barnes (baritone), soloist of Westminster church, Buffalo, Master Ernest Seitz (pianist) of Toronto, and the young lady vocalists. Bishop Dowling made a speech in reply to

N.W. Telegraph Company in this city."

The Hamilton Spectator: "Master Seitz, who comes from Toronto, but whose former home was in this city, was generously received. Nor was it because of his extreme youth that the audience encored his piano numbers. It was because his work was of a sort, artistically, that demanded recognition. For one so young, Master Seitz shows a remarkable degree of efficiency as a solo pianist. His touch is decided and true and his fingering such as would do credit to one much more experienced. When age has brought individuality into the work of this young player, it will be strange, indeed, if he is not heard from among the leaders of his time."

The Hamilton Herald: "Another interesting contributor to the program was Master Ernest Seitz, a youthful pianist of Toronto, who, while not a Paderewski, is surprisingly clever for one of his tender years, and gives promise of becoming a pianist of prominence as time rolls along. The Carbone Sister, of Buffalo, in solos and duets, and Messrs. Odell and Barnes, also of Buffalo, contributed much to the enjoyment of the evening. The pantomime, Nearer My God to Thee, with solo by Miss Laura Byrne, was a pretty effect and was warmly received. The Heintzman & Co. concert grand piano, which was selected for the Canadian tour of the Pittsburgh orchestra, and which will be used as the Mendelssohn choir concert in Toronto, was used by Master Ernest Seitz, of Toronto, who is a pupil of Professor Vogt."



MASTER ERNEST SEITZ OF TORONTO.

the orphans' address, and congratulatory remarks were made by Mayor Morden and Rev. Father Brady. In connection with the concert we notice a particular reference in the exchanges to Master Ernest Seitz, son of our well-known citizen, Mr. J. J. Seitz, which we have much pleasure in quoting:

The Toronto Globe: "Ernest Seitz, the boy wonder, made a great hit in his piano selections." The Hamilton Times: A unique number was the piano solos of Master Ernest Seitz, Toronto. This little fellow astonished the audience with his really marvelous playing. He displayed a command of technique and a nicety of expression and shading that is only found in the natural born pianist. He was warmly encored, and gave as one encore number, a fantastic arrangement of "The Harp that Once Through Tara's Halls," which was perhaps the best enjoyed number on the programme. Master Ernie is a son of Mr. J. J. Seitz, manager of the United Typewriter Co., Limited, and who was formerly connected with the G.

ing a pianist of prominence as time rolls along. The Carbone Sister, of Buffalo, in solos and duets, and Messrs. Odell and Barnes, also of Buffalo, contributed much to the enjoyment of the evening. The pantomime, Nearer My God to Thee, with solo by Miss Laura Byrne, was a pretty effect and was warmly received. The Heintzman & Co. concert grand piano, which was selected for the Canadian tour of the Pittsburgh orchestra, and which will be used as the Mendelssohn choir concert in Toronto, was used by Master Ernest Seitz, of Toronto, who is a pupil of Professor Vogt."

This is not the first time our attention has been drawn to this remarkable boy pianist. His musical ability is amazing. Master Seitz was born on the 29th February, 1892, and consequently will celebrate his leap year birthday on Monday next. He commenced his studies in music at the age of five years and from the first showed the gift of music. He is a pupil of Mr. D. Herald of the Conservatory of Music, Toronto.

Condolence.

C.M.B.A. CONDOLENCE.

At the regular meeting of Branch No. 49, C.M.B.A., held on February 2nd, 1904, the following resolution of condolence was unanimously adopted: Whereas the Branch, has learned with regret of the death of Dr. James B. Murphy, brother of our esteemed fellow-member, Jeremiah Murphy, it is Resolved that Branch No. 49 respectfully tender our sincere sympathies to the widow and brother of the late Dr. Murphy, and be it further Resolved, that a copy of this resolution be forwarded to Mrs. Murphy, Bro. J. Murphy, The Catholic Register and The Canadian.

A.O.H. CONDOLENCE.

As the cycle of time passes on we are called upon to chronicle the death of one by one from our midst. On Wednesday, Jan. 20th, the soul of John Robinson passed peacefully into the hands of its Maker. His illness was of a short duration, and despite the most assiduous care and kind nursing, his life could not be prolonged. He was born in Ireland and came to this country while yet a boy. He was a man of good qualities, a good neighbor, and a man always ready and willing to lend a helping hand. He leaves to mourn his loss one sister, Mrs. Wm. Kelly, 260 Logan avenue, Toronto. Ordered that a copy of this be sent to The Catholic Register for publication. Jas. McCaffrey, Secy. Div. 5, A.O.H.

Two Irish Catholic soldiers have been the guests of the King during the holidays, General Sir Kelly Kenyon and General Sir Martin Dillon.

Mrs. Hugh Ryan Died in Egypt.

A cablegram was received in Toronto on Tuesday announcing the death on Monday from heart trouble after a few days' illness at Cairo, Egypt, of Mrs. Hugh Ryan of this city. Mrs. Ryan left Toronto several months ago for London, Eng., where she remained till about three weeks ago, when she continued her journey to Cairo. Her two daughters, Mrs. Smith and Mrs. Bardwell, were with her when the end came. Mrs. Ryan's maiden name was Margaret Walsh. Before coming to Toronto Mr. and Mrs. Ryan had lived at Perth. A brother of Mrs. Ryan lives at Ottawa. Besides the two daughters who are in Egypt, Mrs. Ryan leaves one son, John T., residing at 615 Jarvis street. The body will be embalmed and brought to Toronto for interment in the family mausoleum in Mount Hope Cemetery. Great regret is felt among the Catholic people of Toronto, who knew Mrs. Ryan as a truly charitable woman. R.I.P.

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The Church in Newfoundland

ARTICLE IV.
(For The Register.)
(Continued from last week.)

"It was not without some difficulty that Mother Francis succeeded in obtaining the object of her ardent desire. It is well known that in those early days there was a strong feeling not only in Newfoundland, but all through America, that no person born on this side of the Atlantic could ever become a priest or nun. She had to fight hard against this prejudice. She was put off from time to time, as it was thought her vocation was only a passing whim. In fact, so strong was this sentiment, that before being permitted to receive the holy habit of religion, she had to go to see Bishop Fleming on his dying bed, and obtain a special sanction and blessing from him. And thus the barrier was broken, and a channel opened through which, from that day to this, has poured in the great galaxy of children of the soil of Newfoundland, and who have been found worthy to take their places side by side with the daughters of St. Bridget from the old land; and who still continue, and will continue, for generations to come, to adorn the cloisters and to raise the standard of religion and education in their native land.

"The Presentation Nuns were still in the Mercy Convent when Sr. Frances Mullally received the holy habit on the 27th May, 1850. Her reception took place in the school attached to the Convent. Some of us now living remember this old wooden school, which was situated on the site subsequently occupied by what was called 'St. Clare's Young Ladies' Academy,' and is at present used as the junior department of the Mercy Schools. The young novice received the name of Sister Mary Francis—a name especially selected for her by Bishop Mullock (who was very partial to her), in honor of his great patron the Seraphic St. Francis of Assisium. I have already said that the visit of a priest to the northern portions of the province was a rare and greatly-prized occurrence. But as to the visitation of a Bishop, such an event never took place until the year 1834, when Bishop Fleming visited all the northern bays. Bishop O'Donel had visited Placentia in 1796. On his return from his consecration at Quebec, Bishop Lambert made a visitation of Conception Bay in 1807; but he did not go north of Harbor Grace. Bishop Scallan visited Placentia in 1828, but never went Northward. At the time of the first visitation of Bishop Fleming to the Northward (1834) our jubilarian was too young to be confirmed, being only a child of four years, and there was no subsequent visitation before she came to St. John's; as Bishop Fleming during the latter years of his episcopate was entirely engrossed with the building of the Cathedral. Hence it was that, although her good father's ecclesiastical facilities covered a wide range, as we have already seen, yet they did not extend as far as administering the sacraments of confirmation! Hence it was that it was only during her retreat preparatory to her entering the Convent that Sister Francis was signed and sealed with the holy chrism of confirmation. At length the day of her solemn profession arrived, the 11th November, 1852. By this the Nuns had taken up their abode in their new school-house, where they remained for nearly eighteen months, from 21st October, 1851, to the 2nd of July, 1853, when they made their final move into their present magnificent Convent. Bishop Fleming had now been dead for over two years. The ceremony of the "Profession" took place, so the "Annals" say, in "the Convent Chapel." This was the present "Chapel of St. Joseph and Shrine of Our Lady of Good Council." His Lordship Bishop Mullock was suffering from a nervous attack at the time, and was unable to celebrate the Mass, which was celebrated by Father John Verker. The Bishop, however, attended and received the profession of the solemn words. That was truly a bright and golden day in the Religious Annals of Newfoundland. At the time the late Sister Clare Waldron also made her Holy profession, and four Novices were received; namely, Sister Ignatius Quinlan, now Rev. Mother at Ferryland Convent; Sister Joseph Maher, here present, and Sisters Angela and Anthony Tarahan.

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Of all the Sisters who were in the Convent at that time only seven besides herself now survive, viz.: 1, Sister Ignatius Quinlan at Ferryland; 2, Sr. Teresa Halpin, at the Mother House, St. John's; 3, Sr. Aloysius Cansfield at River Head, St. John's; 4, Sr. Rose Mullally (Sister of our Jubilarian) at Renew; 5, Sr. Catherine Flynn at Harbor Grace; 6, Sr. Joseph Maher, a member of the present Convent of Hr. Main; 7, and Sister Veronica Collins at Carboneers.

