

The Catholic Register

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

VOL. XVI., No. 49

TORONTO, THURSDAY, DECEMBER 3, 1908

PRICE FIVE CENTS

MATTERS OF MOMENT

The Holy Name Demonstration— Deplorable Feats of Daring— St. Jerome's College Fire.

The first public demonstration of the Holy Name Society of Toronto will take place on Sunday, January 10th, the Feast of the Holy Name, when the several branches of now some time standing in the different parishes, will unite for the common cause in which they are all alike engaged—the cause of bringing great and increasing honor to the holy name of Jesus. Our neighbor country across the line has forged somewhat ahead of us in this matter, and for some years past we have read of the monster processions of thirty or forty thousand men, who turn out at certain seasons as testimony to the one grand purpose for which they are welded together. That the proposed demonstration to take place in Toronto will be one worthy of the objects it will represent, goes without saying. Our Catholic men, young and old, are always amenable to right direction, and eager and willing to adopt that which will tend to strengthen their manhood and redound to the honor of the grand Mother Church of which they are members, and the coming opportunity to make open profession of the fact that thousands of the Catholic men of Toronto are enrolled under the white rose of speech pure and undefiled, will not need to look far for recognition. It is probably safe to predict that the celebration of the Holy Name in point of members, will be one of the largest gatherings ever seen in our fair Queen City of Toronto.

And what greater occasion could present itself in order to draw forth our largest numbers, than that which the primary cause of the gathering represents? If the Holy Name is that at which angels bow their heads and demons tremble, it is surely fitting that the sons of men shall do it highest honor. Then, too, there is so much that accompanies this. An abiding sense of the first cause, will keep in mind all that associates with it, and profanity and salubrity of speech can have no place in the language of him whose tongue is kept clean by the reverential and prayerful repetition of the one Saving Name. Press comments and the observation of life show that profanity is all too common, and that which will tend to lessen it, is in the highest degree commendable. From Sinai itself, was "Thou shalt not take the name of the Lord thy God in vain" given, and yet as the generations have gone by the command has been more and more forgotten. In the long ago the Jewish people uttered the name of the great Jehovah only with the greatest reverence, but to-day the thin treble of the five-year-old child is sometimes heard in blasphemy that appalls the listener.

The Holy Name Society which in its might now rises to put down the monsters of blasphemy and profanity, is one that in its beauty and holiness appeals not alone to the religious side of life, but to every ear that is sensitive to the things that are aesthetic and truly lofty in speech. When the men of the different parishes march to the Cathedral to listen to the words of Archbishop McEvoy on the Feast of the Holy Name they will be everywhere accompanied by the loving pride of the women of their household, for it is generally recognized that in the mind of the good woman, the first proof of manhood is a tongue that knows naught but truth and that purity and refinement of speech alone are kin. The movement, too, has been taken up by our non-Catholic brethren, and many besides the editor of the Sunday World, who has announced his intention to be present, will doubtless be amongst those to take part in and profit by the occasion.

The death of Marie La Blanche, which occurred on Sunday afternoon as a result of a fall sustained while performing on a wire, during the progress of the Exhibition in September last, draws attention to a point referred to on other occasions in these columns, as something in which neither the authorities nor the public can find any glory. Startling feats which at any moment may result in death, and performed for no reason but to satisfy a morbid love for the sensational, are things not enjoyed by the normal eye or intellect, and when voluntarily witnessed by thousands of a community, are no testimony to the civilization of those who form its members. A life ventured for another, or in rescue of that which is sacred, we regard as an act worthy of place with those of the world's heroes, but acts of daring performed only for the purpose of pandering to a taste for the sensational, and descend to the mere monetary value placed upon them by a morbid loving public and its money-making managers. That a large portion of every community delights in such exhibitions is an incentive to many to turn their talents in the direction of reckless daring for such purposes. The poor woman whose life we have just chronicled as paying the forfeit of its daring to the fullest, was amongst this number. If her sad end might be the means of stopping all such wanton cruelty—for to risk life in such a cause is nothing else—then it

might not be in vain while deprecating the manner of her death, and the sentiment which made it possible, we join with the many who will say a prayer of requiem over the form, the daring and agility of which were the cause of its final undoing.

Another of the many evidences of the more than ordinary liability to fire, that surrounds college, church and school, is given by the fire at St. Jerome's College, Berlin, on Sunday morning, the destructive agency wrecking in its course the novitiate chapel, dormitory and society hall. The entire loss is estimated at \$35,000, covered, fortunately, by insurance. The college is to be congratulated on its foresight in this respect, because unfortunately during the past few years many instances have occurred when in addition to the distress and apprehension which attendants of every fire, a great monetary loss has been sustained. The College is also to be congratulated on the efficiency of its fire brigade and the bravery of its students, several of whom distinguished themselves in a manner that would do credit to veterans in those campaigns in which the fell agent, fire, is the opponent. Press reports make special mention of George Reese, of Mount Carmel, Pa., who, while boring a hole through a wall in order to admit the hose to a new building, persisted so heroically that he was twice carried out unconscious from the effects of the smoke, before accomplishing his purpose. Others especially mentioned are W. Quinn, Cehoos, N.Y., and John McQuillan of St. John's, Que. The work of these students in this connection shows that while the intellectual and spiritual are beyond doubt being developed, the manual and mechanical are not neglected and in certain situations in life these are of inestimable value.

The difficulty that confronts a newspaper in the matter of pleasing its clientele is pointed out by our contemporary, The New World of Chicago. To the editor of this paper, which by the way is one of the largest and best edited on the continent, and one moreover which bears the personal commendation of the Archbishop of Chicago, himself, someone has been writing, complaining that the confirmed fault of that journal is to present "too much of one thing." Quite naturally and in keeping with its place and function, the New World had an extended and finely presented account of the Extension gathering, but the correspondent writes that he is "pretty certain that there was too much about the Missionary Congress last week," he is absolutely sure, too, that the paper has too much poetry, more than any other paper, and would like instead, "calm, devotional reading, such as one finds in Thomas a Kempis' 'Imitation of Christ.'" The editor of the New World uses great patience in replying to his complainer. He takes the selections that appeared in the current issue of the leading Catholic papers. They were all guilty of publishing more poetry than the one charged with the offence. The greatness of the objects of the Congress are alleged as sufficient ground for the space given them. Finally the New World says: "The Following of Christ" is a heart easing, soul consoling work. Of this there can be small question. We beg to say, however, that there are few Thomas a Kempises alive to-day, and if there are, they are not writing for the newspapers. If they did so write, we are fairly certain, there would again be too much of one thing." It is the old, old story, it is impossible to please everyone, and nowhere perhaps is this more apparent than in the carrying on of the work of the daily or weekly press.

A Rev. pastor in one of the city churches on Sunday, referring to the obligations imposed upon Christians with the coming of Advent, spoke of abstinence from intoxicants as one that faced every congregation most strongly. The efforts of many well-intentioned people to lessen the evils of intemperance by legislation were declared to be inadequate, unless the lesson that drunkenness in the individual defies the image of the Creator, were impressed upon all who are the victims of the direful curse. This truth once forced home, the sin would be seen in all its heinousness; without this, remedies lose half their force. At the late Congress of Charities it was declared that of all the causes that contribute to the prevalence of poverty, drunkenness, and marriages contracted without preparation, were the factors most accountable. The causes have been pointed out, who will apply the remedy? By the Pastor above quoted the remedy has been prescribed for drunkenness, but for the imprudent and improvident for marriage, there is yet to be found a blocking stone. The sad story of the world's history teaches us that such ever have been, and if they are the chief cause of poverty, we may conclude that they ever will be, because we are told that the poor shall be always with us. It would seem then, useless to try to legislate upon such marriages, but rather the best thing would be to find out how to assist those who have perpetrated the immutable act of an ill-prepared marriage, by teaching the principals how to make the best of their unfortunate situation.

The recent competitive examination for thirty vacant clerkships on the Great Northern Railway of Ireland appears to have resulted in the appointment of twenty Catholics. This average has been attained in all the examinations held since the House of Commons, at the instance of Mr. MacVeagh, M.P., compelled the railway company to open their clerkships to competitive examinations.

LONDON'S CATHOLICITY

"The Englishman" a New Catholic Paper—The "All Red Route" Revived—Pageants in London.

London, Nov. 12th, 1908. Preparations were made here to unite in spirit with the Holy Father's Thanksgiving Mass at St. Peter's on the 16th inst., under the direction of His Grace Archbishop Bourne, who, despite his absence for recuperative purposes, keeps a solicitous eye on his great diocese. Exposition of the Blessed Sacrament will take place in all the churches of Westminster on that day, and a solemn Te Deum closed the special prayers for the Holy Father's intentions.

Westminster Cathedral is already beginning that collection of objects of art and virtue which great shrines become famous for in the course of many years. A very exquisite monument, the gift of Mr. Charles Weld Blundell, makes a notable addition to the treasures of the Cathedral. This work of art is valued at £1,500, and its stem is formed by an enormous carbuncle which is cut into the semblance of the Sacred Heart, the riven wound is represented by a diamond, from which fall ruby drops, marking the flow of the Precious Blood. It is a worthy and beautiful thank-offering for the Eucharistic Congress, and is but one of the many proofs of devotion which have been given to the Church by the Blundell family, whose ancestor built the famous Jesuit College in Lancashire. The donor, by the way, has just started a new paper in London which is to be independent of party, creed, or politics. It is called "The Englishman" and essays to break a lance for the Empire. In its first number which is very readable, Mr. Weld Blundell, the Editor and proprietor, proclaims his intention of keeping to the straight, unbiassed path of truth and right, untrammelled by all conventions. A contemporary pathetically remarks that few journalists are in a position which enables them to adhere to that shining path, and that while Mr. Blundell will probably do much good to the community at large by his fearless denunciation of meanness and littleness unworthy of the Empire, he will probably have to pay dearly for so doing, occasionally. If so, it will only be another service rendered to the Church, for which the Weld Blundells have before now sacrificed much.

Sir Thomas Troubridge has been reviving interest in the "All Red Route," the first link of which—a railway from Calloony to Blacksod Bay—is now in course of construction. The Bay is an ideal natural harbor of forty-five miles area on the north western extremity of the Green Isle, the nearest point of land to Nova Scotia. Sir Thomas concludes that the use of this West of Ireland port will mean a saving of expenditure totalling some £150,000, while the establishment of the "All Red Route," through Canada, from Vancouver to New Zealand, and thence on to Australia, will mean a saving of some five clear days in point of time. It is a scheme which greatly appeals to all lovers of the Empire and to lovers of Erin—also, seeing the increased commerce and traffic it would bring to her shores. Naturally, as large subsidies will be needed, it will take some time for accomplishment, but there are men with brains and influence behind it, and we may therefore hope to see its fruition within a reasonable space of time.

A rumor has been going about that the Eucharistic Procession was prohibited by the express orders of King Edward himself, conveyed to his Prime Minister by means of a cypher message. Although this precious rumor was reported to originate in well informed circles, close students of the events of the day and the principal characters therein, found it very difficult of credence. A few days ago a Dublin paper which had instituted enquiries from no less a person than King's private secretary, Lord Knollys, received a direct and categorical denial of the statement, which has flung the rejoicing Protestants of the Kungse Order, back upon themselves, with rather startling suddenness.

While the impeccable Englishman has been holding up his hands in horror at the stories of "graft" which have filtered to him from the other side, "way down east in Poplar," a little drama has been unfolding in which the only member of a London Board of Guardians who stood out with conspicuous honesty of purpose, was a Catholic priest. This Reverend gentleman declined a proffered donation of £5 towards his struggling mission, offered him by a man who by false pretences of various kinds and bribery and corruption, was obtaining every description of contract which the Board had in their power to let. When dragged into the case for the prosecution, Father Higley, with an Irishman's ready humor, showed himself a match for lawyers and principals alike. Asked by one of the prisoners if he did not profess to be his friend, the priest replied "I am the friend of all sinners." He left the court with colors flying, and ample proof that his had been the only influence exercised against the conspiracy of fraud and dishonesty that had worked so famously.

