

The Catholic Register.

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

VOL. IX.—NO. 5.

TORONTO, THURSDAY, JANUARY 31, 1901.

PRICE FIVE CENTS.

CALENDAR FOR THE WEEK.

Thursday—St. Peter, Confessor.
Friday (First Friday)—St. Ignatius, Bishop, Martyr.
Saturday—Purification of the Blessed Virgin.
Sunday—Septuagesima.
Monday—St. Andrew Corsini, Confessor.
Tuesday—Prayer of our Lord.
Wednesday—St. Hyacintho.

Current Topics.

During the discussion Waterway on the River and Harbor Commission, the bill at Washington, Chairman Burton offered an amendment which was adopted. It authorized the President to invite Great Britain to join in an international commission, composed of three members from each country to report from time to time upon the condition and uses of the waters adjacent to the boundary between the United States and Canada, including all the waters of the lakes and rivers, whose waters flow by the St. Lawrence to the Atlantic Ocean; also upon the maintenance and regulation of suitable levels and upon the effect upon the shores of the waters and upon the interests of navigation by reason of their diversion from their natural flow, and to report upon the measures to regulate such diversions, and to enter into such agreements and make such recommendations as shall best subserve the interests of navigation. It also authorized the President to appoint the United States members of the Commission, and authorized them to employ experts, etc. The bill passed practically as it came from the committee. It carries slightly less than \$60,000,000, of which \$22,000,000 is in direct appropriation.

The returns of the Death Rate in the Province of Ontario for the year 1900 have just been compiled by Chief Clerk Lindsay, in the Registrar-General's Department, as reported from month to month. The returns represent 90 per cent. of the population. The total deaths from all causes were 25,241, or 11.5 per thousand, which is an exceedingly low death rate. The deaths from contagious diseases were as follows:—Scarlatina, 181; diphtheria, 477; measles, 93; whooping cough, 121; typhoid, 64; tuberculosis, 2,846.

The following are the total deaths in each month for the year:—
January..... 1,771
February..... 1,982
March..... 2,330
April..... 2,311
May..... 2,162
June..... 1,752
July..... 2,021
August..... 2,371
September..... 2,490
October..... 2,056
November..... 1,984
December..... 2,031
Total..... 25,241

The death rate in the Province for the past few years has been as follows per thousand:—1897, 12.2; 1898, 11.6; 1899, 10.0; 1900, 11.5.

There is a consensus of opinion in favor of the Holiday. The 24th of May, being made a permanent holiday for the Dominion. Telegrams from all parts of the country indicate that the suggestion meets with great favor. Four years ago Senator J. W. MacDonald, of British Columbia, got a bill through the Senate to make the Queen's birthday a national holiday, to be known as "Victoria day" forever, but the bill did not pass the Commons. The feeling prevailed in many quarters that the proposal was rather premature. It is now learned that the government is prepared to accept the proposal, and will introduce a bill to that end this coming session of Parliament. Whether or not the King's birthday will also be declared a public holiday remains to be seen. November 9th is not a very seasonable period of the year for holidaying, but the suggestion is thrown out that this date and Thanksgiving day might be combined.

The people of Canada Tobacco and drank more liquor and used more tobacco during the past fiscal year, which ended June 30th last, than they had done during the previous year. The quantity of spirits produced during the year was 2,688,557 proof gallons, as compared with 3,449,965 proof

gallons during the previous year. The revenue derived during the year from excise was \$10,079,076, an increase over the last fiscal year of \$214,784. Each Canadian is credited with having consumed .701, or almost exactly seven-tenths of a gallon of spirits; 4,364 gallons of beer; and .085 of a gallon of wine; and with having smoked 2.3 lbs. of tobacco. In 1899 the figures were .681 of a gallon of spirits, 3,905 of beer; .086 gallons of wine, and 2.174 lbs. of tobacco per head. The number of cigars manufactured was 130,389,017. The number smoked was 138,841,707. There was an increase of over 6,000,000 manufactured and over 10,000,000 consumed during the year as compared with the previous year.

The following License Commissioners have been appointed by the Ontario Government:—

West Durham—W. F. Allen, instead of W. Fallis.
Lincoln—Wm. B. Rittonhouse, Joseph Hony, Chas. Hack.
St. Catharines—James Carty, Tom Webb, Chas. Beard.
South Oxford—Andrew Sutherland, James Ryan, John Rock.
North Middlesex—John Gann, M. D., Thomas Boyne, David McKenzie.
West Wellington—Thomas Harcourt, James A. Brandon, John Oliver.
Addington—James Herchimer, A. W. Bonjamin, Peter Manion.
West Simcoe—David Williams.
South Wellington—Robert Millar, Michael Hogan, Donald Stewart.
East Egin—Geo. Laing, L. J. Gundry, Walter C. Lewis.
East Kent—Thos. H. Tapp, Archibald McDiarmid, Abzalom J. C. Shaw.
West York—Jonathan T. Farr, Elijah A. Armstrong, Michael Naughton.

Hon. Richard Harcourt, Minister of Education, has been considering the question of travelling libraries, with the result that he intends to ask the Legislature at its coming session to make a small grant to start the scheme in this province. It appears from Mr. Harcourt's inquiries that in no fewer than thirty of the States of the American Union the system has been in successful operation for some time. The administration of the system is very simple. In some of the States the initial grant was as small as \$1,000 per year. In others it has ranged from \$1,000 to \$3,000 or \$4,000. It was never contemplated that boxes of books, say 25 to 50 in a box, would be sent to localities which were already in enjoyment of some public library. The system therefore is intended for the advantage of somewhat remote sections, distant from the towns and villages in which were kept any public libraries. Boxes of books containing 25 or 50 volumes, as the case might be, if Ontario followed the United States practice—and Mr. Harcourt thinks it likely we shall do so—would be sent to any locality from which would come a request signed by fifteen or twenty residents in good standing, who would ask that the books should be sent for the use of the people of that locality. The box of books in question would remain in that particular locality for, say, six months, the cost to the residents of the locality being only nominal; say, sufficient to cover freight or other charges for transportation. The question of selecting the books is of course important. The minister in the first instance would be glad if it were insisted upon that a reasonable percentage of each box of books would be devoted to works on practical agriculture, horticulture, etc. Mr. Harcourt practically hopes that the system will be put into operation this very year. He is further confident that if once put into operation it will grow and become of great value to the remote sections of the province.

Chatham is to have a beet sugar factory. A meeting of the City and County Councils was held last evening, when John R. Trop, of Detroit, representing Thomas East, bankers, 71 Broadway, New York, was present, and explained the cost and capacity. The factory would cost \$475,000, and the New York bank would take half the stock. The other half of the stock would be floated locally. A meeting was held and arrangements made to inspect the factory on October 1st. The country is peculiarly adapted to the growing of beets

for sugar. A committee composed of J. J. Ross, John Northwood, and Arch. Lamont was appointed to solicit stock. The following provisional directors were appointed:—Mayor Sulman, Manson Campbell, G. P. Scholfield, R. Gray, S. T. Martin, D. Wilson, and G. W. Cowan.

The Queen's private wealth yielded an income of about £200,000 yearly. This exclusive of £385,000 annually from Parliament. She inherited nearly all the Prince Consort's estate of £600,000, forty years ago, and £500,000 in 1852, from John Camden, Noid, the son of a rich jeweller. The Queen was a clear headed business woman, and of course had the best financial advice. In 1881 she bought property for £78,000, the market value of which is now reckoned to be £170,000. She had estates in several German principalities, and inherited a beautiful villa at Baden from Princess Hohenzollern. The Queen's lace are worth an enormous sum. These, and her private jewels, gold plate, and pictures, etc., are estimated to value more than a million.

According to a statement issued by the Department of the Interior, the number of immigrants arriving in Canada from the older countries has latterly shown a decided increase. The returns for 1899 show a large increase over 1898, and the partial returns from the Canadian immigration agencies for the eleven months ended November 30, 1900, indicate that the number of declared settlers who arrived in Canada during the year will be well up to the mark. It is thought probable that, considering the absence of an abnormal special immigration, such, for example, as that of the Doukhobors in 1899, the number of arrivals by ocean will compare favorably with the previous year's record, while it is expected that a marked increase in the number of arrivals from the United States will be shown by the completed returns. The following table gives the number of declared settlers arrived in Canada during the years 1898 and 1899:—

NATIONALITY.	1898.	1899.
United States.....	9,119	11,945
English.....	9,475	8,570
Irish.....	733	1,337
Scottish.....	1,400	747
Doukhobors.....	7,350
Galicians.....	5,509	6,700
Germans.....	563	780
Scandinavians.....	721	1,528
French and Belgian.....	3,832	5,169
Total.....	31,900	44,643

The immigrant arrivals in Canada between January 1 and June 30, 1900, were:—

United States.....	8,553
English and Welsh.....	4,129
Scottish.....	669
Irish.....	313
Galicians.....	4,992
Germans.....	476
Scandinavians.....	714
French and Belgian.....	253
Miscellaneous Nationalities.....	3,776
Total.....	23,885

During the month of December, six complaints were made to the Department of Labor of alleged infraction of the Alien Labor Act, and five of the six complaints partially inquired into in the month of November were dealt with. Four of the six complaints laid during December were fully investigated by the special officer of the department for the enforcement of the act. The evidence was sufficient in one case to warrant the ordering of the deportation of the two alien workmen; in the second and third cases the alleged aliens proved to be British subjects, and in the fourth case the evidence showed that the act had not been wilfully or unnecessarily violated. Of the six complaints received during the month, five were in the Province of Ontario and one in Quebec, as follows: Three in the City of Hamilton, one in Dundas, one in Bruce Mines and one in Montreal.

Mr. G. M. Donald is in Ottawa representing considerable coal mining and engineering interests in the Clydes Valley in Scotland. He is here on business with the Interior Department, with a view to the immedi-

ate development of certain coal-bearing lands in the vicinity of Calgary as well as other points in the North-West and British Columbia. In conversation Mr. Donald spoke of the vast output, and the rapid decrease of Steam coal in Lanarkshire and in England, forming a problem that the British Government and manufacturers have had under serious consideration for some years past. "Steam coal and that for use in the household are two different articles," he said; "and while there is still plenty of the latter visible in the British Isles, the former is almost all in sight, and if you can imagine what rapid trans-Atlantic liners and fast express trains would be without the finest of steam-producing coal you will be able to understand the problem, while electricity in that department is still in its babyhood. We have had the results of surveys recently made in Nova Scotia and the North-West placed before us lately, hence my present visit to the spot."

When the Senate convened at Washington Monday the presiding officer, Mr. Frye, called attention to the following cable, which was read:—"Manila, Jan. 27.—President of the Senate and Speaker of the House of Representatives, Washington: Accessions to Federal party by thousands in all parts of archipelago. Attitude of hitherto irreconcilable press and general public opinion show that labors of party to bring peace will soon be crowned with success. Until now political parties have attempted formation on plans more or less questioning American sovereignty. Our platform makes main plank sovereignty of United States, with liberty to each citizen to pursue peacefully his political ideas. Hour of peace has sounded. On our platform are grouped many Filipinos of hitherto irreconcilable ideas, but some more obstinate decline to join, for though willing to accept sovereignty of United States, the prospect of indefinite continuance of military government makes them distrust purpose of the United States and delays their submission. Adjournment of present Congress without giving President authority to establish purely civil government, with usual powers, and postponement for at least a year of such government, until new Congress will certainly confirm this distrust. Directory of the Federal party believes conferring such authority on President would inspire confidence, hasten acceptance of sovereignty of union and the coming of peace. Directory, therefore, prays both Houses of Congress, to authorize President McKinley to establish civil government whenever he believes it opportune. (Signed) Directory of Federal party."

Although preceded by a struggle for life that lasted two days, Verdi's death, when it came was peaceful. He did not regain consciousness. When he passed away he was surrounded by relatives and intimate friends. The announcement of his death created great emotion. Theatres, pleasure resorts and many stores were closed, and nearly all the prominent residences were draped. The city authorities published a eulogistic proclamation, which was posted throughout Milan. King Victor Emmanuel sent to the family a telegram of condolence on behalf of himself and Queen Helena, saying:—"We join in the homage, regrets and admiration offered by Italy and the civilized world to the immortal memory of Verdi. The nation and the glorious art of our country have suffered a loss so serious that it is beyond repair." In his will Verdi asks that the funeral be "very modest." He suggests that it take place either at daybreak or twilight, and that the ceremony be without music. "The chanting of two priests, two candles and a cross will suffice," he wrote. Many legacies were left to friends. The interment will be in the chapel of the Retros, for Indigot, Musician, which Verdi established. The chamber of Deputies, at Rome was crowded when the President, Signor Valls, the Minister of Education, Signor Gallo, and deputies of all parties eulogized the late Giuseppe Verdi. It was decided to drap the chamber in mourning for a week, to send a delegation to the funeral and to hold a solemn memorial celebration a month after the funeral which, in accordance with Verdi's request, will be most simple.

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PAPAL ENCYCLICAL.