"The newly professed Sister Francis was not allowed to remain long at the Mother House. Her virtues and qualifications, which could not be hidden, soon marked her out for greater work, she was selected to form one of the new community about to be formed at Harbor Main. This was the third community sent forth from the Mother House at St. John's. The Convent of Harbor Grace had been founded in 1851. That of Carboneers in 1852. The Rev. Father O'Keefe, who then resided at Harbor Main as curate to the V. Rev. Dean Mackin, P.P., Brigus, having long desired to have a community of nuns established in this thoroughly Catholic centre, had already prepared a Convent and schools, and having made his formal demand the Bishop joyfully consented to grant his petition.

(To Be Continued.)

Fifty Years of Married Life

A short time ago The Register published an account of the golden jubilee in wedlock of Mr. and Mrs. Miles Macdonell of this city. We present to-day a photograph of the estimable and respected couple taken from the Globe of Saturday.



MR. AND MRS. MILES MACDONELL.

On the morning of the 28th a High Mass was celebrated at St. Patrick's Church; of which Mr. and Mrs. Macdonell are members of long standing. The occasion was taken advantage of by the Redemptorists in charge, to make the event a memorable one in appreciation of their esteem for the jubilarians who, with their families, and Mrs. Macdonell, kneeling at the altar rail, received the special blessing from the hands of the celebrant of the Mass, Rev. Father Hayden, who at the close of the Mass gave a short address appropriate to the occasion, and expressing his pleasure at the event.

St. Helen's Court, C.O.F.

St. Helen Court No. 1181, C.O.F., held its regular meeting on Sunday, 21st February, and after the regular business of the Court had been disposed of, the members of the Court listened to a very instructive and entertaining lecture by Mr. Martin J. Quinn on "The Septic Tank." The lecturer advocated the "natural" method of disposing of sewage, namely, putrefaction and consequent liquidation thereof by means of "The Septic Tank" and subsequent purification thereof by means of the living earth. He clearly established his propositions by reference to scientific theories and to tests, trials and experiences in this and other countries. A hearty vote of thanks was tendered to him on motion of Bro. J. J. Ward, seconded by Bro. J. F. Strickland.

Rev. Dr. Treacy

Rev. Dr. J. P. Treacy of St. Michael's Cathedral, takes charge of the vacant parish of Dixie, Peel County, to succeed the late Rev. Wm. Bergin. Dr. Treacy has been attached to the cathedral for nine years, and since the death of the late Rev. Father Ryan two years ago, has discharged the duties of rector. Dr. Treacy is a member of the Separate School Board, to which he will be a great loss. Catholic Toronto regrets his loss even for a while.

A. O. H. Banquet

A banquet will be tendered Hon. John T. Keating of Chicago, ex-National President of the A.O.H. of America, on Thursday evening, March 17th, at Webb's Parlors, by the members of the Order in Toronto. Mr. Hugh Kelly will preside.

Cardinal Rampolla, whose health has lately been causing some anxiety, fell and injured his hand a day or two ago.

Notice to Creditors

In the matter of the estate of Elizabeth Houle of the city of Toronto, in the County of York, married woman, deceased, notice is hereby given pursuant to Sec. 38 of Chap. 129, R.S.O., 1897, that all persons having claims or demands against the estate of the said Elizabeth Houle, deceased, who died on or about the nineteenth day of December, 1903, are required to send by post, or deliver to the undersigned solicitor, for The Trusts and Guarantee Company, Limited, or to the undersigned administrators, on or before the first day of April, 1904, their christian and surnames and addresses with full particulars in writing of their claims, and statement of their accounts and the nature of the securities (if any) held by them duly verified by statutory declaration.

And take notice that after the said first day of April, 1904, said administrators will proceed to distribute the assets of the said deceased among the parties entitled thereto, having only regard to the claims of which they shall then have notice, and the said administrators will not be liable for said assets, or any part thereof, to any person or persons of whose claim notice shall not have been received by them or their said solicitor at the time of such distribution.

Dated 23rd February, 1904.

The Trusts and Guarantee Company, Limited.

T. P. COFFEE, Manager.

JOHN T. LOFTUS, 712 Temple Building, Toronto, solicitor for the said Administrators.

DEATHS

KELLY—Tuesday morning, at 53 Trinity street, 23rd February, Hugh James Kelly.

are ever active workers in all that concerns the interests of the parish. The altars were ablaze with electric lights and wax tapers, and made beautiful with floral decorations, and the choir sang a special Mass with Miss Evelyn O'Donoghue, Miss Gertrude Costello, and Mr. James Costello as soloists under the direction of Miss Nellie Costello, who presided at the organ. During the Mass Mr.

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STRATFORD

(From our own Correspondent.)

Stratford, Feb. 22.—The annual financial report of the Ladies' Benevolent Society of St. Joseph's Church, who are in conjunction with the St. Vincent de Paul Society of this city, is as follows:

RECEIPTS.

Balance from last year ... \$ 30.94
Members' fees 17.00
St. Anthony's Poor Box 71.20
Donations from Mr. Gordon..... 2.00

\$121.14

EXPENDITURE.

Paid for Bread \$ 82.60
Paid for Dry Goods 19.91
Paid for Boots and Shoes 2.35
Paid for Cleaning House 2.50
Railway fare for Poor Woman 2.50
Mattress and Bed 3.50
Paid Mrs. Padden 1.00
Sundries 50

\$114.36

Cash on hand 6.78

\$121.14

The average attendance at meetings was eight, number of families (of all denominations) assisted, 22; number of families who received bread, 11. Mrs. William Daly, the President of the Society, is an energetic worker and deserves much credit for bringing this society to such a high standard. The report is signed by Mrs. Wm. Daly, President, and Mrs. C. P. Moore, treasurer.

Rev. J. A. Loisele, who has been parish priest of Big Point for a number of years, has been appointed to the important and fast growing parish of St. Joseph. The Rev. Father was formerly assistant priest at St. Joseph's Church, this city, and has many friends here, all of whom will be pleased to hear of his well-merited promotion. As a token of appreciation of his services in connection with his pastorate at Big Point, the parishioners, before his departure, presented him with a purse well filled with gold.

The Catholic Separate School children, of which Father Loisele was the spiritual head, presented him with marble and gold clock.

Lenten services are held in St. Joseph's church every Wednesday and Friday evenings at 7:30 and are well attended.

Division No. 2, A.O.H., of Stratford will celebrate St. Patrick's Day March 17th, with a grand and up-to-date concert in the Theatre Albert on that evening. The best talent has been secured for this occasion and the public may expect a rare treat.

The February issue of the "C.M.B. A. Canadian" contains a short and interesting sketch and plate engraving of the late Very Rev. Dean Kilroy, D.D.

Mrs. Catherine Sullivan, Mercer St., this city, widow of the late Mr. Michael Sullivan, died at her home on Friday evening last, after a few hours' illness, death being due to an apoplectic stroke. Deceased had been a resident of Stratford for many years and was well known throughout the city. She was a devout Catholic and leaves to mourn her loss two sons and one daughter, all of this city.

TO THE MEMORY OF THE REV. E. B. KILROY, D.D.

The calm and gentle Angel, Death,
Has folded in a strong embrace
Him whom we loved—has borne him hence
To fill on High some special place.
We call him dead and mourn his loss
But yonder in the Home of Rest
No more he hears his earthly cross,
He lives in Heaven with the blessed,
Full, well we miss the words of cheer;
The pleasant smile, the loving voice,
That drew all hearts when he was here,
And made our saddened souls rejoice,
Full oft, as years move swiftly by,
Our lips will move in silent prayer
To our dear pastor, who, on High
Still holds for us his fondest care
His flock have lost their dearest friend,
But why make murmur or complaint:
For when that noble life did end,
God's kingdom gained another saint
—Kathleen A. Sullivan,
Chicago, Jan. 14, 1904.

NEGLECT THE LIVER AND YOU WILL SUFFER

Scarcely an Organ in the Body but Feels the Effects of a Disordered Liver.

When the liver gets torpid and in active, bile is left in the blood—causing jaundice.

Indigestion results, because the liver is an important organ of digestion. Constipation arises because bile from the liver is nature's own cathartic.

By their extraordinary influence on the Liver Dr. Chase's Kidney-Liver Pills positively remove the cause of such disorders.

Biliousness, dyspepsia, constipation—headaches, backaches and bodily pains disappear when the digestive, filtering and excretory systems are set right by the use of this great medicine.

Look for proof to the thousands of Canadians who have been made well by using Dr. Chase's Kidney-Liver Pills. Such an army of witnesses can be summoned in support of very few preparations.

Dr. Chase's Kidney-Liver Pills, one pill a dose. 25 cents a box, at all dealers, or Edmondson, Bates & Company, Toronto. To protect you against imitations the portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box of his remedies.

Tenders for Indian Supplies

Sealed tenders addressed to the undersigned, and endorsed "Tenders for Indian Supplies," will be received at this office up to noon on Thursday, 31st March, 1904, for the delivery of Indian supplies during the fiscal year ending 30th June, 1905, at various points in Manitoba and the North-west Territories.

Forms of tender, containing full particulars, may be had by applying to the undersigned, or to the Indian Commissioner at Winnipeg. The lowest or any tender not necessarily accepted.

J. D. McLEAN,
Secretary.

Department of Indian Affairs,
Ottawa, 18th February, 1904.

N.B.—Newspapers inserting this advertisement without authority of the Department will not be paid.

MILK CHOCOLATE.

The manufacture of Milk Chocolate is made a specialty by The Cowan Co. Limited, who have introduced the very finest grade for eating and drinking. As a confection it is one of the delectable, purest and most nutritious.