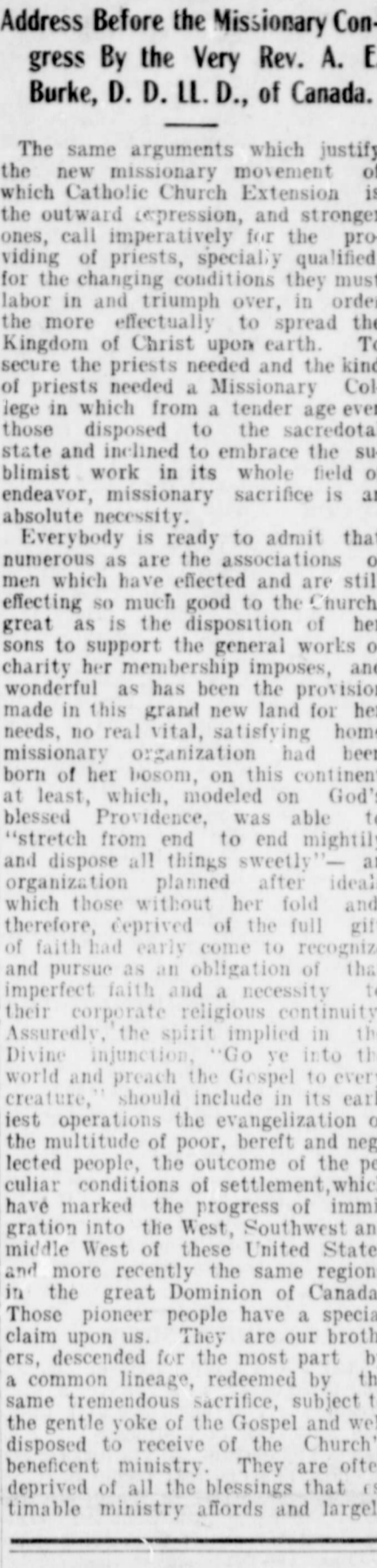
A survival of the days of Merrie England, when the people were rejoiced with pageantry and military display, took place on Monday in the Lord Mayor's Show. This venerable custom had degenerated during the last few years into a miserable travesty of what it once had been. But last year it took on a new lease of life, probably goaded thereto by the accounts of pageants which had been organized with such success in provincial towns. This year again the progress was maintained and as a result record crowds lined the streets on Monday to see London's first Magistrate make his triumphal way through his good city of London. It is difficult to turn one's eyes to the past in any of its varying aspects without raising some faint shadow of the Church's benign presence. Thus the very first group which headed the Literary pageant of the Show was composed of Dan Chaucer and his Canterbury pilgrims. There was mine host, rotund and rubicund, there was the priest, a Dominican Monk, with rosary and breviary, a Franciscan Friar, a Red Cross Knight, and all the other well-known masculine figures of the tales, ambling through the streets, on gentle palfrey, and bringing back visions of mediaeval London. Anon came Spencer, attended by the knights of the "Faery Queene," Constancy, Holiness, Charity, Friendship and the rest; and then Shakespeare, garbed in sober black, rode at the head of a galaxy of his immortal characters taken haphazard here and there. The Merchant of Venice himself rose side by side with Shylock, Oberon was there and Bottom in a condition of enchantment, Tybalt, gorgeous in rich amber and ashen grey looked a possible rival of less brilliant Romeo; Julius Caesar, surrounded by Nubian slaves, was drawn in a Roman chariot, while Mark Anthony led the cohort of soldiers which preceded him. Atolius was distributing his wares to the fair spectators as he passed, Othello jostled Falstaff, and graceful Ariel set off repulsive Caliban; Viola and Rosalind and Imogen were there; while Touchstone rode in solitary state and was followed by many more. Kit Marlowe brought Dr. Faustus and an imposing, Melchiphobos, and later came "rare Ben Jonson" and the poets of the Stuart period. Each character was heftily dressed in rich and graceful robes of the period represented, many of the knights wearing chain armour. Moreover the various representatives had been chosen for their physical suitability for the part they played, and with the exception of one or two unhappy blunders, they looked their parts to perfection. The Church long ago realized the value of spectacle as an educator of the people, as witness her beautiful processions abroad where scenes in the life of our Blessed Lord are portrayed with reverence and vivid reality, as in the Procession de Sainte Sang at Bruges; and of a truth, these picturesque groups of the past, illumined by the clear sunshine of a crisp November day, and passing through the old streets whose flagstones had once echoed to the clank of knightly spurs, and the clatter of pageant and kingly retinue, brought old London before the eyes far more vividly than a week's reading and study would have done. May the spirit of pageantry thrive and grow and give us many more sumptuous feasts of color and graceful movement.

SUBJECT OF THE HOUR

Address Before the Missionary Congress By the Very Rev. A. E. Burke, D. D. LL. D., of Canada.

The same arguments which justify the new missionary movement of which Catholic Church Extension is the outward expression, and stronger ones, call imperatively for the providing of priests, specially qualified, for the changing conditions they must labor in and triumph over, in order the more effectually to spread the Kingdom of Christ upon earth. To secure the priests needed and the kind of priests needed a Missionary College in which from a tender age even those disposed to the sacerdotal state and inclined to embrace the sublimist work in its whole field of endeavor, missionary sacrifice is an absolute necessity. Everybody is ready to admit that numerous are the associations of men which have effected and are still effecting so much good to the Church; great as is the disposition of her sons to support the general works of charity her membership imposes, and wonderful as has been the provision made in this grand new land for her needs, no real vital, satisfying home missionary organization had been born of her bosom, on this continent at least, which, modeled on God's blessed Providence, was able to "stretch from end to end mightily and dispose all things sweetly"—an organization planned after ideals which those without her fold and, therefore, deprived of the full gift of faith had early come to recognize and pursue as an obligation of that imperfect faith and a necessity to their corporate religious continuity. Assuredly, the spirit implied in the Divine injunction, "Go ye into the world and preach the Gospel to every creature," should include in its earliest operations the evangelization of the multitude of poor, bereft and neglected people, the outcome of the peculiar conditions of settlement, which have marked the progress of immigration into the West, Southwest and middle West of these United States and more recently the same regions in the great Dominion of Canada. Those pioneer people have a special claim upon us. They are our brethren, descended for the most part by a common lineage, redeemed by the same tremendous sacrifice, subject to the gentle yoke of the Gospel and well disposed to receive of the Church's beneficent ministry. They are often deprived of all the blessings that estimable ministry affords and largely

MISSION CHAPEL



A MISSION CHAPEL.

because those whose lines are cast in pleasanter places; these with all the advantages of complete religious service; those to whom the goods of the world have come abundantly that they might be used wisely to procure the greatest good, refuse to recognize their responsibilities and forget that it is more blessed in God's admirable way to give than to receive, and therefore neglect their duty to them and leave them alone to perish: And there passed that way a Samaritan. As necessity is the mother of invention, so new conditions in the Church of God call into existence new institutions. It remained for these latter years to evolve such an organization in the Catholic Church of America. The name it is known by is "Extension"; its object to provide for all these neglected ones of our faith by the cultivation of the true missionary spirit in the people. It is still young and rude and not by any means up to the limit of its possibilities of wealth. It is demonstrating anew the marvel of Apollitic times—"The poor have the Gospel preached to them." Churches have been built and altars set up and provided with the necessities of worship where never before the Holy Sacrifice was offered; missionaries supported, in whole or in part, and thus their hard path smoothed and rendered less discouraging; good literature, the antidote of the insinuating and pestiferous prints which are everywhere found to the undoing of the weak in faith and ignorant, distributed with a generous hand; students aided in their college and seminary studies, and Apostolic works of all sorts substantially assisted in all parts of the country. These fruits, then, amply justify the Extension movement and explain clearly the attitude of our Holy Father, Pius X., towards it, and the blessings with which he has so freely enriched it. They account equally for the sympathy and support of the hierarchy manifested here in such a remarkable degree.

of stuff that the Church has to contend against, and that she, and she alone, with her grand clear vision reaching up to the throne of God Himself, can contend against. The pity of it is, that such stuff as this is devoured with avidity by the sham students of to-day, who yearn to become professors of their various theories, without ever passing through the labor of the schools.

PILGRIM.

But if it were so good and so commendable a thing to supply properly the purely material needs of religious worship and the adjuncts to the saving ministry, anyone will see at a glance that it was doubly so to provide for the ministry itself, to found an institution whence will come the little army of Levites to whom the whitening harvest calls at present with the greatest earnestness and persistence, a band of clergy specially dedicated to the missions of our country and trained up in all the ways which can make their sacred ministry most effective. Such a class of men is imperatively needed. The missionaries sent out to this field by the seculars are specially trained for it, indeed, they exact of them some sort of special vocation and special qualities entailing cheerful sacrifice and success in enterprise. Ours, with their wonderful powers of priesthood, high ideals and special graces of state, must necessarily transform the bleak and unburied places of the plains into nurseries where every Christian virtue may freely flower and fruit.

"Give me a good priest," said one of the most influential Episcopal promoters of this work in Canada, "and I shall have little anxiety for the extension of God's Kingdom in the place he labors. It may be poor, it may offer great hardships from physical and social sources; it may be far removed from the centers of religion and culture; it may be peopled with degenerate men; there may be little or nothing of religious institutions—nothing, nothing—but he will quickly bring it out of its barrenness as I make it blossom as the rose. The good priest, to my mind, is the first necessity of the Church, he is the last necessity, he is the only necessity. Let us, in God's name, set about getting him and the rest will quickly follow."

If we are all convinced of the need of the missionary with the special qualifications for this great work and know that he cannot be had from the ranks of the regular clergy, for there is an instant cry from the Atlantic to the Pacific to-day for priests for the diocesan field alone; it is clear that the time is ripe for the founding of a special institution which will encourage vocations not now obtainable by the other seminaries of the country, and necessary to the Church, as a great vital, progressive, spiritual, missionary power. It would be the means of securing for our needs the numerous, excellent subjects of all, perhaps, whom straitened circumstances throughout this great land yearly withhold from the service of the Gospel, young men who under normal conditions would despair of ever reaching the priestly goal and who could, we believe from our short experience and the hopes it has engendered, enroll themselves in our Missionary College and zealously prepare themselves for the American missionary fields and in them do the great good which there awaits them.

This is not mere speculation. We know that our hopes for the Church in this regard can be speedily realized for already in the diocesan colleges of the country a bright and promising band of students are enrolled for this special ministry, under the banners of American Extension, and the Canadian Society, young as it is, has already commenced this work. Even from the far-off fields we so wish to serve comes the proffer of youthful ecclesiastical life for the needy portions of the Lord's vineyard. One young man of education and piety thus writes from Sinnott, Saskatchewan: "When I heard of the establishment of the Catholic Church Extension Society for Canada my heart leaped with joy, as I myself during my sojourn here have sadly realized the great need this part of Canada has of clergymen who can minister to Catholics speaking English as well as those of foreign birth, and who are daily coming in and scattering over the vast countries comprising this Western land. I consider it a great duty incumbent on the present generation of educated Catholics to do all in their power to hold and bind together the like-warm brethren distributed throughout the towns and districts of Alberta and Saskatchewan. I humbly offer myself for the missionary priesthood for which you are striving."

Another youth now in the Seminary of Philosophy of Montreal, appeals to us to adopt him for this most meritorious work; a third, a school teacher, filled with the spirit of the missionary calling, demands admittance to the ranks of our students at once; and so the applications come in upon us thick and fast, furnishing us with absolute proof that there is no dearth of volunteers if we are only to take advantage of their valuable service for Holy Church to-day. In every city of the Dominion, indeed, all over America, the merit of such a life and its glories will commend itself to the virtuous youth which the Lord so pressingly invites to take up the burdens and joys of His ministry.

From every diocese of our own West we hear the cry for English-speaking priests especially—from Victoria, from Vancouver, from St. Albert, from Prince Albert, from Winnipeg, from the newer dioceses of Northern Ontario; indeed, from all the other dioceses too, for that matter. Even the great, old, well organized French churches acknowledge the need of priests and cannot longer furnish recruits to the stranger. This is a period of extraordinary development in Canada, as it has been and continues to be, also, in the United States; the Church must be prepared to give priestly succor where needed or lose her people altogether. "It will not do now," says the Anglican missionary appeal, "to follow the following hordes of Christians to our prairies; we must be there before

(Continued on page 8.)



