

The Catholic Register

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

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PRICE FIVE CENTS

ARCHBISHOP O'CONNOR RESIGNS ARCHBISHOP McEVAY SUCCEEDS

Priests of the Archdiocese Officially Notified—Archbishop O'Connor Still Administrator—Toronto's Prelates, Past and Present.

The resignation of His Grace Archbishop O'Connor from the charge of the Archdiocese of Toronto was confirmed in his individual notices to the priests of the diocese, dated May 22nd, in which he apprises them that he has received word from Rome that his resignation has been accepted and that Bishop McEvay of London is to succeed him, he himself to act as Administrator until Bishop McEvay takes personal charge. The notice also thanks the priests for their kindness to him while in office and asks that their prayers following him to that retirement whither he intends going as soon as he is released from his present office. The date at which the Archbishop elect will arrive is announced as June 17th.

ARCHBISHOP O'CONNOR.

The most Rev. Doctor O'Connor was born of Irish Parentage at Pickering, Ontario, on March 28th, 1841, and was amongst the first of those who began preparation for the priesthood under the direction of the Basilians at St. Michael's College, Toronto, when that institution in its incipient stage was located in old St. Vincent's chapel, and the Archbishop became its first boarder at the age of eleven years. The young student sailed for France on Aug. 1st, 1861, where he entered the Basilian College of Annonay, remaining two years and returning to Canada in September, 1863, being ordained in St. Mary's church on December 8th of the same year. His first appointment was that of Professor of Philosophy and Theology in St. Michael's College. At this institution he also for some time filled the chair of Rhetoric and was pre-eminently successful as a teacher of the experimental science of Chemistry. During the eight months' absence of the then President of the College, Rev. Father Vincent, the management was assigned to the young professor, Father O'Connor, and this doubtless prepared him for the larger office that shortly came to him, when appointed President of the new College of Assumption, Sandwich. The appointment to Sandwich was made in 1870, consequent to negotiations between Bishop Walsh, then head of the London diocese, and Father Vincent, since which time the College has been in charge of the Basilian Community. For twenty years the energies and talents of Father O'Connor found outlet in the development of this seat of learning both materially and scholastically. So successful was this period in the life of Archbishop O'Connor, that on the occasion of his consecration at the close of his twenty years of earnest service in the College, he was publicly thanked by Bishop Foley of Detroit for his work at Sandwich and for its beneficial results in the formation of the Diocese of Detroit.

In 1890, when Bishop Walsh of London was appointed Archbishop of Toronto, the choice to the vacant See fell upon the President of Assumption. The change of a diocese was not altogether new, Father O'Connor having had charge on two occasions during the short absence of Bishop Walsh from London. In his new field Bishop O'Connor labored until the death of Archbishop Walsh of Toronto, made this See vacant, and the appointment of Bishop O'Connor to the Archdiocese of Toronto followed.

On May 2nd, 1899, Archbishop O'Connor made an unostentatious entry into the chief city of his new charge, and on the following day, Wednesday, May 3rd, the ceremony of installation took place in St. Michael's Cathedral. In conformity to custom on such occasions, all the pomp and eclat possible were given the event, church dignitaries coming from many parts of Canada and the diocese of London being largely represented. The Premier of the Dominion and Civic representatives were also present, the grand Mass and ceremony of installation being followed by addresses on behalf of the clergy and laity, the principal address on the part of his confreres being made by His Lordship Bishop Dowling of Hamilton.

The work of Archbishop O'Connor since his coming to Toronto is still before the people. Under his governance many new churches and schools have sprung up throughout the diocese, despite the understood rule which he inaugurated of having a very fair financial basis provided prior to beginning any extensive building operation. The benefits of this are probably discernible now in the comparative freedom from debt of the different churches. Unsparring in personal service, the Archbishop went from parish to parish administering the Sacrament of Confirmation and delivering appropriate discourses, sometimes officiating three times in the course of a day in the performance of his arduous work. The spiritual care of the little ones of the flock has always been an attractive part of the work of the Archbishop. Essentially a teacher, his long career as professor at St. Michael's and afterwards at Assumption, has left an impress discernible in all his discourses and utterances. With the children of the schools he spent many hours previous to confirmation examining them in their knowledge of Christian doctrine, and giving them of the ripeness of his own theological study and research. His views respecting mixed marriages and the strict adherence were possible to observance of prescribed rules in the performance of liturgical music have always been in accordance with the best church precedent and in

line with the late pronouncements of His Holiness on the subjects. The serious illness which attacked Archbishop O'Connor shortly after coming to Toronto will be remembered. Though recovery was apparently complete, the severe strain doubtless left the constitution impaired, and this, together with the fatigues of nearly a decade of work in the always growing archdiocese, are in themselves sufficient cause for that wish for retirement which ended in the resignation of Archbishop O'Connor and the acceptance of that resignation at Rome.

THE NEW ARCHBISHOP.

The Right Rev. Fergus Patrick McEvay, who succeeds Archbishop O'Connor to the archiepiscopal See of Toronto, is a native of Ontario, having been born in Lindsay in 1856, where he received his primary education and afterwards pursued his classical studies at St. Michael's College and Toronto University. His course in Theology was made at the Grand Seminary, Montreal, and he was ordained by the late Archbishop Cleary at Trenton in 1882. In addition to his scholastic training, the career of the future Archbishop has shown him possessed of a practical knowledge of business, a knowledge which has been displayed in the material development of every charge in which he has been placed. The territory in which Toronto's future Archbishop has worked has been more varied than St. Mary's church on December 8th of the same year. His first duties were confined to Kingston, but later he was transferred to the Diocese of Peterborough and given charge of the missions of Bobcaygeon, Galway and Fenelon Falls. In 1887, when Bishop Dowling succeeded Bishop Jamot of Peterborough, Father McEvay was appointed rector of St. Peter's Cathedral, Peterborough. Here the zeal and activity of the newly appointed rector found outlet, as it was to him that His Lordship, Bishop Dowling, entrusted the renovation of the Cathedral, the purchasing of property for the future hospital and the acquiring of houses for parochial and episcopal uses. In the midst of his strenuous labors in Peterborough, Father McEvay was moved to Hamilton, where he filled the offices of secretary to the Bishop and rector of the Cathedral. Here, too, honors from Rome were accorded him, when he was appointed private chamberlain to His Holiness, Pope Leo XIII, domestic prelate, then vicar-general of the diocese. As an eloquent speaker Bishop McEvay has been always sought after, his discourses being marked by elegance of voice and gesture together with that breadth of view that everywhere makes the instructive and interesting speaker.

TORONTO PRELATES.

The coming of Archbishop McEvay to Toronto reminds us that he is the sixth who has had episcopal control in this chief diocese of Western Ontario. In 1841 Right Rev. Michael Power became its first bishop and after six years spent in the formation and development of the diocese, gave up his life as does the ideal shepherd, while ministering to the wants of his flock. It was during the typhoid epidemic that he might sick call came from a poor woman, an Irish immigrant who was dying in the pestilential sheds that then housed the wayfarers to our shore. The priests being all incapacitated by hard work and sickness, left no one to answer the call but the Bishop himself, who promptly responded, and the next day was seized with the fatal symptoms and died shortly afterwards. Bishop de Charbonnel, the humble and saintly, succeeded, and the story of his life makes one of the most attractive pages in the history of the diocese. Times were different then from now, and the disposition of the bishop fitted itself in many ways to its requirements, and it is related to every family in his Cathedral town. It was his charity, too, that planned and promoted the present day popular House of Providence, intending it as a home for exiles; intending, too, to end his own days in this his pet institution. But things were ordained otherwise, and the Bishop resigned office in 1860 and retired to France, where he died but a few years ago. It was during the incumbency of his successor, the Most Rev. J. J. Lynch, that the diocese became an archdiocese and developed into a large and telling centre. The story of Archbishop Lynch before coming to Toronto was replete with the arduous work and adventure which came to the missionary in the wilds of Texas fifty years ago. The future Archbishop was no stranger to watching the glittering stars, the hard ground for his bed and his horse's saddle serving as pillow. His works in Toronto were numerous, but an institution that will ever be coupled with his name is that of the College of the Holy Angels at Niagara Falls. For many years his dream had been to erect a college on this site, where to the accompaniment of the grand harmony of roaring waters prayers from youthful voices might ascend in praise to the Most High. Circumstances eventually tended to the carrying out of his wishes and the College was erected. Archbishop Lynch died in 1888 and was succeeded by Archbishop Walsh who like his two successors served some years in the episcopacy before coming to Toronto.

THE "RAMBLER" AGAIN

What He Saw and Heard in the County of Wellington—Reminiscences of "Ancient History."

In my last I made reference to the "Kerry Settlement" in the Township of Arthur, in its primitive stage of existence, as well as to the commodious and hospitable "log" home of Mr. Michael Costelloe. His was not the only human habitation erected of wooden material wrested from the surrounding forest and hewn into proper shape, proper lengths and proper sizes. Indeed the somewhat wild face of the whole of "Kerry" soon became dotted with homes of this character, and the Kerrymen found them models of comfort and of convenience. As I drew up within the lines of the little "Kingdom," which was founded in the wilderness more than half a century ago, on the occasion of my last visit, I sought the familiar home of my lamented friend, Mr. Costelloe, and I sought myself, but I sought for both in vain. Here was the hill, there was the valley, and yonder was the sluggish brook where my old friend Tom Shaughnessy spent many a chilly night waiting for a shot at a mink, muskrat or any other fur-bearing animal that was foolish enough to wander from his home whilst "Bet the Wheat" was in the neighborhood, holding in his head a clear eye and in his hand an infallible messenger of death; but where was the house? Well, it had disappeared with the march of time, and the spirit of progress its place is now taken by a stately mansion, in the erection of which brick and mortar figured conspicuously as highly important factors and this is a picture of social advancement which can be truthfully applied to nearly all of the flourishing settlements of Kerry.

About two miles north of Kennilworth I reached what was once the home of Mr. Bryan O'Donnell, one of the pioneer settlers of those regions, which then were classed northern. He was a native of the County of Donegal, and was, I believe, a relative to that grand chieftain, a chivalrous Irishman, who wields the Apostolic sceptre over the Diocese of Clogher, glories in signing his name "Phaohrig O'Donnell"—Patrick O'Donnell. Bryan O'Donnell, who many years ago passed away to the silence of the grave, whilst in the enjoyment of health of mind and body, generously donated to the Church four acres of land on the west side of the Owen Sound road. Here was erected in true primitive style a log building of large proportions, and within its walls for many years were celebrated the solemn mysteries of religion, the officiating priest coming from Mount Forest, a distance of eight miles further north. Although Bryan O'Donnell himself has, I sincerely trust, passed into a happier sphere, his best traditions are faithfully upheld by the surviving members of his family. John, one of his sons, farms extensively in the neighborhood of Arthur village. Neil and James, also two sons, have passed over to the regions beyond the grave, but his only daughter, Mrs. Mary Anne O'Shaughnessy, the "Queen of Arthur," so called because she was the first white girl born in the neighborhood of the old homestead, as large as life, and healthy looking enough to gladden the eye of a life insurance agent. One of Mrs. O'Shaughnessy's boys owns the farm originally taken up by his grandfather, whilst another has recently come into the possession of a valuable farm owned by an uncle now deceased.