They are now introducing it as a sweet coating for confectioners' use. They make only one grade, the very best, so that Cowan's Milk Chocolate may be relied on for quality, fine flavor, and absolute purity.

The nomination of Mgr. Nozaloch to the Archbishopric of Valencia is to be opposed in the Spanish Chamber.

THE PRICE OF THE Karn Piano

appeals to the artisan. The merits of the KARN PIANO appeal to the artist. Every instrument fully warranted for ten years. Our capital of half a million dollars makes the guarantee valuable. Visitors are always welcome.

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WOODSTOCK, ONT.

St. Paul's Court, No. 1320

At a recent meeting of the above Court it was decided that hereafter The Catholic Register and Catholic Record should receive a report of the proceedings of each meeting, and in this way induce other courts to follow the example, while at the same time encouraging the reading of a Catholic paper in the home.

While it is true that every member of the Order is in receipt of the official organ of the Order, yet the fact remains that very often questions of great importance come before a meeting in subordinate courts which never find space in the official organ.

In the last issue of the Forester was noticed a splendid report of the proceedings of the Executive of the American Federation of Catholic Societies; it was also noticed that the C.M.B.A. of 64,000 members, and the Western Catholic Union of 10,000 members, had declared in favor of federation at the National Convention.

This means now that all the great Catholic societies of the United States will be members of the great body. It was also noticed that a Catholic Federation exists in Ireland, and one also in Porto Rico.

If the need of federation exists in the United States, Ireland and Porto Rico, why not in Canada?

The question of a Catholic Federation in Canada was one of the subjects in St. Paul's Court at its last meeting, and the initiative in the matter was taken when a notice of motion was given "that at the first meeting of the Court the question of Federation be taken up and that plans for the inaugurating of the movement be discussed." It is confidently expected that a large number of the members of the Court, as well as members of other Courts in the city, will attend this meeting on Monday evening, March 7th.

A series of games of progressive euchre ended on last meeting, with a beautiful emblem of the Order (presented by the Prov. Trustee for Toronto) was won by Bro. Frank Farrel.

At the close of the Lenten season this social part of the meeting will be resumed and the Good of the Order Committee will prepare a special programme for each evening.

The undersigned would be pleased to receive suggestions regarding the Federation movement from any of the readers of The Catholic Register.

NOTES.

At the recent meeting of the Prov. Court it was ordered that 10,000 leaflets be printed, and distributed among all the Courts in Ontario. These leaflets form the aims and objects of the Order, as well as a lot of useful information for prospective members.

A committee of Provincial Court, composed of Provincial Chief Ranger Boudreault of Ottawa, and Provincial Trustees of Kingston, and Morgan of Toronto, was appointed to wait upon His Lordship the Bishop of Hamilton, with the object of securing his permission to organize in the city of Hamilton and the Hamilton Diocese.

The committee were very cordially received by Rev. Father Holden, Chancellor of the Diocese, and through him received the permission from His Lordship.

An effort will be made at once to place the machinery of organization at work in Hamilton.

M. F. MOGAN,
25 Sackville street.

THE MOST NUTRITIOUS EPPS'S COCOA

An admirable food, with all its natural qualities intact, fitted to build up and maintain robust health, and to resist winter's extreme cold. Sold in 1/2 lb. tins, labelled JAMES EPPS & Co. Ltd., Wombospathic Chemists, London, England

EPPS'S COCOA

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CALENDAR FOR FEBRUARY says

"True courtesy is greatly to be desired, therefore be courteous."

—ANON

The courtesy experienced on Intercolonial trains meets with frequent and favorable comment. On the "Maritime Express," running between Montreal, Quebec, St. John, Halifax and the Sydneys, with its commodious sleeping cars and excellent dining-car service, the passenger is brought into contact with the most courteous of railway employees.

GRAND TRUNK RAILWAY SYSTEM

WORLD'S FAIR, ST. LOUIS, APR. 30-DEC. 1, 1904.

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Grand Trunk Trains make direct connection at Chicago with all Railways for the Famous Winter Resorts.

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CATHOLIC STUDENTS WANTING rooms, with or without board, convenient to University, communicate with The Catholic Register.

WANTED—RELIABLE MEN—\$60 per month and expenses, \$250 per day to reliable men in every locality introducing our goods, backing up show cards on trees, fences, along roads and all conspicuous places; steady employment to good, honest, capable men; no experience needed; write us once for particulars. The Empire Medicine Co., London, Ont.

MEN WANTED

THROUGHOUT CANADA AND THE UNITED STATES.

Salary or Commission—\$840 a year and expenses, payable weekly, to good reliable men representing us in their district, introducing our goods, distributing large and small advertising matter. No experience, only honesty required. Write at once for instructions.

SALUS MEDICINAL CO.,
London, Ontario.

30,000 McSHANE BELLS

Ring "Round the World"

Memorial Bells a Specialty

McSHANE BELL FACTORY, Baltimore, Md., U.S.A.

'Tis Well to Know a Good Thing, said Mrs. Surface to Mrs. Knowell, when they met in the street. "Why, where have you been for a week back?" "Oh, just down to the store for a bottle of Dr. Thomas' Electric Oil," and Mrs. Surface, who, hates puns, walked on. But she remembered, and when she contracted a weak back there was another customer for Electric Oil.

A. O. H. Concert

The concert on the 17th March, under the auspices of the A.O.H., in Massey Music Hall, promises to be a great success. The advance sale of tickets has been greater than on any previous year.

AFTER THE STORM



It is surprising how readily the most fixed ideas will undergo a revolution in the minds of those who hold them, especially in time of danger, and more particularly if they are founded on falsehood or bigotry.

As an instance of this the following illustration will afford some amusement to our readers: Not many years ago a rich Englishman, whom we shall call John Smith, although that was not his name, was travelling between Kamarska and Malbaie. It was in the month of November, and the weather not of the best. He had confided his precious existence, precious in his own eyes at least, to Baptiste Rivrain, master of the shallow Marie Alice, which her captain firmly believed to be the finest little craft in the world.

In himself he had no pride—not even dwelling on the thought that but for his skilled management of his bark she might be as apt to come to grief as many another, equally fleet, trim and beautiful, which had gone to destruction in the hands of less confident navigators.

Not so with Mr. John Smith, a retired grain merchant, whose fortune was due to hard work and a lucky combination of circumstances. He had a high opinion of himself and a correspondingly low one of other people, especially those whom poverty had destined to hard labor, whether on sea or land. In his eyes poverty was criminality. His eye swept the figure of the humble mariner with an expression almost of contempt as he exclaimed, in a tone of authority:

"Baptiste, I wish you to take me to Malbaie by the shortest route. I am to dine and sleep to-night with my friend, the Hon. M. Nairne, and it is not my habit to make my hosts wait for me. I will pay you the usual sum. Come, now, to the quay at La Malbaie, by six o'clock. It is a bargain."

"I will do my best, monsieur, but it will depend upon the winds and the waves and the will of God. Just now the breeze is pretty stiff. One can never tell, though, at this time of the year."

"You Canadians are very superstitious," said Mr. Smith. "You always bring God into everything; why suppose that He will intervene in so slight an affair as a little trip on the water, which you make perhaps three times a week? Your priests should see to it that you have a little more education!"

Without making any reply to these sarcastic remarks, Baptiste went on with his preparations for the trip.

In the twinkling of an eye everything was ready, and the Marie Alice, with all sails spread, was on her way. They had not proceeded very far when Mr. Smith began as follows:

"And how is the Cure, Baptiste?"

"He is very well, monsieur," answered the sailor.

"And so he ought to be. He lives on the fat of the land. He does not think but receive your tithes, and those of your curate, and you pay them him. Tithes, I said, that was a mistake. The word does not cover his emoluments. You give him the greater part of your earnings, under the pretext of Masses, indulgences and I know not what beside. That is so, is it not, Baptiste?" queried Smith, with an ironical smile.

"It is not so, monsieur," replied Baptiste, greatly without anger. "I assure you that if you were in his place you would not be satisfied with what he receives. It is more often pennies than shillings, monsieur. However, we consider it our duty to support him who has devoted his life to us, and we do it, as well as we can. Then, assuming a tone of severity, he continued: "It is not with us as you Protestants, who, I judge from what you say, do not support their ministers."

"You are entirely wrong, Baptiste," answered Mr. Smith, with asperity. "We do pay our ministers."

"Ah!" replied Baptiste, quickly. "In that case, you are also expected to provide for their wives and children, monsieur. That goes without saying, and I will engage that they and their families cost you a great deal more than does our lonely Cure—and, furthermore, that you are not nearly so well served."

"Perhaps that is true, in one sense," said the Englishman, who was not entirely destitute of the spirit of fair play upon which his race so vaunt themselves, and who was, moreover, somewhat taken aback at having unexpectedly met in the poor boatman a foeman more worthy of his steel than he had thought possible in so benighted a race as those French-Canadians. "In some respects we may not be as well taken care of. Baptiste, he continued, "but we certainly pay them no more, nor as much, as you do your cures. They ask nothing from their congregations to defray the expenses of miracle-working. They do not profess to sell us graces from Paradise. We do not put money in their palms for the release of our departed friends from the flames of Purgatory. We pay nothing for the supposed forgiveness of our sins. Our ministers, as well as our people are intelligent and our religion was made for the intelligent."