TO AN IRISH THRUSH. (By Denis A. McCarthy.) O, little Irish thrush, Hush, O hush! I hear you singing in the morning bright, At glowing noon I heard you, and at night; And, O, your song, to others gay and glad, To me is sweet, so sweet! but, ah, so sad! So hush and do not sing! Your minstrelries such poignant men's tries bring, That tears will flow, All the dreams revived of long ago!

GETTING ACQUAINTED WITH FATHER. How many of you young girls are acquainted with your father? Some of you may feel indignant at that question. Others, as they think it over, will admit that they hardly know how it would be answered, so far as they themselves are concerned. Father's opportunities for intimacy with his daughters are limited, and unless both sides make the most of the chances that present themselves, neither knows what is in the heart of the other.

ORANGE SANDWICH. Beat two tablespoonfuls of butter and three ounces of sugar to a stiff cream, add two eggs, one at a time, and beat each in thoroughly. Add half a gill of milk, stir in four ounces of flour and one teaspoonful of baking powder. Mix in the flour, do not beat it, as you wish the cake to rise flat. Divide the mixture into buttered and floured layer tins, spread evenly and quickly and bake in a hot oven for ten minutes. Turn out on a sieve to cool.

A NEW GOOD WORK. The Sisters of Charity in charge of the Santa Maria Institute, Cincinnati, Ohio, have inaugurated a new work in connection with their visitation of the female prisoners in the county jail. To fill with useful employment the many idle hours the women must spend, the Sisters supply them with material for garments, which, when made, belong to the prisoners. The work and the knowledge that they are sewing for themselves arouse the interest of the poor unfortunate creatures, and this the Sisters work upon in their efforts to lead them to a better life, where their term of imprisonment expires. It is the hope of the Sisters to make this new work an important one among the many departments of the Santa Maria Institute, and they hope eventually to be able to open a house as a refuge for released women prisoners, where they can remain until honest employment is obtained for them, and thus give them a new and perhaps a better chance for a good and successful life.

RECIPIES. Eggs a la Carcas.—Grate or chop very fine two ounces of smoked beef, add one cupful of thick canned tomatoes, or three fresh ones skinned and cut fine, one-quarter of a cupful of grated cheese, ten drops of onion juice, one-eighth of a teaspoonful of ground cinnamon, a dash of cayenne. In a chafin dish melt two tablespoonfuls of butter, add the above mixture, cover and cook until smoking hot. Turn in quickly three well beaten eggs and stir until a creamy consistency. Extinguish the light and serve.

A RECIPE FOR HAPPINESS. It is simply when you rise in the morning to form the resolution to make the day a happy one to a fellow creature. It is easily done; a left off garment to the man who needs it; a kind word to the sorrowful; an encouraging expression to the striving; a smile to the one who is downhearted; a word of cheer to the one who is lonely; a word of sympathy to the one who is sad; a word of love to the one who is in need. It is simply when you rise in the morning to form the resolution to make the day a happy one to a fellow creature.

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send one person—only one—happily through the day; that is three hundred and sixty-five in the course of a year, and suppose you live only forty years after you commence this course you have made fourteen thousand six hundred human beings happy, at least for a time. Now, worthy reader, is not this simple? We do not often indulge in a moral dore; but this is so small a pill that no one needs curiant jelly to disguise its flavor, and requires to be taken but once a day, that we feel warranted in prescribing it. It is most excellent for digestion, and a promoter of pleasant slumber.

A LITTLE SYMPHONY. To live content with small means, to seek elegant simplicity, rather than luxury; to be worthy, respectable and refined rather than fashionable and rich; to listen to the stars and birds and flowers, and to the babes and sages with an open heart, to study hard and think quickly; to bear all cheerfully—do all bravely and wait occasions—never hurrying—and never speaking ill of another—in a word, to let the spiritual, unbidden and unconscious possibilities grow up to the common, every-day duty—this should be the symphony of every true woman's life.—Robert Louis Stevenson.

Lake of the Woods Massacre (University of Ottawa Review.) In the months of July and August of the present year important discoveries were made which have brought to a successful finish a search which began over a century ago. The site of Fort St. Charles and the remains of Father Aulneau and La Verandrye together with those of nineteen voyageurs, have been found in an inlet in the northwest angle of the Lake of the Woods. Expedition after expedition has endeavored through the last century, particularly in the latter part, to locate the ancient fort and the burial place of young Verandrye, Father Aulneau and their dauntless companions who suffered death at the

Three little things which all agree. The kettle the teapot & BLUE RIBBON TEA. Illustration of a kettle, teapot, and teacup.

hands of the Sioux at an early period of Canadian history. The efforts of the Jesuit Fathers of St. Boniface College, who have been very persistent of later years in the search, have been crowned with success and the bones of the martyred missionary together with those of La Verandrye and the voyageurs now rest in St. Boniface College. The story of the massacre in the Lake of the Woods is a story of the hazards which faced the early French pioneers and missionaries of our country in their endeavor to bring civilization and the light of faith among the Indian tribes. In 1732 Sieur de la Verandrye, of Montreal, led an expedition to the west. Father Massigner, a Jesuit, accompanied them. The voyage was fraught with many dangers owing to the vast wilderness they were obliged to traverse, and the hordes of savages who inhabited them. Upon reaching the above mentioned inlet, they established a fort which they called St. Charles. They were fortunately treated with friendliness by the Cree Indians in whose territory the fort was situated, and they carried on trade with the latter. In the fourth year after their arrival, through various circumstances, they were pressed for the want of food, so they were compelled to send to Michillimackinac, at the head of Lake Superior, to get provisions. Some time previous to this, Father Aulneau, a young man of scholarly attainment, had joined the party at Ft. St. Charles. He was a linguist of more than ordinary ability, and had mastered several Indian tongues. He was engaged at the time in instructing the Crees in their own language. When Verandrye was about to send the voyageurs, nineteen in number, on their journey, Father Aulneau expressed the desire that he might accompany them, and also that Jean Baptiste, son of Sieur de la Verandrye, might lead the party. The Sieur consented. On June 3rd, 1736, the fearless little band set out on what was an extremely hazardous enterprise. They were warned to take every possible precaution to avoid the Sioux, who were at the time at war with the Crees, and suspected the French of siding with the latter. The adventurers hade adieu to their friends at the fort, and that was the last time that they were seen alive. A few weeks afterwards the garrison received the dismal intelligence of the appalling massacre of their beloved ones. They learned that scarcely had the voyageurs left Ft. St. Charles, before they were set upon by the Sioux, who had been lurking in the neighborhood. La Verandrye, though greatly grieved at the disaster, refrained from any hostilities with the Sioux, and restrained the Crees, who had become infuriated at the terrible news, from wreaking

vengeance on their foes. Verandrye directed his efforts towards the recovery of the bodies of his murdered friends. The mortal remains were found on an island a few miles from the inlet. Father Aulneau's heart had been pierced with an arrow, and young Verandrye had received his death wound in the sacrum. The unfortunate victims were found decapitated and scalped. The remains were given a temporary burial. Later on they were transferred to Ft. St. Charles, where they were interred beneath the chapel with the solemnities of the Church. A few years after this calamity, Ft. St. Charles was abandoned, and for over a century and a half all traces of it have been lost. In the early part of the last century some attempts had been made to discover the site, but were unsuccessful on account of the scarcity of documents, and the crudeness of the map of the Lake of the Woods. During recent years researches in the Archives of Paris and Ottawa have brought to light some documents which gave a clue to the location of Ft. St. Charles. Notes taken from these by Judge Prudhomme, together with some information given by an Indian chief, Audagnino Winoni, and some discoveries made in former expeditions, in which Archbishop Langevin took part, have aided materially in locating the site of Fort St. Charles and the precious relics it contained. On July 10 of this year, equipped with this information, a party of Jesuit Fathers from St. Boniface, led by Rev. Father Dugas, rector of St. Boniface College, undertook another expedition, which was by no means easy. After reaching the inlet, the probable vicinity of the much-looked-for site, the search was begun with diligence on the north side of the inlet. This continued for some time without much success. After while, upon the advice of Father Pagnin, who had been looking over the notes, the scene of operations was changed to the south side of the inlet. The shore was examined closely, and a small bay, answering the description in the notes, was found. Shortly after this, the efforts of the Fathers were crowned with success. The ground about the bay was examined;

first, the bases of the chimneys which had figured in the descriptions, were found on an island a few miles from Traces of a former habitation began to multiply, till finally the explorers had not only found articles used by civilized people, but also the location of the chapel and the line of palisades. Human bones buried in a heap were unearthed within the fort. A few days later the search was continued, in which Judge Prudhomme took part. The skeletons of Father Aulneau and of Jean Baptiste de la Verandrye were found buried together, while the skulls of the other nineteen were near their bones being buried in a separate heap. Several small articles worn by priests of the period were discovered in close proximity, and other discoveries were made which identify beyond a doubt the remains of the missionary and the dauntless voyageurs. G. W., '06. The Oldest Postmaster in Canada. "In all you speak, let truth and candour shine."—Pope. The Globe of 12th inst., contains an interesting account of the starting of the Rural Mail Delivery between Hamilton and Ancaster, by Mr. Geo. Ross, Chief Superintendent of Post Offices for the Dominion. Many persons were present and speeches were made by Mr. Ross and others. During the proceedings Mr. Geo. Ross called upon Mr. Adam Brown, "as the oldest postmaster in Canada, to say a few words." Now, it happens there is an older postmaster in Canada than Mr. Brown, which we prove by the following records: Mr. Adam Brown was born on the 3rd of April, 1826, came to Canada in 1833, and was appointed postmaster of Hamilton in 1836. Mr. Matthew Teffy was born on the 18th of April, 1828, came to "Muddy Little York," Upper Canada, in 1824, was appointed postmaster of Richmond Hill in 1856; therefore it appears that our postmaster is the oldest postmaster in Canada.—Mr. Brown's senior both in age and official appointment. The Ambitious City, at an early date, was known by the euphonious name of "Coot's Paradise," as we find in Bouchette's early description of Upper Canada, where he says: "From York to the westward there is another good road, called Dundas street, leading to Coot's Paradise, at the extremity of Lake Ontario." In 1823, Dundas was the nearest post office on the list of post offices now before us. W. H. Coulson was postmaster. "Hamilton" is not mentioned in the list.—Richmond Hill, Liberal.

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The Children's Page

DYING IN HARNESS. Only a fallen horse, stretched out there on the road...

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Passers, crowding the pathway, staying your steps awhile. What is the symbol? Only death—why should we cease to smile?

A LESSON FROM LIFE. The story of the early life of the late Hugh Kelly of New York contains a lesson for boys who are ambitious to rise in the world...

THE POTATO GIRL. Some of the children in town called Pet "the potato girl." That was because her father sold potatoes...

A SWEET LITTLE SINGER. Brushing and sweeping and dusting, a little Swedish girl was busy cleaning a big schoolroom in Stockholm.

Drinking Among Women. There is no denying the fact that the women of our large cities are fast becoming tipplers.

THE POTATO GIRL (continued). When Pet's father broke his ankle, almost his first thought was for these customers of his.

Drinking Among Women (continued). The most disgusting sight in London, and what is true of London is likewise true of every city in the Three Kingdoms.

explaining when I get back," he sighed. "But even if she remembers a few, it'll be better than nothing."

AMY'S OCCUPATION. The small boy at the corner of the pier began to cry suddenly, digging his knuckles in his eyes...

AMY'S OCCUPATION (continued). The sob started rather suddenly. It was clear that the little lad was not beyond compliments.

AMY'S OCCUPATION (continued). "I declare, Amy," exclaimed one of the group she had quitted so abruptly, "you seem to think that your forte in life is taking care of lost children and homesick girls at school."

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The Toronto General Trusts CORPORATION. Acts as Trustee under Marriage Settlements for Deeds of Trust...

Rochester Editor Dead. Joseph O'Connor, chief of the editorial staff of the Rochester, N.Y., Post-Express, died suddenly while sitting in his chair in his home in that city.

Drinking Among Women. There is no denying the fact that the women of our large cities are fast becoming tipplers.

Drinking Among Women. The letters of an army officer published in the papers the past week show that deep drinking is indulged in very generally, and without creating any surprise, in the swiftest military fort in the country, Fort Hamilton.

Drinking Among Women. The most disgusting sight in London, and what is true of London is likewise true of every city in the Three Kingdoms.

