

The Catholic Register

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

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PRICE FIVE CENTS

MATTERS OF MOMENT

Catholic Teachers May Be Employed—City Grant for Children's Aid—A Unitarian Pastor Speaks.

The incident of the motion of Trustee Levee for the expulsion from the Public Schools of the city of any Catholic teachers serving therein, has failed, and the watchful guardian who espied an enemy within the gates, in the person of the one inoffensive Roman Catholic teacher employed on probation in the kindergarten of Toronto, may now continue her work unmolested, for to its credit the Board of Education has made null and void the motion, none voting for it except the mover and seconder. The Board as a whole acted very sensibly, recognizing that the schools under their care are public schools and as such should be open to all teachers provided with the necessary scholastic and pedagogical qualifications irrespective of faith or creed. In speaking against the motion Dr. Bryans hinted broadly that those anxious to show their interest in the welfare of the schools might direct their energies in other channels, where they would find things even more to be feared and more dangerous to the morals of the children, than the Catholicity of one lone Roman Catholic teacher. Dr. Bryans also showed himself more conversant with history than did Trustee Levee and the many members of a certain society, whose enthusiasm rises to the bubbling point in the torrid month of which Julius Caesar was formerly patron, when he gave it as his opinion that if King William were present when the vote of the Toronto Board of Education was being taken he would have voted against Trustee Levee's motion. All's well that ends well. The action of the one who brought the motion forward has had a beneficial effect—an effect contrary to the end aimed at, in as much as it has cleared the reputation of the Board from the stigma of narrowness and bigotry which for years had enveloped it, and it now has avowed itself in favor of that which to be consistent is the only attitude open to it that is as willing to receive teachers legally qualified according to the demands of the Education Department of the Province, without enquiring into their religious beliefs—enquiries which do not come within the scope of either Public School teaching or discipline. The episode was an ugly one, and that it was dealt with so summarily and effectually is a hopeful sign of clearing of the atmosphere and gives promise of still greater expansion along the lines which mark our harmonious and liberal-minded citizenship.

Speaking of the late regulations respecting sponsalia and marriage, the pastor of one of our city churches on Sunday last, said that conditions in his own parish were sufficient to justify the action of His Holiness, even supposing no other evidence were to hand to substantiate the wisdom of the rules laid down. Scarcely a street in the parish, with but two or three exceptions, but could furnish several families in which the evil effects of mixed marriages were seen. Five years ago when the parish was formed, many now wives and mothers of these homes had been practical and exemplary Catholics. They married out of the Church, lost the faith and in many cases had become so indifferent that their children were not even baptized. In one street there live three families within a few doors of one another, said the Rev. Pastor, and amongst them there are thirteen children, all lost to the Church through mixed marriages. That a marriage between a Catholic and a non-Catholic turns out well in perhaps one case out of thousands, is only the exception that proves the rule, and Catholics contemplating such marriages were warned to think seriously of the situation before it was too late. The parish in question is no worse than its neighbors, possibly it is a little better than some in many ways and circumstances, and yet the pastor was able to furnish this strong indictment against mixed marriages. The localizing of results and the figures in the instances quoted seemed to bring the matter home to the congregation. Others, too, may find profit in the examples given.

A deputation of the St. Vincent de Paul Children's Aid Society recently waited on the Board of Control of the city and made application for an increase of \$500 to the city grant already received by them. The deputation consisted of Rev. Father Hand, Mr. Matthew O'Connor and Mr. Elmsley. A letter of high recommendation of the work of the Society by Magistrate Denison was presented. This letter told of the extent and exceptionally fine results of the efforts of the Society and of the assistance it had given the Police Magistrate in the discharge of his office. In presenting his case Mr. O'Connor, President, stated that in nearly every case upon which they had to take action, the cause of the difficulty could be traced to intemperance, and that in nearly every instance when the parents objected to their children being taken from them, they were given an alternative between giving up one or the other. "You must give up one or the other" is the ultimatum in almost every instance. The deputation was well received, the Board promising to look into the matter, and the Children's Aid are hopefully awaiting the outcome.

In connection with the work of above organization it may be pointed out that owing to the lips upon which they have framed themselves, they work upon the most economic plan imaginable. While the sister society has a shelter built at the expense of the city, the Children's Aid have four shelters—the Sacred Heart

Orphanage, the Good Shepherd, House of Providence and St. John's Industrial School—all without an special demand upon the city. A grant of \$3,500.00 is given to the non-Catholic organization, while that of the Vincent de Paul is only \$600. It is not therefore unreasonable that an application for increase should be made, especially in view of the fact that two gentlemen in such close touch with all who work for the children, are able to give such unqualified and unstinted testimony to the usefulness of the Catholic Children's Aid. It is to be hoped that the Board will be able to strengthen the hands of this beneficent organization by giving it the applied for increase.

In the Unitarian church, Jarvis street, on Sunday evening, the pastor, Rev. R. J. Hutcheon, preached on "The Liberal Religion as the Reconciliation of Catholicism and Protestantism," and as a literary production the address was doubtless most pleasing to the audience, for even as reported the many historical references and examples of antithesis, give to the discourse a richness by no means unpleasant. On the other hand there is a certain note lacking, which to the Christian mind makes worthless the entire presentation, and this note is the total absence of the belief in the divine foundation of the religion which our Lord came on earth to establish. Mr. Hutcheon draws many comparisons between Catholic and Protestant countries. He is apparently desirous of being fair to both with the wish of evoking from their amalgamation "a philosophy of life and society which will be a fit home for the mind and soul of man for a long time to come." Even with this attitude, Catholicism comes in for the lion's share of adverse criticism. "France has had its Huguenots, Spain and Holland have had their bloody inquisition, Ireland has had its endless street riots." As an example of the comparisons made the following will suffice: "Harnach in Berlin and Campbell in London have been no more thorns in the side of Protestantism than Loisy in France and Tyrell in England have been thorns in the side of Roman Catholicism." And so throughout the discourse Mr. Hutcheon tries to place Catholicity and Protestantism, on pretty much the same footing. If the speaker had confined himself to balancing sentences, the pith of which consisted in mere generalities, no particular exception might have been taken, but when he states that "the young clergy in large numbers are in revolt against the policy of the Papacy and the whole intellectual obscurantism of Catholic theology," one naturally asks for proof. That modernism amongst many had cast its seed is demonstrated by the publication of the encyclical on the subject, but the "large numbers of young clergy" in revolt failed to come to notice until mentioned by the pastor of Jarvis street. Revolted are few, and they are not young members of the clergy, but rather those whose pride had been strengthened by years of untrammelled and uninterfered with liberty. The entire Church, from the cardinals down to the humblest layman, have with few exceptions embraced the encyclical in every particular. The letter from His Holiness was rather a preventive than a cure, and it has had its effects, the numerous revolts are imaginary, the immature crops of heresy having withered beneath the keen edged blade of the divinely ordained pruner.

In his summary Mr. Hutcheon states that "the hope of the future therefore lies with the liberal movement in all our churches, they alone are creative and daring. Liberalism at present may seem a very chaotic and fruitless thing. Those who love order may wonder how any coherent view of life and the world can proceed from such a chaos. But we ought to remember that this is always the character of a transition movement. Roman Catholicism itself gradually arose from such a chaos. Protestantism also had such a background. Admitting that Protestantism and Catholicism arose from chaos we go back further, and enquire the cause of this chaos in either case. In the case of Protestantism the chaos arose as the result of the development of the unlawful passions of Luther. Henry and the rest, who not only rebelled themselves against all divinely constituted authority, but sought to influence others to do the same. When persuasions failed Henry and his successors used force—such force as ended only with death to the one who refused. The chaos in which they had an entirely different origin. It was the revolt of the pagan world against the revelation of the God-man, who came to earth to establish His religion and to die for the sins of men. Out of the chaos thus produced and out from many a chaos since the Church arose triumphant, and in the present crisis history shall repeat itself, and the amalgamation, if such there be, shall be an amalgamation of the individuals with the one grand future, as in the past shall be triumphant and eternal, for to her alone was the eternal promise given. "Behold, I am with you all days, even to the consummation of the world."

Signs of the Times

The Roman Catholic Church is warning her members against intermarriage, that is to say, against the marriage of Catholics with Protestants. When ministers are preachers, however, as Dr. Newman Smyth preaches, that "Protestantism is passing," it may after a time have so thoroughly disappeared that a man really will agree to belong to any woman with a Catholic young man, who she recommends.—Buffalo Commercial.

CARDINAL LOGUE

An Interesting Sketch of Ireland's Cardinal from an American Exchange.

Announcement of the coming visit to this country of His Eminence Cardinal Logue, Archbishop of Armagh and Primate of All Ireland, has evoked many expressions of pleasure. Cardinal Logue was born October 1, 1840, at Carrigart, near Letterkenny, in the Diocese of Raphoe and within a few miles of the place where his predecessor, the late Archbishop McGettigan, first saw the light of day. Showing a disposition to study for the priesthood, his preliminary education was carefully looked after, and in 1857, when he was in his 17th year, he was sent to St. Patrick's College, Maynooth. There he soon displayed abilities and qualities of mind and heart which betokened that his career would be a singularly successful and brilliant one. In 1865 he won a place in the Dunboyne Establishment, one of the most coveted prizes at Maynooth; and his reputation for scholarship was so large that when in 1866 he was ordained to the priesthood, the Irish Bishops unanimously elected him to the chair of theology in the Irish College at Paris, which was then vacant. Father Logue filled this post with remarkable distinction and success for the following eight years, during which time he not only imparted his own learning to his students, but also increased his store of sacred lore by continual study.

In 1874, however, his Bishop, Dr. McDevitt, recalled him to Raphoe and appointed him to the charge as administrator of the parish of Glenswilly. For two years Dr. Logue acquitted himself illustriously of the duties which devolved upon him at Glenswilly, and then the trustees of St. Patrick's College at Maynooth, drafted him into the service of his alma mater and made him professor of Irish at that institution. In 1878 another promotion came to the future Cardinal, when he was chosen professor of theology at Maynooth; but he was hardly installed in that position when Rome called him higher still—to the See of Raphoe, left vacant by the death of Bishop McDevitt. His consecration took place in the Letterkenny Cathedral on July 20, 1879, consecrating prelate being Archbishop McDevitt, of Armagh. Bishop Logue remained at the head of the Raphoe Diocese for nearly eight years, during which time he accomplished, in his own quiet and unostentatious way, a vast amount of good in his jurisdiction. In 1887 Archbishop McGettigan, of Armagh, feeling the need of a coadjutor, asked for one, and when Rome's choice was announced it was found that its selection had fallen upon the scholarly Bishop of Raphoe, Dr. Logue, who was accordingly transferred April 30, 1887, to a titular see, named in honor of St. Patrick's College at Maynooth, and then the rights of succession to the See of Raphoe were transferred to the Archbishop of Armagh and the Primate of All Ireland. Of his administration of the archdiocese it is unnecessary to speak here. That talks for itself. In what estimation the primate is held at Rome was fully illustrated in 1893 when Leo XIII. selected him as the member of the Irish hierarchy on whom to bestow a cardinal's hat. He was created a Cardinal priest in the consistory held January 16, 1893, being, strange as it may seem, the first incumbent of St. Patrick's See to have a seat in the Sacred College.

Revising the Vulgate

To a correspondent who is anxious to know what is meant by the "revision" of the Holy Scriptures that has been entrusted by Pope Pius X. to Abbot Gasquet and the members of the Benedictine Order, and to others interested in this great work, the following account of an interview with the Abbot by a correspondent of the London Standard may be enlightening. As Dom Gasquet explains, "revision" does not mean any trimming and adapting of the Scriptures, but a careful collation of all the known and unknown copies of St. Jerome's translation of the Sacred Writings. It has been undertaken because of the Church's great care to preserve with the utmost possible exactitude every part of the entire body of scriptural truth.