Our Holy Father's Third Message on Socialism.

The following is a summary of the Pope's Encyclical on Socialism, issued on Saturday, and dated January 18:—The Pope commenced with recalling his two previous encyclicals on social questions, and says the sequel of those was that the Catholics devoted all their activity to social works, in order to help the working classes. The Pontiff here reviews all that has been done in this direction, the foundation of labor bureaus, funds established for the benefit of the rural classes and workmen's association of all kinds. He considers the appellation "Christian Socialism" incorrect, and says Catholics who occupy themselves with social questions are sometimes also called "Christian democrats." But, even this qualification is attacked by some people as being ill-sounding. Divergencies having arisen therefrom, the Pope ardently desires to eliminate them. Careful distinction must be drawn between Socialism and Christian Democracy. The first concerns itself solely with material possessions; always seeking to establish perfect equality and a common holding of goods. Christian Democracy, on the contrary, respects the principles of Divine law, and, while seeking material amelioration, has in view the spiritual welfare of the people. Christian Democracy, moreover, must not be confounded with Political Democracy, for the first can and ought to subsist, as does the Church herself, under the most varied political regimes. Christian democracy ought also to respect the laws of legitimate civil authority. The appellation Christian Democracy, therefore, contains nothing which might offend anyone. These divergencies having now being dispelled, Catholics should continue to devote their cares to social questions and the amelioration of the lot of the working classes. The Pope encourages the zeal and action of those Catholics who consecrate themselves to this eminent and useful work. The encyclical eulogizes the piety of aims which the Socialists wrongly regard as insulting to the poor. Alms, on the contrary, serve to tighten the ties of social charity. It matters little whether this action of Catholics in favor of the working classes is called the social action of Catholics or Christian democracy. The essential point is that Catholics should act together to preserve the community of effort and sentiment. Idle, useless questions ought, therefore, never to be brought up in the press or public assemblies. Catholics must act so as not to engage in disputes. The Pontiff concludes with exhorting Catholics to inspire themselves with these principles, and to inculcate them. They must urge the people and workmen to shun everything invested with a seditious or revolutionary character, respect the rights of others, be respectful to their masters, and observe sobriety and religious practices. Thus will social peace again become flourishing throughout the world.

BIDDULPH.

A very pretty wedding was solemnized at St. Patrick's church, Biddulph, when Miss Henrietta Helen, youngest daughter of Mr. John Farrell, druggist, was united in holy bonds of matrimony to Mr. Robert Crossland of Barrie, a former publisher of the Lucan Sun. The bride, who was given away by her father, was handsomely gowned in white duchesse satin, with chiffon trimmings, and wore a bridal veil and wreath of orange blossoms, carrying a shower bouquet of white carnations. The bridegroom was her sister, Miss Barbara Farrell, and her cousin, Miss Laura Mara, of Point Edward, who were tastefully attired in white or gaudy, with chiffon and valenciennes trimmings, and carried pink carnations. The groom was attended by his brother, Mr. Will Crossland, of Barrie. After the ceremony the wedding party, together with immediate relatives adjourned to the residence of the bride's parents, where a dainty breakfast was partaken of. Mr. and Mrs. Crossland left on the afternoon train for their future home in Barrie, and showers of rice and many good wishes for their future happiness. The bride was one of Lucan's most popular young ladies, and will be greatly missed by all. The large number of valuable presents and the immense

crowd that greeted them at the church and bid farewell to them at the station is ample proof of the popularity of both bride and groom, and one heartiest wish is that their travel down the stream of life may be one of happiness in the true sense of the word.—Lucan Sun.

GODERICH.

The young men of St. Peter's congregation met in the sacristy on Sunday afternoon last, according to the call of their pastor Rev. Father West, with the object of forming a union to be henceforth known as the Society of Ushers. The officers elected for the present year being: Adviser, Rev. Father West. Honorary President and Spiritual President—S. W. Alexander. Vice-President—John Burke. Secretary and Treasurer—J. D. O'Connell. Trustees; Philip Kiely, Ed. Campbell, Wm. Slatery, John McAvoy. (The paraphernalia to be similar to that in use in the churches of New York city, same to be purchased in said city by our honorary president.) A meeting of the young ladies' Society of the Blessed Virgin Mary announced by our pastor at the solicitation of its President Miss M. Nicholson, for Sunday, Feb. 3rd, immediately after Vespers for the purpose of receiving into its union a number of young ladies who received confirmation upon the last visit of his Lordship Bishop McVay to St. Peter's, of Goderich. Particulars of this reception in next issue. With regret do we learn of the prolonged illness of Miss J. Shannon, our esteemed organist. We hope to be informed of her immediate convalescence. Miss French has presided at the organ in a manner which merits great praise. The C.M.B.A. will hold its regular monthly meeting on Monday, Feb. 4th, in their hall, corner of North street and Square. With pleasure do we note the flourishing condition of our branch, owing to the untiring zeal of ex-Grand Organizer Jos. Kidd. Visiting brethren are cordially invited.

BISHOP O'BRIEN.

A cable despatch from Rome announces that Very Rev. Michael C. O'Brien, rector of St. Mary's Church in Bangor, and Vicar-General of the Diocese of Portland, has been appointed Bishop of the See, to succeed the late Right Rev. James Augustine Healy. Father O'Brien is considered to be the most scholarly of all the clergy of Maine. He is fifty-eight years old, a native of County Kerry, Ireland, and has been thirty-five years in the priesthood. He speaks seven languages, is a member of the United States Historical Society, and is widely known for his writings on the history of the Maine Indians.

PRESENTATION TO REV. J. F. MINEHAN.

On Wednesday evening, Jan. 16, several of the members of St. Peter's church congregation of Orangeville, gathered at the presbytery on James street to bid their pastor, Rev. J. F. Minehan, farewell and to present him with a substantial proof of their goodwill and esteem. Rev. Father Minehan has been transferred to St. Catharines, and is succeeded here by Rev. Father Sweeney, late of Barrie. On the evening in question the chair was occupied by Mr. W. Fogarty and Father Minehan was presented with a purse of \$30. The reverend gentleman was deeply affected and warmly thanked his friends for their latest evidence of good will. He said that since coming to Orangeville five years ago he had been very kindly treated, not only by the members of his own flock, but by the Protestants of Orangeville, and he would always cherish a warm and grateful remembrance of the people of this generous and spirited town. Subsequently these present were entertained to lunch and the memorable gathering closed with the kindest mutual good wishes. During his stay in Orangeville Father Minehan made many warm friends, and we are sure that all will bid him adieu in wishing him Godspeed in the future.—Dufferin Post.

A CARDINAL DEAD.

Cardinal Sebastiano, Archbishop of Cagliari, is dead. He was born in 1822, and was raised to the Cardinalate in 1890.

Our Weekly Sermon

INDIVIDUAL RESPONSIBILITY AND NEW-CHRISTIANITY.

The Rev. Father Alphonsus, O.S.F.C., concluded his course of sermons before a congregation which filled the sacred edifice to the doors.

"You shall find the infant wrapped in swaddling clothes."

He said the exquisite ideal of St. Luke read to many like a mystery. The glowing star, the wonderful shepherds, the heavens bursting open and earth catching a strain of that music, hushed since the morning stars sang to each other and the sons of God shouted with joy...

LIFE WAS A SACRED MYSTERY.

Life was a sacred mystery, committed by God to our keeping; sacred not merely for ourselves, but for others also. Life was not given to be used as one liked...

THE BAIN OF HOLY CHRISM

still glittering on its brow, and bade it remember its awful initiation and consecration to that wider family—given to all those who were of the household of the faith.

a sacredness in earthly media, and endeavor to find out in what way Christianity could be applied thereto. The force which must save human nature must be something within as well as without that sphere.

AESTHETIC APPRECIATION OF CHRISTIANITY.

It was called religion—the religion of Jesus, the religion of the Carpenter of Nazareth, the religion which the Churches had defiled, and yet this new army of Reformers, which was skilful in coloring catch phrases...

Sluggard Pity's vision weaving tribe

Who sigh for wretchedness, yet shun the wretched. Nursing in some delicious solitude their daily loves and stolid sympathies.

THIS tendency to regard CHRISTIANITY FROM ITS PURELY INTELLECTUAL SIDE

was a danger which must be met and fought down. This was the error into which many popular writers fall. They gave us a beautiful sentimental system of ethics, but the life had gone out of it.

KNOWLEDGE WITHOUT AN ETHICAL IMPULSE IS POWERLESS

to save. That impulse is to be found alone in the Church. She faced difficulties in the past, she reemerged civilization, she has power now to assimilate the knowledge of the present...

future. Look at the terrible difficulties which beset the Church almost at the beginning of her career. An ancient civilization was crumbling into dust before the approach of barbarous hordes.

WELCOME THE SCOURGE OF GOD.

and in that welcome he dominated and conquered those new forces which had threatened civilization with destruction.

PROVIDENTIAL INTERVENTION

A Young Novice Falls Fifty Feet, but is neither hurt nor maimed.

A clear case of preservation by supernatural power is furnished in the thrilling incident related below. Cold-hearted unbelievers, and those who may never see such an experience, may feel inclined to doubt the supernatural feature of the occurrence...

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a man who may have merely stumbled, tripped, or overbalanced himself, on the level surface. Such incidents, if seriously considered, make people think, and thinking, and pursuing the inquiry, it leads them to the conclusion that there is a dividing line between the merely human protection...

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THE EXCELSIOR LIFE INSURANCE CO. OF ONTARIO, LIMITED. HEAD OFFICE: TORONTO. Our Annual Report for 1899 shows that the result of the year's operations has been a substantial increase in the important items shown below:

THE YORK COUNTY Loan and Savings Company. Has the..... BEST SYSTEM for accumulating money. Head Office—Confederation Life Building Toronto.....

THE WESTERN ASSURANCE COMPANY. INCORPORATED 1851. CAPITAL 2,000,000. FIRE and MARINE. HEAD OFFICE - TORONTO, ONT.

WM. A. LEE & SON. GENERAL AGENTS. 10 ADELAIDE STREET EAST. TELEPHONES 592 and 2076.

National Trust Company LIMITED. Capital, \$1,000,000. President, J. W. FAVILLE. Vice-Presidents, A. E. AMES, R. L. WOOD, Hon. Justice MacMahon, R. M. Britton, Q.C., M.P., Hon. Geo. A. Cox, Frederick Nicholas, F. W. Gates, A. E. Kemp, G. H. Watson, Q.C., Robert Kilgour, G. H. Watson, Q.C., E. W. Cox, Wm. Mackenzie, H. H. Judger, E. E. H. Massey, James Graham.

The Home Savings & Loan Co. LIMITED. Capital \$2,000,000. President, Hon. Sir Frank Smith, Vice-President, Eugene O'Keefe.

Mrs. Elsa MacPherson CONCERT PIANIST AND TEACHER. Diploame Royal Conservatorium of Music, Liège, Belgium. Director St. Mary's Choir and Irish Musical Society. STUDIO—5 SUSSEX AVE., TORONTO.

DOMINION LINE MAIL STEAMSHIPS. LIVERPOOL SERVICE. FROM PORTLAND, FROM BOSTON. Jan. 20th Via Queenstown, New Zealand, Jan. 27th Vancouver, Feb. 2nd Victoria, Feb. 12th Constantinople, Feb. 20th London, Feb. 27th Cambronne, Feb. 20th New Zealand, Feb. 27th Constantinople, Feb. 20th London, Feb. 27th Cambronne.

Mrs. S. J. ROOVS. 619 Queen West. MARRIAGE LICENSES. Issued at Cowland's. 1011 King Street East, Toronto. E. J. ROWLEY PHOTOGRAPHER. 435 Spadina Ave. (4 doors S. College St.), Toronto. DR. S. L. FRAWLEY DENTIST, 21 BLOOR T. WEST. A Good Thing—Ely's Quick-Fire CHARCOAL. Makes the quickest and hottest fire of any on the market.

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THE DUKE OF NORFOLK

Text of the Address to the Pope and the Reply.