"Ah, yes," responded Baptiste, his hand on the tiller, so that the Englishman did not observe his heightened color or flashing eyes; but his voice was under perfect control as he went on:

"Miracles seem impossible things to you; moreover, it is hard for you to believe in them; but, as our Cure very proudly and sensibly says, the whole world is a miracle, and as difficult to understand as what you are pleased to term miracles. I have heard that you Protestants have faith in our Lord Jesus Christ, in His death on Calvary, His resurrection from the tomb and His ascension into heaven. If you guarantee the truths of the Gospel on these points, why can you not also believe in other miracles?"

Mr. Smith was considerably nonplussed. And he had no answer to this argument, he replied. "My poor Baptiste, you cannot help it if you are ignorant. These things are too deep for discussion with a man like yourself who has never been taught the real truths of religion. It would be a work of time. I assure you, if you find money to spare when you are throwing Masses said. Tell me, have you ever obtained one favor there by an application of Dr. Thomas' Electric Oil drives pain away. There is nothing equal to it."

"The Cry of the Back."—"One touch of nature makes the whole world kin," sings the poet. But what about the touch of rheumatism and lumbago, which is so common now? There is no poetry in that touch, for it renders life miserable. Yet how delightful is the sense of relief when an application of Dr. Thomas' Electric Oil drives pain away. There is nothing equal to it."

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all Christians did. I see that you are disposed to be prejudiced no matter what I say. If I told you I had obtained graces and favors you would not believe me. So it is not worth while to discuss the subject any longer, for we can never come to an understanding, and you are only wasting time in trying to change my opinions. I place much more confidence in M. le Cure than I do in you, monsieur. Besides, just now I have no time to argue further, for I see a great cloud on the side of the Cap-a-l'Aigle, which tokens a severe storm. Excuse me, monsieur.

Mr. Smith was not a brave man, he became alarmed. The cloud was certainly there, and growing larger every moment. The wind began to blow with great violence, and the rain to fall in torrents. The captain of the Marie Alice was put to it to keep his vessel in her course.

"Baptiste, do you think there is any danger?" inquired his passenger, from under the shelter of the heavy oar, which the boatman had thrown him for protection from the storm.

"There is always danger in a gale like this," answered the mariner between his teeth.

"But is it imminent? If your boat is to weather this tempest?"

"I hope so, monsieur," was the response. "I will do my best."

The waves rose higher, the winds waxed fiercer, the brave little bark strained every fibre against the fearful odds that threatened to engulf her. Smith shrunk farther and farther into the shelter of the water-proofs. We know not whether he prayed; at any rate he was silent.

At last the storm began to abate, the waters subsided, and the passenger, more dead than alive, ventured to put forth his head as he inquired, in a feeble voice:

"Do you think we shall get there all right now, Baptiste?"

"I hope so, monsieur; but I cannot say. The sea is nasty, and the weather may take an ugly turn again. It is a real miracle that we have gotten this far along," he continued, with a cruel emphasis not lost to his hearer: "we are in the hands of God, monsieur, who does sometimes interfere in such little things as a sudden squall at sea, we Catholics believe."

"Baptiste," said the other, after a moment's silence, "what do you usually do in such an emergency as this?"

"You see very well, monsieur. I govern my boat as best I can. It needs all one's energy and all one's senses, as you perceive."

"Yes, I know. But are you not accustomed, in time of danger, to promise some Masses? Why did you not do that to-day?"

"Mr. Smith, this is not the time to ridicule my superstitions," said Baptiste, in a tone in which indignation and reproach were mingled.

"Baptiste, I am not ridiculing your belief in the least. I asked the question seriously, and I now repeat it."

"Very well, monsieur, since you wish to know, I will tell you. When the sea behaves as it did just now I commend myself to God and make an act of contrition with the hope of saving myself, but also with the resignation to die—if it be the will of God. Where do you suppose a poor devil like myself would get the money to offer for Masses?"

"It seems to me that if for no other reason than that your family thought you it would be your first thought to make such a promise."

Baptiste said nothing; he was too much occupied with his boat at that moment to give his attention to anything else. Smith moved uneasily, hemmed and hawed—and finally said: "Listen, Baptiste; promise a Mass—two, a dozen if you wish—and I will pay for them."

Baptiste, still busy at the helm, waited an instant before replying. "Very well, that is understood, but on one condition—that you never again ridicule the religion of Catholics, Monsieur."

"I never will," said the Englishman.

An hour later the Marie touched the quay of La Malbaie and Baptiste bade adieu to his passenger, who was wretchedly changed; he had become modest, gentle and grateful, where he had been self-assertive, loud-voiced and arrogant, and it is to be presumed that on this evening he had not much appetite for his dinner.

FIRE IN TURIN LIBRARY

Loss of the Bobbio Manuscripts—The Monastery of St. Columbanus.

At an hour after midnight on Tuesday morning, 25th January, some belated wayfarers in Turin, passing along the Via Vasco, saw smoke issuing from the windows of the second floor of the University, in which the "National Library" of Turin is housed. The library was on fire after the alarm was given the fire appeared on the scene, and also Professor Chiconi, Rector of the University, and the Librarian Cavalieri Carli.

What particularly concerns other nations in this fire is the destruction of the Bobbio manuscripts, which is its most disastrous consequence. This is the place, to which Saint Columbanus came—the great Irish missionary of the sixth century, who was repelled "by the incorrigible barbarism of those Germanic populations," as Alphonse Dautier describes it.

Bobbio was the ancient centre of learning in this part of Italy, and held that high reputation for many centuries. Amongst the treasures it possessed at one period of its history was a series of palimpsests, which were writings on parchment that had been scraped and erased, and the parchment thus cleaned was turned to account for later writings. Early in the 19th century Cardinal Angelo Mai, Librarian of the Vatican, discovered a means of restoring the original script, and thus he discovered some of the long lost treasures of classical learning. It is believed accepted as true that all the existing palimpsests came originally from this monastery of Irish monks founded so many centuries ago at Bobbio.

Much of the learning of the middle ages found a resource in Bobbio. However, dense was the darkness that overhung Europe in that saddest of ages, the 10th century, the school of Bobbio continued nevertheless, to shine, as Dautier says, as well as the other conventual schools of Italy. "By a singular phenomenon," he continues, "the light which enlightened all the cloisters, on this occasion came to them from the extreme West, where it seems to have been concentrated during the most sombre period of the Middle Ages."

A manuscript catalogue of that period—the catalogue of Bobbio in the 10th century—tells us what were the works that served for the library labors of the monks of Bobbio. These works are not only commentaries on the Sacred Scriptures, the works of the Fathers of the Church, or lives of the saints and ascetic writings which continue the foundation of this library. Profane antiquity lives again in this learned retreat, and the works of the great writers of Greece and Rome were reproduced in a very large number of copies—a method of showing how highly they were esteemed. Demosthenes and Cicero, Virgil and Horace, Aristotle and Lucretius and Ovid and Juvenal are found repeated often on the list.

The very unusual abundance of treatises on grammar and prosody indicates what use was made of these works for the requirements of the schools held at Bobbio.

At the Exhibition of Sacred Art in Turin in 1898, I had an opportunity of seeing a considerable group of the manuscripts from Bobbio, of which it is reported, at least, two-thirds have perished in Tuesday morning's fire. One of these was a palimpsest, which originally contained a fragment of the oration "Pro Ni Tullio de Cicero," as it is described in the official catalogue. It is written in capital of the 3rd or 4th century, over which were written in the 8th century the "Collationum cum Maximino Arrianorum episcopo de St. Augustini nomine." Another palimpsest has the Exposition of the Creed, the work of the 15th century hand, over an earlier Irish manuscript of the 7th century, containing the Gospels. A 6th century manuscript of the Gospels of St. Mark and St. Matthew, written in uncial letters, also comes from the Monastery of Bobbio. So do a work of St. Celsus Cyprianus, the 6th or 7th century, and another 7th century work in two little volumes bound together, the first containing the "Carmen Paschale," and the work "De Christi Miraculis" of Sedulius, and the second the "Libellus contra Maximinum" of Cerealis. The scribe who copied these in rather rude uncial letters was named "Abundantius."

Works by St. Augustine of the 7th by S. Leo the Great of the 8th century, and by St. Columbanus "Regula Monachorum" of the 9th century—this last in very beautiful small letters written by the calligrapher Boniprandus—are also from the famous Irish monastery. The "Lives of St. Columbanus and his Disciples" of the 10th and 11th centuries, by Jonas, is an interesting document. "The first part," says the official catalogue, compiled under the supervision of the librarian, "with the Life of St. Columbanus and other brief writings (amongst which is a rhyme in honor of St. Columbanus, commonly attributed to the Blessed Notker Balbulus, who died in 912), is not later than the beginning of the 10th century. The second part with the Lives of the Disciples, is of the 11th and 15th centuries. In the first part the grand, many-colored initials, interlaced are quite noteworthy, and are besides very elegant. Even the small writing of the text is of great beauty." And then follows the constant note: "It comes from the Monastery of Bobbio—(National Library of Turin)." And there are several more bearing the same indication of their provenance which I do not mention for want of space.

This is what makes the fire at Turin such a world-wide disaster. The destruction of many, indeed, of the works of the past, might in a certain way be made good from existing sources. But the loss of the Bobbio manuscripts cannot be made good. At the beginning of the last century a great misfortune overtook Bobbio and its library, which the efforts of studious monks during

centuries had raised to the greatest value. The French revolutionists were almost as detrimental to the religious and educational life as M. Combes is to-day, after a century of unceasing civilization. The content had been suppressed—how familiar the word seems, even to-day!—and the final and lowest humiliation was reserved for the venerable library. On the 18th of June, 1803, all that it contained in the way of printed books and manuscripts and furniture, shelves and cases was sold off to the highest bidder in the tiny village of Bobbio under the supervision of M. Louquet, a Frenchman, assisted by Paolo della Cella, a citizen of Bobbio. The six hundred and sixteen volumes, which are described as in a bad state and ill-paged, were adjudicated to "the citizen Butlier (Butler?) of Bobbio" for the sum of fifty-three francs—about two guineas in English money! A large bookcase, with one of the feet broken, was sold to the same citizen for 4 francs, and the others for 2 francs and a half to three purchasers.