In this neighborhood is situated "Smoke Hollow" around which cluster many pleasant associations. Irishmen settled in Smokey Hollow as well as in most of the valuable lands surrounding it. They were a moral, a hospitable, and a strictly law-abiding people, but like all sections where they settle, in exclusive communities, the tongue of ridicule and of calumny exercised its amplest scope. Besides Irish Catholics, the country north of here as far as Owen Sound, was largely peopled by Ulster Planters, who crossed the Atlantic without leaving behind them the sectarian prejudices and national hatreds, with all of which they were terribly impregnated. They knew very well that the object in transplanting their ancestors in the soil of Ulster as well as in other parts of Ireland, as conquests and confiscations went on, was for the purpose of exterminating the lawful inheritors of the soil and banishing from the whole land the Creed taught by St. Patrick. Thoroughly imbued in this, and that it was their duty to hate the Catholic Celt, with an undying hatred, wherever he was to be found, they sailed for Canada heavily saturated with all the venomous animosities which had part of their nature, and settled—many of them in North Wellington and the adjoining County of Grey. With such a class of people strongly imbued with pernicious principles which are ever inseparable from sectarian hate passing periodically through Smokey Hollow we need not marvel if that infant duly

christened by Catholic Irishmen came in for most undesirable attention from the Ulster Planters. Yet so it was. The people of Smokey Hollow were a quiet, orderly, unaggressive, and most law-abiding people, but they had strange methods of dealing with law-breakers. They felt as I have often myself, that the plan for reforming a blackguard is by meeting him with a crushing argument from the arm of an honest, determined man. A few such trials came off in Smokey Hollow and the effect they produced had a most healthy and a most marvellous appearance. Fortunately those follies are dying away very fast, so that to-day the feeling in North Wellington as well as in the other sections through which I have passed, is of a most harmonious kind. More about those northern regions next week. RAMBLER.

St. Vincent De Paul Children's Aid Society

The report of the St. Vincent de Paul Children's Aid Society for 1907 is of interest to all who give any thought to the future. This Society deals with conditions that we would sometimes like to forget. It deals with poverty and misery and vice, and the little children brought up under such conditions. These children are unable to help themselves, and they require the help of an organized body, such as the Children's Aid Society, because frequently they need protection against their parents. When parents have degenerated to such an extent that they have lost the sense of responsibility and duty towards their children, it becomes the duty of the Children's Aid Society to step in and re-educate the children. There is a possibility that the parents may reform but experience has shown that in only a small proportion of cases does this occur, whereas in the case of a child experience has also shown that no matter how bad may have been the previous condition of the child, if it is rescued at a reasonably early age from such a condition, it can, with good environment, training and example, be developed into a good citizen. Some think that inherited evil tendencies cannot be overcome, but if the child is reared amid surroundings where these tendencies are curbed and checked and repressed, they are not likely to develop to the same extent as they would in evil surroundings, where these tendencies would be fostered and cultivated.

During the year 1907, 407 cases involving the interests of 541 children were brought before the Society. Of these only twelve were made wards of the Society and placed in foster homes. These figures should absolve the officers of the Society from any charge of rashness or over-hasty action. During the twelve and three-quarter years of the Society's existence their Agent, Mr. P. Hynes, has investigated 3,479 cases, involving the interests of 5,626 children. No doubt quite a number of these children were materially benefited by the intervention of the Society on their behalf, for it is the aim of the Society to improve the lot of the children in their own homes if possible, and only as a last resort are they removed from their parents. The Society has 147 children now on their books who are placed in foster homes. These children are all in a better environment than that which surrounded them in their own homes. Care is taken in selecting foster homes that the children be placed with respectable practical Catholics, and as most of the homes are in country districts the children are removed from many temptations and distractions that would assail them in the city. In some cases the children are adopted into families who are fairly comfortable in regard to this world's goods. These children receive extra advantages in the way of education, musical training, etc. In order to ensure fair treatment of children in foster homes they are visited regularly and enquiries made, both from the children and from other sources as to their treatment, and when it is thought necessary, a child is removed from an unsatisfactory home and placed in another. The officers and members of the Committee of Management have every reason to feel proud of the record of their Society. Some of the most prominent Catholic gentlemen in the city are active workers and in addition to giving their time, they also contribute liberally to the funds of the Society when necessary. Mr. Matthew O'Connor, the President, has the confidence of the Catholic people, and also has an intense personal interest in the work. Every parish priest in Toronto has had reason to bless the work of the Children's Aid Society because of the assistance he has received in dealing with troublesome cases. It is a trite remark that the children of the present will be the men and women of the future, but, being trite does not make it any the less true. Men and women are formed, and for the most part they will remain as they are, but little children receive impressions and take color from their surroundings, and where the surroundings are absolutely bad we should try to improve them.

REPAIRS AT FAMOUS CHURCH.

The Church of San Silvestro in Capite, which is in a special way the church of the English-speaking Catholics in Rome, has just been repaired and embellished at considerable expense. The work has been carried on for some months past, and the results are of an admirable kind. Very Reverend William Whitmee, the amiable and popular priest, who for a number of years past has been in charge of St. Sylvester's, has thus added greatly to the debt of gratitude which must be felt towards him by the English-speaking residents and visitors in the Eternal City. The work which he has accomplished required more funds than were available for his use, and different plans are on foot for financing the repairs. Already an entertainment has been held in the Hotel Excelsior for this purpose, Archbishop Stoner, Mgr. John Vaughan, Princess Rospiigliosi and other notabilities of the English-speaking colony rendering their services to make the event a social and financial success, and such it proved to be. Mgr. Vaughan was the orator at the Easter functions in San Silvestro, and very large congregations were attracted to the services. Queen Margaret, the Dowager Queen of Italy, is a frequent visitor to the Church of San Silvestro, and she received communion there for Easter.

Waiting Papal Voice

The Catholics of France, especially the clergy, are anxiously awaiting a decision from the Pope regarding the establishment of mutual aid societies for priests. These societies, it is planned, would not only take over the property belonging to certain pension funds for aged priests, amounting to \$1,000,000, but in accordance with a recent amendment to the devolution of Church property bill, they could accept pious foundations for requiem Masses. Although no definite decision has been promulgated from Rome it is unofficially reported that the Pope, in conversation with certain French prelates, has expressed himself as being disposed to accept the new arrangement.

SUBJECT OF THE HOUR

Italian Dioceses Being Reduced— Interesting International Exposition for Rome.

(Boston Pilot.)

In line with the very important economies being effected in the administration of the Church by Cardinal Merry Del Val, following the policy of Pope Pius, may be mentioned also the plan for economy of administration in a number of dioceses of Italy.

In Italy there are forty-nine Archbishops and 219 Bishops, and in view of the developments of the past generation it has been considered desirable gradually to reduce the number of bishoprics. The country is now in a position adequately to support all the incumbents of the existing sees. The number just given may be better realized on a basis of comparison when it is stated that in all America, north, south and central, there are only forty-eight Archbishops and 197 Bishops.

The Pope has just united the sees of Troia and Lucera, the Bishop of Troia, Mgr. Bergamaschi, becomes the occupant of both sees. That the sensibilities of the Lucera people may not be wounded the dioceses have been united with equal rights, "aeque principaliter," and the bishop is to reside for six months of the year in the palace at Troia, and for the other six months at Lucera.

A number of other small dioceses are to be united in the same way. As fast as vacancies occur this will be done, and in several cases vacancies will be created by advancing the bishops to positions in the Vatican administration.

SCOTCH STUDENTS STABBED.

Intense indignation has been aroused among the student bodies in Rome, and particularly among those who speak the English language, by a dastardly attack which was made on some Scotch students in the Alban hills. These young men were passing the Easter vacation in the villa of the Scotch college, and when returning one afternoon from an outing they were set upon by a number of roughs with knives.

The students were not in a body. Four of them were attacked, Messrs. Deoghue of Edinburgh, MacHardy of Dumfries, Melloe of Edinburgh and MacIntosh, a brother of the young man defended themselves with their fists, and ultimately put their assailants to flight, but two of them, Messrs. MacHardy and Melloe, were injured, the latter seriously, by being stabbed in the neck.

The latter was immediately taken up by Sir E. H. Egerton, the British Ambassador at Rome, who sent to Albano to visit the young men in the hospital, and to make a personal investigation. Immediately after the attack Cardinal Agliardi, Bishop of Albano, called at the hospital, and Cardinal Merry Del Val dispatched a personal messenger and the Pope sent his apostolic blessing.

The Italian authorities have had the five miscreants arrested and promise exemplary punishment, and as exonerated in the matter have explained. This is a sort of explanation that does not explain, for attacks of this kind and insults to priests and ecclesiastical students are simply the outcome of the violently anti-clerical teaching inaugurated in the public schools of Italy after 1870, for the purpose of turning the rising generation from their allegiance to the Church. Incidents of the kind are the fruits of those teachings, and the Italian government is somewhat worried in the matter, as it is being held to strict accountability for attacks on foreigners.

The new palace of justice will also be completed, and an archaeological promenade will be constructed through the ancient section of Rome. Within the precincts of the Villa Borghese will be reproduced, in plaster and lath and canvas, famous antiquities such as the Baths of Caracalla, triumphal arches, temples of Venus and other Latin divinities.

Church in England, and an occurrence which will attract the attention of the entire civilized world.

Archbishop Bourne of Westminster recently made a trip to Italy, limiting his journey, however, to Milan. The visit was said to be for the purpose of tendering a personal invitation to Cardinal Ferrata, Archbishop of that diocese, to be present at the congress. Cardinal Ferrata has held a place of special prominence with regard to the organizing of the Eucharistic congresses that had been held in preceding years.

It is said that the Pope's personal representative at the congress will be Cardinal Serafino Vannutelli. This, however, is probably a conjecture, as no official announcement has yet been made in the matter, and indeed it is quite probable that a representative has not yet been chosen. The mentioning of Cardinal Vannutelli's name may come from the fact that he was the Papal envoy to England at the time of Queen Victoria's jubilee celebration.

Shortly after the congress a national pilgrimage from England will start from Rome, headed by the Archbishop of Westminster, a number of Bishops, the Duke of Norfolk and the chief officers of the Catholic Association of England. From the multitude of names already sent in for this pilgrimage there is no doubt that it will be by far the most important that has come to Rome from England in modern times, and its organizers believe that it may prove to be one of the largest foreign pilgrimages that have ever entered the Eternal City.

WORLD FAIR IN ROME IN 1911.