The following is the full text of the Duke of Norfolk's address to the Pope; "Most Holy Father, we, Catholics of Great Britain, esteem it a precious privilege to be allowed to offer to your Holiness at this solemn time our loving homage and the assurance of our devotion to the sacred principles which you have lately so solemnly declared, maintaining the sovereignty of Jesus Christ, before kings and democracies, and upholding the rights of conscience against the moral and social tyrannies, the national jealousies, and the political animosities which distract the human race. A new century has dawned on a world full of anxious care for the temporal needs of mankind, and for the material prosperity of people; but when the thoughts of men turn to the after-life their minds are perplexed by disputes and clouded by doubts. There is much eagerness for light, but vast multitudes know not where to turn for guidance amid the strife of tongues. It is at such a time, Holy Father, that we come to this Holy City from our island home to proclaim aloud our unchanging and unchangeable faith in the Catholic Church as the light of nations, and our firm and unswerving trust in the Vicar of Christ—the infallible Judge of faith and morals, and the divinely appointed teacher of religious truth to the sons of man. We look forward with hope to this new century, which you, Holy Father, have ushered in with prayer and sacrifice, upholding the claim of Jesus Christ to the allegiance of mankind. We pray and we trust that it may witness the cessation of the evils which afflict the Church, even in countries professedly Catholic; nor can we forbear to express our indignation at the attempts of wealthy proselytising societies to corrupt the faith of the young and poor in this, your city of Rome, and out sympathy with the sorrow thus caused to your paternal heart. We pray and we trust that it may witness the restoration of the Roman Pontiff to that position of temporal independence which your Holiness has declared necessary for the effective fulfilment of the duties of your world-wide charge. We pray and we trust that it may witness the spread of the truth throughout the world; and particularly in the dominions of our Most Gracious Sovereign, under whose just and beneficent sway, as your Holiness recognized upon a memorable occasion, the Catholic Diocesan Episcopate enjoy an ample measure of civil and religious freedom; and that the day may soon come when British Christians, now so divided among themselves, shall be made one fold, under one shepherd. With these prayers and aspirations, Holy Father, we beg your Apostolic blessing for ourselves, our families and our country. On behalf of the British Pilgrimage of solemn homage.

(Signed) Norfolk, President of the Catholic Union of Great Britain.

THE POPE'S REPLY. The Pope replied as follows:—Dear sons, a kindly emotion fills my heart at the sight of this large gathering. It is with an affection peculiarly paternal that we to-day receive you, our Catholic children of Great Britain. Only a few months ago a large number of your brothers came to seek in this Eternal City an abundance of Jubilee graces, and to display on that occasion their filial attachment. At the dawn of a new century you have hastened hither to affirm publicly, at the tomb of the Apostles the faith of your fathers, and thus to pay to Christ the Redeemer the solemn homage which we claim for Him, God and Man, the King of the Centuries and Master of the Universe. To you, Catholics of Great Britain falls the honor of having organized the first pilgrimage which has come this century to lay in the hands of the successor of Peter the testimony of your unquenchable love for the Church and the Apostolic See. We know that the good wishes which you offer us are the sincere expressions of the mind and heart of all your Catholic brethren dispersed over the world, and rejoice that you have been their intercessors. Whatever be the difference of race or language which divides you, you are all united in your faith and your filial submission to the teachings of the Church and its Head. You all deplore the evils which afflict us in the painful position to which we submit rather than renounce our sacred rights and the independence necessary to us for the free exercise of our Apostolic mission throughout the world. In these last days, as you have been able to witness, fresh equise of grief has been added to our sorrows. Under our eyes in this Holy City, which should be the inviolate centre of Catholicism, it is permitted to associations for religious propaganda to take advantage of the sad economic conditions of the country to corrupt the faith of our children in the name of the specious

doctrine of judgment which pretends to leave equal the right of interpreting in its own fashion the doctrine of Christ. You are right in protesting against this state of things which enables you better to understand the grievous circumstances in which we have lived during 25 years of our Pontificate; but, in the midst of our sorrows, God sends us consolations, and your presence here, my dear sons, is one of these, a very great one, which comes at this moment to gladden my heart. History tells us that in other days St. Philip Neri, the lovable apostle of Rome, when he saw passing by one of the young missionaries who were preparing to return to the country to preach and defend the Catholic faith at the hazard of their blood, was in the habit of taking off his hat to them in mingled admiration and sorrow, and to address them in these words, "Salvete Flores Martyrum." Dear children, we have not to address you such salutation to-day, because these dark times are past, and your faith no longer has to bear the brunt of persecution. Under the sceptre of your gracious Sovereign, whose lofty qualities we have had many occasions to appreciate, you enjoy great freedom, and can profess Catholic doctrine, and obey the Church without anyone being able to deny you a place of honor among the most loyal subjects of your Queen. Nevertheless, though you have nothing more to suffer from the hostilities of the laws by which you are ruled, and though we can congratulate ourselves with you on the liberties which are given you, you are constantly threatened by other dangers, and those you have pointed out in the address of your worthy president, the Duke of Norfolk: Errors of all kinds, doubt, and unbelief present themselves to you in the most seductive forms and lay snares for you incessantly. Guard yourselves against anything that might tarnish the purity of your faith and the integrity of your Catholic principle. Firm of will, love of martyrs; do not hesitate to sacrifice when necessary occasional temporal advantages in order to preserve intact the glorious heritage which those heroes have left you. Lead by your Bishops and faithful to the teachings of the Holy See, you will know how to avoid all the reefs, and your sundered brethren, drawn by your example and upheld by your prayers, will come to pay homage to the truth to the bosom of the true Church of Christ. As a pledge of the whole-hearted affection which we bear towards England and towards all the subjects of Great Britain, we bestow on you present and on your families, Our Apostolic blessing."

CATHOLICS IN THE EMPIRE.

The following statistics of Catholics in the British Empire are taken from the Catholic Directory for 1901:— In the United Kingdom and its colonies and dependencies there are 29 Archbishops and 103 Episcopal Sees, 27 Vicariates Apostolic and 12 prefectures Apostolic, making a total of 172. Besides the 133 residential Archbishops and Episcopal Sees, 25 of the 27 Vicariates Apostolic are held by bishops of titular sees. Four Episcopal sees, 1 Vicariate Apostolic, 5 Vicariates, and 2 Bishops-auxiliary, the number of archbishops and bishops now holding office in the British Empire is 168. There are also a few retired, or without episcopal office, of whom three are in England.

Occupying these sees there are in Great Britain; in England and Wales, the Cardinal Archbishop of Westminster; the 15 bishops of the suffragan sees, with a bishop-elect for Plymouth, and bishops-auxiliary at Westminster and Hexham and Newcastle. In Scotland there are the Archbishop of St. Andrews and Edinburgh, with 3 suffragan bishops, the see of Dunkeld being vacant; and the Archbishop of Glasgow with a bishop-auxiliary. There are also in England one archbishop and two bishops of titular sees who are not included in the above summary. Under these are the 3,208 priests of Great Britain. Of these, 308 are of the secular clergy, and 990 of the regular clergy. Of the secular priests, 152 are invalided, retired, or unattached; and among the regulars, many are in colleges, novitates, or houses of study. They serve a total of 1,886 churches, chapels, and mission stations, which number is exclusive of those not open to the public.

The estimated Catholic population of the United Kingdom is nearly five millions and a half—mainly, England, 1,500,000; Scotland, 325,000; Ireland—according to the census of 1891, 3,519,956. Including British America, Australia, India, and all other possessions, the total Catholic population of the British Empire is probably about ten millions and a half. There are 41 Catholic peers; 15 Catholic lords, who are not peers; 62 Catholic baronets, 26 Catholic knights; 17 Catholic members of the Privy Council; 4 Catholic members of the House of Commons for England, and 73 for Ireland.

ALLEGED VATICAN BUDGET.

The Pope has approved the Vatican budget for 1901. It provides for receipts of 7,000,000 lire (\$1,700,000) and expenditures of 7,250,000 lire (\$1,750,000). The incomes are classified as follows according to a dispatch:—

Patrimonial rents 3,000,000
St. Peter's Pence 3,000,000
Other rents 1,000,000

The principal expenses are:

General administration 2,000,000
Cardinal's stipends 600,000
Missions 500,000
Churches 1,300,000
Schools 800,000
Newspapers 400,000
Beneficence 1,000,000
Other expenses 650,000

The report of the holy year shows that there arrived at Rome 169 pilgrimages, with a total of 560,000 pilgrims, of which 315,000 were Italian and 245,000 were of other nationalities.

The contributions of the pilgrims to Peter's Pence amounted to 20,000,000 francs (\$5,000,000) and the other offerings reached 30,000,000 francs (\$6,000,000). The principal large contributors and the amounts they gave are said to be: The Emperor of Austria 100,000
The Queen of Spain 100,000
The King of Belgium 100,000
The Duke of Norfolk 200,000
The Prince of Hungary 250,000
The Austrian Archdukes 150,000
The Spanish Bishops 200,000
Mr. Kruger 50,000
The Orleans Princes 150,000
The Bourbon Princes 100,000
The American pilgrims and other American personages offered together about 300,000 francs.

SAINTS OF A CENTURY.

A list of the decrees of beatification and canonization ordained by the Holy See "during the Nineteenth century," has recently been prepared by the Sacred Congregation of Rites.

The list shows that the Pontiffs, Pius VII. (1800-1822), Leo XII. (1822-1829), Pius VIII. (1829-1831), Gregory XVI. (1831-1846), Pius IX. (1846-1878), and Leo XIII. (1878-1903), have pronounced three hundred and ten beatifications, while the names of seventy-eight holy men and women were put on the roll of saints.

Leo XIII. has pronounced thirty-one beatifications and ten canonizations during his pontificate.

Leo XIII. has taken particular interest in the martyrs who suffered under Henry VIII. and Queen Elizabeth. Nothing is said, however, in the list of the canonized. Forty-six were canonized, twenty-four confessors and seven virgins.

Of the three hundred and ten beatifications, two hundred and six died for the Lord; most of them in Japan during the slaughter of the Christians there. The majority of the forty-six martyrs canonized suffered death in Tongking in 1885; and later.

A MIRACLE IN NEW YORK.

New York has now been astounded over the report of a miracle. In the monthly pilgrimage to the grotto in the Church of Our Lady of Lourdes, in Brooklyn, last Sunday, a twelve-year-old lad walked with a radiant face, holding in one hand a pair of crutches and in the other a steel leg brace, which the doctors of the Vanderbilt clinic had told him he must wear for the next six years. He had joined the procession to attest a miraculous cure of a malady that had threatened to cripple him for life. The boy was Louis Gallagher, the son of Edward Gallagher, a horseshoer of No. 113 North Elliott Place, Brooklyn.

THE WORD "MASS."

The word "Mass" is taken from "missa," and this in turn from "mittere," to send away, or to dismiss. In the early days of the Church there were two dismissals—the first that of the catechumens, at what is known as the gospel; the second, that of the faithful, after Holy Communion. It might be stated here, too, that many old records mention the misapprehension under which the pagans labored regarding the sacrifice, they frequently accusing the Christians of committing murder at their meetings, thus proving that there existed in those days no doubt whatever in the minds of the Christians as to the Eucharist being the true body and blood of Christ—a sacrifice instituted by Our Lord Himself.

CHURCH DIRECTORY.

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

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

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

St. Patrick's (Redemptorist Fathers.) Father Ward, pastor; Fathers Grogan, Rathkey, Miller, Stuhl, Dodsworth, and Hayden, assistants. Sunday—Masses, 7, 8, 9 and 10.30. Vespers and Sermon, 7.30. Week day—Masses, 8, 9.30, 7.15 and 8.15.

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

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

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

St. Peter's. Father Minahan, pastor. Sunday—Masses, 6.30 and 10.30. Vespers and Sermon, 7.15. Week day—Mass, 8.

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

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

FATHER SINNETT WELCOMED.

On Saturday afternoon and evening Ridgetown was in possession of Rev. Father J. C. Sinnett, Chaplain of the second Canadian contingent to South Africa, who returned and was presented with the freedom of the town by his Worship the Mayor. The town has been in gala attire since Wednesday as on that day G. A. Baird of the second contingent, South Africa, returned home on a visit to his parents. They both were met at the station by the whole town and surrounding country in procession, headed by the citizens and guard of honor. After greetings with relatives and "Sweet Home" by the band they were escorted up town. The screeching of railway engines at both stations, all the factory whistles, clanging of church and town bells and roars of the enthusiastic crowd was a fitting welcome to the heroes of Ridgetown and vicinity. The evening of the 29th, which was gaily decorated for the occasion, was crowded. A choice instrumental and vocal programme was interspersed with addresses by the Mayor, followed by Rev. Mr. Prosser, Dr. Lake, Rev. Father Boubat, Rev. Mr. Burdett, Mr. H. D. Smith, Rev. Mr. Bond, Mr. H. Puffer, Rev. Mr. Munro, Rev. Mr. Kennedy, of Toronto, and D. Young. The band played several choice patriotic selections. Tied vocalists were Miss McNeill, Messrs. Bonham, Mills, Smith, Gundy and Hancock. Mrs. L. J. Hummel and Miss Berg Shaw acted as accompanists. Mayor Graham presided. With him on the platform were the heroes of the hour, the Revs. of Howard, Town and Township Councils, clergy and representative citizens. The speeches were necessarily short and to the point, meeting with the hearty approval of the audience. The presentation of gold watches and appropriate addresses were made to Rev. Father Sinnett and Gunner G. A. Baird, both of whom made feeling responses and gave short descriptions of the experiences during the campaign, which they passed through, that of Father Sinnett being particularly interesting. The meeting closed at a late hour with "God Save the Queen." Too much credit cannot be given to the Citizens' Committee and the two municipalities, particularly Mayor Graham, Collector of Customs, Capt. I. D. Watson and Henry Butler, and the town and township is proud of them.