Drinking Among Women. The most disgusting sight in London, and what is true of London is likewise true of every city in the Three Kingdoms.

SYNOPSIS OF CANADIAN NO. 11 WEST Homestead Regulations

Any even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family...

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situated.

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

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent...

(3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him...

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

(5) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.

Six months' notice in writing must be given to the Commissioner of Dominion Lands at Ottawa, of intention to apply for patent.

TO LOVERS OF ST. ANTHONY OF Padua. Dear Reader—Be patient with me for telling you again how much I need your help.

TO LOVERS OF ST. ANTHONY OF Padua. For without that help this Mission must cease to exist, and the poor Catholics already here remain without a Church.

TO LOVERS OF ST. ANTHONY OF Padua. We must have outside help for the present, or haul down the flag.

TO LOVERS OF ST. ANTHONY OF Padua. The generosity of the Catholic Public has enabled us to secure a valuable site for Church and Presbytery.

TO LOVERS OF ST. ANTHONY OF Padua. P.S.—I will gratefully and promptly acknowledge the smallest donation and send with my acknowledgment a beautiful picture of the Sacred Heart and St. Anthony.

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—Pope Pius X.

TORONTO, DEC. 3RD, 1908.

EXTENSION TALKS.

With the extraordinary revival of the missionary spirit occasioned by the recent Chicago Congress, we may fairly expect a greater and more willing support for the worthy work which Catholic Extension is endeavoring to do in America. Through it, too, the new Canadian organization will be made known to our people throughout the length and breadth of the land. Consciousness of duty entails of necessity a generous attempt at its discharge. We have unfortunately in the past been too prone to consider all charitable obligation as beginning and ending with the parish. The really great Catholic mission work of the Church Universal was either ignored altogether, or at best, but poorly considered. NOW we know that we are all obligated, in the love of the Master, to give according to our means to the more general spread of His gospel; to see to it, whether we be layman or cleric, that there be no portion of our country wherein the blessing of religion is not brought within the reach of all and we able to procure it. But it were certainly worse than useless to recognize our obligation to the missionary cause; to have the generous example of non-Catholics in this regard placed so strikingly before us, if we did not make the resolve—each one of us—to give the movement which thus compels our assent, the greatest measure of practical support possible; and to give it NOW.

Appeals are coming to Canadian Extension, from all over the great Northwest especially. Some want assistance to build churches, others ask for funds for students; some would like a supply of Catholic literature, others make request for church furnishings, for linens, vestments, chalices, etc., and missionary Fathers of the Oblate Order, especially those who are charged with the Indian reserves and otherwise minister to an unorganized and non-contributing flock of Red Men or Half-breeds, implore us to send them Mass intentions, as this is about all the means of support they can rely on.

These appeals who can resist? It should be the joy and consolation of the Christian ladies of the cities and other well-organized centres, to supply the necessities of decent worship to the altars in these places, thankful that their own are richly provided for. Altar societies can easily help the Extension Society in procuring linens and vestments, each member making some little sacrifice of time in preparing articles herself or furnishing the means whereby they may be purchased from dealers. Or what better direction than this could even the man's charity take? Let him, too, have a pride in the beauty and honor of the temple and provide what is needed to show forth respect to the Eucharistic Presence, and procure necessities for the administration of the holy sacraments. In many well established churches of these Eastern Provinces church furniture and appurtenances which are now withdrawn from service would be most acceptable, we are told, to pioneer people. Would the good pastors who are encumbered with such superfluous or cast-off church goods communicate with Extension and find a welcome place for them in the humble prairie shrines? They will thus do an excellent charity.

Then, many may prefer to put up a memorial chapel where it will serve the poor immigrant or struggling colonist as a source whence he may receive all the consolation of religion. The history of Extension chapel-building in the United States, and they have already built or contributed to fifteen hundred of them one way

or another, is the history of thousands saved to the Faith by them. The non-Catholic organizations found this their greatest means of strength in extending and preserving their membership. In this at least we can borrow from them without blushing. Instead of sinking hundreds and thousands of dollars in marble piles, in our cemeteries, how much better to erect mission chapels to the memory of our dear dead when our fortunes permit—churches in which the ever refreshing Sacrifice may be offered for their souls? Five hundred dollars will build a decent chapel for a pioneer place—even less will help very materially a struggling community to procure the facilities of public worship. Will you, dear reader, vow a little chapel to the Lord?

The bishops of several dioceses too poor to supply their own needs petition the Extension Society for funds to pay the Seminary expenses of ecclesiastical students. We are doing all we can, but it takes considerable money to meet the demands and they are ever widening. We want a Seminary of our own in the worst possible way and we will not rest till we have it and in it a full corps of students, of all nationalities, preparing to meet the exacting needs of the ministry in these new lands, where the Babel of tongues is daily heard. The Catholic who would provide us with such an institution for the nation, would perform the most heroic charity Canada has thus far seen, and one the results of which would be far-reaching and enduring. Talk of putting your thousands into other comparatively estimable things—churches, hospitals, convents, schools, anything! These are, after all, mere masses of stone and cement serving as instruments to the priest in his ministrations for the people; this Seminary would be the nursery of the priest himself who is to apply the benefits of the Incarnation to fallen man. It would send out its hundreds and thousands of Levites, through whose hands the Tremendous Sacrifice of propitiation must ever ascend to the Throne of God and whose prayers and masses and merits must avail the benefactor, who thus enabled them to reach the sacred ministry, beyond all else this world, or even Heaven, knows. The sublime merit of such a benefaction to religion and the Church of our dear country, who can realize? And there are many who could easily do this transcendent act of charity. Who will meet the urgent demand, then? Who will lend this service to the Lord, Who calls to-day with louder voice than ever for priestly laborers to save the whitening harvest of souls?

We have demands for Mass intentions without end. It is difficult to supply the indigent missionary with even a few. Priests with an abundance of intentions, whose diocesan regulations permit of their sending same to us may be assured that they will be forwarded to missionaries whose bishops approve their requests and guarantee satisfactory acquittal. The pious laity desirous of offering alms for Masses can send the same to us without fear also, and we will see that the intentions reach the priest most deserving of them, safely and promptly. In this connection the following letter which we cannot do better than give in its entirety, is just placed before us:

Winnipeg, Nov. 24, 1908.
Rev. J. D. Kidd,
Secretary Church Extension,
Toronto:

Rev. and Dear Sir,—I have seen with pleasure that a branch of the Church Extension has been established in Toronto for the Dominion of Canada. I understand well the aim and purpose of the Association, it is intended to help the great work of propagating the Faith on which the poor missionaries have been depending almost exclusively until now. The Oblate Missionaries, who have received for their lot the evangelization of all the Indian tribes in the vast Northwest, will have many occasions to call on your great charity, and I hope that their wants will be always taken into consideration; for in the practice of charity, it is an accepted rule that the most needy should be helped first.

I am the Procurator for all the Indian Missions of the vast Diocese of St. Boniface, and as such I have to supply masses to all our missionaries who do not get any from the Indians. Therefore I ask of you to procure for me as many masses as you can. I have the greatest difficulty in getting enough masses to supply all demands.

I send you herewith a little pamphlet which will give you a little idea of the great work trusted to the Oblate Fathers in this immense country. They have chosen the better part which will not be taken from them.

Praying to God to bless your good and great Association, and all its members, I remain,
Yours fraternally,
J. N. POITRAS, Pt., O.M.I.

ST. PETER'S RESIDENCE IN ROME.
Miriam, of Kingston, Ont., writes: "A Protestant acquaintance with whom I have sometimes had friendly conversation on religion, recently made an apparently serious objection against the authority of the Pope as assigned to him by the Catholic Church, the ground of objection being that there is no evidence in Scripture that the Apostle Peter was ever in Rome. On the contrary, he is constantly found in the countries comprising Asia Minor, and a

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TORONTO STREET - - TORONTO

late period of his life he is found in Jerusalem, where a conference of the Apostles is held (Acts xv.). He is also imprisoned by Herod and is afterwards found in Antioch, where St. Paul rebukes him for not recognizing that the fullness of grace was given to the Gentiles on their conversion to Christianity. My friend points out that the distance from Rome to Jerusalem is very great, and it is incredible that St. Peter should be tarrying in Jerusalem and Antioch if, as Head of the Church, he were at this time resident in Rome as Bishop of that city. Will you please give an explanation of these difficulties, as Protestants generally say that they prove the claims of the Pope to be St. Peter's successor to be a usurpation?"

Answer. We may begin our answer to Miriam with some remarks on the distance from Rome to Jerusalem, and the difficulties of a voyage from one of these cities to the other. This objection was raised by Edmund de Pressense, a French Lutheran of the 19th century, but it is by no means so formidable as M. de Pressense would have it appear. He evidently expected that a Catholic reader would be overwhelmed by the boldness of his assertions.

The historian Eusebius, Bishop of Caesarea, who wrote his Church History in the early years of the 4th century, or about A.D. 330, places the coming of St. Peter to Rome at about A.D. 42, in the reign of the Emperor Claudius.

The Roman Pagan historian Suetonius informs us that in the 9th year of Claudius that emperor "banished the Jews from Rome because they were mutinous under the leadership of Crestus." This occurred in the year 49; but Suetonius evidently confounds the Christians with the Jews, because of their Jewish nationality, and the name Crestus is evidently a misspelling for Christus, the Latin of Christ. Thus among the Christians banished by Claudius was St. Peter, who is declared by Papias, Irenaeus, Cyprian and all other early Christian writers or Fathers, to have been the founder of the Christian Church in Rome, in conjunction with St. Paul.

But St. Paul did not make his first visit to Rome till the year 60. (Acts xxviii. 16). St. Peter was, therefore, the only Apostle who actually established the flourishing Church which was evidently existing in Rome when Claudius issued the decree by which the Christians were banished in A.D. 49.

The Council of Jerusalem was held in A.D. 51, and St. Peter presided at it. There was no difficulty in his being present there, as it was held two years after his banishment from Rome, which was ample time to enable him to travel a much greater distance. It was no difficult matter to make this journey even if he travelled less than two miles each day. The latitudes and longitudes of both cities are known, and by a not very difficult operation in spherical trigonometry it will be found that the arc of a great circle drawn between the two cities is 20 degrees, 49 and one-half minutes, which at 69 miles to a degree makes 1,437 miles. Thus the argument of M. de Pressense and our correspondent's Protestant friend is found to be most frivolous.

In the year 66 Sts. Peter and Paul were consigned to the celebrated Mamertine prison in Rome, according to the official records of the Popes, and both were put to death on June 29, 67. The records state also that Anacletus, the 5th Pope, who was ordained priest by St. Peter, was also buried near him.

It would lengthen this article too much to give here in full the testimonies of the ancient Fathers of the Church to the fact that St. Peter founded the Church in Rome. We will therefore merely quote in addition to what we have already quoted, the following from St. Irenaeus:

"The greatest and most ancient and most universally known Church (was) founded at Rome by the two most glorious Apostles, Peter and Paul."

The allegation that Peter's residence in Rome is no proof that he was not in that city. At that time severe persecutions were going on, and the mention of such a fact would direct the persecutors to the spot where Peter would be found.

Nevertheless there is one reference which, though veiled, appears to signify that he was in Rome. He informs us in 1. Pet. v. 13, that his epistle was written from Babylon. Babylon was a name given by the first Christians to Rome on account of the iniquities of that city. Rome is so called by St. John in the Apocalypse (or Revelation) xviii. 2, xiv.

8, and there is good reason to believe that St. Peter here refers to his residence in Rome.

VISITING NURSES FOR THE POOR.

It is seldom that the Catholic Church ever lags behind in any work of charity. The Church whose divine Founder healed the sick and fed the hungry, has been the greatest factor in the entire world in works of charity. The spirit of self-sacrifice to-day is nourished by the example of her hundreds of thousands of priests, monks and sisters, whose lives have been devoted to erecting and maintaining orphanages for the infants, schools for the young, hospitals for the infirm, havens for the weak, and refuges for the old; and the many and various organizations throughout the world devoted to the alleviating of suffering, have in greatest part their origin and example in the Catholic organizations. The work of charity, however, is never finished and while the Catholic community in Toronto have had much cause for pride in the work which has been carried on in our House of Providence, Sunnyside Orphanage, the new Infants' Home at the House of Providence, the Industrial Schools at Blantyre Park and on West Lodge avenue, the Good Shepherd's Home, St. Michael's Hospital, and the many other praiseworthy institutions which suggest themselves at once, one thing has been lacking, namely an organization which will provide the Catholic poor with visiting nurses in their own homes. The general community has already a most excellent institution in that line, the Victorian Nurses' Association, but we have had no similar Catholic institution. There are many cases indeed where there is illness in the home and yet the afflicted one may not be moved to the hospital, cases of chronic illness and hopeless cases for which a hospital can make no proper provision, cases of a mother of a family ill, yet who dare not leave her little ones alone, cases of accidents, etc., requiring attention at home and yet not serious enough for the hospital, and cases where people living alone are sinking to their long last sleep—all cases where the ministrations of a visiting trained nurse are a matter of urgent need.