The Italian government, which since the days of Crispi has been endeavoring to repair the sad work of a mis-directed expansion, which led to colossal expenses, with no tangible results, has gradually been working back into paths of strict economy and prudent financial administration. It has been left behind somewhat in the matter of international exhibitions although Milan and Turin have been made centres of attraction in this regard.

The scene for a great exposition, however, is Rome, at least in the minds of all patriotic Italians, and although a number of abortive attempts in this line have already been made it is now planned to hold a grand exposition that will make up for all the wasted years, and that will realize the execution of plans that have been discussed for over thirty years. The exposition is to be held in the year 1911, and is to take special significance from the fact that that year is regarded as the fiftieth anniversary of the proclamation of Rome as the capital of Italy.

VILLA BORGHESE TO BE THE CENTRE.

The Villa Borghese is to be made the centre of the world's fair which will then be held, and if the present plans are carried into successful operation it will be one of the most sumptuous events of this kind that the world has yet seen. The buildings will be on a scale of extraordinary magnificence, though many of them will be put up in an economical fashion with plaster and lath canvas figuring prominently, in the way in which Italians alone seem able to obtain artistic results from light materials, in which, beside, the climate of Rome permits of indulgence to a far greater extent than would be possible in a less favored land.

The year 1911 is also fixed for the inauguration of the famous monument to Victor Immanuel II., the Piedmontese king, whose army invaded Rome in 1870. This monument, built on low ground near the Capitol, has already absorbed tens of millions of francs and is far from completion. It was one of the follies of the early days of the present regime, and has been regarded as the typical instance of the young nation completely losing its head.

The new palace of justice will also be completed, and an archaeological promenade will be constructed through the ancient section of Rome. Within the precincts of the Villa Borghese will be reproduced, in plaster and lath and canvas, famous antiquities such as the Baths of Caracalla, triumphal arches, temples of Venus and other Latin divinities.

FAMOUS TRIEMES TO BE EXHIBITED.

It is said also that for that date will be raised the buried triremes of Lake Nemi. These Triremes have been a subject of endless discussion among archaeologists, and have furnished the Rome correspondents with endless copy for nearly fifteen years. In the deep and dark and legendary lake that lies in the hills hardly twenty miles from Rome, are buried two of the famous floating palaces which date back to Tiberius or Caligula.

Suetonius has left descriptions of them, and from his account, if it can be relied upon, they were wonders of naval construction with cedar wood cabins lined with rare marbles, with porticos, baths, temples, hanging gardens and other devices of luxury. Ornaments from these vessels have been fished up in the form of artistic bronzes and beautiful columns which are at present on exhibition in the museums of Rome.

One of the boats is said to be two hundred feet long, and the other about two hundred and fifty. It would interest the world, undoubtedly to be able to compare the naval architecture of the days when St. Peter was Pope with that of Harland & Wolff or the Cramp shipyards in our own day. To get at the triremes Lake of Nemi will have to be drained and the problem of transferring them to Rome, if they ever are transferred, will be one to tax the genius of modern engineers.

So long as the multitude are made use of, and not loved and helped, so long shall the world be full of misery and crime.—Bishop Spalding.

FOR THE EUCHARISTIC CONGRESS.

The preparations that are being made for the Eucharistic Congress, which is to be held in London in September, are on a scale that will undoubtedly make the event the most important of its kind yet held. Prominent church dignitaries will be present from every quarter of the globe, as well as laymen of eminent distinction, and the public processions which are to be held in the English capital and the religious fetes which will take place at that period throughout the Archdiocese of Westminster will mark undoubtedly a new and important stage in the progress of the

The HOME CIRCLE

WHAT CONSTITUTES REAL HAPPINESS.

Everywhere we see prosperous people who are making a great deal of money, and yet they are dissatisfied, discontented, unhappy, restless.

They mistake the very nature of happiness. They put the emphasis on the wrong things.

The secret of happiness is not in your fortune, but in your heart.

Real happiness is of such a nature as to satisfy us day by day as we go along, now or never.

What pitiable failures we see everywhere—unhappy men who have gained wealth, which they thought would be the solvent of all their woes.

Most men seem to think that when they cease their fortune they can change their life habits, that they will not be anxious.

What a mockery most of us make of our lives! They are but the lessee of the life we were intended to live.

A strong resolution to be contented every day, to wear a cheerful face, and to speak a pleasant word to the newshy, the elevator boy, and the office boy, to be civil to the waiter in the restaurant or hotel, to speak cheerily to the servants, to everybody with whom we come in contact, would not only add enjoyment to the ordinary industries of life, but would also keep the wheels of our ordinary social activity well lubricated.

It is a great art to learn to see the things close to us, to enjoy life as we go along.

Do not spoil 1908 by trying to crowd 1909 into it; do not try to live February in January.

Do not trample on the violets and the daisies to-day, never seeing the world of beauty and marvel all about you, under your very feet, because your eyes are fixed on the stars.

Resolve that you are going to enjoy the horses and carriages you own now and not spend your time riding in imagination in the fine automobile you are going to have next year.

Just make up your mind that you are going to make the most of your little cottage, the home you have, that you are going to make it the happiest, sweetest place on the earth to-day and every day, and that you are not going to try and live in that long-dreamed-of new house until it is finished.

Resolve that you are not going to mar your life, ruin your happiness while single, in planning what you are going to do when married.

Learn a lesson from happy, care-free childhood. See the abandon with which a child gives himself to the joys of life.

This does not mean that we should never plan for to-morrow or have pleasant anticipations of things that are to come.

It is not intended that we should always live in anticipation. Imagination, that blessed faculty, was given us as an occasional retreat from suffering, from trying conditions, a retreat to which we can fly and get a better outlook on life, where we can refresh our minds and renew our fancies.

Living too much in the imagination makes life seem dry and dreary. It makes our vocations drudgery instead of the delight which they were intended to be.

If you have made a botch of 1907; if it has been a failure; if you have not succeeded in your undertakings; if you have blundered and made a lot of mistakes; if you have been foolish, have wasted your time, your money, do not drag these ghosts over the new line to haunt you, to destroy your happiness.

Resolve that when you cross the line between the old and the new year you will throw away all useless baggage, drop everything that hinders, which can rob you of joy or power, that when you enter the door of the new year you will not be mortgaged to the past and will never look back.

Very many persons die annually from cholera and kindred summer complaints, who might have been saved if proper remedies had been used.

Mother Graves' Worm Exterminator does not require the help of any purgative medicine to complete the cure.

HINTS FOR HOME-MAKING.

Unless a woman knows something about foods and how to prepare them, unless she knows wise methods of cleaning, unless she knows something about house furnishing, and most of all, unless she knows just what the family income is and how to expend it so as to get the most out of it, she can't have a very helpful sort of home.

One often wonders why most girls when they contemplate matrimony give so little thought to what they are to contribute toward making the home.

She has no idea how much things cost or how much she ought to spend for food. She has never learned how to systematize her work, and in consequence gets tired and discouraged.

No wonder she is irritable and hates housework. All this is very hard on her husband, who had an ideal of a comfortable, well-ordered house, with wholesome meals, nicely cooked, and some money left over to put in the bank.

Sometimes, if she is intelligent and affectionate, she learns better, after a while, and things begin to go more smoothly.

It is isn't enough to be able to cook well. Some of the best cooks make the worst housewives imaginable.

So while ability to cook is desirable, it isn't half so important as knowing the values of foods and which foods should be put together to make a nourishing meal.

In Fields Far Off—Dr. Thomas' Electric Oil is known in Australia, South and Central America as well as in Canada and the United States, and its consumption increases each year.

THE CROWN BANK OF CANADA

Savings Department at all Branches.

We give as much attention to small accounts as we do to large ones.

Interest paid 4 times a year.

FRETTING.

Walk along the street and observe the women met. Nine out of ten of them have their foreheads drawn and wrinkled, their mouths curved downwards and are bearing a general look of anxiety and discontent.

It is a Liver Pill—Many of the ailments that man has to contend with have their origin in a disordered liver, which is a delicate organ, peculiarly susceptible to the disturbances that come from irregular habits or lack of care in eating and drinking.

Not long ago a Chicago Journal—"The Business Man's Magazine"—asked Bishop Muldoon, of that city, "What influence has the Catholic Church on the business man?"

Blue Ribbon Tea advertisement with coupon and contact information.

say for lazy women. One of them boards because it is too much trouble to keep house; to be sure, she lives in one room with her husband and child and the houseful of boarders hears all their little family jars.

"The Catholic business man," said Bishop Muldoon, "will not take the chance of dying with another's money in his pocket, and, as a business proposition, he can't see what good that other person's money is going to do him if he is compelled to give it back wrongfully."

"The road is plain for the Catholic business man." "Let the business world beware of the Catholic who ceases to approach the sacrament of penance; who ignores the Church's command to attend Mass each Sunday; who speaks slightly of the sacraments, and who arrogates to his own untrammeled conscience the judgment of his acts, which is the express duty of the successors of Christ's chosen disciples on earth.

Miracles at Lourdes. His Eminence Cardinal Andrieu, Bishop of Marsellus, has published a decree establishing as miraculous, after all the due canonical formalities had been complied with, the cure of Sister Maximilian of an enormous cystic tumor to the liver, complicated by a grave and painful phlebitis of the left leg.

His Eminence Cardinal Lucons, Archbishop of Rheims, has just given canonical judgments affirming the marvellous character of the cure of Marie Therese Noblot, afflicted with Pott's disease.

His Eminence attests that this cure was accompanied by all the circumstances required by Pope Benedict XIV. for pronouncing it miraculous.

It is a Liver Pill—Many of the ailments that man has to contend with have their origin in a disordered liver, which is a delicate organ, peculiarly susceptible to the disturbances that come from irregular habits or lack of care in eating and drinking.

The Catholic Business Man

Not long ago a Chicago Journal—"The Business Man's Magazine"—asked Bishop Muldoon, of that city, "What influence has the Catholic Church on the business man?"

When the Catholic business man is discussed, we must, of course, assume his sincere and faithful adherence to his religion. He will, of course, receive the sacraments. He must go to confession. What then? "If he has conducted himself in his business otherwise than as a follower of Jesus Christ," says Bishop Muldoon, "he must confess his transgression."

"In the confessional, where his identity is concealed, and where perhaps he knows not even the name of the hidden commissioner of God, he is told that he must make amends. "Has he cheated? He must give back what he has dishonestly gained. "Has he lied? He must undo the damage his lies has cost another. "Has he injured the reputation of a fellow-man or woman? He must find

a way to make complete restitution for his iniquitous act. "If he does not, there is the penalty which a Catholic dreads more than any other, short of excommunication—the denial of absolution."

"The Catholic business man," said Bishop Muldoon, "will not take the chance of dying with another's money in his pocket, and, as a business proposition, he can't see what good that other person's money is going to do him if he is compelled to give it back wrongfully."

A large number of the Catholic men of Boston held a retreat recently, which concluded with a talk by Archbishop O'Connell. This same subject of business life and the relations of Catholic men with the world was thoroughly discussed, and a note was sounded that will find an echo in the hearts of men of the world over.