The correspondent describes his visit to Dom Gasquet in Rome. As I ascended the Aventine Hill one evening in the biting Tramontana wind of Roman winter, and walked up the great avenue of cypresses, dark and mysterious in the cold moonlight, to the beautiful College of St. Anselmo—one of the finest modern buildings in Rome—standing in such peaceful isolation among the vineyards and convents and old churches, I could not but admire the taste of the Benedictines in the matter of monasteries,

and my thoughts turned to that ideal mother house of the order, perched on the heights of Monte Cassino, with its unbroken tradition of nearly fourteen centuries of culture and erudition, and I felt that it was indeed fit that the great work of the revision of the Vulgate should have been entrusted by Pope Pius X. to the followers of St. Benedict.

I entered the college, and passing the line of students, in their characteristic black Benedictine cassocks, enjoying the leisure hour before supper, I followed the lay brother to the visitors' parlor, with its bare walls and simple furniture, where, after a few minutes' waiting, I was joined by Abbot Gasquet, the directing spirit of this great undertaking, who kindly allowed me to see him in order that he might explain to me something of what is to be done, and how it is to be accomplished. Dom Gasquet began by saying that the Vulgate revision is a work that is very near and dear to the heart of Pius X., who, indeed, had impressed upon him that neither time, labor nor money was to be spared to render it as scientifically correct as possible. "It is an almost appalling task to set an old man of sixty-two," said the abbot, smiling, though his robust physique and keen, alert eyes that are more like those of a man ten or twelve years younger, "and I cannot hope to see it accomplished in my lifetime. I expect to do little more than organize it all, and I hope to arrange to break up the work into divisions, so that perhaps in the course of the next three years the revision of the Psalms or the Pentateuch might be brought to completion."

"What I should like people to realize is the immensity of the task that we have undertaken. No results will be obtained in a hurry. What we have to do is to gather together and collate all the known and unknown copies of St. Jerome's great translation of the Sacred Writings up to those of the eleventh century. They divide themselves into great families, each with its special variations, peculiarities and mistakes, that resemble each other. The great 'Gallicana' version is that which is now universally adopted in the Catholic Church, with the one exception of St. Peter's, in Rome, where the canons use the 'Roman' version. I hope eventually to make a complete list of all the known versions, but for our own purpose about fifty of the best and most correct copies will be used for guidance and comparison. Some of the finest copies are of Saxon origin, as, for example, the Alcuin copy, which is to be found in the Vallicelliana Library, in Rome, and the Codex Amiatinus, now in the Laurentian Library, in Florence, which has a most interesting history. It was one of three copies made in the great monastery of Jarrow, from which St. Bede and the Abbot Ceolfrid left the monastery with one of the copies, which was to be presented to the Pope. The abbot died on the journey, and the great codex was entirely lost sight of. "St. Bede had quoted certain lines from the dedication of this copy, and De Rossi, the great Roman Christian archaeologist, discovered that part of the dedication of the Codex Amiatinus had been erased, and under the writing that was superseded he was able to decipher words that indisputably proved it to be the long-lost copy from Jarrow. This codex is probably the best and nearest to St. Jerome's original of all that have come down to us."

A Magnificent Record

("Vox Urbis" in the Freeman's Journal.)

The historian of the present pontificate will certainly dwell with emphasis on the following great features of the great Programme: 1. "To restore all things in Christ," which Pius X. gave as the motto of his reign in the first encyclical he addressed to the world: 2. The reformation of sacred music, by restoring the Gregorian chant to the purity of its golden age and by banishing theatrical music from the house of God. 3. The apostolic visitation of Rome and all the dioceses of Italy, by which numerous abuses were removed and a new spirit of zeal and fervor infused into both clergy and laity. 4. The reformation of ecclesiastical education, (a) by ordaining that candidates for the priesthood must study theology four years and philosophy for three years, and (b) by abolishing in Italy the small and anaemic seminaries and gathering the students into flourishing district seminaries, where they have the advantage of good professors and are at the same time able to follow the general courses leading to the governmental universities. 5. The reformation of catechetical instruction in the parishes—a measure very necessary in many countries, and not least of all throughout a large part of Italy. 6. The condemnation of the heresy of modernism, and the vigorous means adopted for putting an end to it. 7. The promulgation of a new and universal code of laws, the first attempt ever made to give complete unity in ecclesiastical legislation. It may also be that these great measures will be supplemented by the establishment of an international commission of Catholics for the promotion of science. Surely a magnificent record for a pontificate, even though it should outrun the years of Peter!

Last week the Rev. George Geers, pastor of Sedamsville, O., celebrated a solemn High Mass for the repose of the soul of his mother, news of whose death in Germany reached him on the previous Sunday. The venerable mother was seventy-two years of age, and it survived by three other sons, besides Father Geers, who are also priests, and a daughter, who is a member of a religious community in her native land.

SUBJECT OF THE HOUR

The Papacy is Indispensable to the Peace of the World—Will Last Till End of Time.

"The Papacy is indispensable to the peace of the world," writes John J. O'Shea, in a thoughtful article, "Medieval Mercenaries, Modern Brigands and the Papacy," in the Current American Catholic Quarterly Review. It is suggested by Professor Salembier's work, "The Great Schism of the West," and it is a wonderful showing of God's protection over His Church in the darkest hours of history, amid the most dangerous political conditions. Ever since the Church came up out of the Catacombs fifteen centuries ago, to enjoy an imperial protection that oftentimes had its grave disadvantages, she has suffered from the foes of the household as well as from the foes without. But as the writer above named continues:

"The Papacy is indestructible by human power, because it rests on a foundation not of the earth. The destruction of Rome as a city never meant the destruction of the Papacy; the seizure and imprisonment of a Pope, the chaining of one to the chariot wheels of a conqueror, as more than once was affected, almost in a literal sense, meant nothing more than a transient victory of brute force over the impalpable and intangible power of the spiritual soul of the world. We have among the Catholic body many who believe that the temporal power is dead beyond hope of restoration. It were well that they read the history of the past five hundred years. Several times during that period it was believed that Rome had fallen forever, and the Papacy as dead as the ancient Caesardom. When Bonaparte seized Rome, hauled the Papal flag down from the Castle of San Angelo, and ran up the tricolor in its place, most people believed that the prophecy of the Colosseum was about to be negated by the fact. Rome had fallen and the Colosseum still stood. But a few years showed that it was not Rome that fell, but the bubble empire that decreed its fall. The milk-white hind, oft doomed to death, yet fated not to die, was realized, allegorically, in the relation of the Papacy to Rome, and in the case of Rome, again, and the outside world. Its necessity to that world's well-being and tranquility was recognized and confessed when the allied powers met in council at Vienna, after the overthrow of Napoleon at Waterloo.

"The statistics of a great city's population from decade to decade may be likened to the breathings of the human system on the doctor's stethoscope. They record the rise and fall of the country's health with equal mathematical regularity. The fluctuations in the Roman census for the past few centuries tell of the violent seismic movements in the great world of political action and social struggle, on the Italian peninsula as well as the Continent of Europe, in a very remarkable way. In speaking of the population of Rome it is necessary to be as circumspect as in advertising to the population of seaside resorts; both are affected by the seasons, by sudden invasions of tourists, by causes outside the ordinary every day life of humankind, quiet places of human settlement. To city of first rank has encountered such radical fluctuations in regard to numbers and well-being as the city of Rome, since the removal of the imperial capital to the banks of the Bosphorus. Old chroniclers estimated its population, in the heyday of its pagan glory, at a couple of millions. The first reliable census since the beginning of the modern epoch, was that of 1198, under Pope Innocent III., which showed the population to be 35,000 only. This was low enough estate for the place that has for centuries been known as the mistress of the world, but lower still came when the Popes held court at Avignon. Then the nadir was touched in the figures 17,000. When the Pope returned in 1377, there was an immediate rise in the tide, until in the time of Leo X. the census showed a total of 60,000. The storming of the city by the French, under the Constable of Bourbon, in 1527, made a great gap in the population, either by death or flight; only 33,000 showed on the succeeding census. Under the vigorous rule of Sixtus V. city and country were given security and peace, and the urban numbers rose again and kept steadily increasing from that period onward to the first French invasion of the revolutionary epoch. At the beginning of the eighteenth century the population of the city was 138,000, having quadrupled in the course of 150 years. In 1730 it was 145,000; in 1750, 157,000; in 1775, 165,000. Then came the French invasions, and with them the renewal of the old story of decline and disaster. By 1800 the population had dwindled to 153,000; by 1805 it had still further fallen, showing only 135,000; and by 1810 during the imprisonment of Pius VII. in France, only 123,000 remained in the city, and of these, according to the official showing, 30,000 were paupers living on charity of the public taxation. Bankruptcy and ruin came to noble, banker, merchant and mechanic alike, during the twelve dreadful years of the French republican and imperial despotism. Had this not interrupted the city's course of advance at the end of the twelve years which it embraced, there should have been more than 200,000 inhabitants in the city.

"The return of the Pope once more brought a renewal of growth in the city's population, for in 1815 the succeeding year, the census showed 128,000 souls resident therein; in 1820, it showed 135,000; and in 1851, 150,000. By 1846 the population numbered 180,000, but the revolutionary movement in 1848, which drove the Pope to Gaeta, turned the increase into a decline, for when the census

was taken again, in 1852, it had fallen to 175,000. When this trouble was over and the Pope was enabled to return to his rule, the period of tranquillity was marked by a resumption of the onward movement, for by 1858 the figures again rose to 180,000. Thus it will be seen that the population of the Eternal City had always been dependent on the permanence of its government, and its prosperity on its population. During the many enforced absences of the Popes the city had always fallen into a state of depopulation and insecurity. These conditions were in themselves melancholy enough, but the wild exaggerations of unfriendly travellers multiplied the evil a hundred fold.

"In M. Tournon's interesting report he took care to censure and confute the misrepresentations of travellers, including a rather distinguished fellow-countryman, M. Bonstetten, as to the limited industries of the Roman population. These industries, they gave out, were chiefly confined to the manufacture of beads, rosaries, agnus Deis, relics and indulgences—whatever the latter might mean as a substantial industry. In the year 1813, Mr. Tournon's statistics showed, there were 682 factories and workshops in Rome. The woollen industry alone gave employment to 2,000 workmen; while the silk factories, the linen factories, tanneries, paper mills, iron foundries, potteries and various other classes of workshops employed many other thousands.

"Does any Catholic who has studied the history of Rome genuinely believe that there is finality in the present arrangement, or rather derangement? 'Accomplished facts' is a phrase that has been over much emphasized. It is an unsafe rule of calculation as to the future. In no instance is it so misleading, so unwarranted, as in regard to the centre of the Papacy. In the inscrutable ways of God the mutations which, in regard to other sovereignties denoted the annihilation of old-established dynasties and the complete overthrow of systems and ideas which they represent, have passed again and again over the firmament of the Eternal City; but the wave that swept out the Papacy has invariably borne it back in triumph on its crest, sooner or later. This is the history of Christian Rome; and it seems unlikely that it shall be brought to an end as long as the Church has a mission to fulfil on the face of the earth."—Boston Pilot.

Father Barbier

The following beautiful account of a life beautifully spent, is taken from the Sacred Heart Review:

He is dead, the faithful little priest whose home was the confessional. The wayfarer who wandered into the dim church to seek respite from weary thought found the gentle old man always waiting. Humble and obscure—but he was one of God's chosen vessels. The spirit of the good confessor was alive with divine love that sought outlet in service to men. Men and women, weary unto death, came out of seeming life out of the spring and the summer and the autumn and the winter, to this little old man. He listened so patiently to the halting confidence, he condemned sin, but he loved the sinner. Like the Good Shepherd he gathered the stray lamb to his bosom, and sought to clear away the rough snags that had maimed the weak creature. Was the callous soul of a man of the world revealed to him?—there was a gentle irony in him that could show that man himself, his poor little self pruned into importance by stunts of his own making. The sheen of the world somehow lost its glitter, under Father Barbier's words, and what had seemed life was proven death.

There was in him great strength and great gentleness—strength to meet a man on a man's ground, gentleness to administer rebuke firmly, wisely, lovingly. His few simple words had power to shatter the false idols of a diseased imagination, and fill the soul with humble desire for honest living. And now at last the humble life of saintly beauty is done, and the little old man of God has gone. But it is comforting to think that everywhere throughout the country, aye and throughout the world, wherever a Catholic church rears its cross against the sky, are faithful, sympathetic confessors like Father Barbier, who wait day by day in their cramped confessionals to pour, in Christ's name and by the power He gave His apostles and their successors, the blessed balm of absolution and forgiveness over the sin-stained but contrite soul.