In Italy the memory of the wholesale thieving carried on by the soldiers of the French Revolution, and afterwards by Napoleon I., is still remembered; and when one learns here and there that the present ruin and want of the original possessions date from the French invasions, one readily understands why the people still declare that Napoleon was the greatest thief in the world—"il piu grand ladro del mondo!"

The Compositors and the Pope. Some controversy has been raised in Paris over the "motu proprio" of the sovereign Pontiff relative to sacred music. It was begun by M. Bellaigne, musical critic of the "Temps," who strongly hinted that reformation in the matter of religious music was needed in some of the Paris churches. This was taken up by the Very Rev. Vicar Journé, of that most fashionable church, St. Augustin's, who is himself a composer. The Vicar was well able to show the critic that he never allowed any profane music in his church. If he took anything from the leading composers, it was only whatever was of a deeply religious character. M. Theodore Dubois, who succeeded that estimable man and fine composer, Ambrose Thomas, as Director of the Conservatoire of Music and Declamation, says that as far as he can see the Papal "motu proprio" is not directed against modern sacred music. He says that when he was at Mass at St. Mark's, in Venice, two years since, the Patriarch, now Pope being present, he heard Gounod's music. M. Dubois says that although the Sovereign Pontiff seems to condemn "Soli," his Holiness would probably remove the interdict in the case of such a finely religious solo as the "Panis Angelicus" of Sesar Franck, the Belgian composer. The same may be said of the Nativity oratorio of Camille Saint Saens. M. Dubois, on the other hand, condemns the famous "Stabat Mater" of Rossini, which is invariably heard on Good Friday in the Church of St. Eustache. It is a fine piece of work, but the Director of the Conservatoire holds that it does not belong either to the category of "sacred music, or to that of 'religious' music. For all that many good Catholics in Paris would be disappointed if the favorite "Stabat," which M. Dubois refuses to acknowledge as fitting for a church, were abolished at Saint Eustache and left to the Sunday and Holy Week concerts of M. Colonne or M. Chevillard. There are many old associations connected with the "Stabat" of Rossini as well as with Mozart's "Twelfth Mass." M. Vincent d'Indy, another composer, agrees with the Sovereign Pontiff and with M. Dubois, and points out that the "Schola Cantorum" founded in Paris by himself and others, prepared their programme in 1894 in exactly the same sense as the "motu proprio," for they aimed at the restoration of the Gregorian chant, of Palestrina's music, and of vocal counterpoint. Just as M. Dubois objects to Rossini's "Stabat" for a church, M. Vincent d'Indy objects to Beethoven's "Mass in D." This, by the way, is a favorite Mass at the Church of St. Augustin above referred to. "It is magnificent," says M. d'Indy, "but it is no more Church music than 'The Marriage of Figaro.'" It is worth noting that this composer says that the Gregorian and Palestrinian music can be easily learned. He taught both with success, not only to choirists in Paris church, but also to the chancers in country places. Finally M. d'Indy says that the Palestrinian music has been a great success at the Church of St. Francis Xavier, although the clerics there were at first afraid of it, and also at the Basilica of the Sacred Heart of Montmartre.

Chamberlain and Campbell Bannerman. Damaging Revelations as to Former's Connection with the Boer War. London, Feb. 6.—Sir Henry Campbell-Bannerman's speech yesterday, in which he resumed the debate on the war report, was marked by an incident which has inflicted irreparable damage on Mr. Chamberlain, who with a lack of discretion which went far to justify the impression widely created by his speech that whatever the cause he has lost some of his alertness, gratuitously referred to a conversation he had had with "C. B." on the 10th of June, 1899. His object was to prove that even then, four months before the war, "C. B." had been privately apprised by him of the preparations the Government were anxious to make and their desire to obtain the concurrence of the Opposition to send out some 10,000 men to the Cape. This was a reference to a private and confidential conversation, which "C. B." had always studiously refrained from alluding to. He now jumped up and very clearly asked Mr. Chamberlain as he had given his version of what had passed by word of mouth and by letter, whether he ("C. B.") would also be absolved from the condition of secrecy which surrounded the transaction. Mr. Chamberlain, though taken aback, realizing no doubt the blunder into which one of his customary pieces of unscrupulousness had led him, could not refuse his consent, and he gave it with a frigid smile.

Yesterday, in a very full House considering the early hour, "C. B." rose to reply, and he gave his account of what had occurred. The Colonial Secretary had seen him by arrangement in his room at the House of Commons, had proposed to him the despatch of the large force of men, and "C. B." expressed his surprise that such a provocative measure should be taken. "You need not be alarmed," said Mr. Chamberlain; "there will be no fighting. We know that these fellows won't fight. We are only tounding revelation was punctuated by uproarious Opposition cheers, and Mr. Chamberlain, turning a livid color, seemed to shrink within himself with chagrin. It explained everything of course—the want of preparation which led to the disasters and the enormous loss of life and money that marked the campaign. Mr. Chamberlain, inspired by his friends, the Rand Mine owners, and Cecil Rhodes, believed that the Boers would not fight. The effect of this disclosure on the House was indescribable. It led to one of those buzzes of excited conversation which only mark an incident of capital importance. All eyes were turned on Mr. Chamberlain—it was felt on all sides that a crisis of supreme importance had arisen for him.

Mr. Chamberlain felt bound to attempt to minimize Mr. "C. B.'s" statement; but he showed a strange lack of confidence, and all he could say was that he could not charge his memory with the word "bluff." It was not a word he was in the habit of using; it was not a word to his taste. Mr. Chamberlain, of course, is a purist in such matters,

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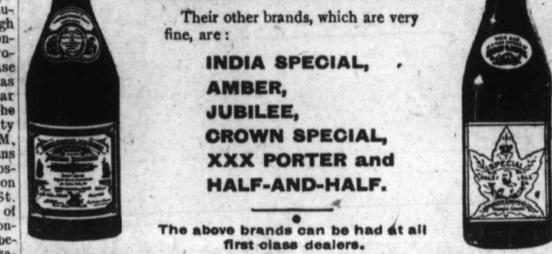


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THE TRAMP'S LOVE STORY

TRAMP he was - he would have told you so himself-but no broken-down, dirty outcast from society. His sunburnt face was clean as soft river water could make it; his clothes were old, but with a decent, gray, free from all taint of frownsness. If you had asked him how he lived he would have answered you, "As a king, eating and drinking my fill, and with subjects that come and pay me tribute as I bid them. And here" - he would add, holding up a bag of faded cloth that hung from his shoulder - "here is my magic."

So, indeed, it was - an old violin, slumbering, but ready to wake and sing and steal all hearts at the bidding of its master. And if you had asked him if he were happy, he would have told you, "In summer time, happy as the day is long. I wander through the villages playing in the market-places, and they look for my coming and regret my going. But in the winter - no. Last year, when it was so cold, I played every evening in a room in the West End of London - underground - and my nose was filled with cheap scents and the fumes of beer and wine, and the tobacco smoke stung my eyes, and - ah! do you smell the hay?"

And then he would be laughing again and say: "But a man must live; Oh, yes, he must live through the winter so that he may enjoy the summer again. Only, if I had been a dormouse, or a hedgehog, or to sleep. It was unkind not to make me a hedgehog." "And what is your name?" "That he would have bowed elaborately and introduced himself as "Signor Contradini," then whispered, laughing.

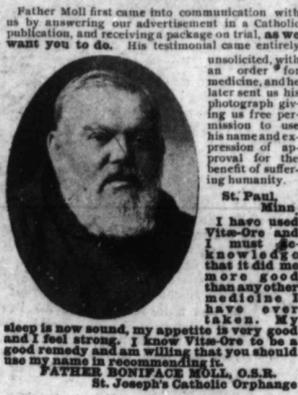
"But my father's name was Robinson. If I had been Robinson, too, I should have sat on a stool, and then, perhaps, in a leather chair, driving hard bargains and filling my pockets with money. But I - I am Signor Contradini, and I have nothing but my fiddle. I am a disappointment, a good-for-nothing, whose name is never mentioned by his family. But one day I will rise and go to my father, not to say I have sinned, because I haven't - not a bit of it - but to say to him, 'Oh, yes, I will play to him and we shall see.' My little friend here" - and he would hold the old brown violin lovingly - "shall unlock the gate of Paradise - not yet."

And when will you make up your mind? "When I meet a woman I can love and want her for a wife. Then Signor Contradini will die, and I shall be - oh, so respectable! - Robinson." It happened, on a bright summer morning, that Contradini, in his wanderings, came to the gate of a great mansion. Now of all things in the world, save his fiddle and old shoes, so he passed in boldly bent on a feast for his eyes. This he found in a few paces, not furnished by stone and lumber, but by flesh and blood, and sweet with youth as the other mellow with age.

Terraced lawns, bright with flowers, sloped down from the house; on the lowest a girl was feeding some peacocks. Contradini stopped, the house forgotten in a greater contentment. Hidden among the trees that bordered the drive, he watched her then - forgetful there would be guardians of such beauty - the foolish fellow must needs want to play to her. But that he did not, for, standing with the old violin tucked under his chin, and the bow nicely poised, he was tapped smartly on the shoulder and turning found himself facing a tall man of middle age, and he knew him to be angry.