"Of course," said Archbishop O'Connell, "you must be business-like in your life of business, but the life that is only business is no life at all. It is only a cruel machine. It is that that is drying up the kindness

that is natural in every human heart. Business in the end begets pure and simple selfishness. Unless there is some small part of every day into which business cannot enter, which is reserved entirely and solely for some word or act or deed of unselfishness, the heart-springs will surely run dry and the true joy of life be turned into dismal ashes."

Religion is the light of the home, the guiding star of the world-wide traveler, and source of ever-abiding joy and comfort. Without it there is nothing worth struggling for, nothing worth having.—Rev. W. F. Hayes.

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The Children's Page

PETER PRINGLE. Peter Pringle can not read. Peter Pringle can not write; But Peter Pringle he can eat, And that is Peter's chief delight.

For breakfast he has mush and milk, With apples, maybe, on the sly; His luncheon it is just the same, With odds and ends of cake and pie.

Peter Pringle plays no games, Peter Pringle has no toys, Peter Pringle can not talk; But he can make a lot of noise.

Peter Pringle can not read, But Peter doesn't care a fig As long as he can eat and eat, For Peter Pringle is a pig. —Emma C. Dowd, in Good House-keeping.

BILLY'S VACATION. (Billy is the horse belonging to the San Antonio Humane Society.) Tired? Are you tired, Billy? Well surely you've earned a rest, And I know of a place where meadows In tender green are dressed; Where fields of dewy clover Reach out to meet the sky, And there to-morrow early We're going, you and I.

Billy, the humane worker; All that a horse can do He'd don't with a tireless patience, Faithful, tried and true. Out on the errands of mercy I'd driven him night and day, And now he was old and tired, A duty before me lay.

I took him where cool grasses By his tired feet were pressed, And left him knee deep in clover; Now surely his heart could rest! Not so, for he pined and sickened, Refusing to eat, they said, And stood there limp and listless With weary, drooping head.

I brought him back to the city, And did he his duty shirk? Why he pranced like a colt in harness, So proud to be back at work! And so in our Band of Mercy, Where workers are never few, We number our comrade Billy, The truest among the true. —Amy Pearl Cozby, San Antonio, Texas.

A THRILLING SCENE. A correspondent of the Ledger, who was present at a review of the Austrian cavalry, narrates the following incident:

It is a grand sight—twenty to forty thousand horses, where each and every horse knows and understands the slightest note of the bugle sweeping over a broad plain, and changing positions like an enormous machine guided by an unerring master hand. It must be seen to be appreciated. Words cannot reproduce the picture. On a certain occasion an event transpired which lent an interest most thrilling to the military scene. It was at a review, held in Vienna, on the occasion of the fiftieth anniversary of the establishment of the military Order of Maria Theresa.

Not far from 30,000 cavalry were in line. A little child, a girl not more than four years, standing in the front row of spectators, either from fright or some other cause, rushed out into the open field just as a squadron of hussars came sweeping around from the main body. They had made the detour for the purpose of saluting the empress, whose carriage was drawn up in that part of the parade ground. Down came the flying squadron, charging at a mad gallop—down directly upon the child. The mother was paralyzed, as were others, for there could be no rescue from the line of spectators. The empress uttered a cry of horror, for the child's destruction seemed inevitable—and such terrible destruction—the tramping to death by a thousand iron hoofs!

Directly under the feet of the horses was the little one—another instant must seal its doom—when a stalwart hussar, who was in the front line, without slacking his speed or loosening his hold, threw himself over by the side of his horse's neck, seized and lifted the child, and placed it in safety upon the saddle-bow; and this he did without changing his pace or breaking the correct alignment of the squadron.

Ten thousand voices hailed with rapturous applause the gallant deed, and other thousands applauded when they knew. Two women there were who could only sob forth their gratitude in broken accents—the mother and the empress.

And a proud and happy moment it was for the hussar when his emperor, taking from his own breast the richly enamelled cross of the Order of Maria Theresa, hung it upon the breast of the brave and gallant trooper.

NORWAY'S DOMESTIC ANIMALS. But I may say a few words regarding Norwegian horses and cattle in general, says a writer in the Kansas City Star.

These little horses, or rather ponies, are friendly little animals and have a character peculiarly their own. They are regarded by their drivers and owners somewhat in the light of companions, and they are not slow to take advantage of it. When they get ready they stop to rest, always keeping one eye turned in your direction.

You cannot possibly have a better Cocoa than EPPS'S A delicious drink and a sustaining food. Fragrant, nutritious and economical. This excellent Cocoa maintains the system in robust health, and enables it to resist winter's extreme cold. COCOA Sold by Grocers and Storekeepers in 1/2-lb. and 1-lb Tins.

to see if you approve. At a sign or a word they move off again. It is almost impossible to get one pony to pass another on the road at anything else than a slow walk, and one night while driving one particularly intelligent little beast from one station to another, he kept one eye on me the whole way and evidently tried to see how many liberties he could take. The ponies are, however, invariably good-natured and they are spoken to and caressed by many of the drivers as if they were children. The animals are usually of a cream color, either light or dark, and although sometimes apparently almost too small for the work, yet are in good condition, and never poor. I do not remember of observing any driver ever mistreating one. The cows, sheep and goats are also similarly cared for and loved.

Norway is not a thickly settled country; though the length is about 1,100 miles and the breadth at the widest part about 200, yet the population is not much in excess of 2,600,000. The inhabitants, therefore, are widely scattered, and means of communication being often difficult and cities very few, the cattle and horses become companions. This is further evidenced by the fact that cows, sheep and even the pigs are called by name, and frequently by terms of endearment.

EDISON AND HIS MOTHER. I was always a careless boy, and, with a mother of different mental caliber, I should probably have turned out badly. But her firmness, her sweetness, her goodness, were potent powers to keep me in the right path. I remember I used never to be able to get along at school. I don't know now what it was, but I was always at the foot of the class. I used to feel that the teachers never used to sympathize with me, and that my father thought that I was stupid, and at last I almost decided that I must really be a dunce. My mother was always kind, always sympathetic, and she never misunderstood or misjudged me. But I was afraid to tell her all my difficulties at school, for fear she, too, might lose her confidence in me. One day I overheard the teacher tell the inspector that I was "addled," and it would not be worth while keeping me in school any longer. I was so hurt by this last straw that I burst out crying, and went home and told my mother about it. Then I found out what a good thing a good mother was. She came out as my strong defender. Mother-love was aroused; mother-pride wounded to the quick. She brought me back to the school and angrily told the teacher that he didn't know what he was talking about, that I had more brains than he himself, and a lot more talk like that. In fact, she was the most enthusiastic champion a boy ever had, and I determined right then that I would be worthy of her, and show her that her confidence was not misplaced. My mother was the making of me; and I felt that I had someone to live for, someone I must not disappoint. The memory of her will always be a blessing to me.—T. A. Edison, in his Biography, by F. A. Jones.

The Education of Our Girls In a letter of Commendation to Dr. Shields, author of "The Education of Our Girls," His Excellency Most Rev. Domènec Falconio, D. D., Apostolic Delegate for the United States, makes the following very weighty remarks about the subject.

"The subject which you have selected, namely, The Education of Our Girls, is one of paramount importance, especially in our day; and the problems which you discuss are among the most important in our educational system for girls. "Thoroughly acquainted, as you are, with the needs of modern society and the part which women have to play in it, while you justly favor woman's higher education, you wisely sustain in a forceful and intelligent manner the serious objections which are urged against co-education, namely, against the practice of teaching to both sexes the same subjects, by the same methods, in the same institutions and same class-room. "The adjustment of this educational method is one of the most serious problems which confront us to-day; consequently, I am glad to see that you have approached it with calmness

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IT CAN HAVE BUT ONE RESULT. IT LEAVES THE THROAT OR LUNGS, OR BOTH, AFFECTED. DR. WOOD'S NORWAY PINE SYRUP IS THE MEDICINE YOU NEED.

It is without an equal as a remedy for Coughs, Colds, Bronchitis, Sore Throat, Pain in the Chest, Asthma, Whooping Cough, Quinsy and all affections of the Throat and Lungs. A single dose of Dr. Wood's Norway Pine Syrup will stop the cough, soothe the throat, and if the cough or cold has become settled on the lungs, the healing properties of the Norway Pine Tree will proclaim its great virtue by promptly eradicating the bad effects, and a persistent use of the remedy cannot fail to bring about a complete cure.

Do not be humbugged into buying so-called Norway Pine Syrups, but be sure and insist on having Dr. Wood's. It is put up in a yellow wrapper, three pine trees the trade mark, and price 25 cts. Mrs. Henry Seabrook, Hepworth, Ont., writes: "I have used Dr. Wood's Norway Pine Syrup in our family for the past three years and I consider it the best remedy known for the cure of colds. It has cured all my children and myself."

SYNOPSIS OF CANADIAN NORTH-WEST Homestead Regulations

Any even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, 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 6 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, or 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.

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and proper dignity and have treated it in an effective manner. "You have clearly shown the necessity of educating our girls in schools adapted to their nature, their needs, and to their social functions in life; and your conclusions are well reasoned. For, from whatever point we may view this question, whether it be from the difference of nature, or the difference in positions, which men and women occupy, the conclusion leads us to believe that especially the higher education of the sexes in order to be effective, must be carried out along different lines and consequently that there must be separate schools, schools for young men and schools for girls.

"The long experience of ages and even our present social and economic conditions demand such a discrimination. The education for both sexes, in order that it may be efficient, must be imparted in such a manner and with such methods as are adapted to the needs of pupils who differ from each other in nature, in development, mental tendencies and social functions and who are destined in the family circle and in society. "Besides the objections urged against the co-educational system on account of the dissimilarity of nature and pursuits in life, there is also another grievous reason which should deter parents from sending their children to colleges and universities where religion, which is the foundation of Christian morality, is ignored. If parents have at heart the eternal welfare of their children, they should see that their children should not be entrusted to institutions where the spirit of our Divine Lord and the uplifting influence of holy religion are not felt within their walls; where the atmosphere is materialistic, the aim purely temporal, and whose philosophy leads the students to embrace principles which tend to induce them to follow rather the example of the women of pagan Greece and Rome than of those who are ennobled with the grace of Christian civilization and Christian perfection.

"Our holy religion and the present needs of society demand women of solid virtue and of well educated minds. The future will bless the memory of those who take an interest in the proper education of our girls, and will look with admiration upon the woman who by the proper cultivation of her talents and the simplicity and beauty of her life sets an example of noble courage in holding fast to that which is good, beautiful and womanly, against the dangers threatened by this new system of co-education."

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TORONTO, MAY 28TH, 1908.

CHANGES IN THE ARCHDIOCESE.