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Rev. Father McInerney, P.P., of Maynooth, Ont., formerly curate to Rev. Father French, P.P., of Brudenell, was presented with a solid gold chain by his parishioners on the fifth anniversary of his ordination. An address accompanied the gift.

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THURSDAY, JANUARY 31, 1901.

AN IMPORTANT PASTORAL.

An important, timely and able pastoral was issued at the close of the year by the Cardinal Archbishop and Bishops of England. It treats upon certain dangers which confront the Church. These dangers, consisting of various forms of rationalism and pride are all the more threatening because they are insidious. It points out, and emphasizes, the relation between the teaching body of the Church and the laity taught—the ecclesia docens and the ecclesia discens. The fact that throughout England private judgment was substituted for the principle of obedience to authority some 300 years ago has had an influence within the Church. "The people govern; to the people appeal is made, as to a final tribunal, for guidance on questions, often involving the gravest interests." What is true of the Catholics in England has unfortunately too much of truth in all English-speaking countries. Inensibly, certainly without any intention, we imbibed principles which other generations will curse us for adopting. Private judgment is one of these. Catholics would throw up their hands in horror, and protest that never in their life did they do such as to exercise judgment in matters of faith and religion. They would not do such a thing. Yet "They," says the Pastoral, "take leave to discuss theology, and the government of the Church with the same freedom of speech and opinion that they are accustomed to science, political economy, art, literature in launching new theories on social ture, or any other subject." As constituted by our Lord the Church has the presence and authority of a Divine Teacher, guaranteed and perpetual. This Teaching Power in the Church is neither vague nor abstract. There is nothing hypothetical about it. "God Himself is the Divine Teacher of whom the Bishops speak. When our Lord Jesus Christ was upon earth God spoke through the lips of His Sacred Humanity. After He had ascended into heaven the Divine Teacher spoke through the mouth of Peter and the Apostles; and He now teaches and will continue to teach, through their legitimate successors, until the consummation of the world." They are to teach, to be believed, to be obeyed. Two orders of persons, therefore, constitute the visible Church. "The small body of chosen men, assisted by the Holy Ghost, who represent the authority of Jesus Christ; and the large body of the faithful taught, guided and guarded by the Divine Teacher, speaking through the audible voice of the smaller body." At present, and from apostolic times, this Teaching Body consists of the Pope, successor of St. Peter, and of the Bishops of the Catholic world in communion with him. It is not, therefore, because specialists in divinity, philosophy, or the natural sciences have been consulted, that the Church proclaims the doctrine contained in the deposit of faith. These opinions fluctuate and are extraneous. The Teaching Church is fully conscious of her divine mission, and needs no dictation in the guardianship of truth and the condemnation of error.

The Church Taught—ecclesia discens—consists not only of the laity but also of ecclesiastics, and even bishops in their private capacity. These are to submit their mind and will to the Divine Teacher. All, however learned they may be, are subject to this law. "What they teach must be her doctrine—not their own; and unless they

loyally propagate her doctrine, her spirit, her mind, she regards them as workers of iniquity. The restriction which this imposes is peace to the doer; but it chafes the proud. Not content with the vast fields of profane sciences, "they itch to have their hands on the government of the Church, and in her teaching and, failing this they strive to enforce their views by appeals to the press or to public opinion. St. Paul was astonished that "converts" should be soon removed unto another Gospel. So today we have "another Gospel." Their Lordships enumerate this in a special paragraph which we quote at length:

"For instance—that in the past, the Episcopate or Ecclesia docens, was not competent to define doctrinal truths with accuracy, because recent discoveries were then unknown; that the dogmas of Catholic faith are not immutable but tentative efforts after truth, to be reformed under the inspiration of modern science; that the Church's teaching should be limited to the articles or dilemmas of Catholic faith; that it is permissible to reject her other decisions; to set aside her censures; to criticize her devotions; to belittle her authority, and especially that of the Roman Congregations; to distrust her ability in dealing with intellectual and scientific objections; to place her character as nearly as possible on the level of that of human institutions—that the constitution as well as the teaching of the Church ought to be brought into harmony with what is styled, modern thought and the progress of the world; that the government of the laity, as a right; and that men of science and broad-minded culture should employ themselves in devising means to bring this about; that the distinctions of Shepherd and Sheep should be blended by entangling the more learned among the laity to rank no longer as disciples, but as teachers and masters in Israel; that the growth of popular interest in ecclesiastical affairs and the spread of education render it right and expedient to appeal from ecclesiastical authority to public opinion; and that it is permissible to the faithful to correct abuses and scandals by recourse to the people and to the powers of the world, rather than to the Authorities of the Church; that as the Pontiff has been deprived of authority should hold and administered no longer by Ecclesiastics, but by laymen with business capacities; that Catholics are free to read and discuss matters, however dangerous to faith or morals, if they are inclined to do so; that they may retain the name of Catholic and receive the Sacraments, while disbelieving one, or more, of the truths of Faith; and that they are in these respects subject to no ecclesiastical authority, or Episcopal correction."

CHURCH UNION.

At a meeting of the Toronto Ministers' Association last week, the Rev. Dr. Langtry read a lengthy paper on Church Unity. He pointed out that in England as many as 228 Christian denominations exist within the British Isles. These divisions imply a waste of energy; and what is worse, they imply a divergence of doctrine and liturgy which tends to lower the tone of doctrine. "Out of this," says Dr. Langtry, "there necessarily grows an alienation of sentiment and feeling and views of the religious life which is more fatal to the spirit of brotherhood than the doctrinal differences which have produced them. One of the most startling practical consequences of this state of things confronts us in the educational problem. An elaborately well-constructed and costly system of education has been devised for the purpose of teaching our children what they ought to know. And lo! in a Christian land the only things which a teacher is not allowed to teach are the truths of the Christian religion." Why, that is what the Catholic Church in season and out of season has contended against. In good repute and evil repute she unflinchingly says she will not have a system of education in which the Catholicism—that is to say, all the Christian doctrine is not taught. Limit herself to the Massac decalogus and the Lord's Prayer: Leave out any mention of the Author of the Lord's Prayer—and thus trifle with her commission as the undying and unfailing witness of the truth. That can never be. Union of the Churches is no doubt the most desirable good for any man who loveth Christ—but that union must be sincere and doctrinal. The cause of the disunion is "private judgment." As long as that doctrine remains the primary principle of any portion of a community or number of individuals, so long will the tendency to dismemberment increase. Two characteristics of the last three centuries to drag down Christianity, and make it a scorn amongst the nations—private judgment and rationalism. The former made war upon authority, the latter upon doctrine. Truth cannot be long maintained without a strong central authority. To expect Christian unity to endure without it, is to look for the impossible. To try and re-establish this unity when once broken without that authority is to pour water into sand. But let us return to Dr. Langtry. The worst

evil he sees in "multiplied denominationalism" is the open defeat of our Lord's Prayer—that His disciples might be one. That prayer could not be defeated, any more than a promise made by our Lord could be unfulfilled. When Christ prayed, His prayer was heard. No human pride or counsel could defeat our Lord's Prayer. So true is this point that we cannot admit the contrary at all. If our Lord's Prayer could be defeated then something must be wanting on His part. Our Lord promised to be with His Church to the very consummation of the world. If that promise was defeated, then faith is vain—and Christianity is a delusion. It does not matter that numbers have gone away, and walked no more with the Divine Master. The hope He gives each and every one of His disciples is that His prayers are always heard, and His promises never fail. There must be unity somewhere in Christianity—unity of doctrine, unity of jurisdiction, unity of liturgy. It is not hard for any one to see where all this is. The Western child, the Chinese convert, the Irish peasant, and the Armenian martyr know it, and feel equally at home in its sacred walls. Dr. Langtry goes on to explain certain attempts which have been already made along the line of union: "First the Holy Scripture as the source and final court of appeal in all matters of doctrine. Second, the administration of the Sacraments with unflinching of our Lord's words in instituting them. Third, the Creed of Nicene as a sufficient statement of doctrine. The fourth, the continuance of the historic episcopate, was reserved for a future occasion." According to Dr. Langtry the last is the critical point. It might therefore be assumed that what is sought is not so much union amongst all Christian denominations as union amongst some—the English Church, the Presbyterian and the Methodist Churches. We are led to this assumption by the position of the Pope and the rest of the episcopate in the Catholic Church. The idea of the episcopate being the fiery cross in the union of Christian Churches is absurd. The Church was built upon this foundation. It forms the teaching body in the Church. Such notions and theories bring Christianity into greater contempt. Let us see about the others—of which the Holy Scripture is first. The Holy Scripture as a written book without a living teaching authority, the Holy Scripture as explained by private judgment, was the source of the divisions which are so much to be deplored. Are the Holy Scriptures to be explained by a central authority? If so where is that teaching body? Where is its commission? The second suggestion was in regard to the Sacraments. Equally futile. There is no harmony about the number of Sacraments. Baptism is really the only one upon which there is some agreement. And even in regard to it many do not look upon it as necessary. Others regard it as an eternal ceremony. Then the Methodist will tell his High Church brother that Order is certainly not a Sacrament. Even if they admit the Lord's Supper they will deny His real presence. These are only samples of the different views which have been taken and would again be taken upon the Sacraments. The Sacraments are not the whole of the Christian religion. There is the "deposit of faith," as well as the Sacraments—the doctrine to be taught and believed concerning the Sacraments themselves, and a great many other things. The third suggestion—that the Nicene Creed be a sufficient statement of doctrine—has the vice common to the others, of binding the disciples down to a written statement, and not to the voice of a living, lawfully constituted teaching authority. Until the denominations turn again to that voice, as their fathers turned from it in the Sixteenth century, we look in vain for a union amongst the Churches.

PRAYERS FOR THE DEAD.

Ever since the birth of Christianity the Catholic Church has taught not only that prayers for the dead are beneficial to them, but also that we are bound in charity to offer up a part at least of our good works and prayers on their behalf. Her stand in this matter has always been a very decided one. The belief in the communion of saints is founded upon Scripture, and all the mysteries of religion. Leaving out of the question the opposition of Protestants to this dogma, a

truth that they have been hundreds of years mocking and jibing at, a matter of faith that they felt under such an obligation to get rid of, that they branded whole books of Scripture as uncanonical rather than recognize its divine foundation—leaving aside all this, it is decidedly a matter for congratulation that Protestant ministers are beginning to come around once more to the old belief in this matter. While, on the one hand, Catholic articles of faith stand on so solid a foundation—the irrefragable word of our Lord Himself—that they need no assistance from heretics to strengthen them; that they are neither confirmed by the agreement of prominent Protestant divines with them, nor weakened by the opposition of these same religious authorities; nevertheless we always feel that the world is moving in the right direction when we find one of them preaching openly some Catholic dogma that has long been an object of Protestant attack and Protestant misrepresentation. It is a matter for congratulation that students along the lines of religion are once more feeling the necessity of getting back to the old faith, even though it may be only in one point. The Rev. J. F. Gorman preaching recently in Grace Church, Ottawa, comes out plainly on the matter of prayers for the dead. In the course of his sermon he is reported as having said that "so far from considering it wrong to pray for the dead, he thinks it is a sin not to do so. Even granting, which he does not grant, that our prayers do the dead no good, the practice, he says, is a beautiful one, and there are not so many beautiful practices and elevating tendencies in our modern life that we can afford to do without any of them."

Catholics are in no need of confirmation of this dogma by the Rev. J. F. Gorman or any one else; they knew this, it is true, and know it beyond all doubt. Still, we are charitable enough to be glad that the Rev. J. F. Gorman has been pleased to accept one of our articles of faith that his co-religionists as a body do not admit, and which his fathers in religion were at such pains to discredit. This particular dogma is receiving a good deal of attention from Protestant ministers of late, and several have been so thoroughly convinced of its truth as to come out fit-footed in teaching it from their pulpits.

Canada is ripening for the harvest. A few non-Catholic missions would help immensely not only in the ripening but also in the gathering in process.

Catholic truths need only to be known to be accepted.

CHRISTIAN SCIENCE.