Work for Dublin Poor

Dublin, Ireland, March 4.—Stirring speeches marked the opening last night of the new hall of St. Francis Xavier in the upper Sherrard street, whence Father Cullen, the famous total abstinence advocate, will direct a vigorous work for social reclamation among the poorest of Dublin's poor. The hall is the realization of the purpose long cherished by Father Cullen. It is composed of a large auditorium for lectures, concerts and plays, a room in the suite of apartments, for offices, library, newsroom, coffee room and rooms and all sorts of games. The total abstinence forces under Father Cullen will occupy offices and will keep up a constant line of entertainments within and a regular programme of work without. The hall practically will duplicate the great institution in Church street, known as Father Mathew hall, with a long series of strenuous and successful years to its credit. Both halls are dedicated to the Catholic poor.

The St. Bonaventure Chapel at Britannia is being enlarged and redecorated at a cost of \$700. Rev. Father Maurice of the Capuchin Order will have charge of the services during the summer.

HOME CIRCLE

THE FAMILY REUNION. We are all here! Father, mother, Sister, brother, All who hold each other dear.

THE SHEEP HERDER'S LIFE AND DUTIES. Naturally the central figure in the sheep business is the herder. He is the man upon whom the owner depends for the safety of an average flock of from 2,000 to 2,500 sheep.

CONVERSATION. Conversation should be able to draw from character and intellect its finest essence. To have the ability to seize upon some little incident of experience and by the exquisite nicety and humor of a few witty and striking phrases elevate it to the dignity of a feat which provincial self-complacency can never attain.

Catholic and Protestant Services. The question may sometimes be asked, "Why do Catholics give missions to non-Catholics, and especially invite Protestants to hear Catholic doctrine expounded by Catholic priests, when at the same time Catholics resent any attempt to get Catholics to attend a Protestant service?"

SELF-RELIANCE. To be able to meet an emergency in life, to matter what it may be, is a form of self-reliance that every wo-

THE GIRL WHO FAILS. The girl who expects to begin at the top, instead of slowly climbing there.

DON'T BE TOO FUNNY. Some girls take a particular pride in saying smart things. It would be far better for them to cultivate the faculty of saying kind things.

WHAT A WOMAN CAN DO. There are three things that every woman might do to help in beautifying the world and making life better worth living.

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The Children's Page

A PRETTY MAIL CARRIER.

The postman was late, but the families along the rural free delivery route did not wonder. For a week it had been raining—a steady down-pour that had turned the country roads into bogs and meadows into ponds.

Old Mr. Daggett did not know that the mail was so late. The old farmhouse, as gray as its owner, stood some distance back from the road, and a clump of trees shut off the views from the windows.

"No mail today, mother," he told his old wife, as he splashed back through the wet. "I was hoping to get the paper. The days are kind of long, with nothing to do but to sit around and wait for it to clear."

"All I care about is your getting cold," answered his wife. "If your rheumatism ain't worse for wading through all that water, I'll put up with not getting any mail."

"But that will take a good deal of time. If you do that I'm afraid it will be too late to make molasses candy before supper."

"Poor old Mr. Daggett! Tessie remembered how he had shaken his head over the empty box."

"I guess I'll take their mail up," Tessie decided slowly. "The candy will be just as good to-morrow."

Old Mr. Daggett was reading a last year's almanac when Tessie's footstep sounded on the piazza. The mail was under her raincoat, and they did not see it till Mrs. Daggett had opened the door to the dripping caller.

"I guess I'd better not come in," Tessie said, looking down at her muddy shoes. "But here's the mail. And there's a lot of it."

There was a lot of it, for the old farmhouse. There was a sample number of a fashion magazine addressed to Mrs. Daggett, and a letter from their grandson in the west.

"Looks to me as if it were going to clear, mother," said Mr. Daggett. It really seemed to him as if the sun were trying to come out.

It took the self-appointed mail-carrier some time to repair damages. She had to change her clothes and hang the wet things where they would dry, and clean her muddy shoes. Altogether it took more time than she had expected.

was a roly-poly little toddler of four or five, the baby of his home, and the perpetrator, so said his folks, of as much mischief as if he were twins.

He that as it may, one morning while Master Artie was toddling around the yard back of his father's house, he noticed a dog lying down just outside the gate.

"Oh, poor doggie!" was Artie's greeting. "Do you want a drink?" Without waiting for any affirmative sign on the dog's part, he hurried into the kitchen pantry, climbed up on a chair, and possessed himself of a good-sized pitcher of cream.

The maid-of-all-work was upstairs making the beds at the time, so he carried out the pitcher without hindrance. Pushing open the gate, Artie was soon on his knees beside the dog's head, and managed to give the animal a refreshing drink.

Satisfied with his first attempt at hospitality, the boy surveyed the dog critically for a moment, and then, with the emphatic statement, "Do's another trip to the pantry, from which he returned this time with a soup plate full of uncooked mutton-chops.

The dog had greedily devoured four or five of these before Norah suddenly appeared on the scene, irate and voluble. Artie's pleading, however, and her own natural kindness to all sufferers, eventually calmed her, and she didn't protest very strongly against the little fellow's inviting 'Artie's bully doggie' into the yard.

And when, rising to accept the invitation, the dog held one of its fore-legs up from the ground, and Norah discovered that it was broken, Bully forthwith made a second conquest.

Artie's eldest brother, Dr. Tom Frauley, set the leg; and in a very few weeks Bully was as stout and hale and active as any dog-loving boy could wish. "What was he like? Oh! yes; I've forgotten to tell you that he was, even then, tall and long, with a more or less sleek coat of dingy white variegated here and there with brown patches.

His ears were long and rather silky, his jaws strong, nose halfway between the pointed and the snub, teeth even and formidable-looking, and eyes—oh! hold on! Bully's eyes deserve a sentence to themselves. They were half a dozen colors according to circumstances, and had more different expressions than the optics of any other animal or human being that I have ever met.

They could smile and weep and plead and threaten and awe and attract and—oh! I give it up. To understand Bully's eyes, you'd have to know him well and see him often.

As for the breed of this invader of the Frauley household, the dog-fanciers of Connorville were undecided for some time, and, later on, when one of Bully's exploits seemed to indicate descent from some particular canine species, he shortly afterward became the hero of a further adventure which pointed to his belonging to another race entirely.

When, for instance, he jumped off the Lower Bridge, twenty feet above the water, and grasping Ella McArdle by the sleeve, swam ashore with her; and, returning to the middle of the current, performed a similar feat for Mary Lynott—both little ladies having been capsized from a birch-bark canoe—it was thought that Bully must have had for sire or grandsire a genuine Newfoundland.

The very next week, however, when Judge Wetmore's span of spirited greys, frightened at the first automobile they had ever seen, took the bits in their mouths and dashed down Water Street at a breakneck pace, Mrs. Wetmore and her three children sitting terror-stricken in the bounding carriage behind them, Bully convinced the bystanders that the first syllable of his name was honestly 'come' by.

He ran out of Frauley's yard to the middle of the street, stood there perfectly quiet till the horses were almost upon him, and then—one jump and the dog had the high horse by the nostrils, and, despite the maddened animal's furious attempts to dislodge him, brought the brute to its knees, and forced its mate to stop as well.

SYNOPSIS OF CANADIAN NO. 14 WEST Homestead Regulations

Any even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 2 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

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

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

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

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

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

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

McMaster and Charlie Epps, reached the bank. As for Red Jim, 'twas all very well to advise him to "cut it," but Bully objected to that plan, and he didn't relinquish his grip on the burglar's leg till McMaster appeared. Apparently thinking that burglar No. 1 would be looked after now without any further assistance from him, he dropped Jim, and without even a bark darted away in the direction taken by McCoy.

That gent-man was casing up about two miles outside of Connorville, when, glancing behind him to see whether his pal were coming, he beheld a white streak a few hundred yards in his rear. With a thrill of nervous dread he recognized the dog, and no victor in a bicycle race ever sprinted as did he for the next three minutes. All in vain, however. Bully gained and gained on him, till at last he sprang clear over the rear wheel, clutched McCoy by the coat collar, and dog, man, and bicycle came to the ground in a mix-up.

Half an hour later, when the village constable and George Austin drove up, McCoy was lying at full length and face downward, the wheel lay in the middle of the road, and Bully was quietly sitting on his haunches by McCoy's head, one paw persistively resting on the back of the burglar's neck. "Newfoundland with a strain of bulldog," said McCoy, later on. "Rats! he's a full-blooded greyhound, and the Sam Patch of the kennel at that. See? If there's any cross in the critter at all, he's got the bloodhound strain in him solid."

But what's the use? You can't begin to tell my favorite's adventures as a starter, and, sometime within a month, if all goes well, I'll let you know more about this "genuine dog from dogville," as Charlie Epps always makes it a point to call my canine friend Bully.

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TORONTO, APRIL 9TH, 1908.

PASSIONTIDE. "The Royal Banners forward go; The Cross shines forth in mystic glow;

Where He in flesh, our flesh Who made, Our sentence bore, our ransom paid." Such are the opening words of one of the grandest of the Church's hymns, that which ushers in Passiontide. And yet their triumphant tone seems strangely out of harmony with the ceremonies of this time.

Like that heroic mother, too, the Church sees in that death, victory. Painters sometimes represent the Blessed Mother as leaning in a fainting condition on St. John during those awful hours she stood beside the Cross. The words of this beloved disciple give no ground for such a representation. He tells us expressly that the mother of Jesus stood beside the Cross. And in that word "stood" there is a suggestion of triumph.

With the mother of Jesus, then, the Church, at this time particularly, takes her stand beside the Cross. With that mother she wishes her children to share the sorrows and look forward to the triumphs of Calvary. Mary did not feel the sufferings of her divine Son less acutely because she foresaw the days in which His cross would dominate the world and especially that great Day on which it would shine triumphant over all mankind assembled to be judged, no longer a mystery, but a source of the keenest delight to the good and of deepest confusion to the wicked. And so, as children of the Church, we must remember that in proportion as we enter into the sorrows of the Cross, realize at what a price we were bought, learn the intensity of God's hatred for sin and His desire for the salvation of the sinner there shown in the agonizing death of His well-beloved Son, become seized with a sense of the value of the human soul and a zeal for our own, and others', spiritual welfare, in the same measure shall we share in the triumph of the Cross.

APPEAL OF COUNT DE MUN.

That faithful lay apostle of the Church in France, Count Albert de Mun, who has already done herculean work in the matter of illuminating the world through his writings as to the true state of affairs in France, is to the fore again in an effort at practical work along social lines, with the object of stirring up a general revival in France amongst the people.

The plans are outlined in a brochure just published and the contents are an appeal for a religious revival by means of social enterprises. The author recognizes that where government control holds sway conditions have gone back to those of paganism

and to approach the people directly through religion would be almost useless.

The Count therefore proposes that clubs for the youth and children of the country be established, that associations for men and women be formed, that popular libraries in the towns and villages be founded, that meetings be held for the discussion of social questions that through these mediums the people may learn to know and defend the principles and doctrines of the Catholic faith.

An item of the programme that will be sure to meet with the highest results is that of awakened interest in the industrial and agricultural districts. Benefit societies and other plans for the betterment of the toilers are to spread themselves over the face of the entire country. Direct attempts to revive a spirit of religion would, it is thought, not meet with the success of indirect methods. Receptive conditions must be obtained in the generality of cases by degrees. The Count has the approbation of the general Catholic press, and undoubtedly if matured and carried out, the effects of the revival will soon make themselves felt.

THE LAETARE MEDAL.