Despite the rumors that had been spread throughout the country through the daily Press to the effect that the Archbishop of Toronto had resigned and that his successor would shortly be appointed, the information had been treated as mere newspaper report which might or might not be true, until the rumors became a positive fact when on Friday last an official announcement to the priests of the Archdiocese, signed by the Archbishop himself, confirmed the report and definitely announced the name of his successor.

Were the well-known wishes of Archbishop O'Connor alone concerned, it is well understood that in keeping with that shrinking from newspaper comment that has signalized his entire career, the change which he is about to make in his retirement from public life would be effected in the most unobtrusive manner possible, but while paying every deference to this understood disposition on the part of the Archbishop, the event in connection with the Archdiocese is of too general importance to admit of the matter being passed over altogether in silence.

The jurisdiction of any diocese is never a sinecure, and the work of governing a territory as rapidly and largely developing as is the Archdiocese of Toronto, involves labors such as only those who share in the labors can barely approximate. But the spirit of accord and harmony can do much, and the new Prelate will find his labors lightened by the good will and welcome awaiting him.

Nothing can be more beautifully tender than the description given by the Evangelists of the Ascension of their Master. They tell us how after His Resurrection He for forty days appeared to His disciples, spoke with them of the kingdom of God and even condescended to eat with them in order to convince them the more strongly of the reality of His victory over death.

Another conspicuous feature and one not easy in its carrying out, is the reform brought about in the Archdiocese in the matter of Church music. Probably no diocese on the continent is more forward along the lines of the Motu Proprio than is the Archdiocese of Toronto, and this owing to the early conformity of the Archbishop and his implicit instructions given regarding the rules that should govern the music and chant of the Church.

The name of Bishop de Charbonnel, a former bishop of Toronto, who resigned now many years ago, is yet heard with words of veneration and praise and history will repeat itself, and the wish of Archbishop O'Connor that he may be followed to the place of his retirement by the prayers of his priests and people, will find fruition in the numerous petitions that shall rise in response to the parting request of the retiring Prelate of Toronto.

INSTALLATION OF ARCHBISHOP McEVAY. It has been officially announced that the services in connection with the

installation of the new head of the Archdiocese will take place on Wednesday, June 17th, when the ceremonies with which such an occasion is usually surrounded will have place and two addresses, one from the clergy and the other from the laity of the Archdiocese, will be read.

In giving welcome to its new spiritual head, the priests and people of Toronto will find an easy task. For many years the name of the future Archbishop has been a familiar one. In priesthood days the providence that threw the now Archbishop into the several dioceses of Hamilton, Peterborough and Kingston, and again as bishop, gave him fresh fields for labors in the diocese of London, made his fame more than that which usually follows the workers of the vineyard, and ever and always has the name of the Archbishop-elect been associated with all that is admirable in sterling manhood and in that breadth of character, which gives poise to personality, and weight to governance and judgment.

The jurisdiction of any diocese is never a sinecure, and the work of governing a territory as rapidly and largely developing as is the Archdiocese of Toronto, involves labors such as only those who share in the labors can barely approximate. But the spirit of accord and harmony can do much, and the new Prelate will find his labors lightened by the good will and welcome awaiting him.

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and heard the angelic songs of jubilation which greeted the King of Glory, as He entered, and conducted the souls He had released and presented them at the throne of His Eternal Father, as the first fruits of earth to the skies, the first sheaf reaped by the Cross.

To us as to the Apostles, the Church wishes that the Ascension should be a perpetual "Sursum Corda," "Lift up your hearts." Their hearts followed their Master; hence "their conversation was in Heaven." (Phil. iii., 20). They ever bore in mind that if any man sin we have an advocate with the Father, Jesus Christ, the Just." (1. John ii., 1).

THE IRISH UNIVERSITY BILL.

Readers of the interview recently given by Cardinal Logue, Primate of All Ireland, during the brief interval of a wait in Toronto for the Montreal train, to a representative of the "Globe," learned with much pleasure that the distinguished visitor regarded the Irish University Bill now passed through its final stages in the British House of Commons by an overwhelming majority, as a good working measure.

How serious these disabilities have been can be seen from the fact that whilst Scotland with a population until recently much smaller than that of Ireland has several universities thoroughly in harmony with the life of the people, Ireland at the present time has but one university and that completely out of touch with the religious and national sentiments of the vast majority of its children.

Mr. Henderson's admission that Chrysostom declared in 367 that Britain had then churches and altars is an additional proof that the British faith was the faith of Rome for Proterostianism has abjured sacrifice, and therefore altars, the word altar being nothing more nor less than the place for sacrifice.

ST. PATRICK IN A NEW ROLE. St. Patrick has long been honored as one of the brightest of the array of saints known as Confessors and one of the most glorious of missionaries.

However, in the May number of the "Canadian Teacher," a journal published for teachers in Public schools, particularly for those devoted to preparing pupils for the entrance test for High School work, the great apostle of the Irish race is wreathed with the crown of martyrdom.

Now it would not require much research to express the ludicrous blunders contained in this Cyclopedia, a reference to Chamber's Cyclopedia, article Patrick, would point out that the Apostle of Ireland was born of parents eminent for Christian piety, and therefore did not become a Christian after his escape from captivity.

MOHAMMEDAN WOMEN PROTEST. Perhaps no more significant sign of the universal stirring which is making itself felt at the present time, has yet presented itself than the protest recently presented to the Russian Duma by Mohammedan women.

And now is it not somewhat inconsistent on Mr. Henderson's part to say that St. Augustine, who was the Apostle of England when the Saxons had taken possession of the country, driving the Britons into Wales and other parts of the Western coast, was "of Rome," and established "the Italian mission, and yet to assert that this Italian mission absorbed the British Church and thus became "the Church of England?"

Yes, the two churches became one because they had from the beginning the same faith; but owing to the isolated position of the Britons, they could have no intercourse with the rest of the Britons, they could have no intercourse with the rest of the Christian world, and were compelled for a long time to manage their affairs with no directions from the Supreme Head of the Church, as their enemies, the Pagan Saxons, were between them.

It is a problem for Mr. Henderson to solve how by absorbing the ancient British Church, the "Italian mission" of St. Augustine became the sola

Anglican Non-Continuity (Rev. G. R. Northgraves.) We had occasion in our issue of May 7th to make some strictures on a sermon recently preached by His Grace Dr. Sweatman, the Anglican Archbishop of Toronto, in which that prelate maintained the early establishment of the Church of England in England, as identical with the modern Church called now the Church of England or the Anglican Church.

It thus appears that the ancient British Church was not an independent national church, but was instituted by the Pope's missionaries, to whom was committed the Government of the new branch of the Christian church established in Britain. Such is the account given by Venerable Bede in his Ecclesiastical History.

Mr. Henderson says: "Let us turn to history, and there we find that the Church of England was planted in England not later than the close of the second century, and that she has had an unbroken continuance from when till now. He continues: "In the year 167 Smyrna was distinguished by the martyrdom of her bishop Polycarp."

Mr. Henderson repeats what Archbishop Sweatman had already said, that there were British Bishops at several Councils of the Church, Arles (in 314), Sardica (347), etc. There were, indeed, three British bishops at Arles. But what does this prove? That Britain had a Church identical with that which was established in 1534 by Henry, the

podrida which came forth from the brains of Henry VIII., Edward VI., and Elizabeth, which took its final form in 1563. Venerable Bede's history of the Church shows that the division of England into dioceses, and the appointment of the Primates in succession pertained to the Pope both after the times of King Lucius and King Ethelbert.

We need not take up in detail what the Rev. Russell Smith adds to Mr. Henderson's letter, as he is sufficiently answered by what we have already stated. We need only state again what we already stated in our issue of May 7th, that in all essentials, the modern Church of England as completed in 1563, was a new creation.

We may here add that the letter of King Lucius to Pope Eleutherius is still preserved in the Vatican archives.

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NOTES FROM OTTAWA

(From Our Own Correspondent.) His Grace, Archbishop McEvay, who recently succeeded Archbishop O'Connor, of Toronto, was in the city recently, when, accompanied by His Excellency Mgr. Sbarretti, the Apostolic Delegate, he visited Archbishop Duhamel.

A successful entertainment has been held by the St. Jean de Dieu Society at which an operetta and a concert programme were presented. The Society is a charitable organization and many priests from the local religious institutions were in attendance.

Rev. Father Duvic of the St. Joseph Scholasticate (Oblate Order) has just completed an excellent book, on the recent marriage decree. The volume is expected to be of special assistance to the clergy and is a work of much merit.

An extensive church parade, to be held on Sunday, June 14th, has been decided upon as part of the High Court meeting of the Catholic Order of Foresters, which takes place here from June 12th to 14th. The session will open on Saturday in the Monument Nationale, when addresses will be delivered by many High Court officers, some of whom will come from Chicago. The parade will be to the Basilica, and it is expected that over two thousand will participate. The arrangements are being completed by a committee composed of many delegates from the various local courts.

A reception to His Excellency Mgr. Sbarretti, the Apostolic Delegate, was recently held in La Salle Academy, which is under the direction of the Christian Brothers. An enjoyable musical programme was presented by the pupils, under the charge of Brother Albert and the event was, in every way, a pleasing one. Two welcoming addresses to His Excellency, one in French and the other in English, were read by Messrs. W. Lepine and P. Kennedy, respectively, after which an operetta was cleverly presented by a class of boys. The Choral Union of the Academy brought the entertainment to a close with a cantata to St. Jean Baptiste, the patron of the institution.

The annual First Communion ceremonies have been held in many of the local churches, the number of children receiving the Sacrament being invariably larger than last year. At the Basilica over two hundred children entered into the communion at which Mgr. Routhier, V.G., officiated. Following this service was held the ceremony of confirmation, Archbishop Duhamel being assisted by Mgr. Routhier, Canon Campeau, Canon Plantin, and Rev. Fathers Lalonde and Lebeau. The children, at a later service, were enrolled in the scapular and renewed their baptismal vows. The singing was especially pleasing, being rendered by the pupils of the La Salle Academy, under the direction of the Christian Brothers. In St. Bridget's the first communicants were also confirmed by the Archbishop.

An especially impressive funeral ceremony was that of Mr. J. B. L. Benard, who for many years had been a member of the Basilica choir. Rev. Father Lalonde, assisted by Canons Campeau and Plantin, as deacon and sub-deacon, respectively, officiated. Many of the pupils of the local convents, as well as a number of Christian Brothers, were in attendance. The floral and spiritual offerings were numerous, especially the latter, which included a tribute from the Monastery of the Precious Blood. The mourners were: One brother, Mr. Joseph Benard, Montreal; four sons, Messrs. Jean Baptiste and Emile of Montreal, and Ludovic and Joseph of this city; and one son-in-law, Mr. P. Ducharme. The pall-bearers were Ald. C. S. O. Boudreault, Ald. A. Desjardins, Ex-Mayor T. Payment, Ex-Mayor O. Durocher, J. Cote and J. F. Boyle.

When Does Mass Really Begin?