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ROME AND THE GREEK CHURCH

Commemoration of the Ninth Century of the Abbey of Grottaferrata. Just now, when the national Church of Russia is receiving little sympathy from the rest of Christian Europe, it is interesting to note the commemoration of the union of early christianity on Jan. 23 last, in Rome, when a rare and interesting event took place in the Consistorial Hall at the Vatican. The commemoration of the 9th centenary of the Greek Abbey of Grottaferrata was marked by a series of lectures or discourses on themes closely connected with monastic institutions, and the Oriental churches. The last of the series, on "The Abbey of Grottaferrata and the Union of the Churches," was delivered by the Abbots of Grottaferrata, Don Arsenio Pellegrini in presence of His Holiness Pius X. Around the Pope were seated the following Cardinals: Ferrata, Merry del Val, Rampolla, Respighi, Satolli, Segna, Serafini, Vincenzo, Vannutelli, Serafino Vannutelli, and Vives y Tuto. Here also were the Ambassadors of France, Austria, and Portugal, and the Ministers of Prussia, Brazil, Belgium, and San Domingo. Some of the Ambassadors and Ministers were accompanied by their wives. Many distinguished Prelates and members of the Religious Orders were present.

When the Holy Father entered Cardinal Serafino Vannutelli, President of the Committee, delivered a brief address to His Holiness, to which the latter responded expressing the great satisfaction he had in assisting at this Conference, and thereby giving a new proof of his deep interest in the high idea which has inspired this commemoration. The discourse of the Abbots Pellegrini lasted for nearly an hour. He reviewed the relations between the Abbey and the Holy See, beginning at its foundation and continuing during the past nine centuries. The work still goes on, and the Abbey continues to be, as it were, a refuge and asylum for the scattered brethren of the sons of the Greek Church. St. Nilus, the founder of this Abbey, loved solitude and the life that is unknown to the world. He refused honors and dignities and the offerings of Popes and Emperors; but in the decline of his days he laid the foundations of this Abbey on the soil whereon Cicero had collected in his villa the works of pagan Hellenism, saying to the monks, who were sad at his departure, that he went to seek a refuge in which the scattered brethren might be received.

This Abbey, said the speaker, is a record of the union of the Greeks and Latins of other times; in that record life, and life is action, and hope and promise. Here he quoted the words of Cardinal Satolli, who opened the series of Conferences last year: "The Abbey of Grottaferrata is the pledge and symbol of a triple harmony, between the diversity of Rites and the unity of the faith, between the diversity of religious morality; between the diversity of science, letters, and arts, and the unity of Christian principles." The Abbots of Grottaferrata, said Don Pellegrini in conclusion, is an instrument adapted to furnish elements for the hoped for return of dissident brethren to the unity of the Church; and he expressed the desire that the sons of the Greek Church may find again in the Abbey of Grottaferrata, as in an ancient family picture, the lineaments of their mother, who waits for them, and affectionately opens her arms to them, so that the Greek Church may find in this return and in this union a new breath of life which has been heretofore gradually fading away.

Learn to Stand Well. Women who wish to preserve the slimmest and contour of their figures must begin by learning to stand well. That is explained to mean the throwing forward and upward of the chest, the flattening of the back, and the shoulder blades held in their proper places, and the definite curving in of the small of the back, thus throwing the whole weight of the body on the hips. This is a great measure, preserves the figure, because it keeps the muscles firm and well strung and prevents the sinking down of the flesh round the waist, so common in women over 30, which is perfectly easy to escape. Another thing to avoid is a bad habit of going upstairs, as most women do, bent forward, with the chest contracted, which, as well as being an indolent, slouching manner of walking, is injurious to the heart and lungs.

ENGLAND AND TURKISH RULE

Lord Lansdowne Warns the Sultan's Government Over the Bulgarian Atrocities. Christian sympathy with Japan is affording the Sultan his long looked for opportunity of a free hand in Macedonia. In this connection the British Foreign Office has just issued a Blue Book dealing with the affairs of Macedonia, and it is the most formidable indictment of Turkish rule in that stricken country that has yet been published. From innumerable reports by Consuls and other officials the following was supplied by the Foreign Minister at Sofia: "The village of Popenka was plundered and pillaged and the cattle carried off. Some women, who had hidden in a house in order to escape violation, were burned alive in it. Fifteen girls were carried off and taken to the camp. The inhabitants, who had taken refuge on the mountain, were surrounded and forced to return to the village, where they were massacred. Only four families were able to escape. The village of Serghene was set on fire (no distinction being made between Greek and Bulgarian houses); the inhabitants are in the mountains. Many of the women in their flight had to abandon their children, so that they might not be discovered on their way owing to the weeping and cries of the poor little wretches. The refugees are in a state of complete destitution; flour must be procured for them." There is one point of great significance in this report - the parenthesis in which it is shown that the Greek and Bulgarian houses were treated in the same way.

One remarkable feature of the Blue Book is the reply of Lord Lansdowne to the Turkish Ambassador when the latter begged him to veto the collection of relief funds in British countries. "I told his Excellency," writes the English Foreign Minister, "that it was perfectly true that funds were being collected by benevolent persons in this country for the relief of the widespread distress which now prevailed in parts of the Balkan Peninsula. His Majesty's Government would certainly not discourage a movement of this kind, and I confessed that it shocked me beyond measure to find that the Turkish Government apparently desired to deny such assistance to the thousands of homeless people who were now scattered throughout the country, mainly in consequence of the conduct of the Turkish troops, upon the pretext that such assistance might encourage the promoters of the insurrection." "Later on the Turkish Ambassador again raised the question, and Lord Lansdowne once again, 'as very decided language,' repeated his former views, and stated that the English Government would 'expect the Turkish Government to give facilities to the agents by whom the work of distribution would be undertaken.' And how necessary it was for England, as well as other Powers, to take some stand may be easily realized from the Sultan's proclamation calling on the Bulgarians to return to their ruined homes. "And those among them," said this document, "who do not return and sue for the clemency of the Imperial Government will be punished and exterminated with the greatest severity."

New Chapel Dedicated. At St. Mary's Academy, Windsor, by Bishop McEvay. Windsor, Feb. 16. - Attended by about twenty-five priests from Detroit and the Diocese of London, Bishop McEvay, this morning dedicated the new chapel of St. Mary's Academy, Windsor. A rather elaborate musical programme had been prepared for the occasion, but the Pope's recent decree that all operatic effects in church music were to be eliminated made it impossible for the programme to be rendered in full. Rev. Fr. Aylward of London celebrated the Mass, and Fr. A. Dumouchelle delivered the sermon. Last night the new wing of the school building was formally opened, when the pupils gave an entertainment to a large audience - than Windsor has seen for many a day.

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Winter Birds I watch them from my window, While winds so keenly blow, How merrily they twitter And revel in the snow! In brown and ruffled feathers They dot the white around, And not one motting comrade Among the lot I've found. "Cherp! Cherp!" their tiny voices Sern' thankfully to say: "A blessing to the Giver, We sing upon our way, Through skies are dull and stormy, To sigh would never do: For He who sends the winter Will send summer, too." Ah! may I be as cheerful As yonder winter birds, Through ills and petty crosses, With no repining words! So, teaching me this lesson, Away, away they go, And leave their tiny footprints In stars upon the snow. -Scholars' Magazine.



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Diocese of Peterborough

Blessing and Re-Opening of St. Paul's Church, Gravenhurst

On Saturday, February 13th, His Lordship, the Right Reverend R. A. O'Connor, D.D., Bishop of Peterborough, visited the parish of Gravenhurst. Notwithstanding the inclement state of the weather, and the bad condition of the roads, at the station to meet him were many of the congregation, including Mr. William Bibby, with a magnificent span of horses, to be placed at the disposal of His Lordship.

On Sunday, February 14th, the neat church of St. Paul's, having recently had an addition put to it, and remodelled throughout, was re-opened with all the solemnity of the Catholic rites. The ceremony of the blessing was performed by His Lordship at 10.15 a.m. The procession started with the cross in front, to the porch, where the first prayer, was said opposite the door. Then the circuit of the church was made on the outside His Lordship sprinkling the wall from top to foundation, as the retinue moved around. When the prayer proper to this part of the ceremony was of fered, the Litany of the Saints was chanted. High Mass was then sung by the pastor, Father Collins. After the Post Communion, His Lordship preached as he always does (whether in gorgeous cathedral or country chapel) a very learned and eloquent sermon. He spoke of the very great pleasure it gave him to be present on this occasion, and congratulated the parishioners on the work they had accomplished, saying that he hoped they would still persevere in harmony with their good pastor, and thus merit the reward promised to faithful servants. He also paid a well-merited tribute to those who had a share and took part in the building and refitting of this sacred edifice. He continued as follows, taking for his text, "And now there remain faith, hope, charity, these three; the greatest of these is charity." My dear people—in the Epistle of to-day we read the beautiful words of St. Paul indicating to us especially the great virtues and power of charity. After proclaiming in the first part of the Epistle the strong effects and wonderful qualities of charity—that distinguished the Christian, the Apostle concludes, with these words, "Of faith, hope, charity, these three; the greatest is charity." He states that charity is not puffed up; is not ambitious; is patient; thinketh no evil, and leads to do such actions as are pleasing in the sight of God.

What is meant by this great virtue of charity or love that surpasses all other moral goodnesses? It is the foundation upon which Christian life is raised; it is the friendship between God and the soul; it is the love that exists between the Creator and the creature. Charity is the union of man's soul, man's affections, man's intentions, in conformity with the Divine Will, so that all of his actions are pleasing and acceptable to God.