Freedom and liberty are prone to run to license unless moderation is imposed. While this is true in a measure, in all things, in none can it be more true than in the matter of religion. Freedom of worship is a much-vaunted birthright of the people of the American Continent, but there has been no moderation, and the result has necessarily been license. We modern twentieth century people in America are a little too much inclined toward anything and everything new. Conservatism is looked upon as slow going, and too old fashioned for any up-to-date people. Novelty is demanded even at the expense of truth. With regard to religion, Catholics alone seem to be satisfied with the faith of their fathers. Any new system of religion, no matter how absurd it may appear on the very face of it, has no difficulty in securing disciples from among our Protestant brethren. New religions have sprung up from time to time that were diametrically opposed to the teachings of our Lord, to the laws of the land, and to morality. Nevertheless, there has been no lack of recruits for them. The notion that one religion is as good as another has been gaining ground among our Protestant friends of late and the result is not conducive to the well-being of Protestant Christianity. While Catholics may gaze down upon these struggles from the safe heights of their inviolable and unassailable faith, yet we cannot remain quiet when we see sects springing up all around like toad-stools which are not only heretical but are, in addition, dangerous to society. Apart from our opposition to such sects, as Catholics, which need have no place in this article, we have an interest in the society of which we are members, and must oppose, as citizens, any sect

that violates the rights of the community to which we belong, and falls in its duties as members of society. Christian Science has stood in the way, time and again, of medical assistance, which, if rendered, would undoubtedly have prevented death. Such people are a menace to society, and as such should be punished as severely as the law will allow. They profess to believe that faith alone is necessary to effect a cure; that medicine is something not only superfluous, but even shows a lack of faith in the Divine healing power. While no one with the faintest idea of Christianity doubts that Christ can heal any disease; that faith in Him is often rewarded by miraculous cures; that prayer, when properly said, is almost invariably heard—while all these things are true, nevertheless, that is no reason why human assistance should not be sought. We find nowhere that our Lord did away with the medical profession under the Christian dispensation, and we have not the slightest reason for believing that He did not approve of it. Meanwhile, Christian Scientists are a danger to society in that they contempt all human assistance. When the Good Samaritan anointed the wounds of the man who fell among thorns with oil and wine, he evidently had the approval of our Lord. The priest and the Levite acted as the Christian Scientists would have done, and left him with his faith to heal him. Their action was not commended by Christ. Cromwell's exhortation to his soldiers, "Trust in the Lord and keep your powder dry," is our motto. While our faith in God remains unshaken, nevertheless we must make use of the means that He has given us to combat disease, and that means is nothing more or less than the medical profession. We have the ordinary means of fighting disease, and while that is within our reach we have no reason to expect any spiritual intervention; God has placed at everybody's hand medicinal assistance that will relieve, and cure, and when that fails, and then only, can we have any reason to expect that He will exert His power in our behalf. It is akin to presuming to imagine that Christ is bound to exercise His absolute power for our sake.

Meanwhile the adherents of the sect suffer the sick to linger and die for want of proper medical treatment.

What is the medical profession doing to remove this danger to society? What are our makers of laws contemplating to rid society of this menace? It is high time something was being done, and that something should strike at the root of the trouble.

EDITORIAL NOTES.

Long live King Edward VII.

The funeral of the Queen has been fixed to take place at Windsor Castle on Saturday. The body will be removed from Osborne House to-morrow. The funeral will be a military one according to the express wish of the Queen.

The main argument against the establishment of the English Church, as given by The Canadian Baptist, is that the "Anglicans are veering so far towards Rome." If the English Parliament could but see that argument we have not the least doubt but that it would disestablish the Church of the country at once.

The following incident at the funeral of the late Anglican Bishop Creighton in St. Paul's Cathedral, London, will give us some idea of the unity of the English Church: "As the clergymen passed in procession before the altar on the way from the robing room to their allotted seats, a curious diversity of demeanor was observed. A few made no sign; some bowed slightly, not more than a nod; others with deep reverence turned toward the east, and many crossed themselves. Yet all came exclusively from one diocese."

There was one feature that figured in last week's religious publications that showed a shoulder to shoulder tendency. All were cast in the deepest mourning for our late beloved sovereign; all felt that one of the best as well as the greatest of women had been removed from our midst. There was no discordant element in the genuine sorrow that spread over the land—all mourned her as one of their

own family, and all felt that the world had lost one of its brightest gems—a noble, a good, a saintly woman.

The action of Mayor Van Wyck in refusing to fly the flag on the City Hall in New York at half-mast in honor of the Queen's memory is creating a good deal of bitterness against him in that city. The refusal was made deliberately and with "malice aforethought." While we cannot in good taste say much about Mayor Van Wyck's action, we can say it was in very bad taste. The mayor does not seem to realize that New York's population contains thousands of British born subjects, who love their Queen as one of their own family. Mayor Van Wyck and Tammany Hall have made themselves conspicuous in this thing, and their notoriety is quite of a piece with many another of their creation.

The United States is again engaged in civilizing(?) the native Indian. Five hundred Federal troops are now on their way to Indian Territory to teach the Creek Indians that their place is in Heaven. It is a decidedly effective way to educate the native. The despatch announcing the outbreak of the Creeks says that the troops will visit the various towns in the Creek Nation, destroy them by fire, and kill the inhabitants. That is summary treatment, but it civilizes in so much as it does away with the Indian. After all, the system of educating the aborigines, which the Spanish and French made use of, seems to us to have been infinitely more humane, and if not quite as effective as that of the Anglo-Saxon, was, at any rate, more productive of good in the long run.

Charges of looting are being made against the Protestant missionaries in China in the secular press. It is stated that certain of the ministers sent their servants to loot Chinese houses in Peking, and sold the result of their stealing at public auction. It is also stated that these ministers instructed native converts to loot and bring the goods thus acquired to them. Quite large sums have been realized in this way. One family is charged with constituting itself into a society for the purchase of goods thus stolen. They buy for a trifle, articles that are of great value. This action on the part of ministers of the gospel is creating great scandal, and its effects will take years to eradicate. Meanwhile the Chinese authorities are keeping back of these depredations, and according to report, know to a dot where each and every article goes. The end of the trouble is likely to bring out unlooked-for developments that will not be at all to the credit of the Protestant missionaries to China. The excuse offered is that their goods having been looted by the Boxers and Chinese troops, they must live, and this is the only way in which they can obtain the wherewith. If the charges are true, and there is every reason to believe they are, these men will find it very difficult to make English-speaking people believe that their necessities were so great as to warrant pillage and robbery.

It is the proper thing to be loyal. A disloyal man has something wrong with him—he is, to say the least, in the wrong place. If a man is not satisfied with the institutions of his country, and never will be, he is disloyal and should move out. The natural state of man is loyalty to his country. While on the one hand no Canadian can have any excuse for not being loyal to his country, and every one in this land should be loyal; on the other hand there is such a thing as going to the other extreme as being ultra-loyal. To be explicit. Every once in a while we hear some fool or set of fools, hiasing an American flag in some public gathering. It is the act of some empty-headed, addle-brained nonentity, but it is annoying. One feels like turning the hose on this species of ninnny. The United States is a friendly power; her people speak the same language as we do; we are one in many things. There are few public gatherings in a city like ours in which there is not a sprinkling of Americans. These people are thus grossly insulted without cause and without redress. It is quite true that sometimes the Union Jack is insulted in the United States in the same way, but because there are fools over the line is no reason why there should be a similar park here. The people who

do this sort of thing are, as a rule, not worthy of notice, but we think that their common-sense neighbors might give their ears a pull to teach them the manners that were evidently neglected at home and at school.

William Bules, the French-Canadian litterateur, and at one time publisher of La Lanterne, a journal that was condemned by the Church, is lying at the point of death at Quebec. Mr. Bules was at the time of the condemnation of his paper excommunicated from the Church. We are pleased to state that he has been reconciled to his Church, and has received the last rites of his Holy Mother. Mr. Bules was a very clever writer, but went wrong, and the Church was obliged to place his paper under the ban.

Nearly every day there are reports in our daily papers of some child having been badly lacerated by a savage dog. As a rule, these animals are worthless curs of no particular breed, or rather a mixture of all breeds: they have nothing in particular in them to justify any man in keeping them. The country is overrun with dogs, the vast majority of which are mongrel curs of the very worst variety; they are neither good for anything, nor are they noted for their handsomeness. Taxes do not seem to be able to control the desire for having a dog that is so general in Ontario. The peculiar feature of the whole affair is that the poorer the family is the more numerous are the curs that go to make up the retinue. It is a difficult problem to handle. It remains, nevertheless, that the existence of such a numerous collection of dogs as is to be found, particularly in the towns and villages where they are entirely worthless as far as practical use is concerned, is a growing danger. Something ought to be done to check this nuisance. A substantial raise in taxes might have the desired effect.

The Boer war is still dragging its weary length along. Nothing particularly worthy of note has happened in weeks. Lord Kitchener is drawing his encircling troops onward and inward, and it is a matter of but a short time when the trouble must be over. Skirmishes are the order of the campaign. A blow delivered, and then a chase keeps things lively for both sides. There seems no indication of any pitched fights. The whole affair has petered out, and the work of the British army seems to be rather that of police patrol than that of an actively engaged army.

Our Canadian soldiers all came in for the highest praise for their work in South Africa. From Lord Roberts down to the humblest soldier in the ranks came words of commendation and admiration. A returned non-commissioned officer declared recently that the best work by long odds that was done in the field was that of the recruits from the North-West Mounted Police. He said that they feared nothing and would undertake anything. Danger had a fascination for them, and they rushed into it fearlessly, even foolishly. The officer said that there was not a regiment in the entire campaign that could compare with them in dash or in valor. All this is particularly gratifying to Canadians, but it is rather a bitter pill to swallow to see them all coming home with the war still unfinished. The number of Canadians that remained longer than they had to is too small to notice.

The promotion of Mr. John J. Ryan for so many years attached to the Provincial Secretary's department, to be Provincial Bailiff is one that will meet with general approval from his many friends in the Province of Ontario; he is a leading Catholic Young Man and has always identified himself with any cause having their welfare at heart; as an athlete, he stands foremost as having won greater honors in the water than any other Amateur swimmer in Ontario, on two occasions he succeeded in winning the Single Scull Amateur Championship of America, and he times has won the Canadian Championship, besides trophies for numerous other races. He has been connected with the Toronto Rowing Club, where he is universally esteemed, at the present time occupying the position of Captain. The government is to be congratulated on this well merited promotion. Mr. Ryan will do honor to the new position, and reflect credit on his Department.

THE MADONNA AND CHILD

Lecture Delivered Before the Catholic Truth Society.

Concluded from last week.

and blood must not interfere with the work of God. The Child of Wisdom certainly did not wish to leave us an example of disrespect towards Mary His mother, for all the Evangelist tells us of His next 18 years is that He went down to Nazareth and lived subject to her with filial obedience. This long postponement of His public life was no meaningless waste of time, but rather displays Christ's affection for Mary, since He considered 30 years of private life scarcely long enough for His period of submission to her. I say "scarcely enough" because of His reluctance to enter upon His public ministry when solicited by His mother to work His first miracle in Cana of Galilee. If we only note this incident as it deserves, reason, tells us that Mary did nothing here deserving of reproof. Consideration for the feelings of her host, and anxiety to save him from shame and confusion, moved her to throw herself upon Christ's generosity and power by telling Him that the wine had unexpectedly failed. She was by no means disconcerted or reproved by His reply; "Woman, what is this to Me and to thee?" but she gave her instructions to the waiters, knowing full well that her request had been already granted. And Jesus really worked the miracle at her solicitation, apparently sooner than He intended, as His "hour was not yet come." The term "woman" seems a little unkind to English ears, yet Protestant commentators agree with us that in the language of the day it meant nothing of reproof. Dr. Westcott admits that "the address is one of courteous respect, even of tenderness," and mindful of our Lord used the same term of enagement from the height of the cross. The Protestant Archbishop, Dr. French, teaches that "so far from any harshness, this compellation has something solemn, and must have wherever it denoted of woman is felt."

Upon another occasion the Divine Teacher was instructing the multitude when made aware that His mother and brethren were seeking Him without Him. Jesus stretched forth His hands over His disciples and incidentally remarked: "Behold My mother and brethren, for whosoever shall do the will of My Father in heaven, he is My brother and sister and mother." Quite recently I was surprised to read the following interpretation of this incident: "The first thing to strike an impartial reader here is that these words are an answerable protest against the idolatrous sentiment that has made Mary a goddess." Let I should be accused of partiality, listen to what St. Ambrose says to this "unanswerable (?) assertion," "Jesus here did not wish to reject His mother's attentions for He Himself commands, 'Let whosoever dishonors father and mother do the death.' His mother is not disowned here, as some insolently pretended, even from the Cross of Calvary. He acknowledges her," and similarly when that woman in the Gospel was borne away by the Son's sublime teaching, and by a natural transition of motherly sentiments, raised her voice above the crowd to cry blessing on the womb that had borne the Saviour. Jesus by no means reproached their noble sentiments by answering, "Yea, rather, bless ye who hear the Word of God and keep it." Not to detain you with lengthy explanation, suffice it to say with venerable Bp. that the Son "here assents to the woman's testimony, but declares Mary even more blessed on account of her holiness than on account of her motherhood." If these words, "Yea, rather," are supposed to depreciate the mother's cultus, they must no less be supposed, to depreciate that of the Son, for this enthusiastic woman raised her voice primarily to extol Him and declared His mother blessed only for His sake.