"If one comes late to Mass on Sunday, and hear it to the end, is it necessary to hear all of another Mass on the same morning, or could one leave when the point was reached at which one arrived in the preceding Mass?"

The question is not precise enough, for it does not say how late one came to Mass. For this reason it will be useful to remember that we should



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Dresser and Stand, golden oak finish, three-drawer dresser, with 14x24 British bevel plate mirror, combination washstand, worth \$17.50, special 12.45. Dresser and Stand, polished golden oak, double shaped front case, with long drawers, and 24 x 30-inch shaped British bevel plate mirror, large three-drawer washstand to match, Worth \$23, special 23.75.

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China Cabinet, in quarter-cut oak, golden finish, bent glass ends and door, five shelves, and oval mirror on top. Regular \$27.50, for 19.75. China Cabinet, in quarter-cut oak, bent glass ends and door, fitted inside with three mirrors and 5 shelves. Regular \$43.00, for 31.90. China Cabinet, in early English quarter-cut oak, cupboard in bottom, leaded glass doors and ends, Regular \$43.00, for 29.95.

Buffets

Buffet, in early English quarter-cut oak, shaped mirror, two small drawers, one lined with plush, cupboard in center, with leaded glass doors, long linen drawer in bottom. Regular \$29.75, for 21.50.

Buffet, in early English quarter-cut oak, large mirror, three cupboards, with leaded glass doors, long linen drawer in bottom, small cutlery drawer, lined with plush. Regular \$32, for 33.75.

Morris Chairs

Morris Chairs, solid quarter-cut oak, shaped and polished, reversible Velours cushions, brass adjusting rods. Regular 7.95 \$10.00, for 7.95. Morris Chairs, solid quarter-cut oak frames, polished, reversible Velours cushions, brass adjusting rods. Regular 12.95 \$15, for 12.95.

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J. J. FOY

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SOUTH TORONTO

Election Day Monday, June 8, Polls open 9 a.m. to 5 p.m.

NORTH TORONTO

Your Vote and Influence are respectfully Solicited on behalf of

W. K. McNAUGHT

AND

JOHN SHAW

LIBERAL-CONSERVATIVE CANDIDATES

FOR THE PROVINCIAL LEGISLATURE

Election Day, Monday, June 8th Polls Open 9 a.m. to 5 p.m.

hear not a portion, but the whole Mass. To miss Mass entirely is a mortal sin if the occasion be culpable. To miss Mass in part through one's fault is more or less a mortal sin according to the importance of the portion. The Consecration and Communion are the real important parts. To miss these is to miss Mass. But we should hear the other portions also; though the Mass, properly speaking, begins at the offertory and concludes with the communion. The portion that precedes the offertory is preparatory; that which follows the communion has the nature of an act of thanksgiving. Most theologians hold that if one came after the offertory, one would not hear Mass as the precept intends, and commits a mortal sin. The same would be true if one left the church before the priest's communion. If one came, even after the sanctus, of course not culpably, but yet in time for the consecration, one is obliged to remain for the rest of the Mass. But if one comes after the consecration one cannot be said to hear the Mass, for the essence of the Mass is past. But one should not go away, but assist at the rest of a very serious ceremony.

If one has missed a part of the Mass and can supply it by hearing it at a later Mass one is obliged to do so under pain of venial or mortal sin dependent on the less or greater importance of the portion missed. Yet if one came when the Mass was at the Pater Noster, and he heard it out to the last blessing and then heard a Mass up to the Pater and left, he would not satisfy the precept of hearing Mass; for he must be present at the consecration and the communion celebrated by one and the same priest. —Rev. John Price, Pittsburg Observer.

Cardinal Gibbons, president of the Bureau of Catholic Indian Missions, has received from Cardinal Merry del Val the following autograph letter commending the Society for the Preservation of the Catholic Faith among the Indians, to the Bishops, clergy and faithful of the United States: To our Beloved Son, James Gibbons, Cardinal of the Holy Roman Church, Titular of Saint Mary's beyond the Tiber, Archbishop of Baltimore, and to all our other Venerable Brethren, Archbishops and Bishops; this Apostolic Letter concerning the holy undertaking of safeguarding the Faith among the Indians of the United States of North America. PIUS X. POPE.

Apostolic Letter of Pius X.

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Ireland's Gift to His Holiness

Pope Pius X. will shortly be the recipient of a very beautiful souvenir from Ireland to mark the occasion of the Jubilee of his priesthood. It takes the form of a very handsome fine gold chalice, standing ten inches high, and weighing thirty ounces. The base, which is six inches in diameter, is very finely moulded and divided into six panels, on four of which are embossed subjects symbolic of the Passion of Our Saviour—the scourging pillar, with scourges, crown of thorns, ladder, spear, and sponge, Veronica's towel—all very carefully treated in every detail. The two remaining panels contain the Cross and Monogram I.H.S., very neatly worked.

The base is surmounted by a finely-beaten amulet from which springs the shaft, hexagonal in shape, and bearing panels, on four of which are embossed the hall of floral subjects, including the Passion Flower, and also its conventional wheat sheaf and vine ornament. The sub-cup is also divided into six panels, four showing very finely chased Passion emblems such as the dice, robe, crowing cock, jug and basin; the two other panels bearing the Sacred and Immaculate Hearts. The chalice is accompanied with the usual fine gold paten, and fitted in a nicely-finished satin-lined case, morocco bound, and bearing the Papal Arms and suitable inscription. A very noteworthy feature in connection with this piece of art work lies in the fact that it is of Irish manufacture throughout, the entire workmanship having been executed by the well-known firm of Gunning and Reynolds, 18 Fleet street, Dublin, to the order of the members of an Irish family. The chalice is truly a fine specimen of art metal work.

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W. D. McVey, the Photographer, will make your photograph day or night. Studio 514 Queen St. W. Mention this paper.

The Coming Pilgrimage to St. Anne De Beaupre

The eighteenth annual Pilgrimage to the shrine of St. Anne de Beaupre from the diocese of Kingston will take place this year on the 7th of July.

It will be under the patronage of His Grace the most Rev. C. H. Gauthier, D.D., Archbishop of Kingston.

The pilgrims can go by the G.T.R. or the C.P.R., each company will supply two first class trains with parlor, sleeping and dining cars attached, special reduced rates will be given. The dining cars will be under the immediate supervision of the ladies of the Parish of Gananoque, who will attend and wait on the Pilgrims going and coming home from St. Anne's.

Many persons will take advantage of the low rates and visit the beautiful and historic cities of Quebec and Montreal. All persons requiring information can apply to Rev. J. P. Kehoe, Pastor of Gananoque and Director of pilgrimage.

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MATILDA'S COYNESS

"Matilda," said Elizabeth, glancing up over her spectacles from the Daily Chronicle, "Hiram's come."

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saved the need. The telephone rang again. The two stared at one another. "You go," said Matilda.

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She opened the door for Hiram Bingham. After a minute, during which he stood holding his hat, he asked: "Matilda, aren't you going to ask me in."

"California changes folks, you know, Hiram." "Do you think it was just California?" "I don't know; California ain't changed me."

Elizabeth looked from one to the other through her spectacles. Then she spoke, firm and ineluctable. "Hiram, I want to know how you found out we were here."

When Elizabeth summoned her for lunch, she had to put the unread paper for her. At table Elizabeth announced that she was going to wash the Angora.

YOUR LUNGS



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There is Evidence From One Case Under date of May 11th, William Scamilli, 1001 Coleman St., St. Louis, Mo., writes: "It is now nearly four years since my cure of Consumption was made complete by your Lung-Germine."

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Father Browne of Cork, Father Quinn of Armagh, Father Rosa, C.M., Father Piper, C.M., the Very Rev. A. Murphy, Prior of Carmelite Monastery, Father Bernard Pink, O.C.C., Rev. Father Smith, O.C.C., Rev. Frs. Scallin, Kelly, Roach, and Monahan of Niagara Falls, N.Y., Rev. T. Sullivan of Thorold, Father Burke, C.S.P., and Father Hughes, C.S.P., of New York.

The students have just terminated their annual retreat, which was conducted by the Rev. J. Burke, Paulist, Editor of the Catholic World, N.Y. They have been particularly favored in the number of distinguished lecturers who addressed them, prominent among them being Mr. James Monahan, the recipient of the Laetare Medal this year, Dr. James Walsh, M.D., LL.D., Ph.D., Father Schwickerath, S.J., Father Rosa, C.M., Father Walsh, C.M., Mr. Griffith, the renowned Shakespearean interpreter, and Anna Seton Schmidt of Washington.

mortal melodies was exquisitely rendered, a capella, in four parts. This was followed by a recitation, "King Connor Mac Nessa." It would be impossible to imagine a more delightful interpretation of this classic than the one so ably given by Miss Ellinore Lilley, who is also on the list of this year's graduates.

The short programme was brought to a close by the Choral Class singing their School Song, "Ave Maria Loretto."

Very Rev. Father Conroy, President of Niagara University after making some very complimentary remarks on the perfection of the programme, referred in a particular manner to the well-chosen address, adding that despite the gloom of the weather—the day was dark—that there was always a rainbow at Niagara owing to the reflection of happiness in the bright faces of all.

His Eminence expressed his deep appreciation of the recitation of "King Connor." The poem was particularly interesting to the Cardinal, owing to the fact that the ruins of King Connor's Castle being within a stone's throw from his residence in Armagh.

Father Conroy then introduced Bishop Browne of Cloyne, Cork, who proved himself to be a very logical and interesting speaker, and the possessor of a charming personality.

"Loretto greets you with gladsome pleasure, And bids you welcome to her halls. Now all nature in beauty robed Sunshine, flowers, bright in numbers unfold."

Miss Louise Cunningham, Edna Decker, and Florence Burns, stepped forward and presented bouquets of flowers to His Eminence and the attendant bishops, Bishop Browne of Cloyne, and Bishop Colton of Buffalo.

"It seems as if life's brilliant sun Had stopped in full career To make this hour its brightest one And rest in radiance here."

While dancing unbecomingly gayly Adown its current loathe to glide Their merriment, and so are we With streamlet just in sympathy.

What pleasure ours, what happiness Loretto's welcome to express.

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ther who stood by the cross of her dying Jesus Who died for love of us all. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.

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In our endeavors to lead a happy life, a useful life, a holy life, we shall find an immense help in the frequent use of little "ejaculatory prayers," as we are taught to call them.

THE ARMENIAN MASSACRES

Persecutions and Barbarism in the XX Century When five months ago I first set my foot on this great American Continent, the following story I had read, when a school-boy, came to my memory: "A certain Doge of Venice, visiting France, came to Versailles, where King Louis XIV. received him and showed him his magnificent palace. Asked by His Majesty what astonished him most, the Doge answered, 'Sire, it is my presence here.'"

IRISH MISSIONARY WORK.

At the Centenary Celebration of the establishment of the Diocese of New York His Eminence Cardinal Gibbons in the sermon of the occasion, paid grateful tribute to the missionary zeal of the Irish as Apostles of Christianity.