Impressed by the need for help on these lines, his Grace, Archbishop McEvay, shortly after coming to Toronto, decided to endeavor to interest the Catholic ladies of the city in this work, and called a meeting of ladies at St. Michael's Hospital, on Sept. 15th. He laid before them the claims of such a charity and asked for the immediate organization of a society of ladies to take charge. The result was immediate, everyone attending at once giving in their names for membership, and a fee of \$1.00 per month being agreed upon. An executive committee was elected and directed to draw up a constitution and perfect the organization. His Grace, Archbishop McEvay, accepted the position of Patron and the executive elected their officers from among themselves. The names were published in last week's issue.

The executive have been energetically at work ever since, and have done a great deal of work. A provisional constitution has been drawn up and the city divided into small districts, each of which has been placed in charge of a convener whose duty it is to promote the interests of the association in her district, get new members, receive membership fees and any donations that may be given, and to visit and report to the executive any cases in her district requiring the attention of the visiting nurses. The good ladies who have taken up this work are meeting with great success and the Executive have already been enabled to engage two trained nurses, graduates of St. Michael's Hospital Training School, who will devote their entire time to visiting and attending in their own homes any cases where assistance will be a benefit.

Many pitiable cases have been discovered, many cases of suffering in silence and isolation, and the executive see that if the funds can be obtained, a larger staff of nurses will have to be obtained and a permanent residence obtained, to which reports can be immediately made by members or physicians of cases requiring attention.

In order to extend the Society it has been decided to reduce the membership fee to fifty cents per month. It is hoped and expected that as the work progresses and the Catholic people become more familiar with the good work being done, it will be an exceptional Catholic household in To-

ronto which has no member of the society in its midst.

His Grace made no mistake in leaving this work to the Catholic ladies in Toronto, for the cases which prove its need are ever under their observation. At the same time the men can do their part, for the movement, once started, can not be allowed to drop and its success will depend not only on the women's work and monthly contribution, but also on the generous sympathy and practical support in cash contributions and other donations from the men. Subscriptions and donations will always be gratefully received and acknowledged by the Treasurer, Mrs. Dwyer, 132 Carlton St.

A circular letter has been prepared by Lady Falconbridge and Mrs. Kavanagh and several thousand have been sent out by the secretary, calling a general meeting of the present members, and of all the ladies who will be willing to join. This will be held in St. John's Chapel, off St. Michael's Cathedral, on Church St., at 3 p.m., on Friday, 4th December, and it is hoped and urged that every lady who possibly can will attend. While no donations are being solicited, it is also hoped that at that meeting many will be reported and in fact some have been already received.

The Register wishes the movement God-speed. An ideal work for Catholic women, its success will add one more—and a badly needed one—to the honor roll of Catholic charities in Toronto, and in honoring that example of Catholic womanhood, St. Elizabeth of Hungary, their members will reap spiritual rewards, and by their imitation of her kind deeds and kindly spirit, will help elevate the standard of Catholic womanhood in our midst.


PRESS COMMENTS

The Register is deeply grateful to its generous conferees for the following words of hearty approval and good will:

Mr. George Plunkett Magann has disposed of the Toronto "Catholic Register" to His Grace Archbishop McEvay of Toronto, and Rev. Dr. Burke, who will publish it in the interest of the Catholic Extension Society of Canada. In this connection the Register will be engaged in a good and noble work in which it will have the assistance of its Catholic conferees throughout the Dominion. With Archbishop McEvay and Dr. Burke at its head it cannot be other than a success and may God give them health and strength to carry on the good work undertaken by the Canadian Catholic Extension Society of which Toronto is the centre of attraction.—"Canadian Freeman," Kingston, Ont.

The Toronto Catholic Register has changed hands, the late proprietor, Mr. George P. Magann, having disposed of the business to His Grace the Archbishop of Toronto. The paper will hereafter be largely devoted to the interests of the Church Extension Society, a sister organization of a similar movement which has assumed large proportions amongst the Catholics of the United States. In this great work it will have the hearty co-operation of the Catholic Record. Under its new auspices we doubt not the Register will be a power for good. The remarkable energy, earnestness, perseverance and whole souled desire to promote the interests of Christ's kingdom upon earth, the characteristics of His Grace of Toronto, leave no reason for doubt that a new era in Church work will come to us. May every blessing attend his efforts and may the Catholic paper of which he has now assumed control meet with abundant success in its mission.—The Catholic Record, London, Ont.

Few movements have sprung into such sudden prominence as the Church Extension Society, whose Congress was held at Chicago a fortnight ago. Of the two branches, American and Canadian, the former is the elder, yet only by a couple of years. But it was just this last summer that the seed budded from Canadian soil. The new Archbishop of Toronto, Mgr. McEvay, is at the head of it—a name which will be security for its stability and guarantee of its success. We are confident that it will do unbounded good, and that salvation will be brought to untold numbers who otherwise would have perished. Its novel formation does not intimidate us any more than it should discourage its advocates. If it did nothing else than merely echo through the whole Church of the continent that those most deeply interested—all the children of the Faith—are waking up to the fact that they have a higher call and that they must be truer to it in the future than in the past, it would be an awakening. It is the dawn of the layman's zeal and service in the Church.—The Truth Witness, Montreal.



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OTTAWA NOTES

Mgr. Routhier, Vicar-General, spent a few days of last week in a visit to Masham, Que.

Archbishop Duhamel has returned from Quebec, where he attended a conference of the Council of Public Instruction of that district.

A sale of fancy work was recently held in the Gloucester Street Convent in aid of the Good Shepherd's Institution and a substantial sum was realized.

With the honors of the Sodality of the Children of Mary of which she is a prominent member, Miss Marie L. A. Chartrand was wedded to Mr. O. Va. Trudel. The ceremony took place in the Basilica and Rev. Father Brunet officiated.

Rev. Father Allard, formerly parish priest of Holy Redeemer Church, Hull, has recovered from a serious illness which necessitated his confinement in the Hotel Dieu Hospital, Montreal, for some time. Father Allard is now retired and at present is spending a visit in this city.

His Grace, Archbishop Duhamel, accompanied by Rev. Father S. J. Corbett, of the Bas...ca, has returned from Quebec, where he attended a conference of the Council of Public Instruction. In attendance were many Canons and ecclesiastical authorities of the district.

The establishment of an organization for charitable purposes is under arrangement among the ladies of St. Patrick's parish. Already over two hundred have expressed their intention of becoming members and a meeting will be held shortly when officers will be elected and further matters of organization completed.

The fourth sister of one family to be received into the Community of the Precious Blood was Miss C. Archambault of this city, and sister of Rev. Father Archambault, parish priest of Perkin's Mills, who recently made her profession at Nicolet, Que. Archbishop Duhamel officiated. Two of the Sisters are stationed at the Convent of the Order in Nicolet, while two are in the local institution.

A splendid example of steady endeavor for charitable purposes was shown in the attendance of Chevalier John Heney at the recent annual meeting of St. Patrick's Orphans' Asylum and Home for the Aged. Of the forty-two annual meetings of that institution, Chevalier Heney has been present at forty-one. His active interest in charitable affairs was appreciatively dwelt upon at the meeting.

Rev. Father P. O. Cornellier, bur-sar of Ottawa University, has been appointed procurator of the Oblate Order in the Province of Alberta and will shortly assume his new duties. Rev. Father Cornellier was born in Montreal and has been bur-sar of the University for three years. The appointment was made by the Superior-General of the Order and is a tribute to the ability of Father Cornellier. He will be stationed at Edmonton.

The dedication ceremony of the new church at Clarkstown will be held on the first Sunday of December, when Archbishop Duhamel will officiate. The new edifice has been officially named St. Charles' and there will be about 150 families in the newly established parish when the church is opened. Rev. Father Filteau of the Company of Mary Order, and who has been a teacher in the Montreal Road Scholasticate for some time, has been appointed its first parish priest.

One thousand dollars has been donated by the Knights of Columbus to three charitable institutions of this city. St. Patrick's Orphans' Asylum

and Home for the Aged will receive \$500; St. Joseph's Orphanage \$250, and \$250 will be donated to St. Charles' Home for the Aged. As a Christmas offering the gifts will doubtless prove quite acceptable to the institutions benefited thereby. A solemn requiem Mass was also chanted in St. Patrick's church for the repose of the souls of deceased members. Rev. Father Whelan officiated.

Impressive Ceremony at Chatham, Ontario.

On the afternoon of Monday, Nov. 9th, the Ursuline College of the Pines, Chatham, Ont., was the scene of two very happy and memorable events. The first was the Religious Reception of Miss Mary Dwyer, B.A., of Toronto, and Miss Ida Strickland of Port Hope, formerly principal of St. Francis' School, Windsor. The ceremony was performed by Right Rev. E. J. Meunier, Administrator of the Diocese, attended by Rev. D. J. Downey, Immaculate Conception Church, Windsor, and Rev. P. Langlois, Te-cumseh.

The entrance into the Chapel was made processional in the usual order, while the choir intoned the hymn O Gloriosa Virginum. Benediction of the Blessed Sacrament was then given, after which Rev. Father Hainault, O.M.I., of Ottawa University, delivered a short, inspiring address on the dignity of the religious life, based on the text from the ceremonial of the occasion: "If any man will follow Me, let him deny himself, and take up his cross and follow Me."

At the conclusion of the sermon the two postulants, arrayed in bridal robes, presented themselves before the officiant, and professed aloud their desire of embracing the religious state. They were then conducted from the chapel, and having discarded their rich gowns and ornaments, they soon returned wearing the habit of the order.

The remainder of the ceremony was very solemn and imposing. The two novices received from the Rev. Mother the cincture, white veil and religious mantle; and having prostrated themselves before the altar railing, to signify their renunciation of the world, flowers were strewn over them by six little white-robed maidens' Norma and Phyllis Hayes, Toronto, Pauline Hayes, Peterborough; Mildred Donovan, Detroit; Mary McDonald and Dorothy Dunn, Chatham. During this part of the ceremony the choir in the gallery and the clergy in the sanctuary sang in alternate verses the Veni, Creator Spiritus.

The bright lights and magnificent floral decorations of the altars and prieu dieux, the rich tones of the organ, accompanying the triumphant chant of the hymn, the motionless, flower-strewn forms before the sanctuary—all combined to make a scene of such unearthly loveliness and heavenly devotion as can never be forgotten by those who witnessed it.

Miss Dwyer will be known in religion as Sister Mary Immaculate, and Miss Strickland as Sister Mary Loyola.

The following clergy honored the occasion with their presence: Very Rev. Fr. James, O.F.M., Chatham; Rev. V. Tobin, St. Mary's, London; Rev. C. Parent, Tilbury; Rev. Father Hermann, O.F.M., Chatham; Rev. J. Scanlan, St. Joseph's Hospital, Chatham; Rev. P. McCabe, Maidstone; Rev. M. O'Neill, London; Rev. P. L'Heureux, Belle River; Rev. Father Simon, O.F.M., Chatham.

After the ceremony the visiting clergymen and a large gathering of friends and relatives of the religious and the students assembled in St. Cecilia's Hall, where they were delightfully entertained with a very select programme of music and song.

The programme was followed by the conferring of medals, diplomas and other honors upon the students who had been successful in their examinations of the preceding term. The list was read by Very Rev. Father James, and the honors presented by the Right Rev. Administrator.