In what does this love of God consist? Many people think that it is the same as the natural love and affection that exists between relatives and friends, and hence some say that they are not able to love God in the same manner as they love each other. We know the meaning of this natural love which the child has for its parents, and the parents for their children. It is a love which God has implanted in our nature, but the love of God is altogether different from that. God is a pure spirit not to be seen or noticed by the senses, and cannot be loved with the same emotions or feelings that we entertain for relatives. The essence of the love of God consists not in the emotions and feelings, but in our reason and will.

Faith reveals God to us as infinite in all His perfections. With our reason we believe Him worthy of our love, because of all these perfections and with our will we devote our selves to the practice of this love. This is properly speaking, in what consists the true love of God. God is a Being altogether different from what we are. He manifests His beauty and grandeur chiefly in Heaven. On earth He displays His perfections in the beauty of nature, which we see in the magnificent forests, the lofty mountains and other works of His creation. Only in Heaven will He manifest Himself in all His glory and grandeur: on earth He does not see fit to reveal Himself to us in His full majesty. "We see now through a glass in a dark manner, but then face to face."

As God is our Creator and Sovereign Lord, He requires us to recognize His laws and obey His will. This is the manner in which we are to prove our charity or love for God. If we have the determination to do what He commands; to submit His laws; to follow His precepts; then we have the true love of God. The Scripture indicates to us that this is the true idea of the love we should manifest towards God. "He that hath My commandments and keepeth them, he it is that loveth Me," so our Lord in the Gospel, according to Saint John says: "In another place He says: "For this is the charity of God, that we keep His commandments." Also, "He that loveth Me, keepeth not My commandments." From these passages we can readily understand that if the mind will are directed to God in such a way as to keep His commandments, we need not fear, but we truly love God.

He does not require us to show that natural affection and love that we feel towards relatives. Such emotional love may or may not accompany the true love of God, but it is not necessary. Now, we know His commandments, we have learned them from our infancy; we are told to avoid cursing, swearing and all other vices. The Apostle St. Paul says: "That those who are guilty of violating God's commandments die in such condition shall not enter the Kingdom of

Heaven. Hence it is easy on our part with the assistance of God's graces, to manifest the love that God demands of us, by having this determination to keep His laws and observe His commandments.

What is the measure of which this love of God consists? What is the degree of love we must exercise towards Him to obtain eternal life? A high degree, and not a low measure of charity. The Scripture says: "Thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with thy whole mind." Hence you understand that it is no small measure that will satisfy this great precept of charity.

We must not begrudge our services to God, no matter how great they may be; we must love the Lord with our whole heart and soul. This means that we should perform all of our duties in such a manner as to be ever ready to sacrifice everything that may turn us away from the love of God, rather than to commit even one grievous sin. Many people very willingly make sacrifices for temporal advantages; for worldly gains or for the praise of mankind, and these same persons are unwilling to make equal sacrifices for the love of God. His Lordship gave as an instance, the life of a soldier, who suffers great fatigues, endures many privations and exposes his life on the field of battle in defence of his country. He is willing to make all of these sacrifices for the love of his country, and with the hopes only of a temporal reward. The Bishop also gave another illustration in the sacrifices made by parents for the support and education of their children, and showed the great sacrifices they make in their behalf, urged by the natural love of the parents for their offspring.

If a soldier is then ready to make sacrifices for the sake of his country; if the parents are ever ready to endure hardships for their children, should we not also be prepared to love God with our whole heart and with our whole soul, not only for our happiness in this world, but especially for the eternal reward offered to us in Heaven? If we only performed in the service of God, and endured a portion of such sacrifices, we should be sure of a great recompense in Heaven. But, alas, too often we prove cowards and abandon our services, when we are exposed to trials and temptations. If we are tried by temptation to anger, to blaspheme, to drunkenness or some other vices, we quickly yield to that passion, under the plea that we are not strong enough to overcome the powerful temptation. The real reason is that we are unwilling to resist the temptation, and make the necessary sacrifice to subdue our passions, and to overcome the obstacles in the way of salvation.

Let us learn a lesson from the examples of the soldier and of the parents, to prove that we really love God with our whole heart and soul, by being ever ready to make the sacrifices that He demands of us to prove faithful in His service.

Why should we not be ever ready to sacrifice everything rather than commit one mortal sin? For Christ says: "If your eye should scandalize you, pluck it out, and if thy hand or foot should scandalize thee, cut it off, and cast it from thee, for it is better to go maimed into Heaven, rather than to have the whole body mutilated by sin, and cast into hell."

My dear people, you understand that by this expression of Scripture, we are commanded to avoid the company of persons, who, though near and dear to us, are the occasion of sin. Observe this command on all occasions and you will thus love God with your whole heart and soul, with all your strength and with all your mind, for it is better for you to be deprived of sinful friendship, of those you may esteem in this life, rather than retaining their affection and esteem, to be cast into Hell, for the sins occasioned by such company. Now, this is the manner in which you are to prove your love for God, and it is very easy when we have good will and determination, to make the sacrifices necessary to keep the laws of God, and co-operate with the graces, which He will give us through prayer; the holy sacrifice of the Mass and the Sacraments.

Let this great virtue of charity pervade all of our actions, let it be our guide through life in the service of God, and then when the day of judgment shall have come, God will have found us faithful servants, and He shall welcome us to the reward of the just, in His blessed kingdom.

The above is but a feeble outline of the grand sermon preached by His Lordship. Those who had the pleasure of hearing him will remember the orator and the sacred oration for many a long day, and should he return at a future time, as we hope he will, to give a like intellectual treat, we shall all turn out to greet and hear him.

The music chosen for the occasion was admirably rendered by a full choir. The solo parts of Saint Hubert's Mass were taken by Misses Clairmont, Dowd, La Franiere, Smith, and Messrs. Trainor and Brennan. The church is Gothic in design. The plastering was done by Mr. Jas. Graham; the carpenter work by Mr. Weiss of Germania, who had the entire contract; the painting and glazing by Messrs. Robert and Alf. Johns, and the galvanizing and hardware by Messrs. A. Child & Son. All who happen to see the church will behold the workman reflected in his work, and admire his skill and taste in every department. In conclusion, it may be said that Father Collins deserves unstinted credit and praise for the marked zeal and devotion he displays in the cause of his church.

He is Now General Manager

The hosts of friends of Mr. William Walsh, of the Dominion Express Company, are delighted to hear of his advancement to the position of assistant to the President and general manager of the company. Mr. Walsh worked his way from the bottom of the ladder to the top. He is to-day an expert in the express business and knows the transportation facilities of the country like a map.

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The D'Youville Reading Circle

Ottawa, Feb. 19, 1904.

Editor of The Register:

The Reading Circle held its last meeting Tuesday evening, the 16th. For current events the war and the Irish University question were the two topics taken up. In connection with the former it was remarked now is the time if ever to believe the one half of what one hears; therefore the splendidly reported victories of the Japanese may be taken with a very large margin. The Irish University question was given special consideration. In 1887 the Archbishop of Dublin received a definite promise from the authorities that the project would be brought up at the next session. The British Parliament is now sitting for the year 1904, and the Irish University Bill is not going to come up. Will that wonderful next session ever come? It seems very strange that the King's Moslem subjects at Khartoum should have obtained their University without any trouble while his Papist subjects over in Ireland are forced to wait for a mythical "next session." The members were advised to read Cardinal Newman's "Idea of a University" in order to see for themselves why such a thing is necessary for Ireland. The review work was limited to the discussion of "The Beginnings of Christianity" by Rev. Father Shaheen. It was pronounced that the name implies in the way of scholarship, sound philosophy, accuracy and religious sentiment. Attention was called also to a new periodical, "The Literary Guillotine," the articles in which are very clever satires on some of the popular books of the day. They fully bear out the Scriptural prophecy that the last shall be first and the first last, for many present-day authors whose books are held in high esteem have had the heads cut off as far as their writing is concerned, by the "Guillotine Men."

The historical study for the evening was devoted to the consideration of the time in Europe when Wolsey ruled for Henry VIII., when Ninnes was the great power in Spain and Richelieu the great "I Am" in France. It is an exceedingly interesting period and furnishes many points of outlook. Of these three men the most interesting and certainly the hardest to judge. Though he sleeps "in dull, cold marble," he "is not forgot" and it is a great mistake to attribute the glory of the Tudor period in England to the Tudors; until Henry's difference with Wolsey about the divorce proceedings he never acted in the smallest matter without the Prime Minister's counsel and sanction. The members were advised to read Shakespeare's appreciation of Wolsey in his play Henry VIII.; Shakespeare does not hide nor slur over the faults of the man and in his own splendid way gives us such a picture of the power of this great man, born to rule, yet who had to fall in order to find himself, as we can never forget. The second part of the evening was given over to the reading of some of the poems of the present day Irish writers. One of the conclusions reached is that the Celtic bard of to-day is not different, as far as his free, untrammelled spirit is concerned, from his predecessor of long ago. Then, however, the singers were all Pagan, while now we may choose between Pagan and Christian Celts. Edmund Yeats is certainly a great poet, but in reading him there is the consciousness of something lacking, the suggestion of "a lost chord" somewhere in the harmony which the words of Father Sheehan and Ethna Carberry immediately supplies: "The Prophecy," from Father Sheehan's little volume, "Cithaira Mea," was read and read in such a way that each one felt the beautiful inspiration of the lines the passionate love for Ireland, and hoped in her heart that it would all come true.

The next lecture is announced for Wednesday, the 24th of Feb., by Principal White of the Normal School, on "Some Modern Educational Ideas."

Forty Hours' Devotion

The devotion of the Forty Hours began on Sunday morning in St. Michael's Cathedral and continues in turn in St. Paul's church.