VOTE FOR HOSSACK FOR NORTH TORONTO

THE ARMENIAN MASSACRES

great violence, letting him fall on the points of the spikes, so that these penetrated his entire body. This they did four times in succession. When Jerusalem was captured by the Romans under Titus, history relates that during the famine caused by the siege, a woman, pressed by hunger, ate her own child. This act had its counterpart in the recent massacres of Armenia. A woman with her four children had taken refuge in a cavern. When the food became exhausted, and she found herself unable to get any because of the Turks in the neighborhood, pillaging and destroying everything, she cut a slice from her own leg, which she cooked, in order to nourish her children.

These are only a few instances of many, to show the cruelty of the Turks toward the Christians. Every family in Armenia has martyrs among its members. I have the glorious, yet sad happiness to count 27 martyrs in my own family. My grandfather heads the list. One day, when he was working in the fields, a troop of turks rushed upon him, sword in hand, and cried, "Believe or die!" "Never will I renounce my Christ!" said he. "I am 75 years old, and I will not dishonor my white hair." Whereupon he was struck down. "What is thy last word?" "My last word is the same as my first, 'I am a Christian, and I die a Christian!'"

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This good Bishop of Malatiah, whose spiritual children have been filled and thrown out into the streets by cruel Turks—this good Pastor, I say, mindful of his scattered flock, has sent me here to America to solicit your help and charity. He had himself, in spite of his advanced years, resolved to come to this Land of Liberty. From Malatiah he journeyed for twenty days to Constantinople, but the Sultan refused to grant his passport, saying: "No, you shall not go; for if you go to Europe or America, you will speak against me."

On another occasion, the Bishop of the Diocese, where I serve in the ministry, was praying in a church with the faithful, when the Turks in great numbers surrounded the sacred edifice. The fight began, the Christians resisted, but when their ammunition failed, the Bishop stepped forward, and asked them to leave, but they continued to protect their Bishop, who asked permission to bring the altar to his residence. This was granted, but scarcely had the Sisters stepped into the house, when two balls were fired at the Bishop. He seeing their treachery, seized a rifle from a Christian, leveled it at the soldiers and said: "Soldiers of the Sultan, learn how to fire!" and three fell by his balls. He then returned to the faithful in the church, while the soldiers fled.

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In and Around Toronto

LADIES AUXILIARY A.O.H.
Div. No. 1, Ladies' Auxiliary, held a very successful social evening in O'Connell's Hall on Friday, May 15th. The hall was prettily decorated and the success of the affair reflects credit on the ladies concerned.

BRANCH 49, C.M.B.A., MEET.
Branch 49, C.M.B.A., held a very successful meeting in their Occident Building, Queen and Bathurst streets, on Tuesday evening, the 19th instant. Several applications were received. The members all feel that the C.M.B.A., is at present on a good sound basis that will tend to increase the membership.

NEW HOME OPENED.
The beautiful new Infants' Home in connection with the House of Providence was formally opened on Monday afternoon, when V. Rev. J. J. McCann, V.G., accompanied by a number of the local clergy, blessed the building and afterwards inspected the different apartments of the institution. Eighty-five infants had been installed in their new quarters earlier in the day and later many visitors admired the house and appointments.

PICNIC A SUCCESS.
The annual picnic in aid of the House of Providence, which took place on Monday, was, as is usually the case, a pronounced success. An ideal day, thousands of people, tables groaning with their weight of good things, attentive waitresses, inspiring music, moving pictures, swings and shooey-shoos all combined to make the day a time of fun and merriment. Friend met friend who perhaps had not shaken hands since the same event last year, and the day for young and old was filled with pleasure. Returns are not yet in but it is fairly certain that the proceeds will net a good sum towards the maintenance of those for whom the picnic is held.

CELEBRATION OF CATHOLIC ORDER OF FORESTERS.
The celebration of the 25th anniversary of the founding of the Catholic Order of Foresters will be marked in Toronto on June 12th by a grand parade headed by the Highlanders Band and by a musical programme in Massey Hall for which first class talent has been secured. The musical entertainment will be open to the members and the Catholic public generally, admission free and by ticket. The Highlanders Band will be in attendance at the Hall and addresses will be delivered by representatives of High and Provincial Courts and by visiting Foresters. A banquet will be held after the entertainment. Tickets for Massey Hall may be had from the secretary of subordinate courts, from Mr. J. P. Mallon, secretary of committee, 309 Wilton avenue; Mr. Joseph Cadaret, chairman of committee, 383 Wilton avenue; John F. Strickland, treasurer of committee, 23 Saunders avenue; L. V. McBrady, K.C., or any member of committee.

The Jews in the Sistine Chapel
The details given by our Roman correspondent of the deplorable incident which took place in the Sistine Chapel during the Holy Father's Mass on Easter Sunday, and a letter addressed to a German newspaper by Professor Feilhaber, of Vienna, says the Liverpool Catholic Times, leave no doubt that any intention of deliberate profanation by the professor and his wife and sister-in-law may be regarded as out of the question. The professor's letter is frank and supplies a true account of what occurred. Though a Jew, he entertains a deep reverence for the Pope and Catholic Rome. The visit to the Eternal City was therefore a cause of delight to him, and on his arrival he obtained from the Austrian Ambassador permits for himself and his wife to be present at the Pope's Mass on Easter Sunday. His sister-in-law was also allowed to enter and accompanied them. When they found themselves in the chapel people were pressing on towards the altar and they did likewise. They knelt as the others did, and only when the Pope was near with the Sacred Host perceived the mistake they had made. Filled with a sense of awe, they lacked the courage to act as the situation demanded. Fearing to draw general attention to themselves by retiring, they received the Host. The professor's sister-in-law was overcome by alarm and allowed it to drop, but she is herself under the impression that this was not so. The Chief Rabbi and the Jewish community in Rome, as well as the three visitors, have expressed most sincere regret for what happened. The lesson of the event is that more careful instruction as to the order of ceremonies is necessary in the case of non-Catholics who attend Catholic services.

Exodus to Rome
Rev. Sigourney W. Fay, Jr., canon of St. Paul's Cathedral, Fond-du-Lac, Wis., former Archdeacon in the Diocese of Fond-du-Lac, and at present Professor of Dogmatic and Moral Theology at the Episcopal Seminary at Nashotah, Wis., when shown the account of the reception into the Catholic Church of Rev. John George Ewens, attributed the change of faith on the part of Mr. Ewens to the passage of Canon 19, which took place last October at the General Conference of the Episcopal Church at Richmond, Va.

"One of two things," said Mr. Fay, "is bound to happen. Canon 19 must be replaced or its true interpretation must be fixed by the Bishops, or there will be a disruption in the very midst of the Episcopal Church and a secession to the Church of Rome larger than any since 1845, when Cardinal Newman and a number of distinguished clergymen of the Anglican Church in the West, from where I have just come, as well as in the East, there is widespread dissatisfaction and unrest which is increasing every day."

When asked if he thought the crisis

would take place soon he answered: "I should say within a year or six months, as no man can live in such a state of uncertainty."

Silver Jubilee of Catholic Order of Foresters

The Silver Jubilee of the Catholic Order of Foresters is being generally celebrated. In Chicago it was observed on Sunday last. The Provincial celebration will be in Toronto on June 12th, and in Ottawa on the 13th and 14th prox. The High and Provincial Courts will be represented and the subordinate Courts throughout the province will send delegations.

Modjeska Plays for Charity

Madame Helena Modjeska, the great Catholic actress, made a brief return to the stage last week when she appeared in Los Angeles for the benefit of the Brownson House, a well known Catholic settlement institute of that city. The dramatic sketch in which Modjeska appeared afforded delightful entertainment. It was written by Madame Modjeska herself and translated from the French by her husband, Count Bozenta. Madame Modjeska, who wished to favor her protegee, May Katherine Smith, gave the latter the leading part, she herself taking a secondary part. Her presence evoked great applause from the audience. Repeatedly during the sketch this applause was repeated.

The benefactors of humanity are those who have thought great thoughts about her. Her benefactors are the poets, the artists, the investors, the apostles, and all pure hearts.—"Amiel's Journal."

Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Learn to endure meekly what ever trials may come upon you in your every-day life.

Demonstration of Total Abstinence Society at Peterborough

Peterboro, May 24.—One of the grandest and most edifying sights ever witnessed in Peterboro by the members of St. Peter's Congregation was the one they beheld this morning when some six hundred men and boys, loyal members of St. Peter's Total Abstinence Society of this city marched in a body to the Cathedral and there received Holy Communion, thereby fulfilling one of the main obligations of this grand institution. The whole body of the church was reserved for them and large as is this edifice, it was sorely taxed this morning to accommodate all who wished to be admitted. The Mass was celebrated by His Lordship the Bishop, who with Rev. Dr. O'Brien, the beloved chap-

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lain of the Society, and Rev. Father Carr of St. Michael's College, Toronto, administered Holy Communion. The choir, which was composed of Total Abstinents, rendered a number of Hymns and made an excellent impression on this, their first attempt, and were justly complimented by His Lordship.

After Mass the members were addressed by His Lordship the Bishop, in which he expressed his extreme pleasure and deep gratitude to see such an edifying sight as that of some sixty hundred men, young and old, large and small, present the good example they did. His Lordship invoked God's blessing on them and on their grand work. He hoped the day would not be far distant when he would see the whole male portion of the congregation in the ranks of this the grandest and noblest society in his diocese.

After Mass the members marched in a body to the new school hall where after a few prayers were said one and all renewed their pledge and promised to aid in every way the cause of temperance. It was a sight long to be remembered by the people of Peterboro, but especially by the mothers, wives and sisters of the men in the ranks and many indeed were the fervent prayers offered to God and His blessed mother that the good and faithful work being done in the cause of total abstinence would continue, and that many years of health and happiness would be granted to the beloved and indefatigable chaplain, Rev. Dr. O'Brien, whose name is on every tongue, and whose heart and hand are ever ready to assist the members of his cherished society.

The Failure of the Modern Religious Drama to Teach Morality.

(Written for the Catholic Register.)
Recently from many quarters, and noticeably from the actors themselves, have come scathing denunciations of the popular plays of to-day, which to use their own words, are "drivel for the dregs," "gingling musical comedies filled with vulgarity from beginning to end." The better class of theatre-goers, who attend performances, at least from the motive of enjoying good music and clean fun, have marked their disapproval of these vulgar inanities in a manner that has affected the pockets of the directors. The result is that the managers have become very goody-goody, and are offering to their patrons, as an antidote, the modern religious play. That there is on the part of the playwright a sincere desire to teach morality and to exercise an ennobling influence, we have no reason to deny. That he fails to do this is patent to any intelligent observer.