The bestowal of the Laetare Medal of the present year on Dr. James Charles Monaghan, by Notre Dame University, reminds us that the pursuit of the "narrow path" leads even in this life to rewards that bring with them a glint of the things to which we all look forward as the legitimate ending of a struggle manfully fought, a fight bravely won. Dr. Monaghan is amongst the few whose exceptional application to work along those lines that tend to uplift, is of special value, and whose integrity as the representative of a high standard of morality has never been encroached upon even in the slightest. It is because his life has been of distinctive service to his country that this, the chief gift of Notre Dame, has come to him. This, too, under circumstances by no means auspicious. A boyhood hampered by a crippled parent and little ordinary opportunity for the advantages given by the education of the schools, proved no deterrent to the determination of the youthful Monaghan to rise above circumstances. So we find that work by day in the cotton mills was accompanied by night work in the schools. Thence we see the now winner of the Medal fight his way to success through a university career, then serving in the city council, on the school board, again a student in Germany, afterwards as journalist, as one of the faculty in various universities, as lecturer in different seats of learning, and as consul representing his country in Germany on different occasions between the years 1885 and 1897. All this time Dr. Monaghan was a type of what the Church looks for in an educator and citizen, and at Notre Dame especially, the announcement of his name as winner of the much coveted honor, was hailed with plaudits of pleasure and many supplementary testimonies to the justice of the bestowal.

The example of Dr. Monaghan, who though but yet in his prime—he was born in Boston in 1857—has done so much that is admirable, cannot but serve as an incentive to many who struggling against the adversities of fortune, are tempted to capitulate. His career is, however, by no means ended, and a life heretofore of so great fulness gives undoubted promise of much good still to come.

THE CHILDREN'S BENEFACITOR.

The Catholic Times of Liverpool chronicles the death of the Rev. Benjamin Waugh, noted as being the founder of the Society for the Prevention of Cruelty to Children. The term to us in this country is somewhat foreign. Though we have societies for the prevention of cruelty to animals, our care for the prevention of harsh treatment to the little things of earth has not gone further than this, in name at least. As a matter of fact, however, our Children's Aid Associations do practically the same work as that of the English societies whose names declare them as organized defenders for the preservation of children from the cruelty of parents and other guardians to whom they may be entrusted. When Mr. Waugh first inaugurated his crusade he found the road by no means easy. Ordinary parents and even others, did not imagine that there existed any ground for the interference of Mr. Waugh between some children and those in whose care they were placed. He was accordingly regarded in some quarters as being highly meddlesome. The cries of the little ones, however, were in his ears, and disregarding all the opprobrium which his first efforts drew towards himself, he persevered with the result that in the end he is regarded as amongst the benefactors of the English nation.

Amongst the earliest supporters of the English philanthropist was Cardinal Manning, who from the beginning recognized the wide field for Mr. Waugh's efforts. Other supporters followed and it was soon found that all too many parents were capable of not only ill-using their children, but even of depriving them of life and resorting to terrible means for the purpose of doing so. When the extent

of the evil came home to Mr. Waugh he often remarked, "One may well shudder at the sufferings of the children, for it is terrible to think of what is going on in this country of ours." The children's benefactor in his closing years had the consolation of knowing that he had been the means of rescuing thousands from the cruelty of those who by natural and other ties should have been their first true protectors and without doubt his reward was great, for he belonged to the class for whom the promise was given, "in as much as ye have done it to one of these, My little ones, ye have done it unto Me," and the further promise that "a cup of cold water given in My name shall not go unrewarded."

THE PRESBYTERY OF HALIFAX, N.S., AND CATHOLIC MARRIAGE LAWS.

In an article which appeared last week we commented severely on the recent manifesto of the Presbytery of Halifax, N.S., attacking the decrees of the Pope on Marriage, now being published throughout all parts of the Catholic world (with the exception of the German Empire) and going into effect on next Easter Sunday. We described this document as marked by ignorance and brazen assurance in a superlative degree. The ignorance we have, we hope, established to the satisfaction of our readers; we now proceed to justify our charge of brazen assurance.

"We most earnestly desire to have it authoritatively and publicly proclaimed anew by your Government throughout the length and breadth of Nova Scotia, that whatsoever man and woman are married by persons whom your sanction, and under the warrant signed by your Honor, shall be regarded as properly married, no matter what may be the complexion of their religion, and notwithstanding all pronouncements to the contrary."

What is the meaning of this appeal to the Lieutenant-Governor to proclaim anew what is already the civil law of the Province? That law already regards the man and woman married by persons legally sanctioned, and acting under the warrant of a marriage license, as properly married. Such marriage will hold good in any civil court. What need, then, of proclaiming anew what is already in force. If the words we have quoted have any meaning, it is that they call upon the Lieutenant-Governor to compel Catholics to regard marriage as a civil contract, absolutely and solely under the dominion of the State. In other words, the modest request of the Presbytery of Halifax is that the Catholics of Nova Scotia be compelled to deny the fundamental teaching of their Church on marriage! Let us take the case of a so-called Catholic who goes to the Senate at Ottawa and procures a divorce. Such a one, we will suppose, gets a marriage license, goes before a magistrate, and is married. The Presbytery of Halifax asks the Lieutenant-Governor to compel Catholics to regard such a marriage as valid, and by so doing to flout the teachings of their Church on the indissolubility of matrimony. What the sensual monster, Henry VIII., tried to make the Pope do, and failing, dragged England into heresy, that the Presbytery of Halifax wants His Honor to compel Catholic priests and bishops to do!

But if His Honor can do this in Nova Scotia, any State official of similar rank in other countries can do the same. If some so-called Catholic should wish to set up a harem and practice polygamy in the Turkish Empire, "His Honor" the Turkish governor of the Province in which he resided would issue the legal warrant and empower some magistrate to be present at the ceremony, and if any Catholic priest dared to question the standing of such a Catholic, the "Presbytery of Constantinople" would come to the rescue and see that the offending priest got a dose of Turkish justice. If the Sultan of Timbuctoo—but we leave off pointing out the developments to which the principle of the Presbytery of Halifax would lead.

We would seriously suggest to the Presbytery of Halifax that this grave body without delay call His Honor's attention to the words of Christ: "What God hath joined together, let no man put asunder." These words were directly contrary to the laws both of Jerusalem and Rome at that time. They proclaim that marriage is not merely a civil contract, and thus gravely trench on His Honor's prerogatives as set forth by the Presbytery of Halifax. St. Paul is even a more flagrant offender. He had the audacity to write: "To them that are married, not I but the Lord commandeth that the wife depart not from her husband. And if she depart that she remain unmarried or be reconciled to her husband." What effrontery of the Apostle of the Gentiles to contradict so openly the civil laws of that time, to presume to say that the wife whose husband was a scoundrel should remain unmarried, when by having recourse to His Honor of that day she could get another partner in short order. Would not the Canadian Senate come to the relief of such an injured wife, and the Lieutenant-Governor of Nova Scotia graciously grant a warrant for her remarriage? And yet St. Paul has the boldness to condemn such a proceeding. His Honor of Nova Scotia should certainly take cognizance of these examples of lese majeste, and

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"proclaim authoritatively and publicly" that a new and expurgated edition of the New Testament bearing the "imprimatur" of the Presbytery of Halifax be issued to the exclusion of all other copies. Probably some will suggest that the Presbytery of Halifax itself be expurgated, but of course such a suggestion could only come from publicans and sinners.

How far, in its own estimation, the Presbytery of Halifax is from these latter may be seen from the beautiful spirit which permeates these words: "We have not the least desire to embarrass His Grace or his clergy or weaken the discipline of their Church." Of course not! To degrade matrimony from the rank of a sacrament to that of a mere civil contract—to compel Catholics to deny the fundamental teaching of their faith on a subject of the most vital importance—to force Catholics to regard persons professing to be of their faith who, having procured a marriage license, go through the form of marriage with anyone, cousin, infidel, divorced or otherwise disqualified, as properly married, would not, of course, embarrass His Grace or weaken the discipline of his Church! Brazen impudence is not strong enough for this performance of the Presbytery of Halifax. Perhaps imbecility may be a more appropriate term to apply to the conduct of that body from which the appeal to His Honor of Halifax emanated.

EDITORIAL NOTES

We are pleased to be able to announce that the Rev. G. R. Northgraves, from whom an article appears in this issue on "The Philosophy of Faith," has consented to be an occasional contributor to the Catholic Register.

The Philosophy of Faith

(By Rev. George R. Northgraves.) A sermon delivered by the Rev. Chas. Macfarland of South Norwalk, Connecticut, appears in a recent issue of the Montreal Daily Witness, which, if novelty is a recommendation to Christian readers, will certainly commend itself strongly to the readers of that journal—but it has little else to commend it. The great Christian Church of all ages, which is, of course, the Catholic Church, has always regarded the Christian faith as a sacred deposit with which man has no right to tamper, and which neither Pope nor Patriarch, neither Bishop nor Council has any power or authority to change. It was taught by the Son of God to His Apostles with the injunction to teach the same to all nations without change, as the truth of God must be unchangeable. This unchangeableness is plainly implied by our divine Lord when He tells His Apostles to "teach all nations . . . to observe all things, whatsoever I have commanded you, and behold, I am with you all days, even to the consummation of the world." (St. Matt. xxviii., 20). This is the faith of which also St. Paul speaks when he commands the Philippians: "Stand fast in one spirit, with one mind, laboring together for the Faith of the Gospel."

There is nothing in these passages of Holy Writ to justify men in changing the "faith once delivered to the saints" to suit the whims and fancies of modern thought.

Christianity is, therefore, a revelation of truths from God to man, which human wisdom for the most part could never have discovered, and which no man has authority to change. Thus it is that the Catholic Church a few years ago condemned Professor St. George Mivart, who set forth a theory that the doctrines of the Church of Christ should be modified, not, indeed, by changing the formulae of faith, but by explaining them away, giving to the words by which they are expressed, new meanings which were not intended by the Popes and Councils who framed them.

In like manner has Pope Pius X., in his recent decrees against Modernism condemned as a most dangerous error the Modernist theory which may be summarized by saying that "the Christian Church did not receive its doctrinal and moral teachings from

God, but invented them for the good of mankind, because it was found necessary that man should have a religion which would restrain him within the bounds of propriety, and oblige him to live in peace and concord with his fellow-men."

We do not know where the sermon of the Rev. Charles Macfarland was delivered. It may have been in Montreal, or in his own church in Norwalk, Connecticut, but we are somewhat puzzled to know why the Montreal Witness has deemed it to be edifying or instructive reading matter for its subscribers, as we have always regarded the Witness as being desirous of deserving to be ranked as a paper of the "orthodox" or "evangelical" school of Protestantism.

Of recent years, Protestantism has made great strides in the direction of the rejection of all dogma as an essential feature of Christianity. Even the avidity shown by the various sects to consummate a union is an evidence of this, for the union in view is based upon a compromise in doctrines which have hitherto been regarded by the unionists as important and even fundamental doctrines of the Christian religion. It is not very surprising, therefore, that the Rev. Mr. Macfarland has maintained in his sermon a theory which undermines the very foundations of Christianity. The Christian public, however, should be on their guard against such theories.

He practically maintains that our Redeemer was not the revealer of the only divine answer to the questions, "What am I living for? What is my ultimate aim and motive?" He only evolved a more complete system of moral philosophy out of the whimsical philosophies of ancient Greek and Roman dreamers, such as Epicurus, Epicteus, the Stoics, Plato and Aristotle. That we may not be suspected of misconstruing Rev. Mr. Macfarland's teaching we will quote a few sentences which make this manifest: "He (Jesus) completed, perfected, fulfilled all moral ideas and philosophies of life . . . When we take the other moral philosophic systems in order, we find the order of an evolution with that of Jesus Christ as the finality. He is the Master of the masters of thought. He avoided the defects of others. He takes up all that is good in them. He thus transcends them by fulfillment. He takes their forms, and gives a newer, higher content. . . . The philosophy of Epicurus did not gain the heart of the world, nor did it long command thought. . . . Stoic to their aid. Philosophy passed from Epicurus to Epicteus. . . . The virtues of this school of thought were self sufficiency and indifference to pain. Stoicism had much in it that was admirable, but it again was an impossible ideal. The successor of Stoicism was the thought of Plato . . . It recognized only God and self. It ignored human associations. It was too selfish. "The disciple and successor of Plato was Aristotle . . . He said 'serve dutifully in the varied spheres of life.' . . . Last of all came Jesus Christ. . . . With Plato, He recognized both heavenly and earthly needs and relations. He brought Epicureanism and Stoicism together, etc."