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COMMUNICATION

Editor Catholic Register:

Continuing my account of Versailles, begun in my letter of last week, it is safe to say that nowhere is the inadequacy of art and culture to maintain a high standard of morality more forcibly brought home than in the museum of the Vatican and the galleries and gardens of Versailles. In the former we see the embodiment of the noblest thought powerless to save those brought into daily contact therewith from the most hideous abysses of immorality. In the latter we behold beauty in its most refined forms on every side, and yet impurity in its shamelessness walked unabashed through these noble halls with their splendid paintings and priceless tapestries. One would think that sensuality would shrink from the sight of itself as it stood in the magnificent halls of mirrors, the walls of which, long and high, and capable of accommodating hundreds, are, as the name indicates, entirely covered with the finest mirrors enclosed in richly gilded frames. As the visitor surveys the vast gardens, laid out with the highest regularity and taste, surrounding the immense palace, and saunters along the grand avenues of trees which stretch beyond the gardens proper, he asks himself how is it that such scenes were the daily resort of the most frivolous and immoral coteries that ever cursed modern society—men and women who laughed at religion, virtue, morality? Evidently something stronger than

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the appreciation of the beautiful in nature and art is necessary to make men moral.

Another point brought home by Versailles is the predominance of the military element in French affairs. Practically the whole series of paintings which adorn the galleries of Versailles is devoted to battle scenes. The famous marshals of Louis XIV. furnished material for many of these, but the victories of Napoleon predominate. Wonderful is the power of grouping and expression shown in many of these latter, which are worthy of the genius they represent. The "little Corsican" dominates Versailles as he dominates Paris. And considering that he was an autocrat of the most unbending type, it is surprising at first to find him thus lordling it over republican France.

But a little acquaintance will show that France is republican only in name. Liberty, equality, and fraternity are inscribed on the walls of every public edifice; but it is only on the walls they exist. The spirit running through every department of government is that of Louis XIV. Under the name of liberty there prevails an absolutism which does not know what true liberty means. Liberty in the eyes of the republican French government signifies just what it did in the days of Louis XIV. and Napoleon I., namely, doing just what the government wishes and having no say in the matter.

And it is worthy of remark that these two seem to loom up largely in republican France. A fine statue of the "Grand Louis" still holds the place of honor in the courtyard of Versailles, whilst as has been said, Napoleon dominates the place. The splendid chariot in which he rode to celebrate his bigamous marriage with Marie Louise of Austria, is still one of the sights of Versailles. The French character loves show. The man who can win victories and treat the populace to triumphal parades is the popular hero, though he be an autocrat of the absolute type into the bargain. France has achieved great things in literature, science, and art. And the age of Louis XIV. was the golden period of her literature. Yet none of those peaceful triumphs are commemorated on the walls of Versailles. The victories of the cannon and the drum—the victories which have the flash and glitter of the sabre and the gaily caparisoned battalions—are the ones which figure throughout the vast extent of its splendid galleries.

But to the one who knows some little of the history of Versailles, there hovers above the whole scene of splendor the avenging angel of Retribution. The words of the great Apostle of the Gentiles: "The wages of sin is death," were never written in darker characters by the finger of destiny than on the front of this grandest of royal seats. This is especially true of the beautiful palaces attached to Versailles and known as the Grand and Little Trianon. These bear the same relation to the principal palace that a villa does to the mansion to which it is attached. Whilst minor affairs in comparison to the vastness of the principal mansion, they are large and charmingly finished structures. Probably their principal charm is in connection with Marie Antoinette, whose favorite abode was the Little Trianon. Here her boudoir, library, workroom, etc., are to be seen, furnished very much as they were in her day. Here it was that the cries of the Revolution broke in upon those scenes in which she loved to play the dairy-maid. From the proud court of Austria she came in the splendor of her youthful beauty to the glitter of Versailles, where, as the spouse of the weak and well-meaning Louis XVI., she spent a few happy years in ignorance of the thundercloud which was daily growing darker above. One day the cries of the Parisian mob, maddened with hunger and oppression, filled the great courtyard and resounded through the sun-flecked grove in the shade of which nestled the Temple of Love. The vacillating monarch and his superbly beautiful wife were borne away prisoners from the Versailles they were no more to see. Soon after, the heads of both rolled away from the blood-stained knife of the guillotine. Thus the moral, honest, weak Louis XVI. fell a victim to the storm provoked by the sins of his predecessors, and his noble wife, whose true grandeur of character came out in those last terrible days of her earthly career, shared his fate. The memory of the tragically mournful end of one so beautiful and so noble throws a veil of sadness over the scenes in which she once shone with such innocent brightness. But

there is something still more melancholy, something that conveys more strongly the unerring certainty with which retribution follows guilt—than the tragic fate of Louis XVI. and Marie Antoinette, connected with Versailles. In one of its halls there is a statue which once seen can never be forgotten, of Napoleon in his last days. The form of him whose victories are celebrated on these very walls, who is seen seated on his white charger with the light of genius and of triumph beaming from his brow, is now seated in a chair and propped up by a pillow. The dressing robe wrapped around the form leaves bare a portion of the sunken, wasted chest. The once abundant hair has grown thin, the cheeks are sunken, the temples hollow, the eyes have lost their lustre. Besides his chair reclines his sword and his skeleton-like right hand rests on a map of Europe, spread over his knees. Satan, hurled from Heaven and looking round on the ruin he has brought on himself, could hardly present a more thrilling picture of misery than does the fallen Emperor. Like Satan, he practically defied the Most High. He professed to see in the successor of St. Peter the vicar of Christ. And yet he persecuted and imprisoned that vicar. When warned of the consequences, he vaingloriously exclaimed: "Can his anathemas make the muskets fall out of the hands of my soldiers?" Soon afterwards the muskets did fall from the hands of his soldiers and now his own hand is unable to hold the sword which rests beside it.

There is much in Versailles to give food for thought, much to bring home with thrilling force the certainty with which retribution follows guilt, but nowhere is that lesson proclaimed with such pathetic power, as in the presence of that face, on which the lines of iron strength and resolution still stand out, gazing on the ruins of his former greatness, and waiting for the Conqueror of conquerors to deal the final stroke. To your correspondent this will remain the most vivid memory of his visit to Versailles.

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Death of Mrs. Healey, Owen Sound

Early Wednesday morning, the 18th November, there passed away at Owen Sound, Ont., after an illness of one week, Mary Doyle, the beloved wife of John Healey. Deceased was in her 41st year, and the daughter of John Doyle of the County of Grey. Miss Doyle was married to Mr. Healey in 1895. Their marriage was blessed with five children, two boys and three girls, who with the bereaved husband survive her.

Mrs. Healey was of a kind and loving disposition, a model wife and affectionate mother. Everything that good neighbors, kind friends, and medical skill could do was resorted to, but all was in vain. The decree had gone forth for her to leave this uncertain life to enter upon the everlasting one.

The esteem in which Mrs. Healey was held by her neighbors and the surrounding community was shown at the funeral, which was one of the largest that ever left Owen Sound.

Deceased was laid at rest on Friday morning, Rev. Father Shaughnessy celebrating Mass at St. Mary's church, and Rev. Father Sullivan officiating at the grave. May her soul rest in peace.

Mr. Man

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Edited by St. Michael's College Boys

College Column

Thanksgiving Day is essentially an American holiday. But familiar as its celebration is to everyone of the present day, few know the circumstances of its origin. This day, the apotheosis of fullness and plenty, was first celebrated in a hardy and barren country, by stern, ascetic people, the Puritans of Massachusetts. If we go back to their time and read their story, we will better appreciate the spirit in which Thanksgiving Day was conceived.

Three centuries have passed since the Pilgrim Fathers left England for the sake of their religious privileges. First they went to Holland, but being unwilling to forget their national existence, they determined to go to America. They returned to England, formed a company, and started in two ships, the "Speedwell" and the famous "Mayflower," for the New World. On the voyage the "Speedwell" leaked, and both had to return to port. Here their difficulties increased, and some of the band remained in England. The rest, just one hundred and two men, women and children, crowded on board the "Mayflower" and once more started for America.

After a stormy voyage the Pilgrims finally came in sight of land, and after reconnoitering the coast, Capt. Miles Standish effected a landing in December, 1620, on what has since been famous as Plymouth Rock. On Christmas morning they began the construction of their first dwelling-house. The sufferings of the Pilgrims during this first winter were terrible. Before spring half of them died, but the rest were steadfast, and under the leadership of two or three strong men, the colony survived all the perils of the wilderness. The following summer the men planted corn, barley, and wheat, under the tuition of the Indians. The latter showed the Pilgrims the best places to fish, and taught them to hunt and trap.

So, when the first frosts arrived, the Pilgrims had gathered a bountiful harvest. Their hearts were filled with gratitude, for they knew they would not again suffer as they had in the previous winter. They resolved to set aside a day to thank God, who had blessed their labors and nourished their crops with sunshine and rain. But a day did not seem long enough, and they decided to keep a week of thanksgiving. Their Indian friends were invited to the feast. It was Indian summer; a soft veil hung over the landscape, and the air was balmy with fragrance, a fire was built, and a long table spread in the open air. But before they permitted themselves to eat anything, the Pilgrims had several hours of sermons, hymns and general thanksgiving. When they finally sat down to dinner they had an appetite, more than that, they had sides of venison and beef meat, great browned turkeys stuffed with beanstuffs, baked oysters, pumpkin pies, and in the centre of all a monstrous stew of small game, partridge, and quail. The Indian Chief had brought as his gift a basket full of popped corn, an Indian delicacy, unknown to the white men. But as he compared his offering with the many fruits of the white men's toil, he was dissatisfied, and grumbled "Ugh! The Great Spirit loves his white children best."

We know that this was not true. The earth's riches were there for anyone to gather, the sun shone on red man and white, the forests and the deep sea were open to his exploiting.

Blue laws and bigotry have read of in history, Massachusetts and Maryland compared in point of toleration, and the Catholic attitude has always been fair. Catholics have their Thanksgiving Day every day. The Mass makes it so. Greater solemnity is added for the special feasts, commemorating the lives of our Lord, His Blessed Mother and His loving saints. Yet the Church, that never changes her heaven-sent belief, does often change her disciplines and extend her practices to meet the legitimate outpourings of her people's emotions. On Thanksgiving Day, then, all should join alike in giving special thanks for the fruits of our labors during the year, not only in the fields, but elsewhere as our vocation directs.

F. B.

In none of her graduates does the College take more affectionate interest than in the Hon. J. J. Foy, the present Attorney-General of this province, for in none has she encountered a kinder, filial feeling. It is more than forty years ago since he was here, a boy, and the interval has been a busy one for him. For years he was a successful lawyer, and then political life cast its spell upon him. At the outset he was in opposition, but so helpful were his efforts that when the Conservatives came into power they offered him the portfolio of Attorney-General. In discharging the duties of that office he has given such satisfaction that he holds the same distinction in a second term.

The Hon. Mr. Foy's talent is not of the noisy, declamatory kind. His gift is painstaking labor and clear statement, coupled with a graceful humor which robs the dry bones of law of their grimness, and qualifies the asperities of political debate.

In College matters he always takes a kindly interest. For years he was president of the Alumni Association, and is still an active member of the executive committee of that body.

Mr. Foy is at present in Europe on a pleasant trip, which his energetic disposition has well earned.

J. J. Cassidy, M.D., was for many years the College physician, and the memory of his skill endures, even yet in our midst. He was present at the Alumni dinner a few weeks ago, and his speech, grave, wise and witty, was a reminder to the boys of to-day that of old, as well as now, boys learned to think clearly and express their thoughts gracefully.

Of late years the Doctor has withdrawn from practice to cultivate the literary side of his profession. Questions of hygiene had always an interest for him, and we are glad to learn that the Doctor's real talent is as successful in this new field, as it was in that of applied medicine. Every-

thing he has acquired by the active and energetic use of his faculties. It is characteristic of him, that he is always ready to learn, and that he is frank and outspoken and exercises a large influence over all with whom he comes in contact.

R. P. D.

On Thursday evening Rev. Father Minehan delivered a lecture to the students on "Rome and St. Peter's." Mr. John Bennett, in a few well-chosen words, introduced the speaker. Rev. Father Minehan was greeted with great applause as he came forward. In his first remarks he spoke about St. Peter's in general, and then described the minute details, dwelling on the description of the dome, piazza and facade. When we enter this mighty edifice a feeling almost supernatural thrills us, seeing for the first time the object of our dreams. Everything is in harmony; the tombs, mosaic walls, and pillars, skilfully adorned by the greatest of sculptors. In conclusion the reverend speaker described St. Peter's tomb, where lies the rock on which Christ built His Church. A vote of thanks was tendered by Messrs. M. Mulligan, '10, and Mr. James Walsh, '10, who in very natty speeches voiced the sentiments of the assembly.