The reasons for this are apparent. The writers of many of these so-called religious dramas have themselves false or at least very ideas of morality. The consequence is that their hero, being unreal, does not appeal to the sympathy of the audience. It is a fundamental principle that God gives extraordinary assistance only to those who are called upon to undergo extraordinary temptations. The ordinary man of the world, in order to be considered virtuous, is not obliged to pass through the fiery furnace, as did many of the saints, and come forth without the smell of fire on his garments. But the modern Galahad, of the footlights, armed, it would appear, with mere natural virtue, repels such insidious attacks on his honor from the sirens of the stage, as few, if any, in real life are called upon to withstand. As is always the case, where recourse is had to false theories and exaggerations, the cause is injured rather than abetted.

That these writers deal chiefly with Catholic subjects is natural enough; for the Catholic Church alone possesses that antiquity, wealth of tradition, multiplicity of heroic characters, and beauty of ceremonial, that is suited to the emotional nature of the play. But being ignorant of the faith, they present a false interpretation of Catholic teaching and a false impression of Catholic devotion.

Another reason why those plays fall short of obtaining their object is that the metamorphosis is too sudden. It must jar on the religious feelings of a Christian to see boards, that have scarcely ceased to reverberate from the footsteps of the heavy villian and ballet dancers, trodden by those representing the sainted martyrs of the Colliseum, and to hear walls, that so recently re-echoed the maudlin love song, resound to the sacred music of the Church. In a word, the popular theatre has become associated with

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Notice is hereby given that a dividend at the rate of **Six Per Cent.** per annum upon the paid up capital stock of the Home Bank of Canada has been declared for the **Three Months** ending the 31st May, 1908, and the same will be payable at the Head Office and Branches of the Bank on and after Monday, the first day of June next.

The transfer books will be closed from the 17th to the 31st of May, both days inclusive.

By order of the Board.
JAMES MASON,
General Manager
Toronto, April 15th, 1908.
HEAD OFFICE:
8 King Street West,
Toronto.

In the Surrogate Court of the County of York

In the Matter of Nellie Mitchell, deceased.

NOTICE is hereby given, pursuant to the Revised Statutes of Ontario, Chapter 129, Section 38, and amending Acts, that Creditors and others having claims against the Estate of Nellie Mitchell, who died on or about the fifteenth day of April, A.D. 1908, are requested on or before the 15th day of June, A.D. 1908, to send by prepaid post or to McBrady & O'Connor, Solicitors for Alma Small, Executrix of the Estate of the said deceased, their names, addresses and descriptions, and a full statement of particulars of their claims and the nature of the security, if any, held by them, duly certified, and also that after the 15th day of June, 1908, the said Executrix will proceed to distribute the Assets of the said Estate amongst the parties entitled thereto, having regard only to the claim of which she has then notice and will not be liable for the proceeds of the said Estate or any part thereof so distributed to any person of whose claim she had not notice at the time of such distribution.

Dated at Toronto this 15th day of May, A.D. 1908.
McBRADY & O'CONNOR,
Solicitors for Executrix,
Canada Life Building, Toronto.

so much that is degrading that it seems almost a sacrifice to introduce anything of a sacred nature within its precincts.

Again, this failure may be attributed to the paucity of actors who are capable of personating a religious character, or of interpreting genuine religious sentiment. Hence the driving tone and sanctimonious look that gives a false impression to a part that might have been rightly conceived by the author. The devout Catholic feels uncomfortable, for he realizes that there is a false note somewhere. The habitue is disappointed and yawning, asks "Who is going to take up the collection?"

We may conclude, therefore, that since there seems to be no writer of religious plays in our day, who possesses that genius and knowledge of Christian ethics that we see evinced in the old morality plays such as "Everyman," and so few actors, who have the inclination or the ability to interpret a religious role, the stage had better confine itself to entertaining and educating its patrons. Sad to say, the public seem to demand that it restrict itself to the former, since the Ben Greet players, who present Shakespeare so well, often attract small audiences, and since Sothorn, with whom it would be a labor of love to make Hamlet and King Lear live again, finds that it pays better to play "Lord Dunderbuck."

Perhaps, after all, the public are not so much to blame for this, as brainless ranting actors who essay a role which they do not comprehend and are incapable of interpreting. There is an old saying, "Corruptio optima pessima"—there is nothing so bad as the corruption of the best. Religion and Shakespeare have both suffered from bad actors. P. H.

Death of Frank McAvoy

The solemn warning that "In the midst of life we are in death," says the St. Catharines Star, never received a greater exemplification than on Sunday morning, when "Frank" McAvoy, one of the best-known and most popular young men of the city, passed to his reward in the Great Beyond.

The news of the death of Mr. McAvoy came as a shock to all who had known him. On Sunday morning, the 12th April, he attended early Mass in St. Catherine's church. He was then, apparently, in robust health, and joked in his usual genial manner with friends and acquaintances whom he met on the streets.

On Tuesday forenoon he complained that he had a "chill," and that he did not feel well. On the following day he was not in his usual health, and on Thursday his condition necessitated the calling in of Dr. McMahon, the family physician.

While the patient insisted that his indisposition was due to an ordinary cold his parents believed that his condition was more serious, and asked that Dr. P. S. Greenwood be called in consultation with Dr. McMahon. The medical men, after their consultation, stated that the patient was suf-

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fering from pneumonia, complicated with heart trouble, and that the disease had gone too far to permit of remedy. He gradually weakened until yesterday, when, after having received the last rites of his church, he peacefully breathed his last, surrounded by the members of his family.

"Frank" McAvoy, as has been said, enjoyed the respect and esteem of all who knew him. He was the only child of Capt. W. and Mrs. McAvoy, and had he lived, would have celebrated his thirtieth birthday anniversary to-morrow. A noteworthy coincidence is that he was born on Easter Sunday, 1878, died on Easter Sunday, 1908, and will be buried on the thirtieth anniversary of his birthday.

"Frank had not an enemy in the world," said an acquaintance of the deceased, to a Star-Journal reporter, and the reporter was able to fully bear out the statement. Generous to a fault, always ready and willing to assist a friend in need, Frank was a member of the small army who do not let one hand know what the other hand doeth. He was one of the cleverest and most promising violinists in the district, and had been a valued member of the band of the 19th Regiment for some years. His operatic talent attracted the notice of some of the foremost men in the profession, and he spent several years "on the road" with the leading minstrel companies on the continent, with which he toured Canada and the United States, winning the plaudits of his audiences wherever he went. For some time past he held the position of leader of the Grand Opera House orchestra, to the entire satisfaction of the management and the patrons of the house.

There are few men—young or old—in the city who did not know Frank McAvoy, and not one of the host of his acquaintances will speak anything but a kindly word for him. Cut off in his prime, when life's fairest vistas were opening to his view, his untimely demise is regretted by all with whom he came into contact, and whose prayers for the eternal repose of his soul will ascend to the Author of all life.

The remains were borne to their last long home in Victoria Lawn Cemetery, followed by the largest cortege of sorrowing friends that has been seen on the streets of St. Catharines for many a day. The funeral cortege left the late home of the deceased, 29 St. Paul street, at half-past eight o'clock. The procession was headed by the band of the 19th Regiment, with muffled drums, playing the "Dead March" in "Saul" (Handel). The ex-members of the band and of the regiment followed, and after them came the local members of the License Holders' Protective Association. Next came the hearse, then the mourners, and friends and acquaintances of the deceased and his parents. Along the streets that were thronged with hundreds of persons who had assembled to pay a last tribute to the memory of one whom all had admired, the sad procession moved to the waiting notes of the "Dead March" to St. Catherine's Church. Most of the stores and all the hotels on the streets along which the cortege passed, were closed and blinds were drawn in nearly all cases.

The remains were borne into the church by six personal friends of the deceased, viz., Harry Hughes, William Leith, Chas. O'Donnell, Frank Dixon, James Murphy and Terence O'Reilly. Requiem Mass was chanted by Rev. Dean Morris, in the presence of a congregation that filled the sacred building to its utmost capacity. As the beautifully impressive service proceeded, there were few dry eyes in the congregation.

After Mass the funeral procession reformed, headed by the 19th Band as before, and proceeded to Victoria Lawn Cemetery, hundreds of persons walking the entire distance.

The service at the graveside was conducted by Rev. Dean Morris and

THE ONE PIANO

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TRULY A STRUGGLING MISSION

In The Diocese of Northampton, FAKENHAM, NORFOLK, ENGLAND.

This Mission of St. Anthony of Padua was started by me nearly three years ago by command of the late Bishop of Northampton.

I had then, and I have now, No Church, no Presbytery, no Diocesan Grant, no Endowment (except Hope). I am still obliged to say Mass and give Benediction in a mean upper room. Yet, such as it is, this is the sole outpost of Catholicism in a division of the County of Norfolk measuring 3520 miles.

The weekly offerings of the congregation are necessarily small. We MUST have outside help for the present, or haul down the Flag.

The generosity of the Catholic Public has enabled us to secure a valuable site for Church and Presbytery. We have money in hand towards the cost of building, but the Bishop will not allow us to go into debt.

I am most grateful to those who have helped us, and trust they will continue their charity.

To those who have not helped I would say—"For the sake of the Cause give something, if only a little". It is easier and more pleasant to give than to beg. Speed the glad hour when I need no longer plead for a permanent Home for the Blessed Sacrament.

Address—
FATHER H. W. GRAY,
Catholic Mission, Fakenham, Norfolk, England.
P. S.—I will gratefully and promptly acknowledge the smallest donation, and send with my acknowledgment a beautiful picture of the Sacred Heart and St. Anthony. (Episcopal Authorisation) Dear Father Gray,

You have duly accounted for the alms which you have received, yet you have placed them securely in the names of Diocesan Trustees. Your efforts have gone far towards providing what is necessary for the establishment of a permanent Mission at Fakenham. I authorise you to continue to solicit alms for this object until, in my judgment, it has been fully attained.

Yours faithfully in Christ,
F. W. KEATING,
Bishop of Northampton.

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TENDERS

TENDERS addressed to the undersigned at Ottawa, and marked on the envelope, "Tender for American Illuminating Oil," will be received up to the 1st day of June, 1908, for the delivery of 21,200 wine gallons, more or less, of high-tensure illuminating oil according to specification, for the season of 1908.

The oil to be delivered in cases as required by the Department, the cases to contain two 5-gallon cans. The oil must be in accordance with the specification. The tenderers must state prices per wine gallon in cases delivered at the following places: Montreal, St. John, N.B., Halifax, N.S., and Charlottetown, P.E.I.

Specifications and forms of tender can be procured from the Department here and from the Agents of the Department at Halifax, Montreal, and St. John.

Each tender must be accompanied by a deposit cheque equal to 5 per cent. of the total amount of the tender.

Papers copying this advertisement without authority from the Department will not be paid.

F. GOURDEAU,
Deputy Minister of Marine and Fisheries,
Ottawa, May 11th, 1908.

beneath the bright spring sunshine of his thirtieth birthday anniversary, Frank McAvoy was lowered gently and lovingly to his last earthly resting place.

The floral tributes were many and beautiful. The spiritual offerings were also numerous. R.I.P.