But even allowing, for the sake of argument, (which, God forbid, I should really do), that our Lord may have sometimes checked the too eager love of Mary, it surely does not follow from this that we are to model our speech and conduct upon those somewhat obscure passages of Holy Scripture. The Divine Master frequently reproved His apostles as men of little faith and of dull understanding, and are we, therefore, to forget all their labors in our behalf, all their zeal and martyrdom for Christ, and judge of His disposition towards them from such incidental words of reproof? Are we to forget the ardent zeal of St. Peter, the passionate love of St. John, to look upon them as apostles reprimanded in the Gospel, and for whom Christ would have us neither feel nor express any gratitude or reverence. Surely, it would be rash to argue so, and why should a similar and shallow argument be haplessly urged against the mother of Christ? Why brood over such obscure passages, when the Gospel reminds us so frequently of her

sublime privileges and prerogatives? Should we not rather meditate on the great mystery of the Incarnation, that Mary conceived the Saviour of the World within her chaste womb and brought Him forth after nine months at Bethlehem's crib, that she nourished Him at the breast and nestled Him to her bosom during the flight from King Herod, that she ministered unto Him at Nazareth and stood at Calvary's Cross whilst every drop of blood He had taken from her was oozing out for our Redemption?

Jesus loved Mary most tenderly on earth and the Author of Nature has implanted filial affection so deeply in the human breast that He cannot be supposed to have divested Himself in Heaven of that love which throbs in the heart of every dutiful son. And if this is true, nature dictates that the Son of God must desire us to love and revere Mary, His mother, with every outward demonstration of respect that may lawfully be paid any creature. What mother would esteem filial love perfect in the child who would begrudge her any slight participation in the honor of a dignity to which he had been raised, the son who in the days of his exaltation would sternly forbid men to acknowledge the mother who had borne so much for him in the days of his lowly estate? Surely then Christ cannot be honored by vilifying His mother with His condescension, by charging Him with unnatural and unkind conduct towards her who gave Him His sacred humanity. No, ladies and gentlemen, should not even Protestant mothers voice the Catholic sentiment of Cardinal Wiseman that never do our hearts so warm to Jesus as when we contemplate Him in conjunction with Mary. The ideal "Madonna and Child" has inspired Christian-art with heavenly conceptions and master-touches. Never does the Divine Child appear more beautiful than in Mary's arms at Bethlehem's crib; never do we realize so fully the cost of our Redemption as when we picture the Saviour's corpse in the embraces of His sorrowing mother. And if we go to Bethlehem with the Kings of the East to adore the Word made flesh, surely He will not be displeased at one fond look of admiration we may give the privileged mother so patiently enduring the wintry blast for His sake. Or if we anoint Christ's lifeless body at Calvary with tears of compunction and commiseration for His sufferings, surely He will not chide us for a glance of sympathy at His dolorous mother. Nor can it be wrong for us now to sit with St. Luke at her virgin feet to drink in with transport those touching scenes of Christ's infancy and private life she alone had treasured in her bosom.

In conclusion, then, I ask you, can there be aught of idolatry in that Catholic notion which has been taught by a St. Augustine in England, a St. Boniface in Germany, a St. Patrick in Ireland, and admitted by the Protestant Dr. Forbes, "taught and practiced by all the great Fathers of the Church?" Can that devotion be unscriptural which has captivated four hundred millions in every part of the Christian globe, not only those in the fabled walks of life, but such luminous intellects, as Newman and Pasteur? Can loyalty to the Madonna be disloyal to the Divine Child when Dr. Lee, a devout Anglican, so forcibly states that "wherever the Blessed Virgin is venerated, there the doctrine of the Incarnation is believed, but where her services are neglected, the door is open to every heresy?" Has that Church taught "Mariolatry" which, in the words of the late Mr. Gladstone, "has marched for more than fifteen hundred years at the head of human civilization, and harnessed to her chariot, as to the horses of a triumphal car, the chief material and intellectual forces of the world, her art the art of the world, her genius the genius of the world?" Does she not rather manifest herself the true Church of Christ by fulfilling in every nation and clime those words of Mary inspired from above, "henceforth all generations shall call me blessed?" Though her dazzling beauty underwent a partial eclipse at the time of the Reformation, the Virgin-mother's influence is again asserting its light and warmth in Protestant hearts. Many now, like Hawthorne, "entirely our Catholic faith in the sweet Virgin-mother," many others acknowledge, with Ruskin, that "she has not only sanctified womanhood, but has also exercised her influence over every highest and loftiest achievement of manhood." May our separated brethren come to realize our devotion in its proper light that these noble sentiments may take possession of the whole Christian world during this century that promises so much for the Madonna and Child. Then may we hope that the mother of God will be enshrined in every Christian home and heart, the type of female excellence, the joy of every chaste soul, a creature indeed, not to be confused with her Creator, but at the same time the masterpiece of her Son's creative hands, at whose feet the Protestant Longfellow has laid this beautiful tribute:

"Virgin and mother of our dear Redeemer!
All hearts are touched and softened
at her name;
Alike the hand with the bloody
sweat,
The priest, the prince, the scholar,
and the peasant,
The man of deeds, the visionary,
the dreamer,
Pay homage to her as one ever present,
And if our faith had given us nothing more
Than this example of all womanhood,
So mild, so merciful, so strong, so good,
So patient, peaceful, loyal, loving,
pure,
This was enough to prove it higher
and truer
Than all the creeds the world has
known before."

MOURNING PROCLAMATION

Saturday Set Aside as a Day of Mourning.

A proclamation appeared in The Canadian Gazette on Saturday calling upon the people of the Dominion to observe February 2 as a day of mourning. At all the leading centres of Canada where artillery are stationed private guns will be fired at the hour named for the late Queen's obsequies, the salute at each place consisting of 101 guns.

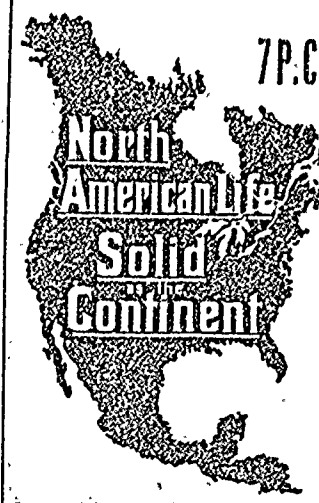
The following is the proclamation:—"Canada, Edward VII, by the grace of God of the United Kingdom of Great Britain and Ireland, King, defender of the faith, etc. To all whom these presents shall come or whom the same may in anywise concern. Greeting: Whereas, Saturday, the second day of February, has been fixed for the obsequies of her late Majesty our Royal mother of blessed and glorious memory; and whereas, well knowing that our deep grief is shared by our loving subjects in Canada, we are desirous to afford them an opportunity of testifying their sorrow and their sympathy with us in the grievous affliction which has befallen us and them; now, therefore, we have thought fit, by and with the advice of our Privy Council for Canada, to appoint and set apart, and we do hereby appoint and set apart, Saturday, the second day of February next, as a day of general mourning, to be observed by all persons throughout our Dominion of Canada. In testimony whereof we have caused these our letters to be made patent, and the Great Seal of Canada to be hereunto affixed. David Mill, Attorney-General, Canada. Witness our right, trusty and right well beloved cousin, the Right Hon. Sir Gilbert John Elliot, Earl of Minto and Viscount Melgund of Melgund, County of Forfar, in the Peerage of the United Kingdom; Baron of Nova Scotia, Knight Grand Cross of our most distinguished Order of St. Michael and St. George, etc., Governor-General of Canada. At our Government House, in our City of Ottawa, this 25th day of January, in the year of our Lord one thousand nine hundred and one, and in the first year of our reign. (Signed) Minto, Governor-General. By command, R. W. W. Scott, Secretary of State."

The Order of Mourning.
Herald's College, Jan. 24, 1901.—The Earl Marshall's order for general mourning for her late Majesty Queen Victoria. In pursuance of an order of his Majesty in Council, dated the 21st day of January, 1901, these are to give public notice that it is expected that all persons upon the present occasion of the death of her late Majesty of blessed and glorious memory to put themselves into deepest mourning, the said mourning to begin upon the 28th inst. (Signed) Norfolk, Earl Marshall.

Government House, Jan. 25, 1901.—Pursuant to the above order, mourning will commence in this Province on Monday next, the 28th inst., by command of his Excellency. (Signed) Harry Graham, A.D.C., Acting Governor-General's Secretary.

FOR THE QUEEN.

Reference was made to the death of her Majesty Queen Victoria in all our churches in the city last Sunday. In every pulpit the sentiments were the same. All made feeling remarks on the grand character of our late most gracious Sovereign, dwelling particularly upon the most excellent example she gave in her respect for religion and all things religious. The general trend of the sermons was that the world at large, and particularly the English speaking world, must profit by so illustrious an example of virtue, as our late Queen gave, that the world was the better for her having been in it. On Saturday next the bells of the Catholic churches will toll out of respect for her Majesty. No public services will be held, but each individual Catholic is invited to offer up private prayers for the repose of the great and good soul that has left us.



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LAPRAIRIE CONVENT BURNED. The Providence convent at Laprairie, near Montreal, was completely destroyed by fire on Saturday morning. The building was a large stone structure, near the wharf, and contained several hundred inmates. The fire started shortly after six o'clock and owing to inadequate fire appliances the fire building was completely destroyed. All the inmates were got out in safety. The loss is estimated at over \$100,000.

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2nd Grand Tour of Mexico

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

Parliamentary Notice. Monday, the eighteenth day of February next, will be the last day for receiving petitions for Private Bills. Tuesday, the twenty-fifth day of February next, will be the last day for introducing Private Bills to the House. Friday, the eighth day of March next, will be the last day for presenting reports of Committees relative to Private Bills. CHARLES CLARKE, Clerk Legislative Assembly, Toronto, 10th January, 1901. KOLA TONIC WINE is highly recommended for La Grippe; it purifies the blood and restores to perfect health. Manufactured by the Hygiene Kola Co., 31 Church Street, Toronto.

OWEN ROE O'NEIL

OR THE BLOW OF THE HAND

M. A. Munnig.

Concluded.

So absorbed was he that he never heard the click of spurs or the opening door. The stranger undid his sword buckles and leaned the heavy weapon against the angle of the wall. They Owen looked up, but the deep shadows concealed the identity of the man. The Irish chieftain, bowed gravely and waved his hand to a ho, on oak chair. When the stranger came within the light, Owen Roe recognized Cardinal Rinnocini. Hastily he advanced to greet the Nuncio, but Rinnocini stayed him with accents unusually soft and said—"I am here, General, not as the envoy of His Holiness, rather as one who, knowing the value of his friend, even though the knowledge came with lingering steps, would make some poor amends, though it be only to say farewell."

"Farewell Surely my Lord Nuncio, you-you would never deem it right or honorable to leave us thus - now when?"

When the black shadow of failure had fallen upon you and me. Now when you are banned by your own kindred; the fruits of your victories plucked from you; when every man's hand is engaged in slaying his brother; when I, the ambassador of the Vicar of the Divine Master, must needs hurry hither and thither - fly like a bat through the night in mean disguise."

The Nuncio threw off his heavy cloak and stood before O'Neill in the uniform of a trooper. Owen marked the wasted figure, the gray hair, and the lines of sorrow and disappointment that had ridged his forehead and circled his eyes. Yet the uniform became him as his robes never did. Like Richellou, this Cardinal should have been a soldier.

"Your Eminence," said O'Neill, with some dryness, "might easily don a less honorable garb, certainly none more becoming."

"I have found it safer than my purple," returned the Nuncio, with a quick glance at O'Neill. "It is a shame to confess it so. Yet will I forget this shame and train the memories of days that were rosy with a great hope to linger in my thoughts. I would say farewell, O'Neill-but I would say more. Look you, you soldier of Ireland, your sun is set; darkness is creeping over this miserable land - its fate, destined. I spread my sail in Galway Bay before two days shall dawn. If you cannot accompany me, follow. There is brave work for you to do. Christian Europe groans beneath the sway of the Turk. It is Islam or Christ!"

The Nuncio arose; his usual calm was abandoned. The trembling lip, and the clasping and unclasping of the nervous hands, making the stone on his fingers flash blood-red light, told how his feelings moved him.

O'Neill, O'Neill," he urged, "the gamster leaves when the stake is lost or won; the soldier surrenders when all hope is abandoned. Why tarry here and eat out the heart. Ireland is doomed."

"Then, my Lord Cardinal," broke in Owen, "my place is here - here to live as best I may, to mend her poor fortunes as best I may, mayhap, if so it is willed by the good God, to render up a soldier's life into His safe keeping - a poor sacrifice for the Old Land."

The Nuncio would speak; but Owen, raising his tall figure erect, waved him to keep silence.

"I am O'Neill, descended from Niall King of Ireland - he who reigned over the land seven centuries back. Tavas Shane, of our house, who mocked the English might; it was my uncle, Hugh, who held the Yellow Ford; I have done my poor part. I have fought the fight; I have kept the faith. It may be that my son will come after me, and yield no better service to the old cause than his father hath wrought. Ours is the lot of destiny. We may all fall, but we will fall with the fallure of martyrdom. You cannot understand, perchance, for you are not of our blood. The stakes are lost" continued Owen, with bitterness, "hope is abandoned, no be it as gambler or soldier you do wisely to flee."