This attempt to show that the teachings of Jesus were merely a development of the fanciful theories of human beings would be farcical if it were not profane. The teachings of Jesus were those of Almighty God and were intended to lead mankind on the road to eternal happiness, where no merely human theories could avail. It is further worthy of remark that the Rev. Mr. Macfarland's order of the different stages of the evolution which he imagines to have taken place till the "fulness of time," when our Redeemer appeared on earth, is completely at variance with the order of history. Plato died in the year 347 B.C., and Aristotle in the year 322 B.C., so that Epicurus was not their precursor, as he was but a young man 20 years of age, when Aristotle died at the age of 62. Epicurus died in the year 270 B.C. Neither could the Christian doctrine be derived from Epicurus, who lived from the year 60 to about 120 of the Christian era. It is evident, therefore, that the Rev. Mr. Macfarland's effort to Darwinize Christianity is but a caricature.

The Queen of Portugal

Both the royal couple drove out the streets quite freely, and he was often seen in his dog-cart, says a writer describing the private life of the King of Portugal and his afflicted consort. When driving in her victoria, the Queen would frequently stop and chat with people she knew, and the royal children would go about the streets freely alone. Col. Maclean was surprised to see them go about so unprotected. The Queen is considered the handsomest woman in Europe. Many people visited Lisbon merely to see her. She was a great athlete and swimmer, and has saved a number of lives in the Tagus, jumping from her yacht after drowning persons. She also took part in hospital nursing, and was interested in humane society work, interfering if she saw men ill-treating their mules, or driving mules with sores. She is a very tall woman, like the Queen of Italy. Her father, the Duc D'Orleans, was in the United States during the Civil War, and paid a visit to Canada. She was educated in England and speaks English perfectly. Only a few weeks ago she was at Windsor, when eight savigns dined together there. Pena Castle at Cintra is mentioned by Byron in "Childe Harold," and the beautiful gardens there are planted with oaks and maples from Boston, taken over by Mrs. Maclean's grandfather. Her grandmother is buried at Lisbon, and her mother brother and sister have lived there.

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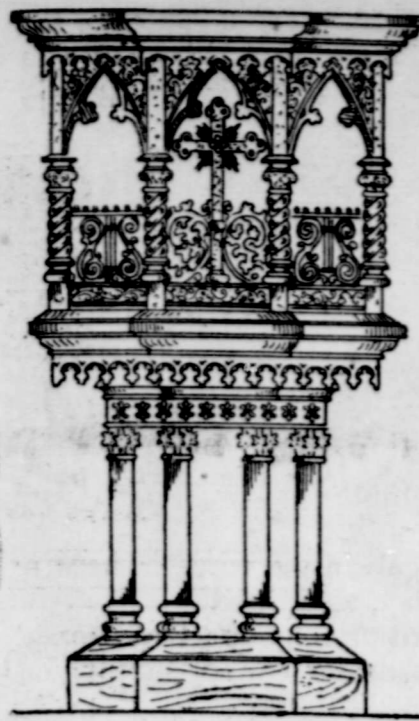
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NOTES FROM OTTAWA

(From our own Correspondent.) Rev. Father Barolet of Quebec is conducting a Mission at Gatineau Point, which is proving quite successful.

The new building of the Union St. Joseph Society is nearing completion and the new offices of the organization will be occupied shortly.

Rev. Father Dunn, who for many years was parish priest of Gloucester, from which position he retired about a year ago, is seriously ill in a Cornwall hospital.

Archbishop Duhamel visited the Precious Blood Convent during last week. The visit is an annual canonical event on the feast of the Precious Blood.

A most successful Mission for the young men of the Basilica has been closed. Rev. Fathers Tamisier and Lalonde, of the Jesuit Order, Montreal, were in charge.

Archbishop Duhamel presided at the recent closing of the Men's Mission in Notre Dame De Grace Church, Hull. On the occasion the Church was taxed to its utmost capacity and the retreat was largely attended.

A retreat for all the Roman Catholic Italians of the city has been conducted by Rev. Father McNally of Chelsea in the basement of the Basilica. His Excellency, Mgr. Sbarretti, the Apostolic Delegate, presided at the closing ceremony and the mission was well attended throughout.

A magnificent set of stations of the cross is being installed in St. Bridget's Church, in addition to the entire redecoration of the interior of the edifice. The new stations will cost \$400 and this amount has been subscribed for the purpose by several of the societies of the parish in conjunction with a number of the parishioners.

Under the direction of Mr. L. H. Durocher, the choir of Notre Dame De Grace church, Hull, is preparing special music for Easter. A sacred concert will be held in the church shortly when Gounod's trilogy, "Mors et Vita" will be rendered. The choir consists of over one hundred voices and the proceeds will be expended in redecoration of the edifice. His Grace, the Archbishop, will attend.

The contract for the new Catholic church, which is to be erected in Clarkstown, has been awarded and the structure will cost in the neighborhood of \$16,000. It will be built upon the property which was last fall donated for the purpose by Mr. C. H. Kefer. The building of the new edifice will necessitate a rearrangement of Notre Dame De Lourdes Parish in which it will be contained, but it is not likely that a parish priest will be permanently stationed there until the parish is well established.

Mr. John Corbett, a well-known citizen of this city, died during last week. Deceased, who was seventy-two years of age, was an attendant of St. Joseph's church, and had formerly resided in Alexandria for many years. He is survived by a widow, four daughters, one of whom is Mother Superior of the Holy Cross Community at Connecticut, and the Misses Elizabeth, Flora and Mary, who reside at home, and one son, Mr. Joseph Corbett, of this city. Vicar-General Corbett of Cornwall, is a brother of deceased, who also leaves three sisters, Mrs. C. J. McRae, Glengarry, Ont.; Mrs. A. McDonald, Munroe's Mills, Glengarry, and Mrs. A. Kennedy of Monkland, Ont. The remains were taken to Alexandria for interment.

Rev. Father G. Fitzgerald of St. Mary's, preached an eloquent sermon in St. Joseph's recently on Confession. He stated that at the present time when so many startling and sensational subjects are being discussed in sermons and thence in newspapers, the Sacrament of Confession may seem old-fashioned to some, yet to the Catholic it must be ever a familiar one. An opportunity for man to withstand the temptation of the world is offered him in penance. Confession is humiliating, probably the most so of any act which man must perform, yet it is to him the most

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consoling. When, through an honest purpose in the examination of conscience and an earnest desire to amend, the Sacrament of Penance is entered into, then the soul becomes as pure as that of its Creator. Rev. Father Dewe, of the Ottawa University delivered the evening sermon in St. Mary's in the absence of the pastor. Rev. Father Fortier preached the discourse at High Mass, on Extreme Unction.

PAPERS FROM C.Y.L.L.A.

VI. POPE PIUS X.

To the Catholic mind the greatest man of the present time is undoubtedly our Holy Pontiff, Pius X.

As we are about to celebrate the Golden Jubilee of His Holiness, it is but right that we, the members of a Catholic society, should devote some time to that saintly life which challenges the admiration of Christendom.

Pius X. was born June 2, 1855, in Riese, a small village in the north of Italy. His parents were poor and simple, but pious and industrious. Many privations they endured in bringing up their eight children. Great was to be their reward. Their eldest child was to be the Spiritual Father of about three hundred million souls, to confer titles on kings and princes, and above all to be Christ's true representative here on earth.

After attending school for two years at Castledranco, Guiseppe, or Beppo, as he was familiarly called, was admitted in 1859 to a seminary in Padua. Here the ardor and zeal of the young student caused his rector to remark "Sarta has never been a child."

Being ordained Sept. 18, 1858, and spending a few years as curate in the small parish of Tombolo, he was made parish priest of Salzano. Many stories are told of the young priest's self-sacrificing devotion and unbounded generosity to the poor. In 1875 Father Sarto was transferred to Treviso and named Chancellor of the diocese and nine years afterwards was appointed Bishop of Mantua. As Cardinal and Patriarch of Venice, to which high office he was promoted in the summer of 1893, we find the same love for God's poor that characterized the humble curate of Tombolo. To the suffering and afflicted he was as ever, a ministering angel. A peculiar power of organizing the people was another trait of Cardinal Sarto. The

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IT RESTS WITH YOU

to say whether I am to succeed or fail. All my hopes of success are in your co-operation. Will you not then extend a co-operating hand? Surely you will not refuse? You may not be able to help much, indeed. But you can help a little, and a multitude of "littles" means a great deal.

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establishment of a Catholic press formed one of the first projects on his arriving in Venice. He taught the people to appreciate the power and influence of a Catholic journal.

But it is as Pope that we find the far-reaching influence of his great mind. That Catholic France did not surrender its liberty and integrity in the great struggle with its atheistical government is due to our Sovereign Pontiff, who bent all the energies of his soul to the defence of his persecuted children.

The Encyclical unveiling and denouncing the heresies underlying so-called modernism, his legislation concerning Christian marriage, form subject matter for earnest thought on the part of the faithful.

It is his urgent appeal to all to receive our dear Lord in frequent Communion which gives us the keynote to that character that united so much simplicity and humility to loftiness of soul. Music and art have an honored patron in Pius X., whose private gallery of pictures is of great value.

With the happy faculty of seeing goodness in everything, our Holy Father would have us view the world as did the poet who wrote: "The world is sweet and fair and bright.

And joy abounded everywhere, The glorious stars crown every night And through the dark of every care, Above is shining heaven's light."

When reminded of his Golden Jubilee our Holy Father would have it pass unperceived. Yielding to urgent solicitations, he consented to have the day officially recognized, but wishes no idle nor costly display. He asks the faithful to enable him to be generous to poor children. To comply with this request collections are to be taken up in all Catholic churches.

It is with the golden chain of charity that our Sovereign Pontiff would bind together the whole Christian world. KATHLEEN LOARDEN.

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Editor Catholic Register: Dear Sir,—The Ontario school readers (the series used in the Public Schools) retail to-day for the following prices, viz.:

Fourth Reader, 15 cents. Third Reader, 13 cents. Second Reader, 9 cents. First Book, Part Second, 7 cents. First Book, Part First, 5 cents. The Canadian Catholic Readers, the ones used in Separate schools, retail at these prices, viz.: Fourth Book, 40 cents. Third Book, 30 cents. Second Book, 20 cents. First Book, Part Second, 15 cents. First Book, Part First, 10 cents.

Previous to last June the two series sold at the same price. The reduction in the price of the Public school series was made as a result of the Report of the Text Book Commission. It is not likely that the cost of producing the Separate school readers is any greater than that of the other series, the mechanical make-up, the binding, paper and illustrations being very similar to that of the Ontario Readers, and if a set of the latter can be retailed for 49 cents it should be possible to purchase a set of Separate school Readers for less than \$1.15. The price and quality of school text books touches the ordinary rate-paying parent very closely, and of all text books the Reader is perhaps the most important from both the standpoints mentioned.

I know the book trade sufficiently well to believe that a reduction in price of Separate school Readers can be secured by any authoritative body that chooses to take action, it would have a very strong lever with which to work. The present state of affairs should not be permitted to continue. Why should a Separate school child be obliged to pay more than twice as much for his school Reader as the Public school pupil? A PARENT.

Catholic Exclusiveness

(From the Western Watchman.)

The question is often asked why Catholics, who are a religious people, are opposed to religion in our public schools. Why cannot Catholics and Protestants pray and sing the praises of God together? They believe in the same God. They have the moral law in common. They acknowledge a common Father. Then why cannot they worship together? We might ask, why do Catholics refuse to worship with Jews? They worship a common Father. Why do they refuse to worship with Mohammedans? They worship a common Father. We will not worship with the Jews because they do not recognize Jesus Christ. We will not worship with the Turks because they regard Mahomet as a prophet equal to Christ. We will not worship with Protestants because they do not recognize the Church of Christ. There can be no possible agreement between Catholics and those who refuse to accept the guidance of God's Church. We will pray for them, but we will not pray with them, unless the prayer is for light to see the truth and the grace to embrace it; and in that case they must confine themselves to the "Amen."