The second regular meeting of St. Michael's Literary Society was held Friday evening, when the discussion of the constitution, tabled at the last special meeting, was taken up. During the progress of the meeting Mr. John Bennett, '09, read an essay on Shakespeare, giving a sketch of the great author's life and the circumstances which brought into play his wonderful genius in various tragedies and comedies. It was an excellent work and was very well received. Mr. Harry Bellisle, '10, also read an essay on "Civilization in England," dealing with the vicissitudes of English life, and the various influences, which affected the people. The reading was enjoyed by all and showed careful preparation on the part of the reader. A letter was read from Brother Rogation, formerly of De La Salle Institute, but now of Cuba, in which the writer paid a high tribute to St. Michael's boys for their excellent work in College Column.

The Alumni Executive are hard at work on some new and very progressive scheme which will soon be set on foot. Dr. Amyot, Messrs. J. P. Menway, Thos. Mulvy, E. V. O'Sullivan, have manifested much zeal of late in seeking to solve successfully the problems set before them.

The St. Patrick's Club of Hamilton, an organization under the guidance of Rev. Father Coty, an alumnus of the house, sent a football team to visit us last Saturday. The boys were well pleased with their outing and made many friends in the house during their short stay. They were entertained at supper, after which an impromptu programme was run off in the club room. Speeches were made by Messrs. Lahey and Brown of Hamilton and Murray and Powers of the College.

The first open meeting of the Glee Club was held Wednesday evening. An interesting programme was run off and was very well received by the boys.

The graduates of the past few years who are at present in the Seminary at Montreal, have without exception been successful in their work. This fact is evidenced by the fact that each has received the call to orders for which he was eligible. We are pleased to note that our sister institution, Assumption College, at Sandwich, has a similar record.

B. P. F.

Handball has been in the foreground with the students lately.

The feature which aroused their interest was the winning of the silverware which is attached to the Inter-Collegiate Handball Championship. The final game between St. Michael's and Dental College was played on the "Victorias" alleys on Saturday last. St. Michael's winning by a score of 21-17.

The season has been very interesting. Losing their first two games, the boys fought a hard, up-hill proposition, finally landing the cup. Mr. Heffron, in charge, is an indefatigable worker and his opponents speak of his hand drives with awe. J. O'Connor, V. Quarry and C. Coughlin earnestly seconded his efforts, and to them belongs the credit of securing the first athletic trophy of the year. Each club had two teams in the League, one in each series, and the winners played off for the championship. Series A team was made up of Mr. J. Casey, D. O'Connor, P. Kelley, B. Power and W. Clark. Series B team consisted of C. Coughlin, W. Heffron, J. O'Connor and V. Quarry. A team lost its series to the Dental College A Team by one game. B team won all the games of its series and finally defeated the Dental's A team by the score of 21-17, thus winning the cup.

St. Patrick's Rugby Club of Hamilton visited us on Saturday last, with Reg. Brown in charge. The game took place on the College grounds and proved to be one of the best of the season. Both teams were about evenly balanced in weight, and this made the issue of the game more dependent upon the headwork of the back divisions. At half-time the score stood 2-0 in favor of the mountaineers, but in the last half the students kicked twice to the dead line, thus evening up. At the end of the first five minutes of overtime the score still remained a tie. In the second period, while the play was in mid-field, Captain Johnny Powers caught what was intended for an on-side kick, and carried the ball to the Hamilton ten-yard line. It was carried over for a try just as time expired, and St. Michael's were victorious.

The Third Team played the final game of the City League Series against the Capitals at Jesse Ketchum Park. The score was 17-0 in favor of Capitals. St. Michael's line was much lighter than their opponents and this gave the Caps a decided advantage. However, the hors-mad-

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League of the Sacred Heart Notes.

In the current Messenger of the Sacred Heart, Bishop O'Connor of Newark, N.J., writes on this month's intention—"devotion to the Saints." It is not surprising, he said, that the Holy Father has asked the members of the League of the Sacred Heart to pray fervently for a widespread increase of devotion to the Saints. No one who has followed attentively the course of his pontificate can fail to observe the zeal and energy with which he has endeavored to enkindle in all hearts that fire of divine love which burned so ardently in the souls of the saints. He would have us understand that what is most needed in order to restore all things in Christ is not profound learning or skill in controversy or even zeal for souls, but rather true and sincere holiness of life. He wishes us all first to reform our own souls and to adorn them with sanctity before we proceed to convert others.

Charity, he would remind us, begins at home. If each and every Catholic would take up in earnest the work of sanctifying his own soul and making it more and more pleasing to God, the task of converting mankind to the knowledge and love of Jesus Christ would with the help of God's grace become comparatively easy. We cannot blame men for judging us by the standard mentioned by our Lord Himself: "By their fruits ye shall know them." Whether we like it or not, men will estimate the value and excellence of our religion by the lives of those who profess our faith. The bad or lukewarm Catholic not only injures his own soul but retards the progress of the Church of which he is an unworthy member.

This whole-souled consecration of ourselves to God's service may seem to us beyond our strength, but let us never lose sight of the fact that the saints were only human beings like ourselves, a subject to the same difficulties, trials, and temptations. If they succeeded as well, what is to prevent us from attaining the same success? Opportunities are open to us no less than to them. They did not reach the heights of sanctity suddenly, but by slow and often painful process. Each grace faithfully responded with became a source of new strength. So, too, we may become saints by sanctifying each act of our daily lives. It is well for us to remember that there have been great saints in every walk of life from the highest to the lowest. Often they were not recognized as saints during their early pilgrimage, but God, Who reads the secrets of the heart, knew and loved them as His own chosen friends.

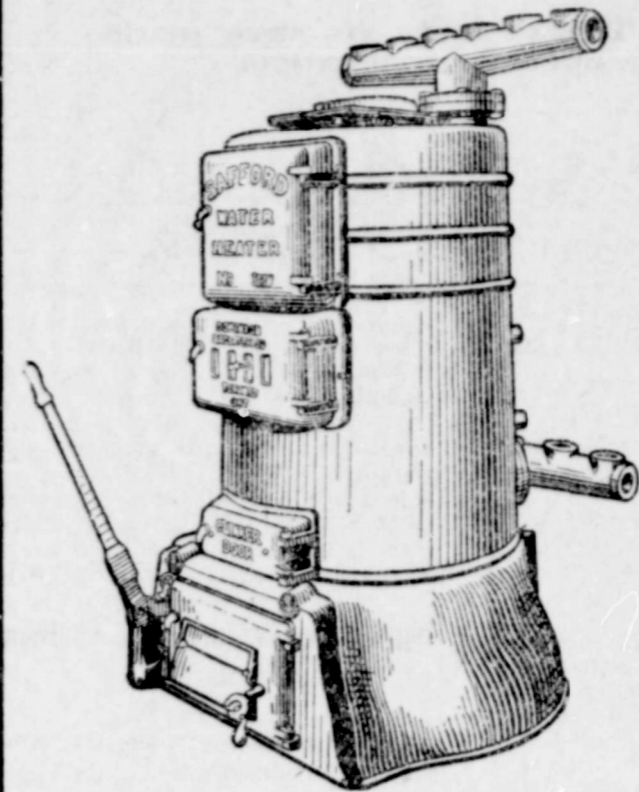
Their lives remind us that we, too, however weak and frail we may be when relying on our own strength, can, with the all-powerful help of God's grace, make our lives sublime as they did by the practice of humility, self-denial, patience and the many other supernatural virtues which have their root and source in true, sincere, and fervent love in God. Such is assuredly the aim which the Holy Father had in view when he calls upon the members of the League of the Sacred Heart to join their prayers with his that all the faithful may cultivate a deeper and more fervent devotion to the saints.

O Jesus, through the Immaculate Heart of Mary, I offer Thee my prayers, works and sufferings of this day for all the intentions of Thy Sacred Heart, in union with the Holy Sacri-

a very creditable showing. Basket-ball, too, has not been neglected. During the week two games were played in which the Philosophers were defeated by Belles Lettres and First Commercial defeated Belles Lettres. Both games were well contested, and great interest was taken in them by the students. G. K.

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LADY OF THE ROSARY.

Dear Lady, oft we seek the grace To conquer in this world of strife...

We need a mother in the fight, For life is lone without a friend Whose loyalty unto the right...

Dear Lady, watch us day by day; Discouraged oft, and tempest-tost, We struggle on our devious way...

APOSTOLATE OF THE LAYMAN. (Canadian Messenger.)

In the divine economy of salvation through the Church, there are duties assigned exclusively to the clergy...

In the course of time the concept of these respective duties has varied greatly, and many burdens are now placed upon the shoulders of the clergy...

How efficiently the laity understood their responsibilities and performed their work, is evidenced by the records of the Catholic past...

The Protestant Reformation and the revolutions to which it afterwards gave birth, did more than desecrate churches and banish or martyr priests...

When the work of rebuilding took place, the clergy found themselves without churches, without schools, while little assistance could be expected from a people scattered by persecution...

Indeed, people would now seem to imagine that the Sacrament of Holy Orders had been instituted to confer the grace of being architect, decorator, builder, accountant, collector, administrator, promoter of bazaars, picnics, rallies, card parties, and socials...

ments besides, all more or less compatible with the interior life, holy independence, and the sacred functions of the priesthood...

In this unequal division of labor the priest has naturally suffered greatly. In addition to the exclusive work of his ministry—a work that should occupy his whole time and absorb all his energies...

Things have reached such a pass in our times that the one true ideal of the priesthood has grown indistinct. Qualities good in themselves, but not necessarily priestly, are given too prominent a role...

But if the priesthood has suffered by being compelled to assume duties more rightly belonging to others, the laity has suffered infinitely more. Inactivity has a debilitating effect on the human system...

Yet not all works prompted by Faith are equally suited to all. While virtue is essentially the same, its manifestations differ greatly, and it were madness as well as waste of time to attempt to lead souls in the world after the fashion of souls living in the cloister...

Such works bring their own reward: it is by the practice of exterior acts of charity and zeal that the layman will be led to the acquisition of virtue...

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It is by making sacrifices for his faith that he will learn to prize his priceless inheritance. It is by actively doing good to others that he will acquire that "charity that fulfilleth the law."

Lay apostolate is as extensive and as varied as are the needs of soul and body. To the layman who sees no needs and no opportunities of doing good, we feel tempted to quote the Russian proverb: "The fool goes through the forest, but sees no firewood."

What are you doing, readers, in the way of apostleship, you who wish to see God loved by all men? You will pray, you will preach by words and good example; but, if you really love our Lord, you will do still more.

One of the comparisons we most frequently meet in Holy Scripture is to call sin—mortal sin—the leprosy of the soul, because sin, in its effects on the soul, very much resembles the devastating and blighting effects of leprosy on the body.

Leprosy in olden times, and to-day where it exists, is one of the most loathsome of all diseases. It is contracted by contact with persons infected by it, and once one is infected by it, it gradually poisons the whole system.

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of the Propagation of the Faith, that has been the main support of the Foreign Missions, grew out of the efforts of a servant girl in Lyons.

Do humbly what you can in the sphere in which God has placed you, and leave the rest to Him. You will get your reward; the measure of indulgence and love you use towards others, God will use towards you.

Meanwhile, by prayer and earnest endeavor, we may hasten the fuller realization of our Holy Pontiff's intention "to restore all things in Christ," which is but a paraphrase of the motto of our League, and the object of our daily prayers, "Thy Kingdom come."

One of the comparisons we most frequently meet in Holy Scripture is to call sin—mortal sin—the leprosy of the soul, because sin, in its effects on the soul, very much resembles the devastating and blighting effects of leprosy on the body.

Leprosy in olden times, and to-day where it exists, is one of the most loathsome of all diseases. It is contracted by contact with persons infected by it, and once one is infected by it, it gradually poisons the whole system.

to a spot by themselves, and by law were not allowed to come near to any one.

So the lepers in the Gospel "stood afar off and cried out." They did not dare to come in contact with any one and did others approach them unaware they were obliged to cry out that they were unclean.