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WESTERN ASSURANCE COMPANY

The Annual Meeting of Shareholders was held at the Company's Offices, Toronto, on Friday, 19th February, 1904. The President, the Hon. Geo. A. Cox, occupied the chair, and the following annual report of the Directors, with accompanying Financial Statement, was read by the Secretary:

FIFTY-THIRD ANNUAL REPORT

The Directors have pleasure in presenting to the Shareholders their report on the business of the year ending 31st December last.

The following synopsis of the accounts submitted herewith summarizes the results of the year's transactions:

The balance of Revenue Account being the Underwriting profit and interest received on investments is \$305,912.60

This has been apportioned as follows:

Written off investments to bring these to market value at 31st December \$ 18,264.28

Written off Office Furniture Account 10,000.00

Applied to the payment of two half-yearly dividends at the rate of 6 per cent per annum... 119,147.35

Added to Reserve Fund 158,500.99

.....\$305,912.60

The premium income of \$3,582,625.60 is \$131,670.28 greater than that of the preceding year, and the losses incurred are \$273.38 less than in 1902. The receipts from interest show a gain for the year of \$10,881.71.

The total profit on the year's underwriting is \$210,150.75, being \$50,071.41 more than that realized in 1902, and \$107,629.92 in excess of that for 1901. Apportioning the expenses of the year to the Fire and Marine branches, respectively, according to the cost of the business of each, a profit is shown in the Fire Branch of \$222,978.84, and a loss in the Marine Branch of \$12,828.09.

As intimated in the last Annual Report, the property adjoining the Company's Head Office on Wellington street has been purchased. The building has been refitted and the greater part of it is now occupied for the Company's Offices.

GEO. A. COX,
President.

Toronto, February 10th, 1904.

SUMMARY OF FINANCIAL STATEMENT

Fire and Marine Premiums	\$3,582,625.60
Interest Receipts	95,781.85
Total Income	\$3,678,387.45
Fire and Marine Losses	\$2,153,965.17
Agents' Commissions and all other Expenses	1,218,509.68
Total Expenditure	3,372,474.85
Profit for the Year	\$ 305,912.60
Total Assets	\$3,546,357.25
Capital	\$2,000,000.00
Reserve Fund	1,289,850.00
Security to Policy Holders	\$3,289,850.00

The President, in moving the adoption of the Report, said:

The Report just read, the adoption of which I beg to move, is, I think I may safely say, one of the most favorable Annual Statements that it has been my duty to present to Shareholders since I have had the honor of occupying this chair. The net earnings of the year, you will note, were \$305,912.60, which is upwards of fifteen per cent upon the capital. Compared with the preceding year there has been a moderate growth—some \$131,000—in Premium Income, a gain of about \$10,000 in interest earnings and a gratifying decrease in the ratio of losses to premiums. The manner in which the year's profits are appropriated is set forth in the Report, and I need not enlarge upon it, beyond saying that, taking into account the heavy fall in the value of securities generally during the past year, the amount which we have written off to bring our stocks and bonds to market value at 31st December, which is less than one per cent upon the total amount of these securities held by the Company, may be taken as satisfactory evidence as to the character of our investments. With regard to the \$10,000 written off the item of Office Furniture (which I may inform those who are not familiar with the method of conducting our business, embraces a valuable equipment of insurance maps and plans, both at the Head Office and at our Branches and Agencies), this amount does not represent any reduction in the actual value; for, as a matter of fact, there has been considerable expenditure of an exceptional nature during the year in fitting up the buildings now occupied for our Head Offices. This outlay, however, has been included in the expenses account of the year, and, in addition to this, \$10,000 has been, as set forth in the Report, taken from the year's profits to reduce this asset on our books.

The business of the Marine Branch shows a small adverse balance. This is attributed partly to the unning off of the risks at some unprofitable agencies that have been closed since the beginning of the year, and partly to the exceptionally heavy losses on the lakes in the closing months of the season of navigation.

The Fire business in Canada and the United States as well as the British and foreign business transacted through the London Branch Office all show a very satisfactory profit.

I am pleased to take this opportunity to express the appreciation of the Directors of the work done by the officers and agents of the Company as well as our indebtedness to the Chairman and Directors on the London Advisory Board for the deep interest they have shown in the Company's progress, and in this connection it is gratifying to note the success which is attending the establishment of agencies of the Company beyond the limits of the American continent. Glancing over the field of our operations, I may point out that we have now been doing business in Canada for upwards of fifty years, and it is, I think, generally admitted that in its home field the "Western" stands as high in the estimation of the insuring public as any company operating in the Dominion. The records in the Government Returns of Canadian business published by the Dominion Insurance Department show that during the period embraced by these reports—some thirty-four years—the loss ratio of the "Western" has been upwards of one per cent below the combined experience of all the Companies doing business in this country. In the United States, to which field it extended its Fire Agencies some thirty years ago, the business of the Company has steadily grown until it now produces an annual volume of premiums aggregating upwards of two million dollars. The profits realized in this business during the past two years—more particularly in 1902—have been sufficient to counterbalance the adverse experience of some preceding years. While the income derived from the mere recently established agencies abroad is still comparatively small, the business from these sources has fully realized the expectations which we entertained at the time we undertook to extend our operations to those more distant fields, and there seems every reason to believe that under the efficient and energetic direction of our London Manager, whose duties embrace the supervision of these agencies, we may look forward with confidence to the "Western's" attaining abroad in due time a position equal to that enjoyed by it on this continent.

Taken as a whole, I feel that there is much cause for congratulation in the results of the year's business as indicated in the Report under consideration. There is, however, an event subsequent to the period with which the Report deals, in which you no doubt feel much interested. I refer to the conflagration of Baltimore, and I deem it fortunate that we have this early opportunity of presenting to our shareholders the facts relating to this as far as they concern us. As you are aware, the most valuable as well as the most substantial portion of that beautiful and historic city was practically wiped out of existence by a fire which, in spite of the efforts of its own Fire Department and those of adjacent cities, raged for the greater part of two days. The area embraced in the burned district covered 140 acres of the most closely built portion of the city. The property loss is estimated at something like \$100,000,000, and the amount of insurance involved, I believe, amount to at least \$60,000,000. Compared with similar calamities in the world's history, the Baltimore conflagration will probably rank as second in magnitude in respect to the value of the property destroyed and the amount of insurance collected. In such a disaster in a city where we have had an agency established for thirty years it would be unreasonable to expect that we should escape without serious loss. We have estimated the amount of this at \$350,000. The claims are being promptly adjusted and paid, and I am pleased to be able to say that our latest advices indicate that the net loss of the Company will be within the figure I have named. This, I would point out, is less than ten per cent of our total assets, and represents but little more than the income of the Company for thirty days. The effect upon the business of the current year will be that the loss ratio upon our total premiums will run about ten per cent higher than it would have done had we had no business in Baltimore. Bearing in mind the effect that a loss of this magnitude, in which practically all the leading Companies doing business on this continent are heavily involved, must have in further advancing rates—particularly in the congested districts of all large cities—it does not seem unreasonable for us to hope that our experience during the remaining months of 1904 may be sufficiently favorable to offset the adverse results of the first two months. Taking a broader view of the effect of this conflagration, it would seem that it must impress upon the authorities of all municipalities the vital importance of looking closely into the question of fire protection. The ordinary water supply of cities very frequently proves inadequate to meet the demands of a fire of any considerable magnitude. What would seem to be required is an independent system of water mains through some of the principal streets in the business centres of large cities, connected with a high pressure pumping station. This latter could be established without a very great cost at a convenient point in all cities having a water front, and the expense of laying a few miles of water mains would be counterbalanced by the relief of the business community from the burdens of increased insurance rates which will inevitably be applied in all cities whose water supply cannot be shown to be ample to fully meet the requirements of fire protection. Such a system has, I believe, been established in Philadelphia, and a similar one is being discussed in New York. The fact should not be lost sight of by the general public that the burden of such disasters as that at Baltimore falls upon the whole insuring public—insurance companies being merely the agencies through which the necessary funds are collected to meet losses by fire and the expenses of conducting the business, and the rates they charge must over a period of years yield a sufficient income to provide for this outlay and leave a fair margin of profit as a return of the capital invested in the business. I trust that the lessons of this recent disaster may prove beneficial in the future, not only to insurance companies, but to the community at large.

The Vice-President seconded the adoption of the Report, which was carried unanimously. The appointment of Directors for the ensuing year was then proceeded with, resulting in the unanimous re-election of the following gentlemen, viz.:—Hon. Geo. A. Cox, Hon. S. C. Wood, Messrs. G. R. R. Cockburn, Geo. McMurrich, H. N. Baird, W. R. Brock, J. K. Osborne, E. R. Wood and J. J. Kenny.

At a meeting of the Board of Directors, held subsequently, Hon. Geo. A. Cox was re-elected President, and Mr. J. J. Kenny Vice-President for the ensuing year.

THE CANADIAN NORTHWEST

HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY

Entry may be made personally at the local land office for the District in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10 is charged for a homestead entry.

HOMESTEAD DUTIES

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent countersigned in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (3), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT

Should be made at the end of the three years before the Local Agent, Sub-Agent or the Homestead Inspector. Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa of his intention to do so.

INFORMATION

Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at any Dominion Lands Office in Manitoba or the North-west Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing lands to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa; the Commissioner of Immigration, Winnipeg, Manitoba; or to any of the Dominion Lands Agents in Manitoba or the North-west Territories.

JAMES A. SMART,
Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands, to which the Regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from Railroad and other Corporations and private firms in Western Canada.

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