We will eat with them, we will sleep with them, we will fight with them; we will labor and do business with them, but when it comes to praying we join with those only who make the sign of the cross. There are many reasons for this. In the first place, an avowed Protestantism is a deadly enemy of the Catholic Church. His very name indicates his attitude. An enemy of God's Church is an enemy of God Himself, and of Him who said: "He who heareth me heareth me, and he who heareth me heareth Him who sent me." Protestants are not logical, but Catholics are logical, and they worship God chiefly with their reason. Protestants pay little attention to their religious principles, and their church standards are nothing more than signs to indicate their ecclesiastical groupment. Their profession of faith has nothing to do with their personal religion, which is purely a matter of sentiment and substitution. In the second place, the lex orandi cannot be divorced from the lex credendi. A Catholic's faith runs through his prayer. His conception of the Deity gives color to all his religion. His devotion thrills with the instinct of his faith. His belief builds the altar; it makes the atmosphere; it creates the very temple in which he prays; it makes the very ground on which he stands holy. Those not of his faith are out of place in such an environment. But the motive that underlies his religious exclusiveness is his charity for his separated brother. If he loves him, as he is bound by his faith to do, he must first of all, and above all, strive for his conversion. In the eyes of a Catholic there is no misfortune that can be compared with the deprivation of faith; there is no blessing equal to the gift of faith. Protestants recognize this truth in their immense missionary enterprises. Catholics do not think that their charity should be confined to the heathen; they have their first love for their poor brother at home lost to God through either their fault or their misfortune. They are always honest with their Protestant friends, and never more honest than when they refuse to join with them in religious worship. They feel in the depths of their soul that a perverted Catholic—and they regard all Protestants as such—is more to be pitied than a heathen who never heard of Christ or His Church; and they lose no opportunity to awake their misguided brethren to a realization of their spiritual destitution as a preliminary of the only belief.

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Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price 75c.

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Marvelous results from taking his remedy for the liquor habit. Safe and inexpensive Home treatment. No hypodermic injections, no publicity, no loss of time from business, and a cure certain. Address or consult Dr. McTaggart, 75 Yonge Street, Toronto, Canada.

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Women's new Spring Suits, Jackets, Skirts, Waists and Millinery Garments of the very highest quality, tailored by experts, fresh from the world's fashion centres. Price surprises on these beautiful creations for this week selling

Ladies' Suits, \$18.50

50 only, Women's Suits, gems of style, all the newest spring models, shades and fabrics, made to sell at much more than the price we ask, all sizes in the lot, this week 18.50

New Spring Jackets, \$4.95

75 only, Ladies' and Misses' Coats, grouped in one lot to clear, box back, and tight-fitting, light or dark lawn, coverts, and black, bust 32 to 42. Regular \$6.50 to \$8.00, this week 4.95

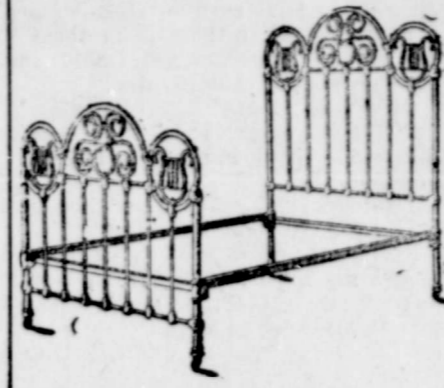
Other smart styles at \$5.00, \$10, \$12.50 up to \$25. A complete showing of Women's and Misses' Skirts. Pretty New Styles in Women's Waists, in lawns, nets, silks, laces, linens, etc.

Lovely Millinery

A popular department—growing more so every minute—the prettiest styles—and wonderfully low prices.

This is the home of "FIT-RITE" clothing for men, and to-day we are showing all the newest styles for spring in suits, topers and overcoats. Natty clothing for boys as well.

CUT-RATE BED SALE



7.50 Beds for \$4.35

Brass and Iron Beds, white or green enamel, heavy posts with brass caps and knobs, large brass top rail head and foot, extended foot rail, all sizes, worth \$7.50. Cut-rate price 4.35

\$12.50 Beds for \$6.85

Six designs, neat and strong, have heavy continuous and shaped posts and top rods, heavy filling, some with brass center trimmings, in three-quarter and double sizes, in green or white enamel; worth \$11.75 to \$12.50, cut rate 6.85

\$18.50 Beds for \$10.95

Brass and Iron Beds, newest shapes and designs, in white or colored enamel, strong posts, and heavy center filling, worth \$18.00 and \$18.50. Cut rate price 10.95

\$34.50 Beds for \$19.95

Genuine Brass Bedsteads, 1 1/2-inch posts, large brass knobs, heavy rods and filling, straight extended foot rail, worth \$34.50. Cut-rate price 19.95

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We have over 100 different kinds and styles in stock to-day. All the newest designs and turns, and most up-to-date gears; the widest choice and the greatest values. Cash or credit.

Carriers \$1.15 up Go-Carts \$4.90 up Carriages \$8.25 up

SIDE BOARDS



Sideboard, royal oak, quarter-cut finish case, polished, large plate mirror, 2 cutlery drawers, and cupboard and linen drawer. Regular price \$21.00, for 13.85

Sideboard, solid ash case, polished, 3 cutlery drawers, long linen drawer, and double cupboard, mirror 36 x 18 inches. Reg. price \$31, for 21.65

Sideboard, quarter-cut oak, highly polished, 3 cutlery drawers (one lined with plush), long linen drawer, and double cupboard with shelf, B.B. plate mirror, 36 x 18 inches. Regular price \$51.00, for 37.65

Sideboard, quarter-cut oak, colonial design, golden finish and polished, mirror 40 x 20 inches, 3 cutlery drawers (1 plush lined), long linen drawer, and large cupboard. Reg. price \$93.00, for 72.65

Extension Tables

Extension Table, golden elm, polished, 40-inch top, extends to 6 feet, 5 turned and shaped legs. Regular \$7.75, for 4.47

Extension Table, solid ash, golden finish, polished, extends to 8 feet, 5 heavy turned and fluted legs. Reg. \$14.75, for 10.55

Extension Table, solid oak, polished, 44-inch top, extends to 8 feet, 5 heavy turned and fluted legs. Regular \$19.00, for 12.45

Couches

Couches, regular \$6.50, for 4.29

Couches, regular \$9.00, for 6.85

Couches, regular \$15.00, for 11.75

Couches, regular \$21.00, for 16.50

Couches, leather, regular \$36.00, for 27.50

Morris Chairs

Morris Chairs, regular \$10.00, for 6.95

Morris Chairs, regular \$12.00, for 8.90

Morris Chairs, regular \$14.75, for 11.75



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DIED

KELLY—On March 28th, at her mother's residence, 37 Deane street, Toronto, Susan Theresa Kelly, daughter of the late Edward Kelly.

FOR RENT

\$20.00—A beautifully furnished house at Bray (3 miles from Dublin), County Wicklow, Ireland. Mahogany furniture and paintings from the old Masters. Or for sale. Apply to Miss Monaghan, 68 St. Patrick St., Toronto.

A sure way to success—advertise in the Catholic Register.

Death of Patrick Hogan

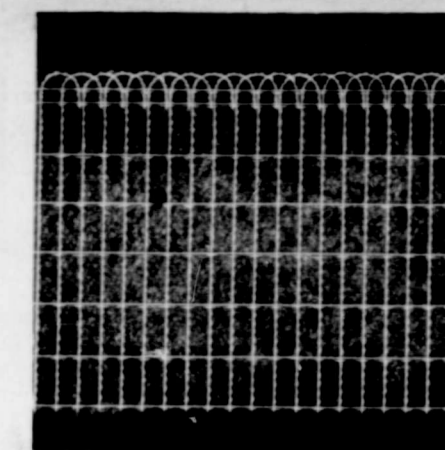
After a long illness Patrick Hogan of Lucknow, Ont., was called to his reward on Friday, March 27th, at midnight. For many years he suffered and bore his illness quietly, patiently, secretly, scarcely mentioning of it to his dearest friends. A month before his death he became worse, was taken to his bed, and through receiving the best of care and

A MAN IN A HURRY

"Chief wants you at once, Miss Mordant," said the manager. He was mopping his forehead. I finished the sentence I was writing...

been well lately; wants me to run over. That's why I'm going. "Then you don't want me?" "Yes, I do. I—she's got a sentiment...

"Touch me up!" If I had not sent my shorthand books out I believe I'd have thrown them at him. "Anyhow, he made you look very nice. So I bought a dozen—"



This is one of our many styles of ornamental fences suitable for lawns, parks and cemeteries. The above style of fence is made from the best hard steel galvanized wire...

The Cyclone Woven Wire Fence Co. Limited Phone Park 2800 1170 DUNDAS STREET

On every pretext, and none, he was going to see the beautiful, "the most beautiful girl in the world," who had been so dramatically thrown into his orbit...

THE LIGHT FANTASTIC

(Benziger's Magazine.) It is curious how often a man is cast in a comedy mold when he is destined to play in life a tragic or pathetic role. Take, for instance, Jim Drake...



The EDISON PHONOGRAPH

MR. EDISON has succeeded in making the Phonograph so clear and so perfect that its rendition of all kinds of music and other sounds is remarkable and almost beyond belief...

Advertisement for Purity Flour featuring a large illustration of a flour barrel and text: 'THE BEST BREAD YOU EVER BUTTERED That's the kind you have if you use PURITY FLOUR'

The QUIET HOUR

FIVE MINUTE SERMON.

"And He said to them: What are these discourses that you hold one with another? ..."

Suppose our Lord should stand in our midst to-day and demand from each of us, as He did from these two disciples, What are these discourses that you hold one with another?

Do our conversations, like theirs, contain nothing reprehensible? Would our answer be as pleasing to God as theirs was? ..."

And you, fathers and mothers of families, what are these conversations which you hold one with the other? What are the topics most commonly treated of in your Christian homes? ..."

Remember that time is but the threshold of eternity, every moment of which is of the highest value to you now; and this is why on the last great day we shall be held to account for every idle word.

Indeed, to all of us this question of our Lord brings home an important lesson. For if we would lead good Christian lives, we must not only abstain from all that is unbecoming or scandalous, but we must also regulate with all diligence our ordinary commonplace conversations.

Let us now look on the side of Eternity. Death is no less certain; we leave our bodies, but not our spirit. Will you to-morrow see God? His light, His face? His bliss and the delight of the soul? ..."

Out of our world we will go, dear Lord; Out from our work, for ease and board.

To ask the desert to give us food, For we starve in this world for the bread of God.

"I have no bread," does the Desert say? (Nay; fasting nor vigil yields not content).

But Christ's ways. Out from the world's highway He will break us bread, He will bless our Lent.

HOLY COMMUNION.

(Catholic Columbian.)

In our preparation for Holy Communion, we cannot do better than put ourselves under the special patronage of our Blessed Lady, who was herself God's own preparation for the Incarnation of His Divine Son.

What will you leave? Fortune, worldly pleasure, golden grains, silver, copper, or much paper. Goods which have caused you so much solicitude. Pleasure will have to be left behind, pleasure which is but vile dust, smoke, which evaporates nothing.

What will you leave behind? Scarcely the trace of the passage of a ship at sea, or the flight of an arrow in the air, all will be extinguished. Here is a true and rapid thought to dwell upon. Fear not to weigh the judgments of death.

Let us now look on the side of Eternity. Death is no less certain; we leave our bodies, but not our spirit. Will you to-morrow see God? His light, His face? His bliss and the delight of the soul? ..."

There are some people, not an inconsiderable number, according to the Messenger of the Sacred Heart, who are, according to their own story, "too busy" to make a mission, and others who are "too nice."

There are some people, not an inconsiderable number, according to the Messenger of the Sacred Heart, who are, according to their own story, "too busy" to make a mission, and others who are "too nice."

in conscience. The mission is a good thing for the maid or the girls downstairs in the laundry, but not for such as these. Only a mission and a strong one, too, will rouse such from this delusion and conceit.

ST. VERONICA'S VEIL.