"The stakes are lost! It were more seemly that you left the taunt to fall from another tongue. I, playing a gambler's risk, Shame on you. Yet, maybe, I am over hasty, for they were my own words. Alas! Owen O'Neill, do you know how much I have lost - I, who let others take rich spoils. That I might come on this service to Holy Mother Church? Have I not lost my private fortune, wasted years of my life, and now must I return to the steps of Peter's throne an old man, weary with defeat. I never looked to a dreamer awakened; prattle of loss; I have sorry patience with you."

"I blame you not," said Owen, gen-

ly, "that you do chafe at your undoing, but let not your resentment and ill-humor blind you to greatness in lesser men. The poorest creant who has followed my fortunes has given more than the Papal Nuncio - for he has given all. A drover of cattle, a wanderer from camp to camp, providing his store, asking no return, and, if needs be, carrying a pike when desperate fortune makes desperate men. The clansman of Tyrconnell leaves his wife and little ones, his heart's blood to battle at Benburb or give his life away at Clones. Outlawed, proscribed, stalked like the red deer, hunted like the wolf, what have you lost, my Lord Cardinal, when compared to these, my poor countrymen, whom you would ask me to abandon? Oh, shame, shame; that your tongue could wag so treacherously!"

Owen bowed his head, and with a trembling hand screened his eyes from the flaring lamp flame.

"It may so befall that I shall repent me of my judgment - but I deem it all unlikely."

The Cardinal had noted Owen's fervour with an admiration he would not disclose, and his words were gentle as he spoke, half in reverie, looking into the darker shadows of the room.

"I remember me well my getting out on this mission; my stay in Paris; my cross purposes with the English queen - a foolish stiff-necked woman, the wife of an arch-bishop. Then came my journey to Rochelle; the cankering waits there; the tricks of Mazarin to delay me. But it was Italian cut Italian, and Rinnocini laughed a low, soft laugh, for he had checked the other. At Kilkenny - the reception he thought at the time these Catholic nobles wax too warm; they will melt their own purpose. And they did. Then the pain of waiting - always waiting, and the sliding away of the hope and desire of the common people by titled treachery. Oh! this Ormonde, this Ormonde! It may so fall out - for it is the custom of history to lie deeply, or to turn away the current of truth that roges live in honored memory - that this Ormonde will be exalted as estimable and noble. O'Neill, I tell you, and it is my last charge - Beware of this man!"

Owen had been watching the Cardinal with unending gaze. The Nuncio's rapid reticence and evasive shiftness affected him strangely.

"All the days of plotting and counterplotting, like bewildered engineers; we were mining and countermining, but never wrought harm to the enemy - we wrought hurt only to ourselves. Ormonde with us to-day, against us to-morrow. Preston unstable as water, and the others - Oh, it sickens my soul. O'Neill, you will follow me?"

"My answer I have spoken. My duty is here."

"Your duty - and your ambition?"

"I know what you have left unsaid. My smiles have given it a thousand shapes. I hope to raise my house to its former greatness - to its Royal place!" Owen Roe laughed bitterly. So it is spoken of me, whose fault is to obey, too meekly; this cattiff, throng in Kilkenny. It was well told, for did I not receive from Rome, from His Holiness himself, the sword that Hugh, my uncle, flashed at the Yellow Ford? The gracious gift was but my due, yet did they bandy it about that I had, by this show of favor, secured the blessing of Rome upon my pretensions.

"And even though it were so," said Rinnocini, with measured slowness, "what of it? You a King's power of Rome behind you, Irish money and stores, your fleets upon the seas, your mercantile trading to Catholic Spain and France, Mazarin would feign see England menaced; this land of your would be a perpetual danger as well as a menace to the here. In the days that are dead Erin was as a lamp of the Faith burning clear and bright in Western darkness. To-day - Oh! look at your Erin to-day. Owen, can this dream be ever fulfilled? Is it too late?"

"Too late, my Lord Nuncio, and my ambition is dead."

The Cardinal drew close to Owen, peered into his face, and saw inflexible purpose written there. With a sigh he buckled on his sword, gathered his heavy cloak around him, and then spoke his farewell - "Owen O'Neill, you come of a Royal house, and your nobility sits well upon you. It would have been better had Fate made us underlings and each other ere failure fell. Men, evil men, ever whisped in mine ear that you were as cunning as the serpent, and as selfish as you were able. Alas! I believed them. My confession is my humiliation and my reparation. Farewell! As a prince of the Church I crave God's blessing for you."

Owen knelt reverently. On the wall

he saw the shadow of the uplifted hand that waved and blessed him. There was a flash of blood-red light from the ring, and Owen was alone. A hot tear was upon his hand, but it had not fallen from his eyes.

XI.-THE DARKNESS AND NIGHT.

Yes, howso we dream,
Or how barely we do,
The end is the same,
Be we traitor or true,
And after the bloom
And the passion is past
Death cometh at last.

Owen is at Derry. He has relieved the garrison there under Coote - a strange turn of the wheel of fate when he aids Coote. There is rejoicing and a banquet is spread. There; it is said, the polished cup was handed him. Appears after appeals from the weather-cock Ormonde came to him. March south and save the people from the hate of Cromwell. With his death sickness upon him he breaks camp and turns his face to Munster for the last time. The shadow is falling, and disease is clutching the heart as they move by. He feebly thanks every regiment, a smile to the captain in his word to the men.

"Think they bore him to the shores of Lough Lougher. A few only were permitted to be with him. His wife awaits him at the Castle Gates and men would be of little use in a death chamber."

So he says farewell. Strong men every one of them standing; these men who go south to battle once more for the old land; but they turn away, ashamed of their idle tears and womanish sorrow. Until the shadows wrap the barge, they watch, through a mist of tears, and mark break of the boat as it widens and widens and widens.

Across the waters of the lake they rowed the dying chieftain. He lay in the stern propped up by arms as gentle as a woman's in their office, although they had dealt many death blows. Over the lake, slowly, gliding, the ears muffled. Like the dusky barge that brought the body of Arthur, the peerless Knight of the Round Table, to the land of rest, the boat moved, but there was no voice raised in lamentation, only silence, silence unbroken.

The shadow of the Castle falls across of him who never bowed to fear or failure. The poison is doing its work surely. He reaches Cavan; he is by the shores of Lough Lougher. Then he knows his strength is spent.

He would see his soldiers, his faithful followers; once again,
There is death in the circles that hollow his eyes, death in the wasted neck, death in the fever-glitter of the eye. Yet how the poor face softens as they march past, the men of Fermanagh and Cavan, Tir-owen and Tirconnell. Old fighters many of them, many of them the sons and younger brothers of poor creants whose bones bleached on the battle plains of Tyrone and Fermanagh.

Past the stricken Prince of Ulster, the march, and salute the dying lion the water, the boat glides to the gateway. Owen is lifted in, and the iron door closes with a clang that appals the heart.

Inside the chamber was silence - that heavy, foreboding silence that reigns when Death stands at the door. A lamp burned feebly, the same was slanted by the night wind that entered through the open window. Its flicker dimly showed the heavy tapestries with their quaint figures wrought in threads that had lost their colors long since, battle pictures, and the coming and going of pagan heroes. They hung in heavy folds against the stone walls, sombre, like coffin-palls. The draperies of the bedstead made the couch seem like a bier.

The breathing from the man lying there was painfully labored. Two men were there, one kneeling, sobbing by the bedside; the other motionless, with a white, stricken face, as he fixed his eyes on the dying man. He was Owen's son, Henry.

Beyond the door a woman was crying as if her heart would break. She was Owen's wife, and before he sank back on his pillow, just now, he said to her - "You will go to France, my wife, and my son Henry will go with you. Louis will remember the man who held Arras against his arms. He is a generous foe, the French king. Alas, there is no home for you in Ireland."

All, he, he never dreamed of his son's fate as he lay there a-dying.

His breathing was convulsive, but his face appeared to mirror the thoughts of the strong soul that kept back the life struggling to leave the stricken body.

"How is this, sir? Mark you, the glister of steel and the smoke of powder, there behind the broken wall. To the breach; every man who can bear arms. A lamp burns feebly; the same was to the breach, my Ulster oxles, and

hold Arras for my lord the King."
Silence for awhile, then - "Oh, what do they do in Kilkenny? - by but idle waste of time. The enemies of our country are during, her friends are flecked or false. My Lord Primate, give the blessing and the word."

A deep moan, then some name that sounded like Richellou.

"Why, oh, why this haste? Rashness, my poor O'Callan, is a capital crime in one who would lead men. Look you at their white faces and clotted wounds as they lie there pale in the moonlight, every man of them dead for Ireland. Ah, Clones, Clones, and you might have been a Benburb. The pity of it, the pity - oh - it."

Outside the waters lapped the crags; the cry of the night-fowl sounded wildly as they settled in the sedges by the banks of the lake. The moon was, darkened by a drifting cloud as black as ink.

"We will free our country," raved the dying soldier, "free her from Lough Swilly to the strand of Kinsale - then we will - we will sweep the Dark-orth - from Christian - Europe. Oh, Ireland, my beloved, my life - my -"

What means that awful wail?

It comes from beneath the narrow window, rising and falling in woeful cadence. The sob of a dying soul - a voice from a land of dismal shadows. How it rises and swells, comes again, and fills the chamber of death with its sorrow and warning.

"Gentlemen, I would that you'd raise me up. My hour is come. 'Tis the ban-ner; the spirit that has ever keened when the soul of a chief of my house may be unclosed. Farewell. Tell my wife -"

He sank back, the lips rigid, the face drawn.

Once more the wall, the sad, awful death-song from the pagan spirit-land. Then it died away.

With the last strength of the dying, Owen Roe suddenly raised himself, leaned upon one trembling arm, and cried out in a voice firm and without a quiver -

"Mark you, gentlemen, that I die in the faith of Christ, and in the love of Ireland!"

Then the voice once more sang its keen. Owen bent forward, wrapt in yearning. Then the eyes flashed as his clenched hand, cried out in the same full voice as rang along the lines at Benburb -

"Forward the word is Sancta Maria, and in the name of God strike a blow for the Old Land!"

Outside the waters lapped the dark stones, and the night-fowl sped overhead. The moon made a sickly streak on the lake.

Within, the hope of Ireland lay dead; the Great Shadow had fallen on the man who struck

THE BLOW OF THE RED HAND.

WHAT IT IS TO BE A CATHOLIC.

The really remarkable thing about the was given by Rev. Louis A. Tieran, of Cuchumat, state trustee of the in duty bound, he takes the greatest interest in the spiritual and material Catholic Knights of Ohio, on the occasion of the annual convention of that organization, in the course of an eloquent sermon delivered to the delegates. It was as follows: "Now I ask, what is it to be a Catholic? Go read the answer in the lives of men and women who for 1000 years have trod the ways of heroic virtue in the footsteps of the Crucified. Go study it in the calm and peaceful heroism of the early Christian martyr, who, laughed at the threats of tyrants, and prayed for his executioners as his life went out beneath the horrors of the tortures which he bore with joy rather than betray his God. Seek it up and down the ages, in every rank and station, from the monarch on the throne to the peasant in the field. Seek it in the hearts of nature's noble men and women, where it shines with a beauty and lustre all its own and clearer their hearts above the ties of kindred and country, even to the Eternal God Himself, the centre and source of true Catholicity. Seek it and find it in the supernatural lives of men and women living, to-day, living not alone in cloistered solitude, not alone at the foot of God's altar in constant adoration, not alone in priestly robes, but even in the busy world of noise and wild distraction, in the marts of trade and in domestic cares, where the lots of most of you are cast.

What is it to be a Catholic? It is to rest secure in the possession of eternal truths in the certainty of being right in the priceless privilege of not being blown about by every wind of doctrine. It is to live with the sunshine of divine hope warning the human heart, and enlightening the human soul, to be a Catholic is to love God above all things and your neighbor as yourself. It is to live in a disposition at least of the highest charity toward our neighbor; charity that stops not at a mere theory, not a mere speculation or profession, but that works itself out in

acting-high, noble, Godlike noting. Think it is to be a Catholic. Faith, hope and charity, these are as the faculties of his soul to a Catholic."

NEW HEAD FOR THE JESUITS.

The General of the Society has appointed the Rev. Thomas J. Gannon, the Provincial or head of the division known as the Eastern Province of the United States. This includes New York, New Jersey, Pennsylvania, Maryland, the District of Columbia, and the New England States. In this Province there are twelve colleges and foundations of the Order, and some eight hundred members - priests, scholastic, novices and lay brothers. Father Gannon succeeds Father Edward J. Parbeck, who left three months ago for England. Father Gannon is forty-five years old and comes from Cambridge, Mass. He has been a Jesuit for the last twenty-five years, during which time he has served as Professor of Philosophy at the College and Training School of the Order at Woodstock, Md., and has been twice the "Socius," or Lieutenant, to the Provincial. He has also been president of St. John's College, Fordham, N.Y., which office he left, four years ago, to enter on his second term as "Socius." The total number of Jesuits in the whole world is now about 15,000.

KING EDWARD VII

THE NEW RULER TAKES THE OATH.