The innocent soul in health is mistress of her own energies. She calms the risings of rebellious nature. She keeps in check the inclinations to evil.

Has this awful leprosy been yours—have you gone into the dark and slippery path and thus contracted this terrible disease? If so, there is for you only one remedy. No human power can stay the progress of the evil. It is the divine touch alone that can heal you.

It would be well to make the heroic act for the souls in purgatory, involving heroic generosity, says Father Morris, S.J. It should not be done in a hurry. We get by it a higher place in heaven. We exchange the temporal for the eternal.

THE HEROIC ACT.

It would be well to make the heroic act for the souls in purgatory, involving heroic generosity, says Father Morris, S.J. It should not be done in a hurry. We get by it a higher place in heaven.

not matter what it costs, I will aim at it. Our Lord calls us to take up His work. He introduced a new idea—that of vicarious suffering.

First Printed Books and First Printers Catholics

Dr. Zedler, the public librarian of Wiesbaden, has brought out through Harrassowitz of Leipzig a volume on Guttenberg's labors, in which he maintains, as the result of a close investigation of the subject, that the first book printed by Guttenberg was not a Bible, but a missal. It is well that Catholics should be duly informed with regard to such matters as this, for the most erroneous ideas prevail among Protestants respecting the attitude of the Catholic Church towards printing and literature in the fifteenth century.

"Did you hear that the daughter of that rich man in the next street had been driven from home?" "No! When did it happen?" "Just after she got into the carriage."

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WEBSTER'S INTERNATIONAL DICTIONARY advertisement: WHAT GENUINE PLEASURE To receive as a gift WEBSTER'S INTERNATIONAL DICTIONARY. It is the BEST GIFT. A library in a single volume, of constant service and value to the home, professional and business man, and the student.

In and Around Toronto

ADVENT DEVOTIONS. The Advent devotions are held in all the churches of the city on Wednesday and Friday evenings.

NOVENA AT ST. HELEN'S. A novena in preparation for the Feast of the Immaculate Conception is being held at St. Helen's. Devotions will be held in the church every evening during the week.

TRIDUUM AT ST. PATRICK'S. A triduum for the young women of St. Patrick's parish will be held, beginning Saturday next. Rev. Father Stuhle will conduct the exercises.

LECTURE ON THE VATICAN. Rev. Father Terly, C.S.B., F.B.D., will lecture on the Vatican on the evening of Dec. 10th, in St. Patrick's Hall, McCord St. The lecture will be under the auspices of the Catholic Young Ladies' Literary Association.

CARD OF THANKS. Mr. C. Healy desires to thank the members of Division No. 1, A.O.H., particularly Mr. J. Travers, for the kindness shown at his son's death, also for the prompt payment of his late son's insurance.

AN EDITION OF THE NEW TESTAMENT. An edition of the New Testament, now in stock at the firm of W. E. Blake & Son, is having a fine sale on account of its fine typography and general make-up. It is very convenient in size with a pliable binding and none need be without a copy as it sells at the exceedingly low price of 25 cents.

RESIGNATION OF REV. FATHER CRUISE. Feeling incapable of undertaking the work of erecting a new and costly church in the parish of Lourdes, Rev. Father Cruise, whose energies have been taxed during the past ten years, in the double capacity of Pastor of the parish and Secretary of the late Archbishop, has resigned and will probably be assigned to a less onerous charge. Needless to say the people of Lourdes will lose their Pastor with extreme regret, Father Cruise having spent himself unstintingly in their service.

ST. PETER'S YOUNG MEN'S ASSOCIATION. At a largely-attended meeting of the St. Peter's Young Men's Association it was decided to again place a team in the Catholic Hockey League for the coming season. Mr. Kennedy was re-elected manager. The members are working hard to make this club one of the strongest of Catholic clubs in the city. Any Catholic young men wishing to become members will be made welcome. The next meeting will be held on the 6th of December, and a large attendance is expected. The club rooms are on Bathurst just south of Bloor, on the east side.

ARCHBISHOP McEVAY VISITS LORETTO ABBEY. At 5.30 on Tuesday of last week, His Grace, Archbishop McEvay, with a large number of the priests of the Archdiocese, visited Loretto Abbey, where the community and pupils of the house, together with a large audience of friends of the institution, had assembled to do honor to the first visit of His Grace as head of the Archdiocese.

An address of welcome on behalf of the staff and pupils was read by Miss Kelly, and an excellent programme of music and readings, in which the pupils showed fine execution and training, was given. His Grace expressed his pleasure and appreciation of the beautiful numbers presented, and granted a holiday, an accession eagerly welcomed by the charming levy upon the platform.

THE CATHOLIC UNIVERSITY BUILDING. A movement is on foot to erect a building for the use of the Catholic students of Toronto University. At present the one hundred and fifty students in attendance at the University are distributed throughout the several parishes of the city. The need has long been felt for a place where they could assemble for their mutual social and moral benefit. To aid the acquaintance of the Catholic students with each other, to promote good fellowship among them, to facilitate their entrance into Catholic society, to acquaint the students with the religious questions of the day, and to minister to their spiritual needs, are some of the aims of the supporters of this important matter. Assurance are not wanting from proper sources to show that these objects are not only possible, but will be realized in the near future. His Grace, the Archbishop of Toronto, is giving it his hearty support, and needless to say it fulfills the fond ideal of the student body.

SAD DEATH OF A BRILLIANT YOUNG LADY. The sad death of Miss Mildred Meader, who was a third year student in

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medicine at Toronto University, brought grief to a large home circle and to the students who were her associates. Miss Meader, who was of a remarkably bright and amiable disposition, was also one of the most brilliant students of her year, and her somewhat sudden death after an illness of but one week, has ended a career of much promise. The deceased was the daughter of Mr. and Mrs. Meader of 535 Yonge street, and is survived by four brothers and four sisters. Mr. Daniel Meader of the teaching staff of St. Basil's novitiate, is a brother, and Mr. John Meader, another brother, who is a traveller in the United States, arrived but just in time to take a last look at the grave in Mount Hope cemetery. The funeral took place from St. Basil's church on Monday morning, Rev. Father Hurley singing Mass of Requiem and a large number of the priests of the city assisting in the sanctuary. The students of her year acted as pall-bearers. The Catholic Register joins in the general sympathy of many friends. May she rest in peace.

EXERCISES AT ST. JOSEPH'S HIGH SCHOOL. The exercises of the twenty-seventh annual distribution of premiums at St. Joseph's High School, took place on Thursday, Nov. 26th, at 3.30 p.m. His Grace Archbishop McEvay, surrounded by the clergy of the city and from outside districts, was the honored guest of the occasion, and the hall was crowded to its utmost capacity by the parents and friends of the pupils. The hundred and fifty girls of the school, attired in white, formed a bright and attractive picture, arranged in tiers upon the platform. A programme of vocal and instrumental music diversified by readings, was presented in a very creditable manner. The most laudable feature of the afternoon, however, was the distribution of premiums, medals and diplomas, which in number and standing reflected the highest credit upon the pupils and teachers of the school. The honor list showed five who had passed Normal School Entrance, eight matriculants for Toronto University and eighteen winners of diplomas in the Commercial Department. This was indeed a fine showing and was in keeping with the now noted reputation of the institution for first class scholastic work. His Grace, Archbishop McEvay, expressed his great pleasure at the exhibition and urged the pupils to still greater endeavor in the future, impressing upon them that even though parents and teachers did their utmost for their advancement, the success after all depended upon the pupils themselves. Very Rev. J. J. McCann, V.G., Mr. Wm. Prendergast, Mr. D. A. Carey and Mr. Chapman, Inspector of Public Schools, also made short addresses, the last speaker gaining favor with the pupils by declaring that if the candidates at Entrance continued making such high marks as at present, they would reach something like one hundred and five per cent. The entertainment closed with the National Anthem.

Kelly—Monahan. At St. Mary's church, Brantford, Mr. Walter P. Kelly, one of that city's most popular young men, and a valued member of the office staff of the Western Counties Power Company, and Miss Annie Monahan, daughter of the late D. J. Monahan, were united in the holy bonds of matrimony. The church was prettily decorated with palms and chrysanthemums and presented a very artistic appearance. The service was attended by many friends of the happy young couple.

The groomsmen were Mr. James Kelly, a brother of the groom, Mr. Thos. Nelson and Mr. D. J. MacKinnon were the ushers. Rev. Father Cummings, assisted by Rev. Father Englehart and Rev. Father Becker, solemnized the wedding and a grand high Mass was said. Following the ceremony Mr. and Mrs. Kelly drove to the Grand Trunk station where they took the 10.29 train to Buffalo. Mr. and Mrs. Kelly will reside at 7 Victoria street, where they will be at home after Dec. 1.

An Explanation. A friend has sent us the following: Seeing that you have kindly quoted from the Catholic News the transference of Father Fraser to Hanchow, I wish to say that this does not refer to the Rev. J. M. Fraser of King-po, who has a special district of the Province of Iche Kiang assigned to his care by the Bishop, with Naomy Fenghua as a central point. The remark refers to his brother, Father William, who has been at Wenchow since his arrival in China. In this district there are a number of difficult dialects to be learned by the missionary, and no opportunity to be given to converse in his native tongue (English). Hanchow is the capital of the province and the latter difficulty is to a certain extent removed. The Catholic News seems unaware of there being two brothers of the same name in China.

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them or they will take up with other organizations altogether and be lost irrevocably to us as a body. The Catholic Church surely cannot lag behind the others in this zeal for the care of souls. If she does then many more thousands of her children will be lost to her, as has already happened here, and with ourselves. The ministry of the multitudinous sects is to-day ornamented with names which indicate a purely Catholic origin, and emphasizes losses we have suffered when we could ill afford them. We cannot permit such calamities to occur again; we must make every effort and sacrifice to see that our Catholic people of English tongue in rural districts be found out and ministered to by their own at least, not permitted to be absorbed by the more active sects among whom they have settled. For this we want priests—missionaries with the spirit of their calling and ready and willing to save these souls to the Church. We cannot afford longer to resist the cry either of the strange peoples of our faith—Catholic, and submitted to the Holy See, which are pouring into our country without any pastors of their own. Within the last few weeks an earnest appeal on behalf of one hundred and fifty thousand Ruthenians of this class has been made to the Church of Canada, especially to the French Bishops. These people have been the victims of religious and political proselytizers to an incredible extent since they reached America, and this through the agency largely of missionary societies. Just think what the perversion of such a body of people as this would mean to us! Think of the organized efforts of the sects to bring about this result! Think of the immense sums of money they spend to effect it! And all this time we stand idly, and let me add, criminally negligently by and permit them to do their work un-

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restrained. These Ruthenians want to acquire English, the idiom of which is easy to them and which they will have to know anyway to live in an English country like ours; they need English-speaking priests who will devote themselves to their service, learning their language and practicing their peculiar religious rite at the outset at least. We could readily secure young Ruthenians from their ranks and educate them for this special work. This is the plan the sects took to rob them of their Catholic faith; fast est ad hoste decere. The Missionary College is again a necessity. In his pamphlet just issued on attempts at schism among Ruthenians of the Canadian Northwest, Rev. Father Lalaere, C.S.S.R., makes this touching appeal: "Imagine these 150,000 abandoned Ruthenians, almost without pastors, exposed to the fury of the wolves that ravage the sheepfold. They are nevertheless Christian and Catholic souls, our brethren in Jesus Christ. No; they are not pagans whose education has entirely to be undertaken, they are living in a country of unknown frontiers; they are in our own land, in the midst of us even. Without doubt we admit the zeal which fires young Levites to work for the salvation of souls in the wilds of Africa among those who sit in darkness and in the shadow of death; but can we leave those so near to us to perish whilst we give succor to the unknown? Can we be generous with the stranger whilst there is a debt to be discharged to our real brother in the faith? Behold 100,000 brothers are now stretching out their hands to you and beseeching you to succor, protect and govern them!" This pathetic picture might be painted in regard to many other peoples in the unorganized or recently organized districts of Canada and the United States. We cannot remain longer insensible to the appeal, and call ourselves Christians and Catholics. We must provide for these souls famishing in the desert; we must give them priests after God's heart, and to do this the Missionary College is a necessity. We make an appeal, then, to your generosity and your faith to supply it, and we shall not appeal in vain.

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