(By M. L. Estrange.) She stood erect before the Jewish rabble, A form of wondrous majesty and grace, Then gently passed, her veil of snowy whiteness

The Saviour turned His sweet, sad eyes upon her With gratitude divine and tender love, Ere once again they roughly urged him forward

She watched Him out of sight with wistful yearning, Then looked upon her precious veil once more, To find thereon in faultless lines depicted

All praise to her who braved the Jewish soldiers, Who stood before their lines, unknowing fear, Who brought His thirsting Heart sweet consolation,

Undaunted by each ribald jibe and jeer! All praise to her! Wherever Christ's anointed The story of His Passion shall unfold, Throughout all time—yea, to the end of ages,— There too her deed heroic shall be told.

INDULGENCE PRAYER FOR PIUS X.'S JUBILEE YEAR.

(Standard and Times.) The following prayer has been composed by Cardinal Capceiatro and indulgenced by the Holy Father with 300 days for each devout recital:

"O Jesus, Divine Redeemer, O Father of the great family called the Catholic Church, in these days of trepidation and bitter pain, come to our aid. To Thee we pray for the whole Church, but more especially for him who holds Thy place on earth, Pope Pius X. He loves Thee fervently, and in Thee wishes to restore all things.

"O Jesus, graciously hear the prayers we offer Thee for Thy Vicar, true apostle of faith and of charity. Fulfill his ardent desire to see a reform in our lives and in the lives of all our brethren in the Church. Grant ever greater light of supernatural wisdom to his intellect, and kindle ever more in him the flames of that charity which Thou didst pour into his heart through the Holy Ghost. Grant that he may have the most desired consolation of seeing fulfilled in his own days that close union among the children of Thy Church for which shortly before Thy death Thou didst pray, exclaiming: 'Grant, O Father, that all Mine may be one with Me, as I am one with Thee.'"

Grant, O Lord, that all Mine may be one with Me, as I am one with Thee. Gather, O Jesus, the whole flock of the Church in union of faith and love around the Shepherd of Shepherds, Thy Vicar, who may always remember that Thou didst annihilate Thyself, becoming obedient unto death, even the death of the Cross, so that all who glory in the name of Catholic may be humble, obedient, filled with love for Thy Vicar, Grant Him, O Lord, this consolation so eagerly desired by him and by all of us.

Lord, Lord Jesus, we hope in Thee and do Thou grant us to sing in this jubilee year the hymn of Thy peace, of that peace which the angels sing in heaven. Amen.

ONE LOOK AT THE SACRED HEART.

There it hung on the cottage wall, Mutely watching the deeds of all; E'en its presence seemed to impart Light and grace from the Sacred Heart.

Those pleading eyes were ever bent On every face that came and went, As pointing to the crucifixion He showed His love all crucified.

That sight sufficed to quell the fear, And dry the sorrow-laden tear, The wearing grief, the fretting care, All—all found balm and solace there.

Many a hasty word was stayed, Many a touch of grace obeyed, Many a prayer to heaven we'd dart, By only a look at the Sacred Heart.

We'll listen, then, to Jesus' Prayer, To His Heart's promise we may share "There where My Heart they shall expose, My benediction shall repose"

"Say," said the tired looking man as he paused in front of a stall in the fish market, "throw me four or five of your biggest trout, will you?"

"But why do you want me to throw them?" queried the astonished dealer.

"So I can look my wife in the eye when I get home and tell her I caught them," replied the other, wearily. "I may be a poor fisherman, but I'm no Ananias."—Chicago News.

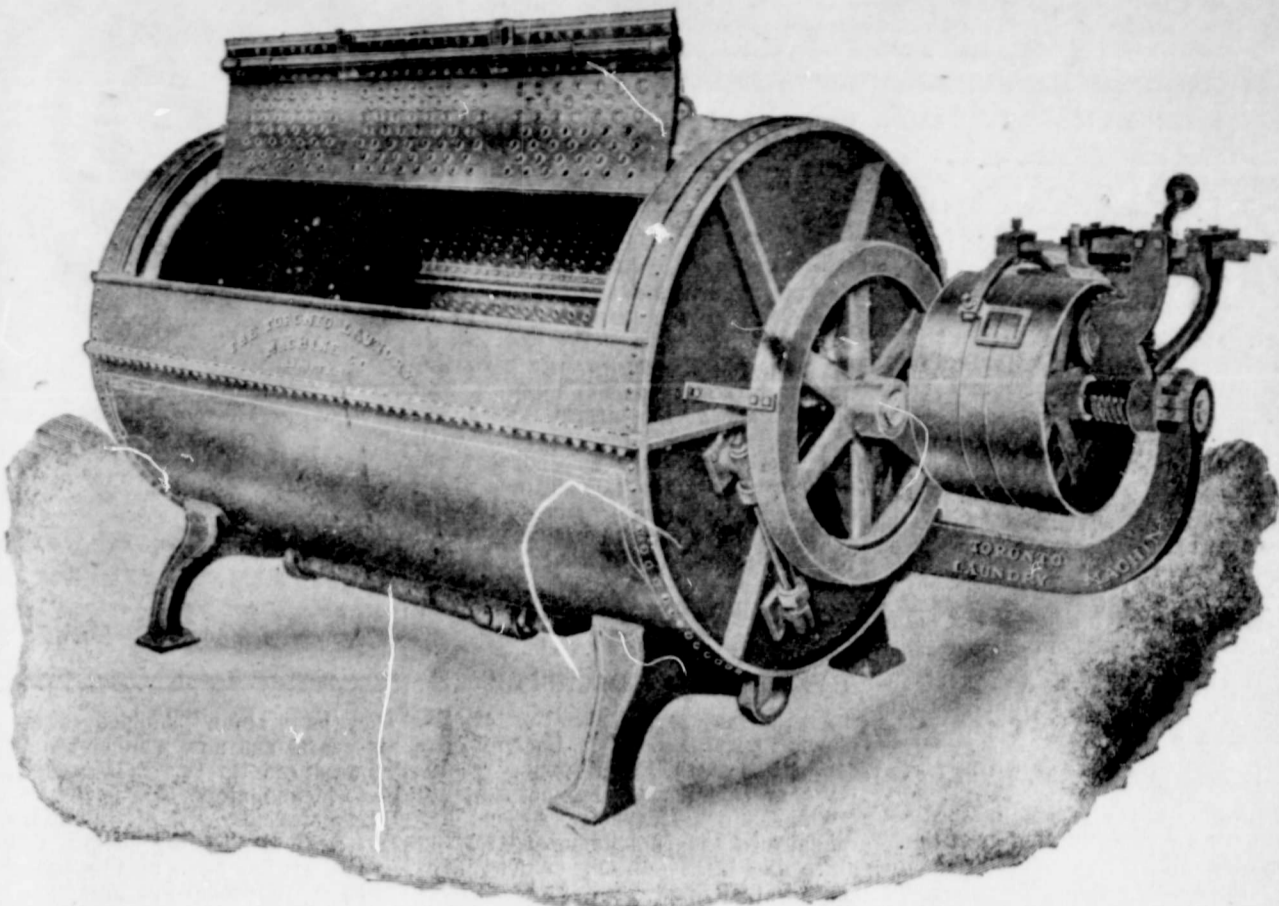
THE LIGHT FANTASTIC

(Continued from page 6.)

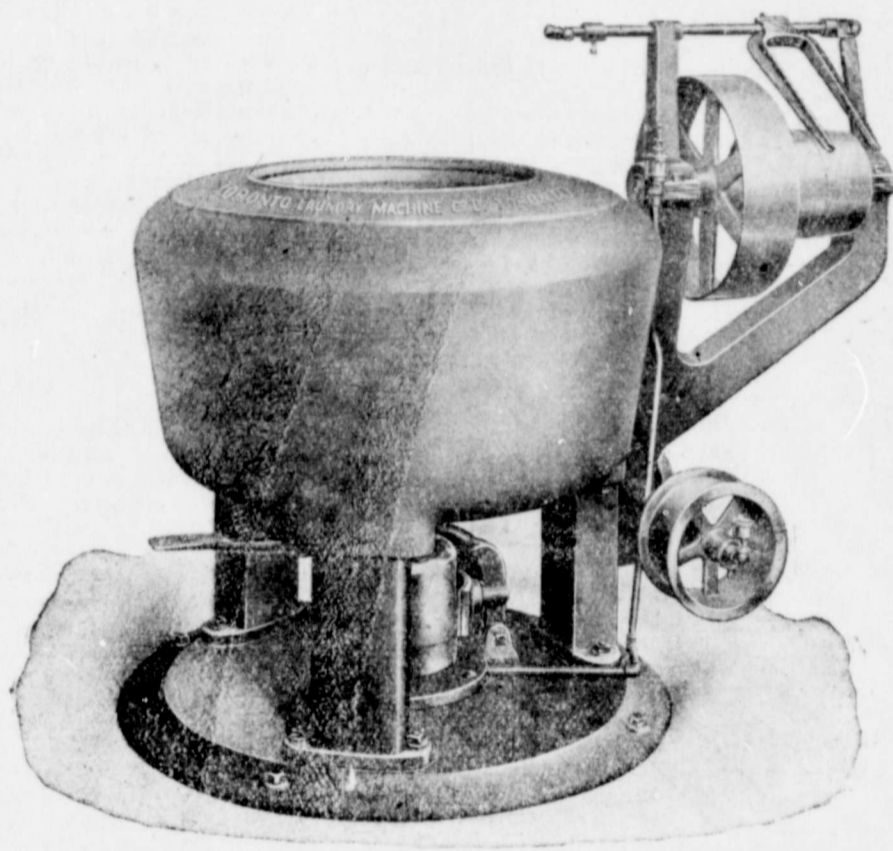
and I do it badly enough, but I'm going to learn to waltz, and waltz well, if the sky falls. Which is the best school, in your opinion?"

"Did you tell her your resolution? Did she say she would consider your application for the post if you learned to waltz, Jim?" I asked, with difficulty stopping short of running on into "You cretulous infant!"

LAUNDRY MACHINERY



Plans, Specifications and Estimates for Equipment of Laundries, including Steam and Electric Power, with strictly modern machinery given upon application.



THE TORONTO LAUNDRY MACHINERY CO. LIMITED. TORONTO, Ont.

mistakably playing with everything in life, with life itself just now—poor old Jim!

But Jim held to his purpose as Jim always did. We discussed the claims of rival dancing-schools, and Jim entered the one that got the majority of our votes. It was the most pitifully ludicrous sight to see Jim, who was a big creature, with his serious-comic face set and stiffened with anxiety as he painstakingly counted: "One, two, three," and moved his feet: "forward, to the side, together." It didn't seem to any of us that he was going to accomplish his task—he was too seriously in earnest, too anxious about it.

Hal—one of our four—said that he had never been able to understand how King David's dancing before the Ark could have had a religious effect, but that now he did understand it—and Hal was not joking when he said it. There really was something sacrificially solemn in Jim's whole bearing as he strove to acquire the waltz, and when one remembered that his ponderous efforts came from his desire to win the woman he loved, to gratify the light-minded girl who, must have laughed at him when she held out the whimsical conditions which our poor Jim took so earnestly, the humor of

it was swallowed up in the sacrificial aspect with Jim as the victim.

"For the love of mercy, man, don't count so conscientiously!" protested Hal as Jim came over to us where we loyally supported him during his lessons. "You have learned the steps. Now forget your feet and listen to the music. Learn on the waltz, Jim, and not on mathematical accuracy; if you want to get there with the light fantastic."

"All right, Hal, I'll try," said Jim meekly, and went back again to practice waltzing like a Gothic cathedral, with his tense face and his look of determination.

Hal groaned. "It's the light fantastic for Jim, all right," he said. "It's a regular will-o'-the-wisp light, leading him nowhere but to disappointment."

In the meantime we three chums of Jim's got an introduction to The Girl without his knowledge. We found her pretty, prettier than he said, but we found her fashionable, a butterfly, and as coquettish as a kitten. She confirmed our worst fears, but we talked to her about Jim, not betraying that we knew of their acquaintance. We told her about Jim's learning to waltz, and we didn't make it funny. We tried to make her see it as it was to him, a serious effort to comply with conditions laid down by a girl who would marry him when he had gratified her whim—we tried to convey our sense of certainty that it was a girlish whim, but that his reward was guaranteed. We never knew how successful we were in conveying a certainty of that which we were more than uncertain.