A special issue of the Gazette announces the death of the Queen, and then goes on with the proclamation of Edward VII, the acknowledgment of allegiance by the Privy Council, and the King's speech at his accession, as follows: - "Your Royal Highnesses, my Lords and Gentlemen - This is the most painful occasion on which I shall ever be called upon to address you. My first and melancholy duty is to announce to you the death of my beloved mother, the Queen; and I know how deeply you and the whole nation, and I think I may say, the whole world, sympathize with me in the irreparable loss we have all sustained. I need hardly say that my constant endeavour will be always to walk in her footsteps.

"In undertaking the heavy load which now devolves upon me, I am fully determined to be a constitutional Sovereign in the strictest sense of the word, and so long as there is breath in my body, to work for the good and amelioration of my people.

"I have resolved to be known by the name of Edward, which has been borne by six of my ancestors. In doing so I do not undervalue the name of Albert, which I inherit from my over-to-be-lamented great and wise father, who, by universal consent is, I think, deservedly known by the nation as Albert the Good, and I desire that his name should stand alone.

"In conclusion, I trust to Parliament and the nation to support me in the arduous duties which now devolve upon me by inheritance, and to which I am determined to devote my whole strength during the remainder of my life."

Lord Salisbury, Lord Rosebery, Mr. A. J. Balfour, the Duke of Devonshire, Lord Strathcona, and Mount Royal, and a host of the most prominent personages in the land were there to receive the King's formal oath, binding him to govern the kingdom according to its laws and customs, and hear him assume the title of King Edward VII. of Great Britain and Ireland, and Emperor of India.

The ceremony was interesting, and according to precedent. The King was in a separate apartment from the Privy Counsellors. To the latter the Duke of Devonshire formally communicated the death of Queen Victoria; and the succession of her son, the Prince of Wales, to the throne. The Royal dukes and certain lords of the Council were then directed to acquaint him with the terms of the Lord President's statement.

Shortly afterwards his Majesty entered the room in which the Counsellors were assembled, and addressed them in a brief speech, in which he said he had decided to assume the title of King Edward VII. in accordance with the wish of his beloved mother, who "united the virtues of a supreme domestic guide with the affection and patriotism of a wide, peace-loving monarch." He had a respectful desire to leave "the memory of his father's name, Albert; the exclusive treasure of his beloved mother. Notwithstanding his personal desire he could not hope to do justice to the renown and virtues associated with Prince Albert's name, but he would do his utmost to be worthy of his great position.

The Lord Chancellor (Lord Halsbury) then administered the oath to the King, and afterwards to the various members of the Council. Commencing with the Lords in Council, they took

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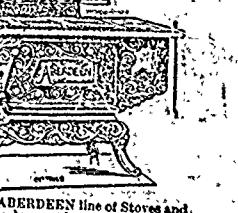
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HW. PETRIES
ILLUSTRATED CATALOGUE
NEWEST MACHINERY

their respective oaths of allegiance, and they then passed in turn before his Majesty as at a levee, except that each passed, and kissed hands before passing out of the chamber.

This brought the ceremony to a close.

There are cases of consumption so far advanced that Hickle's Anti-Consumptive Syrup will not cure, but none so bad that it will not relieve. For coughs, colds, and all affections of the throat, lungs, and chest, it is a great relief. It is a great tonic, it promotes a free and healthy expansion, thereby removing the obstructions, and gives the diseased parts a chance to heal.

General News.

ARCHDIOCESE OF TORONTO

ST. PATRICK'S.

The blessing of throats will take place at St. Patrick's church during Sunday afternoon from 4.30 to 6, and after benediction on Sunday evening.

ST. MICHAEL'S.

Sister Dolores, nee Miss Griffith, died at Loretto convent of consumption on Monday last. R.I.P.

The blessing of throats will be given after High Mass in the Cathedral. The children will receive the blessing after Sunday school in the afternoon.

The number of deaths in the city this month promises to eclipse that of any other year on record. Up to Monday of this week no fewer than 78 Catholics have passed away since the first of the year, and with a full week yet to be reported it is more than likely that this month will be a record-breaker in deaths.

ST. BASIL'S.

The blessing of the throats on Sunday, Saint Basil's Day, will be given in St. Basil's after each mass, and at 2 o'clock in the afternoon.

The funeral of Mrs. Bolger, of Bishop street, took place from St. Basil's church on Thursday last. Mrs. Bolger was one of those kindly old women whom everybody loves, and whose lives are living sermons.

ST. BASIL'S CATHOLIC UNION.

The St. Basil's Catholic Union held their weekly meeting on Monday Jan. 28. Immediately after the meeting had been called to order, Mr. John O'Sullivan, in a few well-chosen remarks, referred to the sad event which had plunged the nation into mourning during the past week.

ST. MARY'S.

Literary and Athletic Association Meets.

The Association devoted the whole of the afternoon to debating the insurance question. Resolved, that fraternal society insurance was preferable to old line insurance.

The debate brought out a very local and interesting discussion, and showed that the members had given the subject considerable thought. Mr. Thomas Mulvey, during the afternoon, was introduced by President Carey, and delivered an address on the benefits of Catholic associations.

The Chaplain also said in a very few words to the members and reminded them of their duty to go and inform them that on the second Sunday in February they are expected to attend

the 8.30 mass and receive Holy Communion.

The members were also reminded of their interest in the building of the new hall.

The whist tournament among the members is very popular.

Every second Sunday meeting will be devoted to lectures and debates. They commenced on Sunday, with the largest attendance of the year.

Five new applications were passed yesterday.

A society of boys averaging in age from 9 to 13, under the direction of the Brothers, is now in full swing.

President Carey, of St. M. L. and A. A. gave them a talk recently.

A night-school will be started in St. Mary's the first week in February. The blessing of throats will be given at St. Mary's church on Sunday after late Mass and after Vespers.

Mrs. Hayes, a well-known and highly respected member of St. Mary's parish, died at her home on Farley avenue on Monday last. Mrs. Hayes was 61 years of age and had many relatives throughout the city.

The funeral of the late Mr. Joseph Murphy took place from St. Mary's church on Saturday morning last. A solemn High Mass was sung for the repose of his soul. Mr. Murphy was a very old and respected citizen of the West End. He was well known in Toronto, and where known, respected. R.I.P.

Miss Catharine Eva Heerte, of Mitchell avenue, was buried from St. Mary's church on Monday last. May her soul rest in peace.

KNIGHTS OF ST. JOHN.

Annual Election and Installation of Officers.

Leo Commandery No. 2 Knights St. John, of this city, held their election of officers for the ensuing year in St. Vincent's Hall. Retiring President Colonel J. J. Hoffering and the other officers thanked the members of the commandery for their kind support during their term of office.

At the installation of the officers, after reviewing the prosperous year of the Order in Toronto, congratulated Leo Commandery on its good work, and the efficient officers it had just elected for the new year.

LADY OF LOURDES

Death on Saturday Afternoon of Mrs. Long.

The death occurred on Saturday at 12.30 o'clock in the afternoon of Mrs. Long, wife of Mr. Thomas Long, the well-known capitalist. Mrs. Long's illness dated from September last, although she was confined to her bed for the past three or four weeks only. Mrs. Long, who was Miss Ann Patten was 61 years of age, and had been married for 30 years.

IRISH MUSICAL ART.

The Irish Musical Art Society has engaged Miss Josephine Sullivan, solo harpist, of Dublin, Ireland, niece of the famous Irish orator T. D. Sullivan. Miss Sullivan was first brought to America by Lady Aberdeen to play at the World's Fair as the "Representative Irish Harpist."

De La Salle Alumni.

The above society held its first general meeting of the New Year in The De La Salle Institute on Wednesday evening last. President Cottam was in the chair and conducted the meeting in his usual business manner.

A constitution, which had been drawn up, by the committee appointed, since the last meeting, was submitted for consideration and as it met with the general approval, was adopted.

Messrs W. Finnigan and Girvin were appointed auditors for the ensuing year.

It was decided that the next general meeting take place, on Wednesday, Feb. 13th. A committee of five members was appointed to get up a program for the evening. It has not as yet been decided what form the entertainment will take, but it is very likely it will take the form of a progressive Euchre party.

PICKERING.

Death of Archbishop O'Connor's Mother.

At Saturday last, there occurred at Pickering the death of the aged mother of his Grace Archbishop O'Connor. She was in the seventy-third year of her age. Mrs. O'Connor was one of those grand Catholic characters that are all too rare in Canada now-a-days.

BLESSING OF CANDLES.

On Sunday next, the feast of the Purification of our Blessed Lady, candles will be blessed in the several churches before High Mass. Wax candles that are to be used on the altars during the year will be blessed according to the rubrics of the church.

ODE TO THE CENTURY.

The Pope's Latest Poem.

Renowned in letters, famed in art, The age recedes, of many a thing Woe for man's good from Nature's heart Who will may sing.

The glories of the faded years I rather backward glancing mourn— The deeds ill done, the wrongs, the fears Of the Age outworn.

Red wars that reeked with blood of man, Wide-wandering licenose, sceptres rent, Pierce gulle that threats the Vatican— These I lament.

Where thy glory, stainless, free, City of Cities, quently Rome? Ages and Nations kneeled to Thee, The Pontiff's home.

Woe for a time of Godless laws! What faith, what loyalty abides? Torn from the shrines the ancient cause To ruin glides.

Listen, how Science wildly raves Around the altars overthrowing; Brute Nature, with the World for slaves, Is God alone.

Not made in God's own image now Is Man—tho thus the wise dispute— But sprung from one same cell, they now, Are Man and Brute.

O blinded Pride on chaos hurled! O Night proclaimed where Light should be, Obey thou Him who rules the World, Man, and his free!

He only is the Truth; the life; He only points the Heavenward way; He only frees the Soul from strife, If men obey.

'Twas He who led the pious throng But now to Peter's dust divine; Of Faith, to live through ages long, No empty sign!

Jesus, the Judge of years to be, Direct the tides, the tempest still; And make rebellious peoples free To work Thy will.

Sow Thou the seeds of happy Peace, All Evil drive from us afar; And bid the rage and tumult cease Of hateful war.

The minds of Kings and Peoples mould, Thy word may all obey with awe, Be there one Shepherd and one Fold, One Faith, one Law.

My course is run, long ninety years Thy gifts are mine; Thy grace remain; Let not Thy servant's prayers and tears Be poured—in vain.

SIR FRANK SMITH'S WILL

A Million and a Quarter Dollars Left Behind.

The will of the late Sir Frank Smith has been made public. It is dated July 10, 1897, appoints the Toronto General Trusts Corporation executor and trustee, and divides all his estate to the trustee in trust. The value of the estate is \$1,279,564.64, and consists of—

Real estate, comprising the residence, 102 Bloor street east and other real estate in the cities of Toronto and London, and Town of Ingersoll ... \$126,380 00 Stock and bonds of Niagara Navigation Co. and various bank stocks ... 615,080 50

He authorizes the trustee to sell any of his estate from time to time, and to make investments on certain named securities; to give leases; also to change investments from time to time, and retain, so long as the trustee thinks fit, any lands, property, assets of every kind.

Any unexpended income of an infant who may die before coming of age, falls into and forms part of the estate. He wishes his grandson, Frank A. Harrison, an orphan, to be brought up by one of his daughters, Mrs. MacDonald or Mrs. John Foy.

On Sunday next is celebrated the feast of the great Saint Blas. On his feast day, it is customary for the faithful to have their throats blessed.

On Sunday next is celebrated the feast of the great Saint Blas. On his feast day, it is customary for the faithful to have their throats blessed. The Church as the guardian of the throat, and he is especially invoked to ward off any disease of that organ.

ROYAL BAKING POWDER ABSOLUTELY PURE Makes the food more delicious and wholesome

LATEST MARKETS.

FAIRY PRODUCE WHOLESALERS.

Table with columns for commodity names and prices. Includes items like Hay, baled, car lots, Straw, baled, car lots, Butter, dairy, lb. rolls, etc.

Hides and Wool.

Price list revised daily by E. T. Carter, successor to John Hallam, 85 East Front Street. Hides, No. 1 green, No. 2 green, etc.

LOCAL LIVESTOCK.

Receipts of live stock at the cattle market to-day were not large, 43 car loads all told, composed of 672 calves, 285 hogs, 333 sheep and 20 calves. Besides the above number of hogs delivered on the market, 251 were shipped direct to Park & Blackwell.

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Agents Wanted FOR The Life of Queen Victoria Distinguished authorship; over 100 magnificent illustrations; nearly 600 pages; price only \$1.75.

For Sale. C. O. Medical Practice in a large Catholic community. Practice ranges from \$170 to \$200 yearly. Address X, Catholic Register Office.

MONSIGNOR FARRELLY. A special despatch to the Mail and Empire from Kingston says:—Monsignor Farrell, the venerable vicar-general at Bellefleur, will in March celebrate his golden jubilee anniversary as a priest of the Roman Catholic Church. He will retire from active duties and reside at the Archbishop's palace in Kingston.