The Girl listened to the story and laughed over it. "It strikes me as funny," she said, not betraying the slightest self-consciousness—you never would have guessed that she knew The Girl. "I hope your friend is not going to take it hard. No girl would impose such a ridiculous condition as learning to waltz to her acceptance of a man whom she loved. It looks rather black for this Jim of yours."

We thought so, too, and it worried us. It was not long after this that Jim felt that he had done all that was in him towards mastering the art for which nature had not attuned him. He had learned the technique of waltzing, but that is as far from really waltzing as any technique is from the art of which it is the framework. Jim waltzed in his Gothic way, properly, too properly, and too thoroughly. Then he received a card to a dance, and we received cards also, to Jim's surprise, for his card came through The Girl, and he wondered through whom ours could have come, and we three got ready for it with anticipations of pleasure for ourselves and tremendous anxiety for Jim, who would undoubtedly return from the dance on his shield, since nobody could hope for his return with it. We had no chance to speak to The Girl; there were too many around her. She looked so radiantly pretty that night that we no longer blamed Jim, and we pitied him so much that we were miserable.

There was an orchestra there which might have turned the statue of Boli-

var in Central Park graceful. The sweep of those violins, the voices of the cellos were beyond anything. We saw Jim going out on the floor with The Girl. Then we lost them, but we pictured the pair—dear old Jim solemnly, ponderously dancing with that creature who moved like Ariel. The certainty that Jim would take her into the conservatory after this waltz, and that there she would deal him his death-blow, through his simple faith that never doubted her, made us so wretched that not one of the three of us once thought of dancing himself, though the music was that Vienna Woods waltz of Strauss' which has one movement that is hard to resist. Suddenly a pair of dancers passed us. Was this Jim? He was dancing as if he were a faun, a leaf in the Vienna woods, and his face—well, his face as he turned it toward us was anything but solemn. They disappeared again in a moment, but we had seen that Jim was truly conqueror—so far.

"He had forgotten his feet!" said Hal at last, falling back on his formula.

"He has forgotten everything that is of the earth," I said.

Later Jim came to look us up. I don't think one of us dared raise his eyes as Jim drew near.

"I want to give you an introduction, chummies," he cried, and there was something in his voice that made us jump as we hastily looked into his radiant face. "She has accepted me."

"Accepted you!" we gasped together. "Why, of course; didn't I learn to waltz as she bade me? But she says that was only teasing. She loved me from the first," said simple Jim, proudly humble—Mation Ames Taggart.

Burdock BLOOD BITTERS CURES

Dyspepsia, Rills, Pimples, Headaches, Constipation, Loss of Appetite, Salt Rheum, Erysipelas, Scrofula, and all troubles arising from the Stomach, Liver, Bowels or Blood.

Mrs. A. Lethbridge, of Ballyduff, Ont., writes: "I believe I would have long ago had it not been for Burdock Blood Bitters. I was run down to such an extent that I could scarcely move about the house. I was subject to severe headaches, backaches and dizziness; my appetite was gone and I was unable to do my housework. After using two bottles of Burdock Blood Bitters I found myself fully restored. I warmly recommend it to all tired and worn-out women."

Advertisement for DODD'S KIDNEY PILLS, featuring a circular logo and text describing the medicine's benefits for kidney ailments.

In and Around Toronto

THE THREE HOURS' DEVOTION.

The Three Hours' Devotion will take place as Good Friday at St. Patrick's church, from 12 o'clock noon until 3 p.m.

REV. FATHER DOYLE, C.S.S.R., GAVE MISSION.

Rev. Father Doyle of St. Patrick's has just returned from a three weeks' mission in St. Patrick's church, Buffalo.

MEETING OF C.Y.L.L.A.

The meeting of the C.Y.L.L.A. on Monday evening next will be at the home of Miss Hynes, 375 Berkeley street.

REV. FATHER BRICK GAVE RETREAT.

Rev. Father Brick, rector of St. Patrick's, will return to-morrow from conducting a Retreat in Ohio.

MUSIC AT ST. MARY'S.

On Palm Sunday and Holy Week the music at St. Mary's church will be especially interesting. It will include the music for the Palm Sunday office as arranged by the Choir Master of Westminster Cathedral, London, England, and a "Hosanna Filio David" by the same musical authority. The office of Tenebrae will be sung by solo voices and by unaccompanied chorus in four part singing.

FORTY HOURS AT ST. HELEN'S.

The devotion of the Forty Hours at St. Helen's was attended by larger congregations than ever before gathered in the church. The sermons were preached by Rev. Fathers Teely, O'Reilly, C.S.S.R., and Morrow. Large numbers approached the sacraments. The singing was highly devotional in keeping with the occasion, and the altar sustained its high reputation for artistic taste and beauty of arrangement.

DEATH OF CAPT. JAMES RICHARDSON.

Captain James Richardson, one of the best-known mariners on Lake Ontario and for twenty years in the employ of the Niagara Navigation Company, died early Monday morning at St. Michael's Hospital, after a lingering illness. The funeral was held from St. Mary's church on Wednesday morning at 9 o'clock to Mount Hope Cemetery. Captain Richardson was a veteran of the American war, and is survived by a widow. His home was at 75 Portland street. R.I.P.

MEETING OF CHILDREN'S AID.

The thirteenth annual meeting of the St. Vincent de Paul Children's Aid Society, will take place on Monday evening, the 13th inst., at 8 o'clock. His Grace the Archbishop is expected and a large meeting of members and all interested is requested. The work in which the Society is engaged, that of saving the children, should commend itself to all. Express your approbation and willingness to assist by being present at the meeting. There is encouragement in numbers. The President, Mr. Mathew O'Connor, hopes for the largest meeting yet on Monday evening next.

MR. M. J. O'LEARY FOR TRUSTEE.

Mr. M. J. O'Leary has announced his intention to stand as nominee for election to the position on the Separate School Board, made vacant by the death of the late Mr. T. F. Callaghan. Mr. O'Leary is one of the firm of the Canadian Oil Company. He is a member of Saint Basil's parish, and has always evinced an interest in educational matters. If elected Mr. O'Leary would doubtless prove an efficient and useful member, and he will in all probability get the support of a large number of voters.

DEATH OF "COLONEL" MORAN.

The death of "Colonel" Thomas Moran, who for fourteen years had stood just outside of Eaton's store, selling hardware novelties, removed a figure known to nearly everyone in Toronto. Colonel Moran was an Irishman who had seen many vicissitudes of fortune in the New World. He was never known to miss attendance at Mass on Sunday or week day. His end, which was sudden, took place at his home, 17 Agnes street, on Thursday last. The funeral, the expenses of which were kindly undertaken by the firm of Gough Bros., took place from St. Michael's Cathedral, and was very largely attended, the genial and kindly old man having made himself hundreds of friends amongst Toronto's citizens. R.I.P.

DEATH OF MR. THOS. MEANEY.

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RESOLUTIONS OF CONDOLENCE.

At the last regular meeting of St. Helen Court, No. 1181, Catholic Order of Foresters, the following resolutions of condolence were passed:

Whereas our Heavenly Father has taken unto the final home and resting place the father of our beloved Brother, Daniel Shea, be it further

Resolved that in the death of Mr. Shea our respected Brother has suffered a loss that touches the hearts of our members, and be it further

Resolved that we extend to our sorrowing brother our heartfelt sympathy and that a copy be published in the Catholic Register. (Signed) THOS. W. FULLAN, Rec.-Sec.

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At the last regular meeting of St. Helen Court, No. 1181, Catholic Order of Foresters, the following resolutions of condolence were passed:

Whereas our Heavenly Father has taken unto the final home and resting place the father of our beloved Brother, John McGowan, be it further

Resolved that in the death of Mr. McGowan our respected Brother has suffered a loss that touches the hearts of our members, and be it further

Resolved that we extend to our sorrowing brother our heartfelt sympathy and that a copy be published in the Catholic Register. (Signed) THOS. W. FULLAN, Rec.-Sec.

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Whereas it has pleased our Heavenly Father in His infinite wisdom to remove from this life the brother of our beloved Brother, John McGowan, be it further

Resolved that the members of St. Helen Court No. 1181, Catholic Order of Foresters, do hereby tender our deepest sympathy in the loss Brother McGowan has sustained, and be it further

Resolved that a copy be sent our Brother and another published in the Catholic Register. (Signed) THOS. W. FULLAN, Rec.-Sec.

ST. MICHAEL'S SCHOOL-BOYS' DEPT.-HONOR ROLL.

Sen. IV.—Excellent—James Deacon, Frank McDonald, Good—Frank Maiorana, John Qualey, William Kelly.

Jun. IV.—Excellent—Edward Meagher, Barry Cronin, Andrew Hernon, Edward Ryan, Good—Joseph Jacobs, George Shea.

Sen. III.—Excellent—James May, Claude Lemoine, Ernest Enright, Good—Martin Regan, Frank Gallagher, Sprandia Murphy, James Shanahan.

Jun. III.—Excellent—Joseph McNamara, Norman Chadwick, Good—Francis Bigley, Vincent Dillon, Geo. De Ferrari, Stephen Dohoney.

Form II., Sen. Div.—J. Lamontina, P. Clarke, J. Whelan, J. Weir, H. Nichols, G. Cronin, B. Vaillancourt, R. Mayhew, P. Enright, M. Gibbons.

Form II., Jun. Div.—J. Straehle, S. Salvatore, W. Mitchell, G. O'Halleran, H. Turner, E. O'Neill, C. Speyer, H. Offenburger, A. Koster, W. Duffy.

Form I., Part II.—J. Clarke, T. McNamara, J. Albani, J. Hernon, R. Lemoine.

Form I., Part I.—A. Speyer, F. Qualey, H. Ives, A. Lomas, T. O'Brien, C. Lamphier.

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Table with 2 columns: Commodity and Price. Includes Wheat, Rye, Peas, Buckwheat, Barley, Oats, and various clovers.

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ROYAL BAKING POWDER Absolutely Pure The only baking powder made with Royal Grape Cream of Tartar No Alum, No Lime Phosphate

They have almost doubled in the last six years, and now number nearly one hundred and thirty. The archdiocese of Chicago alone has no fewer than thirty students within its walls. Only last year the Rector bought a large place at the back of the college to make more room—and now both college and palace are almost filled. At the audience, he other day the Holy Father, after listening to an address from the students, in which they thanked him for having raised their Rector to the episcopate, and returned again and again to their affection and reverence for Mgr. Kennedy, told them that no later than that morning the Cardinal Prefect of the Propaganda had given him a most favorable report of them, and declared that he had made their Rector a bishop because he had long since deserved the honor by what he had done for the college. The members of the Alumni Association of the college have decided to hold their annual gathering this year in Rome itself.—The London Tablet.

Death of Mr. John Kennedy

The sudden and unexpected death of Mr. John Kennedy, Lindsay, occurred on Saturday morning at his residence, Glenelg street. His death was a great shock to his many friends and the citizens. Mr. Kennedy had been connected with the business interests of the town for fifty years past, and during most of that period was Treasurer of the township of Ops and for many years an enthusiastic member of the Board of Education of Lindsay. Mr. Kennedy is survived by two daughters and five sons—Mary and Nora at home, Matthew of New York, John of Chicago, Joseph of Montreal, John of Pullman and Peter of Lindsay. Deceased was a brother of Rev. Mother de Pazzi of St. Joseph's Academy, Toronto. R.I.P.

From The Hymns of the Church

(Lenten Hymn, "Audi, Benigne Conditor.") O loving Maker, strength our share,— While tears adown our cheeks do flow,— Throughout the Forty Days of prayer: O grant, O grant, this ere they go. And tenderest searcher of our heart, Thou knowest the weakness of our To contrite suppliants grace impart, That mercy heal our every ill.

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CHAS. A. CYPHERS President Model Incubator Co. 191 River Street, Toronto, Ontario, Canada.

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